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# THE FIVE CODES

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**LIFE, DEATH, RESURRECTION, HELL AND PARADISE**

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# CODE 1: LIFE

## SECTION 1: INTRODUCTION

### 1.1 What is the purpose of life?

Living is not an end. There has to be a purpose for us to live for. So what is this purpose? We have come into existence by being created by the Creator (Allah SWT) and to Him we shall return for an eternal life after death. Allah states in the Quran that He created human beings to be His Khalefah (Trustee) on earth:

- ❖ “And [mention, O Mohammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." (Al-Baqarah 2:30).

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (30)

As humans, we have to fulfil the duties of the trust of being Allah's khalifa on earth. Our basic trust and responsibilities are to also believe in and worship Allah:

- ❖ “And I did not create the Jinn and mankind except to worship Me...” (Adh-Dhariyat 51:56).

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (56)

However, the concept of ibadah in Islam is not limited to Salah, Fasting, Hajj, Zakat and reading the Quraan. Anything we do in life and we are mindful of Allah when we do it, it will be considered as an act of worship. For example, when we say 'Bismillah' before we eat; the time we spend eating will be considered for us as an act of worship. Another example: when we leave our houses and we say the dua of leaving the house; the time that we spend outside will be considered as an act of worship, as long as we avoid committing sins. If you are kind to someone with the purpose of pleasing Allah SWT, that is in itself an act of worship. If you help someone for the sake of Allah, that is also an act of worship.

Allah (SWT) states in the Quran that this life is a test to mankind, so that every person may be recompensed after death for what they have earned:

- ❖ It is “[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving”. (Al-Mulk 67:2)

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ (2)

## 1.2 Who is Allah (SWT) and what is His description?

In order to worship Allah, we have to know Him well; otherwise, we may form a distorted concept of Him and go astray. The Quran informs mankind of what Allah is and what He is not:

- ❖ “Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great”. (Al-Baqarah 2:255)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (255)

- ❖ “(Allah is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him and He is the One that hears and sees (all things). To Him belong the keys of the heavens and the earth: He enlarges and restricts the Sustenance to whom He will: for He knows full well all things.” (Ash-Shura 42:11-12)

فَاطَرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ (11) لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (12)

- ❖ “He is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him. He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise. (Al-Hashr 59:23-24)

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (23) هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (24)

- ❖ “Say, "He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent." (Al-Ikhlās 112: 1-4)

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)

Almighty Allah's essence cannot be comprehended by human's limited mental capacity. Allah has created mankind, primarily, so that they may know their creator, through creations.

Islam does not try, in any way, to personify Allah. Whilst it may be true that two of His attributes are that He 'Sees' and 'Hears', this does not mean that He has eyes and ears. His hearing or seeing cannot be comprehended by us as finite beings.

Each of Allah's divine attributes has practical implications in the life of a firm Muslim. Clear comprehension of the uniqueness of Allah's nature improves a person's taqwa, and belief in Allah. Having taqwa in our hearts throughout our daily life transactions adds a sense of contentment, peace with one's self, and constant happiness, for when we return to Allah.

Realisation that Allah knows all, hears all and sees all that we do is one of the most important aspects of Allah's nature that a Muslim can benefit from. Knowing that 'there are not two but that the third is Allah' increases, what we might call, our 'self-policing'. When one is alone, such as when a teenager is away from his strict parents, he may be tempted by the lack of supervision and feel as though he can neglect prayer, his fast or access improper websites. The following hadith addresses such events:

It is established in the hadīth that Angel Gabriel (Jibreel) PBUH asked the Prophet (peace be upon him):

- ❖ "...Tell me about Ihsan." He (PBUH) said, "It is to worship Allah as if you are seeing Him; and although you do not see Him, He sees you." [Muslim]

قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.... " (مسلم) ....

### 1.3 How did we come to this life?

#### 1.3.1 Creation of Adam and Eve

The Quran clearly indicates that the first human being was Adam (PBUH). Allah Almighty created him from soil (clay) and granted him spirit. The Quran tells us the story of Adam's creation:

- ❖ “And [mention, O Mohammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and



sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." (Al-Baqarah 2:30)

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (30)

The Divine wisdom created Eve in order for Adam (PBUH) to have a life companion and for human race to increase in numbers. This has been detailed in the first verse of Surah An-Nisaa:

- ❖ "Mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer." (An-Nisa' 4:1)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا (1)

Allah Almighty created Eve from Adam's (PBUH) left rib. This point is clearly revealed in some hadiths and below is one with regard to this matter:

- ❖ Narrated Abu Huraira: The Prophet (PBUH) said, "Whoever believes in Allah and the Last Day should not hurt (trouble) his neighbour. And I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain crooked, so I urge you to take care of the women." (Bukhari)

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ، حَدَّثَنَا حُسَيْنُ الْجَعْفِيُّ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ " . وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّهُنَّ خُلِقْنَ مِنْ ضِلْعٍ وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلْعِ أَعْلَاهُ فَإِنْ ذَهَبَتْ نُقِيمُهُ كَسَرَتْهُ وَإِنْ تَرَكَتُهُ لَمْ يَزَلْ أَعْوَجَ فَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا. (البخاري)

### 1.3.2 Creation of Adam and his generations

The following Hadiths explain the creation of Adam PBUH and when our souls were created and how we came into existence:

- ❖ Narrated Abu Huraira: The Prophet (PBUH) said, "Allah created Adam in His picture, sixty cubits (about 30 meters) in height. When He created him, He said (to him), "Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring." Adam (went



and) said, 'As-Salamu alaikum (Peace be upon you).' They replied, 'AsSalamu-'Alaika wa Rahmatullah (Peace and Allah's Mercy be on you) So they increased 'Wa Rahmatullah' The Prophet (PBUH) added 'So whoever will enter Paradise, will be of the shape and picture of Adam Since then the creation of Adam's (offspring) (i.e. stature of human beings is being diminished continuously) to the present time." (Bukhari)

حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ، طُولُهُ سِتُّونَ ذِرَاعًا، فَلَمَّا خَلَقَهُ قَالَ أَذْهَبْ فَسَلِّمْ عَلَى أَوْلِيكَ النَّفَرِ مِنَ الْمَلَائِكَةِ جُلُوسٌ، فَاسْتَمِعْ مَا يُحْيُونَكَ، فَإِنَّهَا تَحْيِيَّتُكَ وَتَحْيَةُ ذُرِّيَّتِكَ. فَقَالَ السَّلَامُ عَلَيْكُمْ. فَقَالُوا السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ. فَرَادَوْهُ وَرَحْمَةُ اللَّهِ، فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدُ حَتَّى الْآنَ ". (البخاري)

- ❖ Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The best day on which the sun has risen is Friday. On that day Adam was created, he was admitted to Jannah, and he was expelled therefrom." (Muslim)

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " خير يوم طلعت عليه الشمس يوم الجمعة: فيه خلق آدم، وفيه أدخل الجنة، وفيه أخرج منها". (رواه مسلم)

- ❖ Narrated Abu Hurairah: that the Messenger of Allah (PBUH) said: "When Allah created Adam He wiped his back and every person that He created among his offspring until the Day of Resurrection fell out of his back. He placed a ray of light between the eyes of every person. Then He showed them to Adam and he said: 'O Lord! Who are these people?' He said: 'These are your offspring.' He saw one of them whose ray between his eyes amazed him, so he said: 'O Lord! Who is this?' He said: 'This is a man from the latter nations of your offspring called Dawud.' He said: 'Lord! How long did You make his lifespan?' He said: 'Sixty years.' He said: 'O Lord! Add forty years from my life to his.' So at the end of Adam's life, the Angel of death of came to him, and he said: 'Do I not have forty years remaining?' He said: 'Did you not give them to your son Dawud?'" He said: "Adam denied, so his offspring denied, and Adam forgot and his offspring forgot, and Adam sinned, so his offspring sinned." (Jami 'At Tirmithi / Hasan)

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَمَّا خَلَقَ اللَّهُ

آدَمَ مَسَحَ ظَهْرَهُ فَسَقَطَ مِنْ ظَهْرِهِ كُلُّ نَسَمَةٍ هُوَ خَالِقُهَا مِنْ دُرِّيَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ وَجَعَلَ بَيْنَ عَيْنِي كُلِّ إِنْسَانٍ مِنْهُمْ وَبَيْصًا مِنْ نُورٍ ثُمَّ عَرَضَهُمْ عَلَى آدَمَ فَقَالَ أَيُّ رَبِّ مِنْ هَؤُلَاءِ قَالَ هَؤُلَاءِ دُرِّيَّتُكَ فَرَأَى رَجُلًا مِنْهُمْ فَأَعَجَبَهُ وَبَيْصُ مَا بَيْنَ عَيْنَيْهِ فَقَالَ أَيُّ رَبِّ مَنْ هَذَا فَقَالَ هَذَا رَجُلٌ مِنْ آخِرِ الْأُمَمِ مِنْ دُرِّيَّتِكَ يُقَالُ لَهُ دَاوُدُ . فَقَالَ رَبِّ كَمْ جَعَلْتَ عُمْرَهُ قَالَ سِتِّينَ سَنَةً قَالَ أَيُّ رَبِّ زِدْهُ مِنْ عُمْرِي أَرْبَعِينَ سَنَةً . فَلَمَّا انْقَضَى عُمْرُ آدَمَ جَاءَهُ مَلَكُ الْمَوْتِ فَقَالَ أَوَلَمْ يَبْقَ مِنْ عُمْرِي أَرْبَعُونَ سَنَةً قَالَ أَوَلَمْ تُعْطِهَا ابْنُكَ دَاوُدَ قَالَ فَجَحَدَ آدَمُ فَجَحَدَتْ دُرِّيَّتُهُ وَنَسِيَ آدَمُ فَنَسِيَتْ دُرِّيَّتُهُ وَخَطِئَ آدَمُ فَخَطِئَتْ دُرِّيَّتُهُ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . (جامع الترمذي / حسن)

### 1.3.3 Different stages of human life

There are different stages of human life: foetus, infancy, childhood, adolescence, adulthood and old age. The human life cycle starts at fertilization, goes through the embryonic stage and the foetal stage. After foetal growth and birth, the second stage is infancy, which is the period between birth and the first year. During infancy, a child learns to walk, eat solid food, and grows a few teeth. Childhood follows and refers to a period that last from the first year of life to about the age of ten. Between the ages of eleven and thirteen, a child can enter the pubescent stage. Thus, adolescence begins. This stage occurs typically between the ages of ten and nineteen.

In adulthood, humans have a completely developed body. Humans are at their peak in their twenties. From the age of thirty, the aging process begins and some noticeable signs include thinning skin, the appearance of wrinkles and decrease in muscle mass.

From among the different stages of human life, the Quran precisely describes the phases of the foetal creation inside the womb (at least 1000 years before modern science confirmed that):

- ❖ “And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators.” (Almu’minun 23: 12-14).

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلَالَةٍ مِنْ طِينٍ (12) ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ (13) ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (14)

Surah Alhajj summarises all those stages as follows:

- ❖ “O men, if you are in doubt as to the Uprising, surely We created you of dust then of a sperm-drop, then of a blood clot, then of a lump of flesh, formed and unformed that We may make clear to you. And We establish in the wombs what We will, till a stated term, then We

deliver you as infants, then that you may come of age; and some of you die, and some of you are kept back unto the vilest state of life, that after knowing somewhat, they may know nothing..." (Al-Hajj 22:5)

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ وَمِنْكُمْ مَّن يُّتَوَفَّىٰ وَمِنْكُمْ مَّن يُّرَدُّ إِلَىٰ أَرْدَلِ الْعُمْرِ لِكَيْلَا يَعْلَمَ مِّن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ (5)

The following miraculous hadith summarises the stages of the foetal development in an amazing and clear way:

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

وعن ابن مسعود، رضي الله عنه ، قال: حدثنا رسول الله صلى الله عليه وسلم، وهو الصادق المصدق: "إن أحدكم يجمع خلقه في بطن أمه أربعين يوماً نطفة، ثم يكون علقة مثل ذلك، ثم يكون مضغة مثل ذلك، ثم يرسل الملك، فينفخ فيه الروح، ويؤمر بأربع كلمات: يكتب رزقه، وأجله، وعمله، وشقى أم سعيد. فوالذي لا إله غيره إن أحدكم ليعمل بعمل أهل الجنة حتى ما يكون بينه وبينها إلى ذراع، فيسبق عليه الكتاب ، فيعمل بعمل أهل النار فيدخلها، وإن أحدكم ليعمل بعمل أهل النار حتى ما يكون بينه وبينها إلا ذراع، فيسبق عليه الكتاب فيعمل بعمل أهل الجنة فيدخلها" (متفق عليه) .

Allah SWT created us in the best and perfect manner and distinguished us from the rest of the creatures by giving us the mind - Alhamdulillah.

## 1.4 Dramatic Events following the creation of Prophet Adam (PBUH)

### 1.4.1 Shaytan (Satan) rejected to prostrate to Adam (PBUH)

Allah SWT requested the Angels to prostrate to Adam after He created him. All of the Angels did, except for Iblees who refused. The Quran listed two reasons as to why Shaytan rejected to prostrate to Adam when he was first created:

#### 1. Arrogance:

- ❖ And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Shaytan. He refused and was arrogant and became of the disbelievers." (Al-Baqarah 2: 34)

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (34)

#### 2. Shaytan thinks that he is better than Adam (Human race) because Adam PBUH was created from clay while Shaytan was created from fire:

- ❖ [Allah] said, "O Shaytan, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty? He said, "I am better than him. You created me from fire and created him from clay. (Saad 38: 75-76)

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ (75)  
قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ (76)

### 1.4.2 Allah's punishment to Shaytan (Satan)

As a result of his arrogance, and his refusal to prostrate to Adam, Allah SWT expelled Shaytan from Jannah with His curse on him lasting till the Day of Judgment.

- ❖ [Allah] said, "Then get out of Paradise, for indeed, you are expelled. And indeed, upon you is My curse until the Day of Recompense. (Saad 38: 77-78)

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ (77) وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ (78)

After being cursed and expelled from Jannah, Shaytan made a special request to Allah SWT; of which, he was granted. Shaytan's request was to manipulate mankind so that we end up with him in Jahannam:

- ❖ He said, "My Lord, then reprieve me until the Day they are resurrected." [Allah] said, "So indeed, you are of those reprieved. (Saad 38: 79-80).

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ (79) قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ (80)

Allah further said to Shaytan that he has no authority on the true servants of Allah, regardless of all the attempts Shaytan will put on them:

- ❖ And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them. But Satan does not promise them except delusion. Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs." (Al-Isra 17: 64-65)

وَاسْتَفْزِزْ مَنِ اسْتِطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا (64) إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى بِرَبِّكَ وَكِيلًا (65)

#### 1.4.3 Shaytan's (Satan) plan for human race

Surah Saad and Surah Al A'raf informs us about the hatred of Shaytan towards human race and his wicked plans to take us with him to Jahannam (Hell Fire) because he himself will end up in Jahannam as a result of his arrogance by refusing to bow down to Adam as instructed by Allah (SWT). We, therefore; should always remember that Shaytan is our enemy and all that he wants from us is to end up in Jahannam, alongside him. Below is what the Quran says in this regard:

- ❖ And We have certainly created you, [O Mankind], and given you [human] form. Then We said to the angels, "Prostrate to Adam"; so they prostrated, except for Shaytan. He was not of those who prostrated. [Allah] said, "What prevented you from prostrating when I commanded you?" [Satan] said, "I am better than him. You created me from fire and created him from clay." [Allah] said, "Descend from Paradise, for it is not for you to be arrogant therein. So get out; indeed, you are of the debased. [Satan] said, "Reprieve me until the Day they are resurrected." [Allah] said, "Indeed, you are of those reprieved." [Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path. Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]." [Allah] said, "Get out of Paradise, reproached and expelled. Whoever follows you among them - I will surely fill Hell with you, all together." (Al-A'raaf 7: 11-18)

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ (11) قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ (12) قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ (13) قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ (14) قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ (15) قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ (16) ثُمَّ لَا تَبِيبُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ

خَلْفَهُمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ (17) قَالَ اخْرُجْ مِنْهَا  
مَذْهُومًا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ (18)

- ❖ [So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration. So the angels prostrated - all of them entirely. Except Shaytan; he was arrogant and became among the disbelievers. [Allah] said, "O Shaytan, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty? He said, "I am better than him. You created me from fire and created him from clay. [Allah] said, "Then get out of Paradise, for indeed, you are expelled. And indeed, upon you is My curse until the Day of Recompense. He said, "My Lord, then reprieve me until the Day they are resurrected." [Allah] said, "So indeed, you are of those reprieved. [Shaytan] said, "By your might, I will surely mislead them all. Except, among them, Your chosen servants." [Allah] said, "The truth [is My oath], and the truth I say - [That] I will surely fill Hell with you and those of them that follow you all together." Say, [O Mohammad], "I do not ask you for the Qur'an any payment, and I am not of the pretentious. It is but a reminder to the worlds. And you will surely know [the truth of] its information after a time." (Saad 38: 71 – 88)

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ (71) فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ (72) فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ (73) إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (74) قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيدِيَّ اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ (75) قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ (76) قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ (77) وَإِنْ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ (78) قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ (79) قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ (80) إِلَى يَوْمِ الْوَفَاتِ الْمَعْلُومِ (81) قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ (82) إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ (83) قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ (84) لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ (85) قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ (86) إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ (87) وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ (88)

#### 1.4.4 Adam and Eve failed the first test

As Shaytan was cursed by Allah SWT, as he declared his war against Adam and Eve (the human race). Surah Al-A'raf details how Shaytan failed Adam and Eve and tricked them by encouraging them to eat from a tree in Jannah that Allah SWT specifically asked them not to approach:



- ❖ And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers. But Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal." And he swore [by Allah] to them, "Indeed, I am to you from among the sincere advisors." So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?" They said, "Our Lord, we have wronged ourselves, and if you do not forgive us and have mercy upon us, we will surely be among the losers." [Allah] said, "Descend, being to one another enemies. And for you on the earth is a place of settlement and enjoyment for a time." He said, "Therein you will live, and therein you will die, and from it you will be brought forth." O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember. O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe." (Al-A'raaf 7: 19-27)

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (19) فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ (20) وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ (21) فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ (22) قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ (23) قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ (24) قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ (25) يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ (26) يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمُ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ (27)



### 1.4.5 First murder in the history of mankind

Shaytan's wicked plans for the human race never stop. Following Adam and Eve's exile from Jannah, due to their failure to pass the test of temptation, they were sent to earth. After some time they had two boys (Qabeel and Habeel) and a girl. Shaytan turned against Qabeel (Cain) and Habeel (Abel) and he had a plan for them. As a result, Qabeel killed Habeel, making it the first ever crime committed in the history of mankind. Surah Al-Ma'idah outlines the details of that crime so that we may learn:

- ❖ And recite to them the story of Adam's two sons, in truth, when they both offered a sacrifice to [Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allah only accepts from the righteous [who fear Him]. If you should raise your hand against me to kill me - I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds. Indeed I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers. And his soul permitted to him the murder of his brother, so he killed him and became among the losers. Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the body of my brother?" And he became of the regretful. Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors. (Al-Ma'idah 5: 27- 32)

وَأَنذَرْنَا عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ (27) لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِإِيدِي إِلَيْكَ لِأَفْتُلَّكَ أَنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ (28) إِنِّي أُرِيدُ أَنْ نَبُوءَ بَيْنِي وَابْنِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ (29) فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ (30) فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُؤَارِي سَوْءَةَ أَخِيهِ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ (31) مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ (32)

## SECTION 2: WHAT IS MY ROLE?

### 2.1 Why am I here?

We always think of an answer as to why Allah SWT created us the way we look – We question our identity. If you think carefully, you will realise that you are unique and special to Allah SWT, because Allah SWT created only one of you. To Allah SWT we are all equal regardless of our colour, race, ethnicity, language, culture, wealth or status. However, the best of us are those who are the most pious and fearful of Allah SWT – those who observe the Halal and abstain from Haram. The Quran says in this regard:

- ❖ "Inna akramakum indallahi atqakum" - the most honourable is the one who fears Allah (Al-Hujuraat 49:13).

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (13)

- ❖ Abu Hurairah (May Allah be pleased with him) narrated: Messenger of Allah (PBUH) said, "Allah does not look at your figures, nor at your attire but He looks at your hearts and accomplishments". (Muslim)

وعن أبي هريرة عبد الرحمن بن صخر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: "إن الله لا ينظر إلى أجسامكم، ولا إلى صوركم، ولكن ينظر إلى قلوبكم وأعمالكم" (رواه مسلم).

### 2.2 How can I be victorious in my battle against Shaytan?

As Muslims, in order to secure our akhira and to be victorious in the battle with Shaytan, we have to believe in and practise the five pillars of Islam and the six pillars of Iman and act upon them.

#### 2.2.1 Five pillars of Islam

- ❖ It is narrated on the authority of ('Abdullah) son of 'Umar, that the Prophet (PBUH) said: (The superstructure of) al-Islam is raised on five (pillars), i. e. Allah (alone) should be worshipped, and (all other gods) beside Him should be (categorically) denied. Establishment of prayer, the payment of Zakat, Pilgrimage to the House, and the fast of Ramadan (are the other obligatory acts besides the belief in the oneness of Allah and denial of all other gods). (Muslim)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَاصِمٌ، - وَهُوَ ابْنُ مُحَمَّدَ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ - عَنْ أَبِيهِ، قَالَ قَالَ عَبْدُ اللَّهِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَحَجِّ الْبَيْتِ وَصَوْمِ رَمَضَانَ ". (مسلم)

- ❖ Muaz Ibn Jabal (RAA) 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 Muadh! 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-Tirmithi, who said it was a good and sound hadith. (At-Tirmithi in 40 Hadith Nawawi)

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 لَيْسِيرٌ عَلَى مَنْ يَسِرَّهُ اللَّهُ عَلَيْهِ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ 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 أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَدُرُوزِ سَنَامِهِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَدُرُوزُ سَنَامِهِ الْجِهَادُ، ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِمَلَكَ ذَلِكَ كُلِّهِ؟ فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! فَأَخَذَ بِلِسَانِهِ وَقَالَ: كُفَّ عَنْكَ هَذَا. قُلْتُ: يَا نَبِيَّ اللَّهِ وَإِنَّا

لَمْؤَاخِذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: تَكَلَّمْتُ أُمُّكَ وَهَلْ يَكُفُّ النَّاسَ عَلَى وُجُوهِهِمْ -أَوْ قَالَ عَلَى  
مَنَاخِرِهِمْ- إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ؟ .!"  
رَوَاهُ التِّرْمِذِيُّ [رقم: 2616] وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

### 2.2.1.1 *Shahadah (Statement of Faith)*

The Shahadah is the first of the five pillars of Islam.

"*Ashhadu An laa Ilaha Illa Allah Wa Ashhadu Anna Mohammadan Rasulu Allah*". The meaning in English is:

"I bear witness that there is no God but Allah, and Mohammad is his messenger."

This is the basic statement of the Islamic faith: anyone who does not recite this wholeheartedly is not considered as a Muslim.

When a Muslim recites this they proclaim:

1. That Allah is the only God, and that Prophet Mohammad (PBUH) is his prophet;
2. That they personally accept this as true;
3. That they will obey all the obligations as required by Islam

### 2.2.1.2 *Salah (Prayer)*

Salat refer to the obligatory prayers, performed five times every day. It is the second pillar of Islam. Allah SWT ordered us to pray at five set times a day:

Salat Al-Fajr: dawn, before sunrise

Salat Ath-Thuhr: midday, after the sun passes its highest

Salat Al-'Asr: the late part of the afternoon

Salat Al-Maghrib: just after sunset

Salat Al-'Isha: between Al-Maghrib prayer and midnight

Every Muslim who is of age, those who have reached puberty, are required to pray. Children as young as seven years old can be encouraged to pray.

The importance of prayer in Islam cannot be understated. It is the first pillar of Islam that the Prophet (PBUH) mentioned after mentioning the testimony of faith, by which one becomes a Muslim. It was made obligatory upon all the prophets and for all people. For example, when Allah spoke directly to Moses, He said:

- ❖ "And I have chosen you, so listen to that which is inspired to you. Verily, I am Allah! There is none worthy of worship but I, so worship Me and offer prayer perfectly for My remembrance." (Taha 20: 13-14)

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى (13) إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (14)

Similarly, the prayers were made obligatory upon Prophet Mohammad (peace be upon him) during his ascension to heaven. The following hadith suggests the reward we attain from making sujud:

- ❖ Madan [bin Talhah] said: "I met Abu Ad-Darda, and I asked him what I had asked Thawban, so he said: 'Perform prostrations, for I heard Allah's Messenger saying: 'No worshipper performs a prostration to Allah except that by it Allah will raise him a level, and erase a sin from him for it.'" (Jami' At-Tirmithi / Sahih)

قَالَ مَعْدَانُ بْنُ طَلْحَةَ فَلَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ عَمَّا سَأَلْتُ عَنْهُ ثَوْبَانَ فَقَالَ عَلَيْكَ بِالسُّجُودِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا خَطِيئَةٌ " . قَالَ مَعْدَانُ بْنُ طَلْحَةَ الْيَعْمَرِيُّ وَيُقَالُ ابْنُ أَبِي طَلْحَةَ . قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي أُمَامَةَ وَأَبِي فَاطِمَةَ . قَالَ أَبُو عِيسَى حَدِيثُ ثَوْبَانَ وَأَبِي الدَّرْدَاءِ فِي كَثْرَةِ الرُّكُوعِ وَالسُّجُودِ حَدِيثٌ حَسَنٌ صَحِيحٌ . وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا الْبَابِ فَقَالَ بَعْضُهُمْ طُولُ الْقِيَامِ فِي الصَّلَاةِ أَفْضَلُ مِنْ كَثْرَةِ الرُّكُوعِ وَالسُّجُودِ . وَقَالَ بَعْضُهُمْ كَثْرَةُ الرُّكُوعِ وَالسُّجُودِ أَفْضَلُ مِنْ طُولِ الْقِيَامِ . وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ قَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا حَدِيثَانِ وَلَمْ يَفْضَ فِيهِ بِشَيْءٍ . وَقَالَ إِسْحَاقُ أَمَّا فِي النَّهَارِ فَكَثْرَةُ الرُّكُوعِ وَالسُّجُودِ وَأَمَّا بِاللَّيْلِ فَطُولُ الْقِيَامِ إِلَّا أَنْ يَكُونَ رَجُلٌ لَهُ جُزْءٌ بِاللَّيْلِ يَأْتِي عَلَيْهِ فَكَثْرَةُ الرُّكُوعِ وَالسُّجُودِ فِي هَذَا أَحَبُّ إِلَيَّ لِأَنَّهُ يَأْتِي عَلَى جُزْئِهِ وَقَدْ رُبِحَ كَثْرَةُ الرُّكُوعِ وَالسُّجُودِ . قَالَ أَبُو عِيسَى وَإِنَّمَا قَالَ إِسْحَاقُ هَذَا لِأَنَّهُ كَذَا وَصِفَ صَلَاةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ وَوُصِفَ طُولُ الْقِيَامِ وَأَمَّا بِالنَّهَارِ فَلَمْ يُوصَفْ مِنْ صَلَاتِهِ مِنْ طُولِ الْقِيَامِ مَا وَصِفَ بِاللَّيْلِ . (جامع الترمذي / صحيح)

The importance of prayer is demonstrated in many of the Prophet's statements. For example, the Prophet (peace be upon him) said:

- ❖ Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The first of man's deeds for which he will be called to account on the Day of Resurrection will be Salat. If it is found to be perfect, he will be safe and successful; but if it is incomplete, he will be unfortunate and a loser. If any shortcoming is found in the obligatory Salat, the Glorious and Exalted Rubb will command to see whether His slave has offered any voluntary Salat so that the obligatory Salat may be made up by it. Then the rest of his actions will be treated in the same manner." [At- Tirmithi / Hasan].

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن أول ما يحاسب به العبد يوم القيامة من عمله صلاته، فإن صلحت، فقد أفلح وأنجح، وإن

فسدت، فقد خاب وخسر، فإن انتقص من فريضته شيئاً، قال الرب، عز وجل: انظروا هل لعبدي من تطوع، فيكمل منها ما انتقص من الفريضة؟ ثم يكون سائر أعماله على هذا" (رواه الترمذي وقال حديث حسن)

The importance of prayers stems from the fact that notwithstanding actions one commits in his life, the most important aspect is one's relationship with Allah SWT, that is, one's faith (iman), God-consciousness (taqwa), sincerity (ikhlas) and worship of Allah ('ibaadah). This relationship with Allah is demonstrated and put into practice, as well as improved and increased, by the prayer. Therefore, if the prayers are sound and proper, the rest of the deeds will be sound and proper; and if the prayers are not sound and not proper, then the rest of the deeds will not be sound and proper, as stated in the hadith of our beloved Prophet (PBUH).

In reality, if the prayer is performed properly – with true remembrance of Allah and turning to Him for forgiveness - it will have a lasting positive effect on the person. After a person completes the prayer, his heart will be filled with the remembrance of Allah. He will be fearful, as well as hopeful of Allah. After such an experience, he will not want to move from that lofty position to one wherein he disobeys Allah. Allah has mentioned this aspect of the prayer when He said:

- ❖ "Verily, the prayer keeps one from the great sins and evil deeds" (Al-Ankabut 29: 45).

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ (45)

The overall effect that properly performed prayers should have upon humans is described in other verses in the Quran:

- ❖ "Verily, man was created impatient, irritable when evil touches him and niggardly when good touches him. Except for those devoted to prayer those who remain constant in their prayers..." (Al-Maarij 70: 19-23).

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (19) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (20) وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا (21) إِلَّا الْمُصَلِّينَ (22) الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ (23)

Moreover, in the Hereafter, Allah's forgiveness and pleasure is closely related to prayers. The Messenger of Allah (PBUH) said:

- ❖ It was narrated that Jami' bin Shaddad said: "I heard Humran bin Aban tell Abu Burdah in the Masjid that he heard 'Uthman narrating that the Messenger of Allah (PBUH) said: 'Whoever performs Wudu' completely as commanded by Allah, the five daily prayers will be an expiation for whatever comes in between them.'" (An-Nasa'i / Sahih)

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، قَالَ حَدَّثَنَا خَالِدٌ، عَنْ شُعْبَةَ، عَنْ جَامِعِ بْنِ شَدَّادٍ، قَالَ سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ، أَخْبَرَ أَبَا بُرْدَةَ، فِي الْمَسْجِدِ أَنَّهُ سَمِعَ عُثْمَانَ، يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ فَالْصَّلَوَاتُ الْخَمْسُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ ". (سنن النسائي / صحيح)

- ❖ Narrated Abu Qatadah ibn Rib'iyy: Allah, the Exalted said: I made five times' prayers obligatory on your people, and I took a guarantee that if anyone observes them regularly at their times, I shall admit him to Paradise; if anyone does not offer them regularly, there is no such guarantee of Mine for him. (Sunan Abi Dawud/ al-Albania (hasan))

حَدَّثَنَا حَيُّوَةُ بْنُ شَرِيحٍ الْمِصْرِيُّ، حَدَّثَنَا بَقِيَّةٌ، عَنْ ضُبَارَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَلِيكٍ الْأَلْهَانِيِّ، أَخْبَرَنِي ابْنُ نَافِعٍ، عَنْ ابْنِ شِهَابٍ الزُّهْرِيِّ، قَالَ قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ إِنَّ أَبَا قَتَادَةَ بْنَ رِبْعِيٍّ أَخْبَرَهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " قَالَ اللَّهُ تَعَالَى إِنِّي فَرَضْتُ عَلَى أُمَّتِكَ خَمْسَ صَلَوَاتٍ وَعَهَدْتُ عِنْدِي عَهْدًا أَنَّهُ مَنْ جَاءَ يُحَافِظُ عَلَيْهِنَّ لَوْ قَتَلَتْهُ الْجَنَّةُ وَمَنْ لَمْ يُحَافِظْ عَلَيْهِنَّ فَلَا عَهْدَ لَهُ عِنْدِي ". (سنن أبو داود / الالباني -حسن)

Prayers are a type of purification for a human being. We turn and meet with Allah SWT five times a day. This repeated standing in front of Allah SWT should keep the person away from committing sins. Furthermore, it should also be a time of remorse and repentance, such that we earnestly ask Allah for forgiveness for the sins that we committed. In addition, the prayer in itself is a good deed that wipes away some of the evil deeds that we committed. These points can be noted in the following hadith of the Prophet (peace be upon him):

- ❖ Abu Huraira (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, "Say, if there were a river at the door of one of you in which he takes a bath five times a day, would any soiling remain on him?" They replied, "No soiling would be left on him." He (PBUH) said, "That is the five (obligatory) Salat (prayers). Allah obliterates all sins as a result of performing them." [Al-Bukhari and Muslim].

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "أرايتم لو أن نهرا بباب أحدكم يغتسل منه كل يوم خمس مرات، هل يبقى من درنه شيء؟" قالوا: لا يبقى من درنه شيء، قال: "فذلك مثل الصلوات الخمس، يمحو الله بهن الخطايا". (متفق عليه).

In another hadith, the Prophet (peace be upon him) said:

- ❖ Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The five daily (prescribed) Salat, and Friday (prayer) to the next Friday (prayer), and the fasting of Ramadan to



the next Ramadan, is expiation of the sins committed in between them, so long as major sins are avoided." [Muslim]

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "الصلوات الخمس والجمعة إلى الجمعة، ورمضان إلى رمضان، مكفرات ما بينهن إذا اجتنبت الكبائر" (رواه مسلم).

### 2.2.1.3 Zakat (obligatory charity)

Zakat is the compulsory giving of a set proportion of one's wealth to charity. It is regarded as a type of worship and of self-purification.

Zakat does not refer to charitable gifts given out of kindness or generosity, but to the systematic giving of 2.5% of one's wealth each year to benefit the poor.

The benefits of Zakat, apart from helping the poor, are as follows:

- ✚ Obeying Allah SWT
- ✚ Helping a person acknowledge that everything comes from God on loan and that we do not really own anything ourselves
- ✚ And since we cannot take anything with us when we die, we need not cling to it
- ✚ Acknowledging that whether we are rich or poor is Allah's choice, so we should help those he has chosen to make poor
- ✚ Learning self-discipline
- ✚ Freeing oneself from the love of possessions and greed
- ✚ Freeing oneself from the love of money
- ✚ Freeing oneself from love of oneself
- ✚ Behaving honestly and acting with sincerity

The 2.5% rate only applies to cash, gold and silver, and commercial items. There are other rates for farming and animals.

Zakat, or charity, is the third Pillar of Islam. Being charitable and providing for the needy are important features of the Muslim character. So why is charity so important?

The existence of countless starving, poor, hungry and destitute Muslims and non-Muslims in the world strongly indicates for the need of the essential teachings of Zakat, to put into practice. Affluent Muslims may not realize how their wealth could strengthen whole communities. Giving charity correctly is crucial to both the well-being of the needy as well as to the ultimate happiness of the wealthy. The Prophet emphasized this principle repeatedly.

The Forms of Charity:

Several different categories of charity are defined in Islam, the two most important being Zakat (obligatory charity) and sadaqa (voluntary charity). Zakat is a specific, standardized percentage of one's extra wealth (over and above the necessities of life) that must be given to the poor and those in need. Sadaqa can be given to anyone in

many forms including a smile, wise advice, a donation or helping to build a home or masjid.

- ❖ Abu Dharr is reported as saying, "Putting some of the water from your bucket in your brother's bucket is sadaqa. Removing stones, thorns and bones from people's path is sadaqa. Guiding a man in a place where there are no guides is sadaqa." (Al-Adab Al-Mufrad / Sahih)

حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، قَالَ: أَخْبَرَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ أَبِي رُمْيْلٍ، عَنْ مَالِكِ بْنِ مَرْثَدٍ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، يَرْفَعُهُ، قَالَ: ثُمَّ قَالَ بَعْدَ ذَلِكَ: لَا أَعْلَمُهُ إِلَّا رَفَعَهُ، قَالَ: إِفْرَاغُكَ مِنْ دُلُوكَ فِي دَلْوِ أَخِيكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَتَبَسُّمُكَ فِي وَجْهِ أَخِيكَ صَدَقَةٌ، وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَ وَالْعِظَمَ عَنْ طَرِيقِ النَّاسِ لَكَ صَدَقَةٌ، وَهَدَايَتُكَ الرَّجُلَ فِي أَرْضِ الضَّالَّةِ صَدَقَةٌ. (الادب المفرد / صحيح)

Another Hadith illustrates the importance of every part of a person's body performing a charity:

- ❖ Ibn 'Abbas said, "There are 360 joints and each of them owes sadaqa every single day. Every good word is sadaqa. A man's helping his brother is sadaqa. A drink of water which he gives is sadaqa. Removing something harmful from the road is sadaqa." (Al-Adab Al-Mufrad / Sahih)

حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ، أَظْنُهُ رَفَعَهُ، شَكَ لَيْثٌ، قَالَ: فِي ابْنِ آدَمَ سِتُّونَ وَثَلَاثُمِئَةً سُلَامَى، أَوْ عَظْمٍ، أَوْ مَفْصِلٍ، عَلَى كُلِّ وَاحِدٍ فِي كُلِّ يَوْمٍ صَدَقَةٌ، كُلُّ كَلِمَةٍ طَيِّبَةٍ صَدَقَةٌ، وَعَوْنُ الرَّجُلِ أَخَاهُ صَدَقَةٌ، وَالشَّرْبَةُ مِنَ الْمَاءِ يَسْقِيهَا صَدَقَةٌ، وَإِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ. (الادب المفرد / صحيح)

*Zakat is shade on the Day of Judgment:*

- ❖ Uqba Ibn Naafi' narrated that a man from the companions of the Prophet (PBUH) said: "The believer's shade on the Day of Resurrection will be his charity. Yazeed never missed a day without offering sadaqah even if it is a cake or an onion or anything else" (Majma'a Az-Zawaa'id, 3/113 – Grade: Trusted men)

عن رجلٍ من أصحابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عن النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ظِلُّ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ صَدَقَتُهُ وَكَانَ يَزِيدُ لَا يَخْطئه يَوْمٌ إِلَّا تَصَدَّقَ فِيهِ بِشَيْءٍ وَلَوْ كَعَكَّةً أَوْ بَصْلَةً أَوْ كَذَا. (الراوي عقب ابن نافع، المحدث الهيثم، المصدر مجمع الزوائد، الصفحة أو الرقم 3/113، خلاصة حكم المحدث: رجال احمد ثقات)

On the day when all other shades will be gone, Allah will shade and shelter those who give charity and care for the poor. The Muslim's sacrifice in this life will be their protection on the Day of Judgment.

- ❖ 'Uqbah Ibn 'Amir (RAA) narrated, 'I heard the Messenger of Allah (PBUH) say, "Everybody will be shaded by his Sadaqah (on the Day of Judgment) until it has been judged between the people." Related by Ibn Hibban and Al-Hakim. (Bulugh Al-Maram, Sahih on the condition of Muslim)

وَعَنْ عُقْبَةَ بْنِ عَامِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: { كُلُّ إِمْرٍ فِي ظِلِّ صَدَقَتِهِ حَتَّى يُفْصَلَ بَيْنَ النَّاسِ } رَوَاهُ ابْنُ حَبَّانٍ وَالْحَاكِمُ 1 .

1 - صحيح. رواه ابن حبان ( 5 / 131 - 132 )، والحاكم ( 1 / 416 )، وعند ابن حبان: "يقضي" بدل "يفصل" وزادا معا: "أو قال: حتى يحكم بين الناس قال يزيد: فكان أبو الخير لا يخطئه يوم لا يتصدق فيه بشيء ولو كعكة، ولو بصلة". وقال الحاكم: صحيح على شرط مسلم.

*Zakat is a protection from calamity:*

By sacrificing part of one's wealth and giving it to charity, Inshallah it will serve as a protection for us from calamities.

*It is better to give than to take:*

It is considered better to give charity than to receive it. One should be wary of repeatedly soliciting and taking from sadaqa and zakat funds. Those who refrain from taking these funds (so that more will be left for the needier) will be provided for by Allah and be made self-reliant by Him.

- ❖ Hakim bin Hizam (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The upper hand is better than the lower one; and begin (charity) with those who are under your care; and the best charity is (the one which is given) out of surplus; and he who wishes to abstain from begging will be protected by Allah; and he who seeks self- sufficiency will be made self-sufficient by Allah." [Al- Bukhari].

وعن حكيم بن حزام رضي الله عنه عن النبي صلى الله عليه وسلم قال: "اليد العليا خير من اليد السفلى، وابدأ بمن تعول، وخير الصدقة عن ظهر غنى ومن يستعفف يعفه الله، ومن يستغن يغنه الله" (متفق عليه).  
(وهذا لفظ البخاري، ولفظ مسلم أخصر).

*Relieving a person in debt is considered as charity:*

- ❖ Abdullah b. Abu Qatada reported that Abu Qatada (Allah be pleased with him) demanded (the payment of his debt) from his debtor but he disappeared; later on he found him and he said: I am hard up financially, whereupon he said: (Do you state it) by God? He said: By God. Upon this he (Qatada) said: I heard Allah's Messenger (PBUH) as saying: He who loves that Allah saves him from the torments of the Day of Resurrection should give respite to the insolvent or remit (his debt)." (Muslim)

حَدَّثَنَا أَبُو الْهَيْثَمِ، خَالِدُ بْنُ خِدَاشٍ بْنُ عَجَلَانَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، أَنَّ أَبَا قَتَادَةَ، طَلَبَ غَرِيمًا لَهُ فَتَوَارَى عَنْهُ ثُمَّ وَجَدَهُ فَقَالَ إِنِّي مُعْسِرٌ . فَقَالَ اللَّهُ قَالَ اللَّهُ . قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ سَرَّهُ أَنْ يُنَجِّيَهُ اللَّهُ مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ فَلْيُقْسِرْ عَنْ مُعْسِرٍ أَوْ يَضَعْ عَنْهُ " . (مسلم)

If someone owes you money, it is considered charity if you show mercy by giving the debtor more time to pay back his loan, or even cancel the person's debt. If charity is a person's shade on the Day of Judgment, cancelling a person's debt will also serve as a protection.

#### *Helping family in need:*

It is acceptable to give one's charity to those in need in one's own family.

- ❖ It was narrated from Salman bin 'Amir that the Prophet said: "Giving charity to a poor person is charity, and (giving) to a relative is two things, charity and upholding the ties of kinship." (Sunan An-Nasai' / Sahih)

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، قَالَ حَدَّثَنَا خَالِدٌ، قَالَ حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ الرَّائِحِ، عَنْ سَلْمَانَ بْنِ عَامِرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الصَّدَقَةَ عَلَى الْمِسْكِينِ صَدَقَةٌ وَعَلَى ذِي الرَّحِمِ اثْنَتَانِ صَدَقَةٌ وَصِلَةٌ " . (سنن النسائي / صحيح)

#### *The pitfall of greed:*

Be careful of greed. The longer one holds onto money and fails to share it as charity, the harder it may be to part with that hoarded wealth later. Hiding away wealth and depriving the needy of even a small kindness will not only come back to haunt the greedy, but their misfortune will be multiplied and they will be led down a misguided path.

- ❖ Jabir b. Abdullah reported that Allah's Messenger (PBUH) said: Be on your guard against committing oppression, for oppression is a darkness on the Day of Resurrection, and be on your guard against stinginess for stinginess destroyed those who were before you, as it

incited them to shed blood and make lawful what was unlawful for them.." (Muslim)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنُ قَعْنَبٍ، حَدَّثَنَا دَاوُدُ، - يَعْنِي ابْنَ قَيْسٍ - عَنْ عُبَيْدٍ، اللَّهِ بْنِ مِقْسَمٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ وَاتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ " . (مسلم)

*Charity that keeps on giving:*

If a person performs a deed that continues to benefit others in a good way, the performer of the deed will continue to collect the rewards for their single act for as long as it benefits others (even after the person passes away). This is referred to as sadaqa jariyah, or perpetual charity.

- ❖ Abu Huraira (Allah be pleased with him) reported Allah's Messenger (PBUH) as saying: When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased)." (Muslim)

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ " . (مسلم)

The degree of the reward is dependent on the degree and significance of the benefit of the charitable act, and to what degree the charity was given for the sake of Allah.

Charity serves as a way to bring justice, balance and kindness to every society and community. It is our hope that the Muslim community fulfil their charitable duty correctly and do their part to eliminate poverty in communities everywhere.

#### 2.2.1.4 Siyam (Fasting)

Siyam or fasting is one of the main pillars of Islam, and is mentioned in the Holy Qur'an:

- ❖ "O ye who believe! Fasting is prescribed to you, as it was prescribed to those before you, that you may (learn) self-restraint." (Al-Baqarah 2:183)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (183)

Based upon the Qur'an, it has been the consensus of Muslims throughout history that a Muslim who rejects the legitimacy of Siyam rejects Islam as well. Ramadan is a great month, a blessed month, containing a night which is better than a thousand months.

The Almighty has appointed the observance of fasting during Ramadan as an obligatory duty, and the passing of its nights in prayer, as voluntary practice.

### **Significance of Ramadan:**

Like any other injunctions of Islam, the benefits of Ramadan are not limited purely to either "spiritual" or "temporal" elements of life. In Islam, the spiritual, social, economic, and psychological all intermingle in a consistent and cohesive whole. For convenience of presentation, however, the significance of Siyam (fasting) is discussed under four sub-headings: social, physical, spiritual and psychological.

- Social elements:

1) Fasting promotes the spirit of unity and belonging within the Muslim Ummah (Nation). Millions of Muslims all over the world fast during the same month following the same rules and observances.

2) Fasting promotes the spirit of human equality before the Almighty Allah. All Muslim male and female, rich and poor, from all ethnic backgrounds experience of deprivation with no special privileges for any group or class.

3) Fasting promotes the spirit of charity and sympathy towards the poor and needy. A rich person may be able to "imagine" the suffering of the poor or "think" about hunger. This may explain, in part, why Ramadan is also known as the month of charity and generosity.

4) Fasting also promotes the Islamic form of sociability. Muslims are urged to invite others to break the fast with them at sunset, to gather for the Qur'anic study, prayer and visitations. This provides spiritual atmosphere and a better chance for socialization in a brotherly and spiritual atmosphere.

- ❖ Zaid bin Khalid Al-Juhani (May Allah be pleased with him) reported: The Prophet (PBUH) said, "He who provides a fasting person something with which to break his fast, will earn the same reward as the one who was observing the fast, without diminishing in any way the reward of the latter." (Tirmithi / Hasanun Sahih).

عن زيد بن خالد الجهني، رضي الله عنه عن النبي صلى الله عليه وسلم قال: "من فطر صائماً، كان له مثل أجره غير أنه لا ينقص من أجر الصائم شيء" (رواه الترمذي وقال: حديث حسن صحيح).

- ❖ Umm 'Umarah Al-Ansariyah (May Allah be pleased with her) reported: Once the Prophet (PBUH) visited us and I served him some food. He (PBUH) asked me to eat. I replied that I was observing (optional) fast. He (PBUH) said, "When people eat by a person observing fast, the angels keep asking Allah's forgiveness for that person until they have had their fill." [At-Tirmithi / Hasan].

وعن أم عمارة الأنصارية، رضي الله عنها أن النبي صلى الله عليه وسلم دخل عليها فقدمت إليه طعاماً فقال "كلي" فقالت: إني صائمة، فقال رسول الله صلى الله عليه وسلم: "إن الصائم تصلي عليه الملائكة إذا أكل عنده حتى يفرغوا" وربما قال: "حتى يشبعوا" (رواه الترمذي وقال: حديث حسن)

- ❖ Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When any of you is invited to a meal, he should accept the invitation. If he is observing Sawm (fasting), he should supplicate for the betterment of the host and if he is not fasting, he should eat." [Muslim]

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا دعي أحدكم، فليجب، فإن كان صائماً فليصل، وإن كان مفطراً فليطعم". (مسلم)

- Medical and health aspects:

A great deal has been written about the medical and health benefits of fasting, both by Muslim and non-Muslim scientists. These benefits include the elimination of harmful fatty substances from the blood stream, helping cure certain types of intestinal and stomach ailments and the removal of body tissues. Needless to say that some ailments may be aggravated by the fasting, in which case, the individual is exempted from fasting. For those who may be engaged in Islamically (medically) undesirable habits such as overeating or smoking, the self-control and discipline exercised in Ramadan provide an excellent start to "kick" these bad habits.

- Spiritual and moral elements:

Fasting is an act of obedience and submission to the Almighty. This submission and commitment is based upon the love of the Almighty and the earnest effort to gain His pleasure and to avoid His displeasure.

- ❖ "Narrated Abu Huraira: The Prophet (PBUH) said, "(Allah said), 'every good deed of Adam's son is for him except fasting; it is for Me. and I shall reward (the fasting person) for it.' Verily, the smell of the mouth of a fasting person is better to Allah than the smell of musk." (Bukhari)

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ، إِلَّا الصَّوْمَ فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ، وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ ". (البخاري)

Therefore, when fasting, we should abstain from loose talk and avoid verbosity and noisy exchange of words. If somebody starts abusing the fasting person or initiates a quarrel with him, he should say, 'I am observing fast.' It is narrated that the Prophet PBUH said:



- ❖ Narrated Abu Huraira: Allah's Messenger (PBUH) said, "Allah said, 'All the deeds of Adam's sons (people) are for them, except fasting which is for Me, and I will give the reward for it.' Fasting is a shield or protection from the fire and from committing sins. If one of you is fasting, he should avoid sexual relation with his wife and quarrelling, and if somebody should fight or quarrel with him, he should say, 'I am fasting.' By Him in Whose Hands my soul is', the unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. There are two pleasures for the fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord; then he will be pleased because of his fasting." (Bukhari)

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، عَنْ أَبِي صَالِحٍ الزَّيَّاتِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " قَالَ اللَّهُ كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ، فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ. وَالصِّيَامُ جُنَّةٌ، وَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ، فَلَا يَزِفُّهُ وَلَا يَبْصَحُ، فَإِنْ سَابَّهُ أَحَدٌ، أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي امْرُؤٌ صَائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمَسْكِ، لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا إِذَا أَفْطَرَ فَرَحٌ، وَإِذَا لَقِيَ رَبَّهُ فَرَحٌ بِصَوْمِهِ ". (البخاري)

a) Other virtuous deeds (done in the month of Ramadhan) are rewarded ten times.

- ❖ It was narrated from Abu Hurairah that the Messenger of Allah (PBUH) said: "Every deed of the son of Adam will be multiplied for him, between ten and seven hundred times for each merit. Allah said: 'Except for fasting, for it is for Me and I shall reward for it.'" (Sunan Ibn Majah / sahih).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ لَهُ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ . قَالَ اللَّهُ سُبْحَانَهُ إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ ". (سنن ابن ماجه / صحيح)

b) Fasting is an act of acknowledgment of the Almighty as the only Master and Sustainer of the universe. It is only through His bounties that we derive our existence and our sustenance.

c) Fasting is an act of atonement for our errors and mistakes.

- ❖ Narrated Abu Sa'id: I heard the Prophet (PBUH) saying, "Indeed, anyone who fasts for one day for Allah's Pleasure, Allah will keep his face away from the (Hell) fire for (a distance covered by a journey of) seventy years." (Bukhari)

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ، وَسُهَيْلُ بْنُ أَبِي صَالِحٍ، أَنَّهُمَا سَمِعَا النُّعْمَانَ بْنَ أَبِي عِيَّاشٍ، عَنْ أَبِي سَعِيدٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا ". (البخاري)

4) Fasting trains the believer in sincerity; unlike other acts of 'worship', fasting is entirely based on self-restraint.

- Psychological elements:

a) It enhances the feelings of inner peace, contentment, and optimism. These feelings result from the realization of the Almighty's pleasure.

b) It teaches patience and perseverance and enhances the feeling of moral accomplishment.

❖ Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "If one does not eschew lies and false conduct, Allah has no need that he should abstain from his food and his drink." [Al-Bukhari]

وعنه قال: قال النبي صلى الله عليه وسلم: " من لم يدع قول الزور والعمل به فليس لله حاجة في أن يدع طعامه وشرابه " (رواه البخاري).

Note: The idea behind this tradition is that backbiting, lying and indecent activities while fasting lessen the recompense of the fast and decrease its radiance. Therefore, one should avoid these things while fasting.

c) Voluntary deprivation of the lawful appetite leads one to appreciate the bounties of The Almighty which are often taken for granted.

d) For a complete month every year, Muslims go through a different and exciting experience which breaks the normal routine of life. Not only can this be refreshing, it also teaches the person to adapt to varying conditions and circumstances in his/her life.

### 2.2.1.5 Hajj (Pilgrimage)

Once a year, Muslims of every ethnic group, colour, social status, and culture gather together in Mecca and stand before the Kaaba, praising Allah together.

It is a worship that is designed to promote the bonds of Islamic brotherhood and sisterhood by showing that everyone is equal in the eyes of Allah.

The Hajj encourages Muslims to feel the real importance of life here on earth, and the afterlife, by stripping away all markers of social status, wealth, and pride. In Hajj, all are truly equal.

The Hajjis or pilgrims wear simple white clothes called 'Ihram'. During the Hajj the pilgrims perform acts of worship and they renew their sense of purpose in the world.

Mecca is a place that is holy to all Muslims such that no non-Muslim is allowed to enter.

The Hajj is the fifth and the final pillar of Islam. It is performed during the month of Dhul Hijjah, which is the twelfth month of the Islamic lunar calendar. It is the journey that every sane adult Muslim must undertake at least once in their lives if they are financially and physically able. Allah Almighty Says:

- ❖ {...And [due] to Allah from the people is a pilgrimage to the House – for whoever is able to find thereto a way....} [Al-Imran 3:97]

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعَالَمِيْنَ (97)

- ❖ It is reported on the authority of Ta'us that a man said to 'Abdullah son of 'Umar (may Allah be pleased with him). Why don't you carry out a military expedition? Upon which he replied: I heard the messenger of Allah (PBUH) say: Verily, al-Islam is founded on five (pillars): testifying the fact that there is no god but Allah, establishment of prayer, payment of Zakat, fast of Ramadan and Pilgrimage to the House..” [Muslim]

وَحَدَّثَنِي ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا حَنْظَلَةُ، قَالَ سَمِعْتُ عِكْرَمَةَ بِنَ خَالِدٍ، يُحَدِّثُ طَاوُسًا أَنَّ رَجُلًا، قَالَ لِعَبْدِ اللّٰهِ بْنِ عُمَرَ أَلَا تَعْرُو فَقَالَ إِنِّي سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ " إِنَّ الْإِسْلَامَ بُنِيَ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَصِيَامِ رَمَضَانَ وَحَجِّ الْبَيْتِ " . (مسلم)

Hajj was prescribed in the sixth year after Hijrah (migration) upon the revelation of the following verse in which Allah SWT Says:

- ❖ {And complete the Hajj and 'Umrah for Allah...} [Al-Baqarah 2:196]

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلّٰهِ ... (196)

Hajj is not a new institution introduced by Prophet Mohammad (PBUH,) rather it is as old as the Ka'bah itself. Allah Almighty Says:

- ❖ {Indeed, the first House [of worship] established for mankind was that at Bakkah [i.e., Makkah] – blessed and guidance to the worlds.} [Al-Imran 3:96]

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِيْنَ (96)

The origin of Hajj is rooted to the acts of devotion of Prophet Ibrahim (PBUH). This demonstrates that Prophet Mohammad (PBUH) did not innovate this institution, rather, he cleared it of all the evil practices that had crept into it. After a few centuries from the death of Ibrahim (PBUH) and his son Isma'eel (PBUH), people abandoned

their teachings and gradually went astray. Hundreds of idols were erected in the Ka'bah, which was built by Ibrahim and Isma'eel as a centre for the worship of the One True God. Ironically enough, idols were made after the image of Ibrahim and Isma'eel, whose whole lives had been spent eradicating idol-worship. The descendants of Ibrahim who had himself repudiated all idols, began to worship idols. The Ka'bah was turned into a type of temple for idol-worship and superstition. This predicament lasted for about two thousand years, until the advent of Prophet Mohammad (PBUH).

Hajj is rightly said to be the perfection of faith, since it combines, in itself, all the distinctive qualities of other obligatory acts of prayer, patience, privation of amenities of life, devotion, Zakat (alms), slaughtering (the sacrifice) and supplication. In fact, the physical pilgrimage is a prelude to the spiritual pilgrimage to Allah when man would bid goodbye to everything in the world and present himself before Him as His humble servant saying: 'Here I am before You, my Lord, as a slave.'

There are three forms of Hajj:

1. Hajj At-Tamattu': This is where a pilgrim assumes Ihram for 'Umrah' only, during the months of Hajj, which means that when he reaches Makkah, he makes Tawaf and Sa'i for 'Umrah'. Then he shaves or clips his hair. On the eighth day of Thul-Hijjah, the pilgrim assumes Ihram again for Hajj only and carries out all of its requirements.
2. Hajj Al-Ifrad: This is where a pilgrim assumes Ihram for Hajj only. When he reaches Makkah, he performs Tawaf for his arrival and Sa'i for Hajj. He does not shave or clip his hair as he does not disengage from Ihram. Instead, he remains in Ihram until after he stones the Jamratul-'Aqabah on 'Eid day. It is permissible for him to postpone his Sa'i for Hajj until after his Tawaf for Hajj (i.e. Tawaf Al-Ifadhah).
3. Hajj Al-Qiran: This is where a pilgrim assumes Ihram for both 'Umrah and Hajj, or he assumes Ihram first for 'Umrah, then makes his intention for Hajj before his Tawaf for Hajj. The obligations on one performing Ifrad are the same as those on one performing Qiran, except that the latter must slaughter whereas the former is not obligated to do so.

The best of the three forms is Tamattu'. It is the form that the Prophet (PBUH) encouraged his followers to perform.

Hajj is undertaken in company with all the other pilgrims. The months of Hajj are: Shawwal, Thul-Qi'dah and Thul-Hijjah (the last three months of the Hijri calendar). One can perform 'Umrah for Hajj At-Tamattu' at any time within these three months (i.e. he may perform 'Umrah during the Hajj season, and then subsequently making Hajj the same year at the fixed time, beginning on the eighth day of Thul-Hijjah).

The Makkan territory is sacred. The pilgrim enters this territory in a state of Ihram (a state in which one is forbidden to do certain things that are otherwise permissible).

Ihram, for men, entails wearing a special garment. A male pilgrim is not allowed to wear form-fitting clothes or to cover his head or hands with gloves, or his feet with

socks or shoes. This is done in order to foster a sense of humility and a feeling of brotherhood among the Muslims.

The male pilgrim's garment consists of two sheets of white woollen or cotton cloth, of which one is wrapped around the waist and reaches below the knees and above the ankles, while the other is wrapped around the upper part of the body. The head and the right shoulder are left uncovered during Tawaf. This attire is for males, whereas females have to cover all of their body except the face and hands.

Before wearing the Ihram dress, the pilgrim is recommended to take a bath (Ghusl). A pilgrim in Ihram is consecrated. He cannot hunt, pick plants, shed blood, or have sexual intercourse or partake in whatever leads to it.

The excellence of Hajj:

1. It is one of the best deeds:

- ❖ Narrated Abu Huraira: Allah's Messenger (PBUH) was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle (Mohammad). The questioner then asked, "What is the next (in goodness)? He replied, "To participate in Jihad (religious fighting) in Allah's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (Pilgrim age to Mecca) 'Mubruur, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet)." [Al-Bukhari]

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، وَمُوسَى بْنُ إِسْمَاعِيلَ، قَالَا حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ أَيُّ الْعَمَلِ أَفْضَلُ فَقَالَ "إِيمَانُ بِاللَّهِ وَرَسُولِهِ". قِيلَ ثُمَّ مَاذَا قَالَ "الْجِهَادُ فِي سَبِيلِ اللَّهِ". قِيلَ ثُمَّ مَاذَا قَالَ "حَجٌّ مَبْرُورٌ". (البخاري)

2. It is a form of Jihad:

- ❖ 'A'ishah (RAA) narrated, 'I said: 'O Messenger of Allah (PBUH)! Is Jihad prescribed (also) for women?' Allah's Messenger said, "Yes, a Jihad which is without fighting, it is Hajj and 'Umrah." Related by Ibn Majah. Bulugh Al-Maram]

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { قُلْتُ: يَا رَسُولَ اللَّهِ ! عَلَى النِّسَاءِ جِهَادٌ؟ قَالَ: "نَعَمْ. جِهَادٌ لَا قِتَالُ فِيهِ، الْحَجُّ وَالْعُمْرَةُ" }. رَوَاهُ ابْنُ مَاجَه ١ . وَأَصْلُهُ فِي الْبُخَارِيِّ . 2

1 - صحيح. رواه ابن ماجه ( 2901 ).

2 - وبألفاظ مختلفة، ففي رواية عن أم المؤمنين عائشة رضي الله عنها قالت: استأذنت النبي صلى الله عليه وسلم في الجهاد. فقال: " جهادكن الحج". . وفي أخرى عنها، عن النبي صلى الله عليه وسلم سأله نسائه عن الجهاد؟. فقال: "نعم الجهاد الحج". انظر البخاري حديث رقم ( 1520 )، وأطرافه.

- ❖ It was narrated from Abu Hurairah that the Messenger of Allah said: "Jihad of the elderly, the young, the weak, and women, is Hajj and 'Umarah." [Sunan An-Nasa'i / Sahih]

أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ، عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ، قَالَ حَدَّثَنَا خَالِدٌ، عَنْ ابْنِ أَبِي هِلَالٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " جِهَادُ الْكَبِيرِ وَالصَّغِيرِ وَالضَّعِيفِ وَالْمَرْأَةِ الْحَجُّ وَالْعُمْرَةُ " .(صحيح)

### 3. It wipes away past sins:

- ❖ Narrated Abu Huraira: The Prophet (PBUH) said, "Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew." [Al-Bukhari]

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا سَيَّارُ أَبُو الْحَكَمِ، قَالَ سَمِعْتُ أَبَا حَازِمٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ " .(البخاري)

### 4. Pilgrims are the guests of Allah:

- ❖ Abu Hurairah said: "The Messenger of Allah (PBUH) said: 'The guests of Allah, the Mighty and Sublime, are three: The warrior, the pilgrim performing Hajj, and the pilgrim performing 'Umrah.'" (Sunan An-Nasai' / Sahih)

أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ مَخْرَمَةَ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ سُهَيْلَ بْنَ أَبِي صَالِحٍ، قَالَ سَمِعْتُ أَبِي يَقُولُ، سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَقَدْ أَعَزَّ اللَّهُ عَزَّ وَجَلَّ ثَلَاثَةَ الْعَازِي وَالْحَاجِّ وَالْمُعْتَمِرِ " .(سنن النسائي / صحيح)

### 5. The reward of accepted Hajj is Paradise:

- ❖ The Prophet (PBUH) said: "All sins committed in between the performance of one 'Umrah and the next are expiated and erased, and for Al-Hajj Al-Mabrur there is no reward except Paradise." [Jami' at-Tirmithi / sahih]

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْعُمْرَةُ إِلَى الْعُمْرَةِ تَكْفِّرُ مَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ ". قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. (جامع الترمذي / صحيح)

## 2.2.2 The six pillars of faith

### 2.2.2.1 *Belief in Allah*

It is a given that the first pillar of faith is the belief in the Powerful, the Most Beneficent. Believing in Allah, above all else, is the first and most important. It is not only the belief in Allah alone but in the way He is described through the Qu'ran and the Ahadith (sayings) of Prophet Mohammed (PBUH). This also includes all the ninety nine names and attributes of Allah, the Almighty.

### 2.2.2.2 *Belief in the angels*

The second pillar of iman is the belief in Allah's angels. They were created from light, for the purpose of worshipping Allah. They can also appear in the shape of man if so ordered. Some of the angels' names that we know of are Jibra'il, Mika'il, Israfil, and Malik. They have many assigned tasks such as guardians, gatekeepers, and Trumpeters.

### 2.2.2.3 *Belief in the revealed books*

The third pillar of iman is the belief in the books of Allah. Here, it is the belief that at the time when these books were sent down, they truly were a message from Allah. The only book left is the Qur'an in its entirety, because it is the last revelation that Allah sent to us. There are four books known to man: The Torah, sent to Prophet Musa (Moses), the Psalms (Zaboor) sent to Prophet Dawud (David), the Gospel (Injeel) sent to Prophet Isa (Jesus) and the Qur'an, the final book of Allah sent to Prophet Mohammad (PBUH). We, as Muslims, are to believe in all of these books and not just the Qur'an.

### 2.2.2.4 *Belief in the commissioned messengers*

The fourth pillar is the belief in Allah's Messengers. The Quran mentioned twenty-five (25) Prophets in total. These Prophets are: Elishia, Job, David, Dhul-Kifl, Aron, Hud, Abraham, Enoch, Elias, Jesus, Isac, Ishmael, Lot, Moses, Noah, Salih, Shuaib, Solomon, Ezra, Jacob, John, Jonah, Joseph, Zachariya and Mohammad. It is said that there are numerous other prophets but their names were not mentioned in the Quran. Prophet Mohammad PBUH is the last and final Prophet and there will be no other prophets after him.

### 2.2.2.5 *Belief in the Day of Judgment*

The fifth pillar of faith is the belief in the Last Day. This is the Day of accounting for all deeds; evil or good, big or small. In our lives, we need to believe that all we do will have bearing on the Last Day. No one but Allah knows when this day will come, so it is up to us to live each day as though it was our last.



**2.2.2.6 Belief in Al-Qadar - the predestination by Allah of all things, both the (seemingly) good and the (seemingly) bad:**

The last pillar of iman is the belief in pre-ordainment. This refers to the belief that everything in our lives is pre-written. It is our duty to know that whatever Allah wills will occur. Moreover, He is the creator of everything, including our deeds. Allah is the All-knowing: He knows our past, present, and future. Our lives are set, but that does not mean that we should not strive toward perfection.

These pillars of faith are considered as the ground floor of our faith. Believing in the above discussed six elements means that your faith is true.

The following hadith on the Fundamentals of Islam summarises both the pillars of Islam and Iman:

- ❖ On the authority of `Umar (RAA), who said: “One day while we were sitting with the Messenger of Allah (PBUH) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journey were to be seen on him and none of us knew him. He walked up and sat down in front of the Prophet (PBUH), with his knees touching against the Prophet’s (PBUH) and placing the palms of his hands on his thighs he said: “O Mohammad, tell me about Islam.” The Messenger of Allah (PBUH) said: “Islam is to testify that there is no deity worthy of worship but Allah and Mohammad is the Messenger of Allah, to perform prayers, to give zakah, to fast in Ramadan, and to make the pilgrimage to the House if you are able to do so.” He said: “You have spoken rightly”; and we were amazed at him asking him and saying that he had spoken rightly. He (the man) said: “Tell me about iman.” He (the Prophet, PBUH) said: “It is to believe in Allah, His Angels, His Books, His Messengers, and the Last Day, and to believe in divine destiny (qadar), both the good and the evil of it.” He said: “You have spoken rightly.” He (the man) said: “Then tell me about Ihsan.” He (the Prophet, PBUH) said: “It is to worship Allah as though you see Him, and if you do not see Him, then (knowing that) truly He sees you.” He said: “Then tell me about the Hour.” He said: “The one questioned about it knows no better than the questioner.” He said: “Then tell me about its signs.” He said: “That the slave-girl will give birth to her mistress, and that you will see barefooted, naked destitute shepherds competing in constructing lofty buildings.” Then he (the man) left, and I stayed for a time. The he (the Prophet, PBUH) said: “O `Umar, do you know who the questioner was?” I said: “Allah and His Messenger know best.” He said: “It was Jibreel, who came to teach you your religion.” (Muslim)

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ: " بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ،

وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ .

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

قَالَ: صَدَقْتَ . فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ!

قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ .

قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ .

قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ .

قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ .

قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا،

ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟ .

قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ .

قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ ". [رَوَاهُ مُسْلِمٌ]

## SECTION 3: AL-QADAR

### 3.1 Al-Qadar: Are we free to choose or are we obligated?

The universe is Allah's property and nothing happens in His kingdom without His knowledge and permission. The Arabic term for Divine Fate or Destiny is 'Al-Qadar'.

Everything in the world has a predetermined and set course. The destiny of every element of creation and the outcome of every situation, whether major or minor, is already known to Allah. There are many references to Al-Qadar in the Quran:

- ❖ Say, "Never will we be struck except by what Allah has decreed for us; He is our protector." And upon Allah let the believers rely (At-Tawbah 9: 51)

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (51)

- ❖ He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination. (Al-Furqan 25: 2)

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ  
وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا (2)

- ❖ No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy, (Al-Hadid 57: 22)

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ  
نُنَزِّلَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (22)

- ❖ Indeed, all things We created with predestination. And Our command is but one, like a glance of the eye. (Al-Qamar 54:49-50)

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ (49) وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ (50)

- ❖ On the authority of Abdullah ibn Masood (RAA), who said: The Messenger of Allah (PBUH), and he is the truthful, the believed, narrated to us, "Verily the creation of each one of you is brought together in his mother's womb for forty days in the form of a nutfah (a drop), then he becomes an alaqah (clot of blood) for a like period, then a mudghah (morsel of flesh) for a like period, then there is sent to him the angel who blows his soul into him and who is commanded with four matters: to write down his rizq (sustenance), his life span, his actions, and whether he will be happy or unhappy (i.e., whether or not he will enter Paradise). By the One, other than

Whom there is no deity, verily one of you performs the actions of the people of Paradise until there is but an arm's length between him and it, and that which has been written overtakes him, and so he acts with the actions of the people of the Hellfire and thus enters it; and verily one of you performs the actions of the people of the Hellfire, until there is but an arm's length between him and it, and that which has been written overtakes him and so he acts with the actions of the people of Paradise and thus he enters it." (Bukhari & Muslim)

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -وَهُوَ الصَّادِقُ الْمَصْدُوقُ-: "إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: يَكْتُبُ رِزْقَهُ، وَأَجَلَهُ، وَعَمَلَهُ، وَشَقِيٍّ أَمْ سَعِيدٍ؛ فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا." (متفق عليه)

Scholars have defined Al-Qadar as that (which) Allah has ordained and permitted, both good and evil, before creating His creation, and that all what has happened and will happen are through Allah's knowledge and will.

Scholars of Islam also say that there are four aspects of Al-Qadar that help us understand how Al-Qadar happens in our world:

#### 1. Al-Ilm (Divine knowledge): Allah knows what will happen

A Muslim believes that Allah has full knowledge of everything in the universe, whether major or minor. This amazing knowledge encompasses all the actions of Allah and the actions of all His creation.

- ❖ Do you not know that Allah knows what is in the heaven and earth? Indeed, that is in a Record. Indeed that, for Allah, is easy. (Al-Hajj 22: 70)

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (70)

#### 2. Al-kitabah (Written Destiny): The angels write what will happen

A Muslim believes that Allah recoded everything in a book that was kept with Him in Heavens. This book is called "Al-Lawh'-ul- Mahfoodh": the preserved book.

- ❖ And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf

falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record. (Al-Anaám 6: 59)

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ (59)

- ❖ Abdullah b. 'Amr b. Al-'As reported: I heard Allah's Messenger (PBUH) as saying: Allah ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water.” (Muslim)

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرٍو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ سَرِّحٍ حَدَّثَنَا ابْنُ، وَهْبٍ أَخْبَرَنِي أَبُو هَانِيٍّ الْخَوْلَانِيُّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ - قَالَ - وَعَرْشُهُ عَلَى الْمَاءِ " . (مسلم)

3. Al-Mashee'ah (Divine Will): Allah wills and permits what is written to happen when its time comes.

Mashee'ah is the belief that nothing, whether related to Allah's actions or actions taken by His slaves, can happen without His permission:

- ❖ It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise. (Al-Imran 3: 6)

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (6)

- ❖ And Allah does what He wills. (Ibrahim 14: 27)

وَيَفْعَلُ اللَّهُ مَا يَشَاءُ (27)

- ❖ And your Lord creates what He wills and chooses (Al- Qasas 28: 68)

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ (68)

4. Al-khalq (Creation): Allah creates and makes this will happen in the real world.

The final aspect of Al-Qadar is the belief that Allah is the sole creator of all creation and that He endowed us with our attributes and all our actions.

- ❖ He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination. (Al-Furqan 25: 2)

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ  
وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا (2)

- ❖ Allah is the Creator of all things, and He is, over all things, Disposer of affairs. (Az-Zumar 39: 62)

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ (62)

- ❖ While Allah created you and that which you do?" (As-Saffat 37: 96)

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ (96)

Some people are confused as to whether we as humans are free or obligated. Some people think that since Allah controls our lives and decides everything that happens in the world, we do not have free will or any control over our actions. This is far from the truth. The belief in Al-Qadar does not mean that we are passive individuals who have no part to play in our lives. Al-Qadar does not prevent a person from exercising free will to choose a course of action.

Allah does not force people to do anything. He only encourages His servants to do the good and avoid the bad. It is entirely up to the individual as to whether he or she chooses to obey or disobey. Allah gave man free will to choose his actions, whether good or evil.

**To make things more understandable, human actions can be categorised into three types:**

- 1. Actions within you: blood circulation, heart beats, liver and kidneys functioning, digestive system, your hearing and seeing, breathing mechanism, etc.**
- 2. Actions upon you: weather, accidents, environment, disasters such as hurricanes, serious sickness, death, attacks, etc.**
- 3. Actions from (out of) you: praying, helping others, volunteering, going to work....etc.**

While man cannot control actions within him or upon him, he still can control the actions that come out of him. God gave us the mind and other faculties to choose our actions and we can accordingly decide to do good or evil. Therefore, man has freewill when it comes to the actions that come out of him. Thus, he is responsible for these actions. On the other hand, he has no control over those actions that happen within him or upon him, and consequently, he is not responsible for these actions.

Allah SWT says in the Quran:

- ❖ And [by] the soul and He who proportioned it. And inspired it [with discernment of] its wickedness and its righteousness. He has

succeeded who purifies it, and he has failed who instils it [with corruption]. (Al Shams 91: 7 – 10)

وَنَفْسٍ وَمَا سَوَّاهَا (7) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (8) قَدْ أَفْلَحَ مَنْ زَكَّاهَا (9) وَقَدْ  
خَابَ مَنْ دَسَّاهَا (10)

- ❖ Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way, be he grateful or be he ungrateful. (Al Insan 76: 2-3)

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا (2) إِنَّا هَدَيْنَاهُ  
السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا (3)

- ❖ Indeed, this is a reminder, so he who wills may take to his Lord a way. (Al Insan 76:29)

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا (29)

- ❖ The ones whom the angels take in death, [being] good and pure; [the angels] will say, "Peace be upon you. Enter Paradise for what you used to do." (An- Nahl 16: 32)

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمُ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ  
(32)

- ❖ Allah said, "Indeed, I will sent it down to you, but whoever disbelieves afterwards from among you - then indeed will I punish him with a punishment by which I have not punished anyone among the worlds." (Al Ma'idah 5 : 115)

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا  
مِنَ الْعَالَمِينَ (115)

- ❖ And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms - there will be no fear concerning them, nor will they grieve. But those who deny Our verses - the punishment will touch them for their defiant disobedience. (Al-Ana'm 6: 48-49)

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ (48) وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ (49)

- ❖ That is the True Day; so he who wills may take to his Lord a [way of] return. ( An-Naba' 78: 39)

ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا (39)



- ❖ And when they deviated, Allah caused their hearts to deviate. And Allah does not guide the defiantly disobedient people. (As-Saff 61: 5)

....فَلَمَّا رَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (5)

### 3.2 Benefits of the belief in Al-Qadar

There are many great benefits of the belief in Al-Qadar that one simply cannot count. These benefits have profound effects on man's personality and behaviour. Below are some of those benefits:

1. Believers in Al-Qadar receive Allah's mercy:

- ❖ And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return. Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided." (Al-Baqarah 2: 155-157)

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ (155) الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (156) أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ (157)

2. Believing in Alqadar teaches acceptance of pain and courage in times of calamity.

- ❖ Abu Yahya Suhaib bin Sinan (May Allah be pleased with him) reported that: The Messenger of Allah (PBUH) said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him". (Muslim)

وعن أبي يحيى صهيب بن سنان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "عجبا لأمر المؤمن إن أمره كله له خير، وليس ذلك لأحد إلا للمؤمن : إن أصابته سراء شكر فكان خيراً له، وإن أصابته ضراء صبر فكان خيراً له" (رواه مسلم).

3. The belief in Al-Qadar protects the believers from social diseases. Envy and jealousy are two of the social diseases that will be in check. The believer knows that it is by Allah's will that people have or do not have wealth, possessions, children, etc. Surely the one who is envious of others is indeed objecting to Allah's decree, or Al-Qadar.

4. The belief in Al-Qadar teaches contentment. We sometimes feel miserable for losing or not gaining what we like to have. Allah, sometimes, chooses for us what we dislike, because he knows that it is good for us in the future. Similarly, He may prevent us from getting what we like because it will be bad for us in the future. Therefore, when we believe in this, we put our trust in Allah and accept the hardships or inconveniences we face in this life. In the beginning, we may feel disheartened and sad; however it is only a matter of time before we realise that what we considered bad was actually good for us in this life, or in the next. Allah (SWT) says:

❖ '...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.' (Al-Baqarah 2: 216)

...وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ  
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (216)

5. The belief in Al-Qadar encourages generosity. The believer knows that Allah loves charity and He gives back to the generous giver more than what he or she has given to the needy. Therefore, one would not feel that giving charity will reduce one's wealth.
6. The belief in Al-Qadar saves us from dealing with magic, soothsayers and fortune tellers. We believe that Allah alone is the True Helper of mankind. No one can benefit us without the will and permission of Allah. Therefore, witch crafters and fortune tellers have no effect on our lives.
7. The belief in Al-Qadar teaches us humility. If we are successful in our lives, be it in education, wealth or status, we should be thankful to Allah for favours. Becoming arrogant makes one forget to thank Allah who is capable of taking everything from us without prior notice. With His will, He is capable of turning everything upside down.

## SECTION 4: SINS IN ISLAM

There are two types of sins in Islam: Minor sins (Sagha'er) and major sins (Kaba'er).

### 4.1 Minor sins

Minor sins refer to acts which are displeasing to Allah but for which no specific punishment or severe warning has been issued. In this case, a Muslim's conscience and heart helps him to know that an act is sinful.

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

And on the authority of Wabisah bin Ma'bad (may Allah be pleased with him) who said: I came to the Messenger of Allah (peace and blessings of Allah be upon him) and he (peace and blessings of Allah be upon him) said, "You have come to ask about righteousness." I said, "Yes." He (peace and blessings of Allah be upon him) said, "Consult your heart. Righteousness is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the breast, even though people have repeatedly given their legal opinion [in its favour]."

A good hadith transmitted from the musnads of the two imams, Ahmed bin Hambal and Al- Darimi, with a good chain of authorities.

عَنْ النَّوَاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ" رَوَاهُ مُسْلِمٌ [رَوَاهُ مُسْلِمٌ]. وَعَنْ وَابِصَةَ بْنِ مَعْبَدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟ قُلْتُ: نَعَمْ. فَقَالَ: اسْتَغْفِرْ قَلْبَكَ، الْبِرُّ مَا أَطْمَأْنَنْتَ إِلَيْهِ النَّفْسُ، وَأَطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ." حَدِيثٌ حَسَنٌ، رَوَيْنَاهُ فِي مُسْنَدِي الْإِمَامَيْنِ أَحْمَدَ بْنِ حَنْبَلٍ [رقم: 227/4]، وَالدَّارِمِيِّ [246/2] بِإِسْنَادٍ حَسَنٍ.

Minor sins are not, however, to be taken lightly, as disobeying Allah is always a serious matter.

- ❖ Allah says: "You counted it a little thing, while with Allah it was very great." (An-Nur 24:15)

... وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ (15)

Minor sins can easily lead someone to commit a major sin, and repeatedly committing a minor sin will change its status to that of a major sin. Furthermore, habitual sinning causes a Muslim to lose faith and disregard the commandments of Allah. In the Qur'an, this has been described as:

- ❖ Allah says: "Nay, their hearts have been sealed by the sins they have accumulated." (Al-Mutafifeen 83:14).

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ (14)

## 4.2 Major sins

Major sins refer to those acts which have been specifically forbidden by Allah in the Quran and by His Messenger (PBUH) in the Sunnah (practise of the Prophet), and which have been made clear by the actions of the Companions of the Prophet (PBUH).

The Prophet (PBUH) explained the seven sins that doom a person to Hell in a saheeh hadith that was narrated by the two Shaykhs, al-Bukhari and Muslim, in as-Saheehayn, in which it states the following:

- ❖ "Abu Hurairah (May Allah be pleased with him) said: The Prophet (PBUH) said, "Avoid the seven destructive things." It was asked: (by those present): "What are they, O Messenger of Allah?" He replied, "Associating anyone or anything with Allah in worship; practising sorcery, killing of someone without a just cause whom Allah has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good believers." [Al-Bukhari and Muslim]."

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "أجتنبوا السبع الموبقات" قالوا: يا رسول الله وما هن؟ قال: "الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات الغافلات" (متفق عليه).

Allah, the Most High says in the Quran:

- ❖ If you avoid the major (part) of what you have been forbidden (to do), We will cancel out for you your (other) evil deeds and will admit you (to Paradise) with a noble entry. (al-Nisa 4:31)

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا (31)

Thus, by this verse, Allah (SWT) has guaranteed the Garden of Paradise to those who avoid the major sins. And Allah (SWT) also says:

- ❖ Those who avoid the greatest of sins and indecencies, and forgive when they are angry (al-Shura 42:37)

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ (37)

- ❖ Those who avoid the greatest sins and indecencies, except for oversights, (will find that) surely your Lord is ample in forgiveness. (Al-Najm 53:32)

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ... (32)

- ❖ Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The five daily (prescribed) Salat, and Friday (prayer) to the next Friday (prayer), and the fasting of Ramadan to the next Ramadan, is expiation of the sins committed in between them, so long as major sins are avoided." [Muslim].

وعنه عن النبي، صلى الله عليه وسلم قال: "الصلوات الخمس والجمعة إلى الجمعة، ورمضان إلى رمضان، مكفرات ما بينهن إذا اجتنبت الكبائر" (رواه مسلم).

It is; therefore, very important to determine exactly what the greatest vices, technically called, "the major sins" (Kaba'ir), are, in order for Muslims to avoid them.

There is some difference of opinion among scholars in this regard. Some state the major sins to be seven. And in support of their position they quote the following hadith:

- ❖ "Abu Hurairah (May Allah be pleased with him) said: The Prophet (PBUH) said, "Avoid the seven destructive things." It was asked: (by those present): "What are they, O Messenger of Allah?" He replied, "Associating anyone or anything with Allah in worship; practising sorcery, killing of someone without a just cause whom Allah has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good believers." [Al-Bukhari and Muslim].)

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "أجتنبوا السبع الموبقات" قالوا: يا رسول الله وما هن؟ قال: "الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات الغافلات" (متفق عليه).

Abdullah ibn 'Abbas said: "Seventy is closer to their number than seven". The above hadith does not limit the major sins to those mentioned in it. Rather, it points to the

type of sins which fall into the category of "major." These include those crimes which call for a prescribed punishment (Hadd or its plural Hudud), such as theft, fornication, adultery (zina), and murder. These prohibited acts, for which a warning of a severe punishment in the Next, is given in the Qur'an or the tradition (Sunnah).

Of course, there is a gradation among them, since some are more serious than others. We see that the Prophet (PBUH) has included Shirk (associating someone or something with Allah) among them, and from the text of the Qur'an we know that a person who commits Shirk will not have his sin forgiven and will remain in Hell forever.

Allah, The Most High says:

- ❖ Surely, Allah does not forgive associating anything with Him, and He forgives whatever is other than that to whomever He wills. (al-Nisa 4:48)

(48) إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ...

However, the number of the great sins is approximately seventy according to some scholars:

01. Associating anything with Allah
02. Murder
03. Practising magic
04. Not praying
05. Not paying Zakat
06. Not fasting on a day of Ramadan without excuse
07. Not performing Hajj, while being able to do so
08. Disrespectful to parents
09. Abandoning relatives
10. Fornication and adultery
11. Homosexuality (sodomy)
12. Interest (Riba)
13. Wrongfully consuming the property of an orphan
14. Lying about Allah and His Messenger
15. Running away from the battlefield
16. A leader's deceiving his people and being unjust to them

17. Pride and arrogance
18. Bearing false witness
19. Drinking Khamr (wine)
20. Gambling
21. Slandering chaste women
22. Stealing from the spoils of war
23. Stealing
24. Highway Robbery
25. Taking false oath
26. Oppression
27. Illegal gain
28. Consuming wealth acquired unlawfully
29. Committing suicide
30. Frequent lying
31. Judging unjustly
32. Giving and accepting bribes
33. Woman's imitating man and man's imitating woman
34. Being cuckold
35. Marrying a divorced woman in order to make her lawful for the husband
36. Not protecting oneself from urine
37. Showing-off
38. Learning knowledge of the religion for the sake of this world and concealing that knowledge
39. Betrayal of trust
40. Recounting favours
41. Denying Allah's Decree
42. Listening (to) people's private conversations
43. Carrying tales
44. Cursing
45. Breaking contracts



46. Believing in fortune-tellers and astrologers
47. A woman's bad conduct towards her husband
48. Making statues and pictures
49. Lamenting, wailing, tearing the clothing, and doing other things of this sort when an affliction befalls
50. Treating others unjustly
51. Overbearing conduct toward the wife, the servant, the weak, and animals
52. Offending one's neighbour
53. Offending and abusing Muslims
54. Offending people and having an arrogant attitude toward them
55. Trailing one's garment in pride
56. Men's wearing silk and gold
57. A slave's running away from his master
58. Slaughtering an animal which has been dedicated to anyone other than Allah
59. To knowingly ascribe one's paternity to a father other than one's own
60. Arguing and disputing violently
61. Withholding excess water
62. Giving short weight or measure
63. Feeling secure from Allah's plan
64. Offending Allah's righteous friends
65. Not praying in congregation but praying alone without an excuse
66. Persistently missing Friday Prayers without any excuse
67. Usurping the rights of the heir through bequests
68. Deceiving and plotting evil
69. Spying for the enemy of the Muslims
70. Cursing or insulting any of the Companions of Allah's Messenger

Scholars agree that while good deeds and extra acts of worship help expiate minor sins, they won't compensate for major sins. Instead, a Muslim must make sincere repentance for major sins by showing genuine remorse, Tawbah Nasuha, praying for Allah's mercy and forgiveness, and avoiding that sin in the future.

Only a person who avoids major sins will have good deeds such as charity, praying, or fasting accepted as expiation for minor sins.

- ❖ Allah says: “If you shun the great sins which you are forbidden, We will do away with your small sins and cause you to enter an honourable place of entering.” (An-Nisa’ 4: 31)

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا  
(31)

Shirk, however, is the one sin which Allah will not forgive.

- ❖ “Verily, Allah forgives not that partners be set up with Him (in worship) but He forgives other than that to whom He pleases; and whoever sets up partners with Allah (in worship), he has indeed invented an enormous wrong.” (An-Nisa’ 4:48)

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ  
افْتَرَىٰ إِثْمًا عَظِيمًا (48)

## SECTION 5: SOCIAL ISSUES

### 5.1 Showing off (Riya'a)

Riya'a refers to doing things that are pleasing to Allah with the intention of seeking admiration from others. The intention in such cases is usually to show off one's good deeds to receive praise and admiration of others. It amounts to practicing virtue out of vanity, with the aim of achieving popularity among people.

Riya'a leads us to focus on earning appreciation from people rather than seeking Allah's favour and acceptance. It makes us focus on people's appreciation of our virtuous acts, which means we give importance to them, and not to Allah the Most Benevolent.

Shaytan knows how easy it is to fill our hearts with vanity and he arouses in us the desire for a good name and reputation, making our deeds fruitless, by distancing us from Allah.

The Prophet (PBUH) described Riya'a by giving the example of a person performing prayer for Allah, and improving his rendering of the Salat when he knows that others are watching him. Allah says:

- ❖ So woe unto those performers of Salat (hypocrites), those who delay their Salat (from their stated fixed times). Those who do good deeds only to be seen (of men). And prevent Al-Ma'un (small kindnesses) (Al-Maauun 107: 4 – 7)

فَوَيْلٌ لِلْمُصَلِّينَ (4) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (5) الَّذِينَ هُمْ يُرَاءُونَ (6)  
وَيَمْنَعُونَ الْمَاعُونَ (7)

Performing worship or a (righteous) deed for worldly reasons is considered as a minor Shirk. Any good deed performed with the intention of showing off and pleasing people is not acceptable. For example, if one reads the Quran, craving for people's admiration for the beautiful recitation and not as a duty to Allah, falls under the category of showing off, and is considered, a minor shirk. We should, therefore, be aware of such shirk and do every good deed for Allah alone, and not to enhance our image or status among people.

We know that on the Day of Judgment, we will be in desperate need of Allah's mercy. We can get His mercy on that day by earning it today, by focusing to do good deeds only for His sake. When we do good deeds to seek others' admiration, however, Allah will turn us away. The Messenger of Allah, (PBUH) said:

- ❖ Mahmud bin Labid (RAA) narrated that the Messenger of Allah (PBUH) said: "The thing I fear most for you is the lesser shirk

(polytheism), showing-off (of good deeds).” Related by Ahmad with a good chain of narrators,” (Bulugh Al-Maram / Hasan)

وَعَنْ مُحَمَّدِ بْنِ لَبِيدٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمُ الشِّرْكَ الْأَصْغَرُ: الرِّيَاءُ } أَخْرَجَهُ أَحْمَدُ بِسَنَدٍ حَسَنٍ. (1946) .

1 - حسن. رواه أحمد (5 / 428 و 429) وزاد: " يقول الله - عز وجل - لهم يوم القيامة - إذا جرى الناس بأعمالهم -: اذهبوا إلى الذين كنتم تراءون في الدنيا فانظروا هل تجدون عندهم جزاء ". (بلوغ المرام / حسن)

Abu Sa'id Al-Khudri reported: The Messenger of Allah (PBUH), entered upon us while we were discussing the False Messiah. He said:

- ❖ It was narrated that Abu Sa'eed said: "The Messenger of Allah (PBUH) came out to us when we were discussing Dajjal (False Christ) and said: 'Shall I not tell you of that which I fear more for you than Dajjal?' We said: 'Yes.' He said: 'Hidden polytheism, when a man stands to pray and makes it look good because he sees a man looking at him.'". (Ibn Majah / Hasan)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ رَبِيعِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَنَحْنُ نَتَذَكَّرُ الْمَسِيحَ الدَّجَالَ فَقَالَ " أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَخَوْفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ " . قَالَ قُلْنَا بَلَى . فَقَالَ " الشِّرْكَ الْخَفِيُّ أَنْ يَقُومَ الرَّجُلُ يُصَلِّيَ فَيُزَيِّنُ صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ " . (سنن ابن ماجه / حسن)

**Causes and Cures:** Some of what may contribute to Riya'a in the first place, are the following:


- ✚ Weakness of faith (Iman): When a person does not have strong faith in Allah, he will prefer the admiration of people over the pleasure of Allah.
- ✚ Fear of criticism: One might make a display of his good deeds to avoid being criticized. For example, a person might pray in the mosque out of fear of being criticized by people for not doing it.
- ✚ Envy of people's possessions: Giving undue importance to worldly possessions and coveting what others have of status, position, or wealth urges one to show off his own acquisitions.

To ward off the temptation of showing off, one should focus on the following:

- ✚ Remember that Allah is always watching him. Awareness of standing before Allah (SWT) is the status of "ihsaan" (perfection in worship):

- ❖ Narrated Abu Huraira: One day while Allah's Messenger (PBUH) was sitting with the people, a man came to him walking and said, "O Allah's Messenger (PBUH). What is Belief?" The Prophet (PBUH) said, "Belief is to believe in Allah, His Angels, His Books, His Apostles, and the meeting with Him, and to believe in the Resurrection." The man asked, "O Allah's Messenger (PBUH) what is Islam?" The Prophet (PBUH) replied, "Islam is to worship Allah and not worship anything besides Him, to offer prayers perfectly, to pay the (compulsory) charity i.e. Zakat and to fast the month of Ramadan." **The man again asked, "O Allah's Messenger (PBUH) what is Ihsan (i.e. perfection or Benevolence)?"** The Prophet (PBUH) said, **"Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you."** The man further asked, "O Allah's Messenger (PBUH) When will the Hour be established?" The Prophet (PBUH) replied, "The one who is asked about it does not know more than the questioner does, but I will describe to you its portents. When the lady slave gives birth to her mistress that will be of its portents; when the bare-footed naked people become the chiefs of the people that will be of its portents. The Hour is one of five things which nobody knows except Allah. Verily, the knowledge of the Hour is with Allah (alone). He sends down the rain, and knows that which is in the wombs." (31.34) Then the man left. The Prophet (PBUH) said, "Call him back to me." They went to call him back but could not see him. The Prophet (PBUH) said, "That was Gabriel who came to teach the people their religion." (Bukhari).

حَدَّثَنِي إِسْحَاقُ، عَنْ جَرِيرٍ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَوْمًا بَارِزًا لِلنَّاسِ إِذْ أَتَاهُ رَجُلٌ يَمْشِي فَقَالَ يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ قَالَ " الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَلِقَائِهِ وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ ". قَالَ يَا رَسُولَ اللَّهِ مَا الْإِسْلَامُ قَالَ " الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ ". قَالَ يَا رَسُولَ اللَّهِ، مَا الْإِحْسَانُ قَالَ " الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ ". قَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ سَأَحَدُّثُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الْمَرْأَةُ رَبِّتَهَا، فَذَلِكَ مِنْ أَشْرَاطِهَا، وَإِذَا كَانَ الْحَفَاءُ الْعُرَاءُ رُءُوسَ النَّاسِ فَذَلِكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ {إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ} ". ثُمَّ انْصَرَفَ الرَّجُلُ فَقَالَ " رُدُّوا عَلَيَّ ". فَأَخَذُوا لِيَرُدُّوا فَلَمْ يَرَوْا شَيْئًا. فَقَالَ " هَذَا جَبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ ". (البخاري)

 Conceal worship and not make a display of it:

- ❖ Narrated Jundub: The Prophet (PBUH) said, "He who lets the people hear of his good deeds intentionally, to win their praise, Allah will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and win the praise of the people, Allah will disclose his real intention (and humiliate him)." (Bukhari)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ، وَحَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ، قَالَ سَمِعْتُ جُنْدَبًا، يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ أَسْمَعْ أَحَدًا يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرُهُ فَذَنُوتُ مِنْهُ فَسَمِعْتُهُ يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ سَمِعَ سَمِعَ اللَّهُ بِهِ، وَمَنْ يُرَائِي يُرَائِي اللَّهُ بِهِ ". (البخاري)

- ✚ Reflect upon one's own shortcomings:

Besides not giving importance to the opinion of people, one should keep a constant check on one's own shortcomings. Awareness of our weaknesses is a sure way of keeping our feet firmly planted on the earth, not allowing us to get carried away by any praise that comes our way. By thanking Allah SWT for our achievements, we become conscious that it is He alone who makes us capable of all that we might achieve, and this effectively curbs the desire to take credit for our good deeds.

- ✚ Intention (Niyyah) – the deciding factor:

We should not let fear of riya'a take us to the other extreme and prevent us from doing good. Just as Shaytan arouses in us vanity and the yearning for self-glorification, he also uses his wiles to make us avoid doing good out of fear of showing off. This suspicion can weaken our resolve and eventually stop us from doing that which pleases Allah. An honest assessment of the purity of our niyyah (intention) can help us in such a situation. We should ensure that the intention to seek Allah's favour is the only factor that prompts us in the practice of good. As long as we are sincere in our intentions, we need not worry about anything that Shaytan might come up with. A heart fortified with strong faith and sincerity of intention is not troubled by Shaytan's whispers when practicing virtues secretly or openly.

One of the greatest hadiths (prophetic narrations) concerning the punishment in the Hereafter of those who show off is the following:

- ❖ "It was narrated from Abu Hurairah, that one of the people of Ash-Sham said to him: "O Shaikh, tell me of a Hadith that you heard from the Messenger of Allah (PBUH)." (He said: "Yes; I heard the Messenger of Allah (PBUH)) say: "The first of people for whom

judgment will be passed on the Day of Resurrection are three. A man who was martyred. He will be brought and Allah will remind him of His blessings and he will acknowledge them. He will say: What did you do with them? He will say: I fought for your sake until I was martyred. He will say: You are lying. You fought so that it would be said that so-and-so is brave, and it was said. Then He will order that he be dragged on his face and thrown into the Fire. And (the second will be) a man who acquired knowledge and taught others, and read Qur'an. He will be brought, and Allah will remind him of His blessings, and he will acknowledge them. He will say: What did you do with them? He will say: I acquired knowledge and taught others, and read the Qur'an for Your sake. He will say: You are lying. You acquired knowledge so that it would be said that you were a scholar; and you read Qur'an so that it would be said that you were a reciter, and it was said. Then He will order that he be dragged on his face and thrown into the Fire. And (the third will be) a man whom Allah made rich and gave him all kinds of wealth. He will be brought and Allah will remind him of His blessings, and he will acknowledge them. He will say: What did you do with them? He will say: I did not leave any way that you like wealth to be spent - Abu 'Abdur-Rahman (An-Nasa'i) said: I did not understand "what You like" as I wanted to [1] - "but I spent it." He will say: "You are lying. You spent it so that it would be said that he was generous, and it was said." Then he will order that he be dragged on his face and thrown into the Fire." [1] That is, he did not hear or understand what came after it as well as he wanted to, but it was similar to what follows regarding the spending. Similar was stated by Shaikh 'Abdur-Rahman Al-punjani in his notes on the text, according to Al-Funjani in his commentary At-Ta'iqat As-Salafiyyah (2:51)." (Sunan An-Nasai' / Sahih).

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، قَالَ حَدَّثَنَا خَالِدٌ، قَالَ حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ حَدَّثَنَا يُونُسُ بْنُ يُونُسَ، عَنْ سُلَيْمَانَ بْنِ بَسَارٍ، قَالَ تَفَرَّقَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ، فَقَالَ لَهُ قَائِلٌ مِنْ أَهْلِ الشَّامِ أَيُّهَا الشَّيْخُ حَدِّثْنِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ نَعَمْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " أَوَّلُ النَّاسِ يُقْضَى لَهُمْ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ رَجُلٌ اسْتَشْهَدَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ قَاتَلْتُ فِيكَ حَتَّى اسْتَشْهَدْتُ . قَالَ كَذَبْتَ وَلَكِنَّكَ قَاتَلْتَ لِيقَالَ فَلَانَ جَرِيءٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُجِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ . قَالَ كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ وَقَرَأْتَ الْقُرْآنَ لِيقَالَ قَارِئٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُجِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا فَقَالَ مَا عَمِلْتُ فِيهَا قَالَ



مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ " . قَالَ أَبُو عَبْدِ الرَّحْمَنِ وَلَمْ أَفْهَمْ تُحِبُّ كَمَا أَرَدْتُ " أَنْ  
يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ . قَالَ كَذَبْتَ وَلَكِنْ لِيُقَالَ إِنَّهُ جَوَادٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ  
فَسُجِبَ عَلَى وَجْهِهِ فَأُلْقِيَ فِي النَّارِ " . (سنن النسائي / صحيح)

## 5.2 Following passion and desires (Hawa)

Allah the Most High says that, as to the person who takes his low desires (hawa) for his god, who can bring him out of that condition? Apparently such people are intelligent, so that an observer may think that they are using their hearing and reason. But Allah says, “No, they are even worse than cattle, more misguided”. This is said because cattle do not have reasoning powers at all, while these people, despite possessing reason, took the wrong path.

- ❖ “Have you seen him who takes his low desires for his god? Are you a guardian over them? Or do you think that most of them hear or understand? They are but as the cattle; nay, they are farther astray from the path.” (Al-Furqan 25:43-44.)

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا (43) أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ  
يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا (44)

The word ‘hawa’ is applied where something takes a man from a high to a low state. Lustful desires of the lower self also cause degradation from greatness to inadequateness. The worship of God takes a man to spiritual heights, and in contrary to it, the pursuance of low and lustful desires leads to a degraded state. He who bows before his lower desires falls from a high to a low state.

To ‘worship’ means to bow before something, losing all self-control. Sometimes people reach a stage where they bow uncontrollably before their low and lustful desires. That is called “taking your low desires for God”.

It is easy to see the hawa or desires of others, but it is difficult for a man to see his own hawa. So when you read in the Holy Quran a description of this condition, you should examine your own selves as well and beware that you are not bowing to greed and desire, instead of bowing to God. If that is the case, then Muslims too will be subject to the condemnation in the Quran:

- ❖ “Have you seen him who takes his low desires for his god?” ( Al-Furqan 25:43)

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا (43)

Allah says in the Holy Quran:

- ❖ And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment. (Al-Baqarah 2:165).

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ (165)

In the Hadith, it is narrated that:

- ❖ On the authority of Abu Mohammad Abdullah bin 'Amr bin al-'Aas (may Allah be pleased with him) who said: The Messenger of Allah (PBUH) said, "None of you [truly] believes until his desires are subservient to that which I have brought." [Imam an-Nawawi says:] We have related it in Kitab al-Hujjah with a saheeh chain of narrators." [Arbaeen al Nawawiyyah / Hasanun Sahih] Authenticated by Imam Nawawi

عَنْ أَبِي مُحَمَّدٍ عَبْدَ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ".  
حَدِيثٌ حَسَنٌ صَحِيحٌ، رَوَيْنَاهُ فِي كِتَابِ "الْحُجَّةِ" بِإِسْنَادٍ صَحِيحٍ.

Ibn Rajab al-Hanbali, the well-known 8th century scholar, said about the meaning of this hadith:

- ❖ "A person cannot be a mu`min, whose necessary iman is complete, until his love follows those commands and prohibitions, with which the Messenger of Allah (PBUH) came, so that he loves what he commanded and dislikes what he prohibited."

The implication is the building of a personality that is rigorously measuring the reality one faces against what Islam says upon the matter, whilst cautiously ensuring that the nafs (self) is following that which only pleases Allah (SWT) and not itself. So it is wary not to choose a path because of its ease or because of its perceived benefit, always holding itself to account in the pursuit of submitting wholeheartedly to the wisdom of its creator and what He (SWT) had revealed to mankind through His beloved Messenger Mohammad (PBUH).

There are many verses in the Quran addressing this issue:

- ❖ "But no, by your Lord, they can have no Faith, until they make you (O Mohammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." (An-Nisa' 4:65)

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (65)

And He (SWT) says:

- ❖ “When Allah and His Messenger have decided something it is not for any mu`min (believer) man or woman to have a choice about it.” (Al-Ahzab 33:36)

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا (36)

and He (SWT) says:

- ❖ “That is because they hate that which Allah has sent down (this Quran and Islamic laws, etc.), so He has made their deeds fruitless.” (Mohammad 47:9)

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَبَ اللَّهُ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ (28)

Ibn Rajab, after mentioning the above verse, summed it up by stating:

- ❖ “Whoever loves Allah (SWT) and His Messenger (PBUH) with a love which is sincerely from his heart, that necessarily requires that he will love from his heart that which Allah (SWT) and His Messenger (PBUH) love, and dislike what Allah (SWT) and His Messenger (PBUH) dislike, that he will be pleased with that which Allah (SWT) and His Messenger (PBUH) are pleased, and displeased with that which Allah (SWT) and His Messenger (PBUH) are displeased, and that he will act with his limbs according to the requirements of this love and this hatred. If he does anything with his limbs that contradicts that, and he perpetrates some of that which Allah (SWT) and His Messenger (PBUH) dislike, or leaves out some of that which Allah (SWT) and His Messenger (PBUH) love despite its being considered obligatory and his having the power and ability to do it, then that shows a shortcoming in that obligatory love, and he must turn in tawbah (repentance) from that and return to completing and perfecting the love which is obligatory (upon him).”

It will be prudent to mention again here that one must always be on a constant mission in search for the Islamic rulings that affect ones daily transactions, i.e. the Islamic verdict must be known prior to undertaking an action. This search, however, in today’s age, can tinker dangerously close to following desire. This can be the case when one comes to know of an islamically valid difference of opinion on a matter. Thus the person must choose to follow one of the multiple opinions that one is aware of. The danger here is that one is deceived into assuming that because one is in search of an Islamic verdict, that the implementation of any of the opinions will be valid, and thus proceeds according to what one deems easier or of most benefit. Worse is when one alternates between the two opinions, depending upon one’s circumstances, for example, on a given day one may follow the Shafi’i opinion that touching the opposite

gender breaks the wudu (purification), but the next day decides to follow the Ahnaaf, whereby it does not nullify the wudu. Apart from the fact that each of the two schools themselves considered the other opinion as incorrect (with the possibility of being correct), such a random jump is always based upon ease or a perceived benefit, which relates to one's desire, and desire is not a qualification that pleases Allah (SWT).

### 5.3 Hypocrisy (Nifaaq)

Nifaaq (hypocrisy) refers to the pretence of loving Islam while concealing Kufr and evil. A hypocrite is given this appellation because he enters the religion from one door and exits from another. Allah considers the hypocrites as more evil than the infidels:

- ❖ "Verily, the hypocrites shall be in the lowest level of fire." (An-Nisa 4: 145)

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا (145)

Allah, the Exalted, says:

- ❖ "They (think) that they deceive Allah and the believers, but they deceive only themselves, but they do not know. In their hearts is a disease, and Allah has increased their disease to them; and for them is a grievous punishment." (Al-Baqarah 2: 9-10)

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ (9) فِي قُلُوبِهِمْ  
مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ (10)

Hypocrisy is a serious sickness and a great crime. It involves making an outward display of Islam whilst inwardly concealing kufr. The hypocrites are always confused, always planning and plotting deceit. Although outwardly they appear to be with the believers, inwardly they are with the kaafireen. Therefore, sometimes, they are inclined towards the believers and sometimes they are inclined towards the kaafireen.

- ❖ "(They are) swaying between this and that, belonging neither to these nor to those; and he whom Allah sends astray, you will not find for him a way (to the truth — Islam)" (An-Nisaa' 4:143)

مُذَبْذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا  
(143)

Because of the corruption of their hearts, the hypocrites are the most averse of mankind to the religion of Allah, as Allah tells us about them:

- ❖ "And when it is said to them: 'Come to what Allah has sent down and to the Messenger (Mohammad),' you (Mohammad) see the hypocrites turn away from you (Mohammad) with aversion" (An-Nisaa' 4:61)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ  
صُدُودًا (61)

The dealings of the hypocrites revolve around their own interests. When they meet the believers, they make a show of belief and loyalty, in order to deceive the believers

and as an action of dissimulation, hoping for whatever good and war-booty they have. But when they meet their masters and chiefs, they say, “we are with you in your shirk and kufr”. Allah (SWT) says concerning them:

- ❖ “And when they meet those who believe, they say: “We believe,” but when they are alone with their Shayateen (devils — polytheists, hypocrites), they say: “Truly, we are with you; verily, we were but mocking. Allah mocks at them and gives them increase in their wrong-doing to wander blindly”(Al-Baqarah 2:14-15)

وَإِذَا لَفُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ (14) اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (15)

The hypocrites have many characteristics. The worst and most serious of which is disbelief in Allah. Allah (SWT) says:

- ❖ “And when it is said to them (hypocrites): ‘Believe as the people (followers of Mohammad, Al-Ansaar and Al-Muhaajiroon) have believed,’ they say: ‘Shall we believe as the fools have believed?’ Verily, they are the fools, but they know not”(Al-Baqarah 2:13)

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ (13)

Among their characteristics are enmity and envy (hasad) towards the believers, as Allah (SWT) says:

- ❖ “If good befalls you (O Mohammad), it grieves them, but if a calamity overtakes you, they say: ‘We took our precaution beforehand’ and they turn away rejoicing”(Al-Tawbah 9:50)

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ قَرِحُونَ (50)

Also among their characteristics, is mockery of Allah, His Messenger and His religion. Allah (SWT) says:

- ❖ “If you ask them (about this), they declare: ‘We were only talking idly and joking.’ Say: ‘Was it at Allah, and His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?’ Make no excuse; you disbelieved after you had believed”(Al-Tawbah 9:65-66)

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ (65) لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ (66)



And among their characteristics is that they spread corruption on earth, with disbelief, hypocrisy and sins. Allah (SWT) says:

- ❖ “And when it is said to them: ‘Make not mischief on the earth,’ they say: ‘We are only peacemakers.’ Verily, they are the ones who make mischief, but they perceive not”(Al-Baqarah 2:11-12)

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ (11) أَلَا إِنَّهُمْ هُمُ  
الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ (12)

Among their characteristics are slander and lies. Allah tells us about them:

- ❖ “They swear by Allah that they are truly, of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them)”[Al-Tawbah 9:56]

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ (56)

Among their characteristics is that they enjoin what is evil and forbid what is good, and they are stingy with their wealth. Allah says concerning them:

- ❖ “The hypocrites, men and women, are one from another; they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from Al-Ma’roof (i.e. Islamic Monotheism and all that Islam orders one to do), and they close their hands [from giving (spending in Allah’s Cause) alms]. They have forgotten Allah, so He has forgotten them. Verily, the hypocrites are the Faasiqoon (rebellious, disobedient to Allah)”(Al-Tawbah 9:67)

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ  
وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ (67)

Among their characteristics are greed and avarice:

- ❖ “And of them are some who accuse you (O Mohammad) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!(At-Tawbah 9: 58 )

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ  
يَسْخَطُونَ (58)

Among their characteristics are those which were described by the Messenger (PBUH):

- ❖ “It is narrated on the authority of Abdullah b. 'Amr that the Prophet observed: "There are four characteristics, whoever has them all is a pure hypocrite, and whoever has one of its characteristics, he has one of the characteristics of hypocrisy, until he gives it up: When he speaks he lies, when he makes a covenant he betrays it, when he makes a promise he breaks it, and when he disputes he resorts to obscene speech." In the narration of Sufyan (one of the narrators) it is: "And if he has one of them, he has one of the characteristics of hypocrisy.” ( Muslim)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَتْ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ حَتَّى يَدْعَهَا إِذَا حَدَّثَ كَذَبَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا خَاصَمَ فَجَرَ " . غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ " وَإِنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ " (مسلم)

Among their characteristics is a concern with appearances and fancy speech whilst they are inwardly corrupt. Allah says concerning them:

- ❖ “And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path?”(Al-Munaafiqoon 63:4)

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خَشَبٌ مُسْتَدَّةٌ يُحْسِبُونَ كُلَّ صِيحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ (4)

If the kuffaar are obvious enemies from without, then the hypocrites are hidden enemies from within. They are more harmful and more dangerous to the Muslims, because they mix and intermingle with them and know their situation. Allah has decreed that the ultimate destiny of the kuffaar and hypocrites will be in Hell:

- ❖ “Surely, Allah will collect the hypocrites and disbelievers all together in Hell”(An-Nisaa’ 4:140)

..... إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا (140)

However, because of the seriousness of the harm that they cause, the hypocrites will be in the lowest level of Hell, as Allah says:

- ❖ “Verily, the hypocrites will be in the lowest depth (grade) of the Fire”(An-Nisaa’ 4:145)

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ .... (145)

Due to the great the danger posed to the Muslim ummah by the kuffaar and hypocrites, Allah commanded His Messenger to strive against them:

- ❖ “O Prophet (Mohammad)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination” (At-Tahreem 66:9)

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ  
(9)

### Types of hypocrisy:

There are two types of hypocrisy:

**Doctrinal hypocrisy:** A major hypocrisy - the one who upholds it displays Islam and conceals infidelity. This type constitutes absolute apostasy, and condemns those who uphold it to the lowest level of Hellfire. Allah has described its people as possessing evil characteristics, such as Kufr, lack of Iman, derision of faith and its people and inclining entirely to the enemies of Islam for sharing their hostility. Such people exist in every age, particularly when Islam prevails and they cannot resist it publicly, therefore; they pretend to be Muslims in order to plot against Islam and its people privately. And because they live with the Muslims, they ensure the safety of their blood and properties. A hypocrite displays his belief in Allah and His Angels and His Books and His Messengers and the Final Day, while in fact, he is far from believing in all that, rather he denies all that and does not believe in Allah. Allah says about them:

- ❖ “Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them(An-Nisaa’ 4:145)

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا (145)

Doctrinal hypocrisy is of six kinds:

1. Denying the Messenger (PBUH)
2. Denying part of what the Messenger (PBUH) was sent with
3. Hating the Messenger (PBUH)
4. Hating some of what the Messenger (PBUH) was sent with.
5. Rejoicing over the decline of the deen of the Messenger (PBUH).
6. Resenting the prevalence of the deen of the Prophet (PBUH).

**Practical hypocrisy:** Possessing a trait of the hypocrites while retaining Iman in the heart. This does not constitute apostasy, but it is considered as a means to it. A person who upholds it combines both: Iman and hypocrisy. When the latter prevails, he becomes a sheer hypocrite. The proof of this is the statement of the Prophet (PBUH):

- ❖ " Narrated `Abdullah bin `Amr: The Prophet (PBUH) said, "Whoever has (the following) four characters will be a hypocrite, and whoever has one of the following four characteristics will have one characteristic of hypocrisy until he gives it up. These are: (1) Whenever he talks, he tells a lie; (2) whenever he makes a promise, he breaks it; (3) whenever he makes a covenant he proves treacherous; (4) and whenever he quarrels, he behaves impudently in an evil insulting manner." (Bukhari)

حَدَّثَنَا يَشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا مُحَمَّدٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَرْثَةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَتْ مُنَافِقًا، أَوْ كَانَتْ فِيهِ خَصْلَةٌ مِنْ أَرْبَعَةٍ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ، حَتَّى يَدْعَهَا إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ ". (البخاري)

A person who combines these four traits, has indeed combined all evil and all the traits of hypocrisy. But he who has one of them, possesses a trait of hypocrisy. Hypocrisy is evil and very dangerous. It scares even the Companions. Ibn Abi Malikah said:

- ❖ "I have met thirty of the Companions of the Messenger (PBUH), all of whom were afraid of falling into hypocrisy."

#### **The differences between major and minor hypocrisy:**

1. Major hypocrisy constitutes apostasy, while minor hypocrisy does not
2. Major hypocrisy signifies dissimilarity between the inner and outer beliefs, while minor hypocrisy signifies dissimilarity between public and private actions, not beliefs
3. Major hypocrisy does not belong to a believer, while minor hypocrisy may belong to a believer
4. A person who upholds major hypocrisy does not usually repent, but even if he does, scholars are at variance with regards to accepting his repentance by a judge. Whereas minor hypocrisy, when one upholds it and repents to Allah, Allah will accept his repentance. Shaikh al-Islam Ibn Taimiyah said:

- ❖ "Many times a believer would possess a trait of hypocrisy and Allah would forgive him, and he may be subject to what may dictate hypocrisy, but Allah guards him against it."

A believer may be subject to Satanic and Kufr suggestions with which his chest becomes straitened:

- ❖ Narrated Abdullah ibn Abbas: A man came to the Prophet (PBUH) and said: Messenger of Allah! one of us has thoughts of such nature that he would rather be reduced to charcoal than speak about them. He said: Allah is Most Great, Allah is Most Great, and Allah is Most Great. Praise be to Allah Who has reduced the guile of the devil to evil prompting. Ibn Qudamah said "reduced his matter" instead of "reduced his guile". Ibn Qudamah said "reduced his matter" instead of "reduced his guile". (Sunan Abi Dawud / Sahih)

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَابْنُ، قُذَامَةَ بْنِ أَعْيَنَ قَالَ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ دَرٍّ، عَنْ عَبْدِ اللَّهِ بْنِ سَدَّادٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أَحَدَنَا يَجِدُ فِي نَفْسِهِ - يُعَرِّضُ بِالشَّيْءِ - لَأَنْ يَكُونَ حُمَةً أَحَبُّ إِلَيْهِ مِنْ أَنْ يَتَكَلَّمَ بِهِ فَقَالَ " اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَسةِ " . قَالَ ابْنُ قُذَامَةَ " رَدَّ أَمْرَهُ " . مَكَانَ " رَدَّ كَيْدَهُ " . (سنن أبو داود / صحيح)

As for those who uphold major hypocrisy, Allah describes them saying:

- ❖ "They are deaf, dumb, blind, so they will not return." [Al-Baqarah 2: 18]

صُمُّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ (18)

This is to say, they will not return to Islam internally. Allah, the Exalted, also says:

- ❖ "Do they not see that they are tried every year once or twice yet they do not repent, not do they remember?" [At-Tawbah 9: 126]

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ (126)

Shaykh al-Islam Ibn Taimiyah said:

- ❖ "Scholars are at variance with regards to accepting their public repentance, for it cannot be verified whether they would permanently display Islam." (Majmoo al-Fatawa vol. 28, p.434-435).

There is a hadith narrated by Abu Huraira that the Prophet (PBUH) said:

- ❖ "Narrated Abu Huraira: The Prophet (PBUH) said, "The worst people in the Sight of Allah on the Day of Resurrection will be the double faced people who appear to some people with one face and to other people with another face." (Bukhari)

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " تَجِدُ مِنْ شَرِّ النَّاسِ يَوْمَ الْقِيَامَةِ عِنْدَ اللَّهِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هَؤُلَاءِ بِوَجْهِ وَهَؤُلَاءِ بِوَجْهِ ". (البخاري)

## 5.4 Smoking

Most Muslims are aware of and try to avoid the major sins in Islam - murder, suicide, adultery, alcohol, gambling, usury, etc. Muslims are forbidden to harm themselves or others. Yet millions of Muslims all over the world are doing just that - harming, even killing themselves and their families. Islamic scholars have historically had mixed views about tobacco, and until recently, cigarette smoking has not been unanimously forbidden or even discouraged.

The mixed views on the subject came about because cigarettes are a more recent invention and did not exist at the time of the revelation of the Qur'an in the 7th century A.D. Therefore, one cannot find a verse of Qur'an or words of the Prophet Mohammad (PBUH) saying clearly that "Cigarette smoking is forbidden." However, there are many instances where the Qur'an gives us general guidelines, and calls upon us to use our reason and intelligence, and seek guidance from Allah about what is right and wrong. In the Qur'an, Allah (SWT) says:

- ❖ Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong..." (Surah al-Ar'af 7:157).

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ  
يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ....  
(157)

So what are the evils of tobacco use, for your health and for your deen (religion)?

### 1. Danger to your health

- ❖ Allah says, "...make not your own hands contribute to your destruction..." (Surah al-Baqarah 2:195)

....وَلَا تَقْتُلُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ .....(195)

- ❖ "...nor kill yourselves..." (Surah al-Nisaa 4:29).

...وَلَا تَقْتُلُوا أَنْفُسَكُمْ ... (29)

It is universally understood that cigarette smoking causes a number of health problems that often ultimately result in death. Men who smoke contract lung cancer at 22 times the rate of non-smokers. Smokers are also highly at risk for heart disease, emphysema, oral cancer, stroke, etc. There are hundreds of poisonous and toxic ingredients in the cigarette itself that the smoker inhales straight into the lungs. In an authentic hadith, the Prophet Mohammad (PBUH) said that:



- ❖ "It was narrated from Abu Hurairah that the Messenger of Allah (PBUH) said: Whoever drinks poison and kills himself, will be sipping it in the fire of Hell forever and ever." (Sunan Ibn Majah / Sahih)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ شَرِبَ سُمًّا فَقَتَلَ نَفْسَهُ فَهُوَ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا " . (سنن ابن ماجه / صحيح)

Over three million people worldwide die from smoking-related causes each year.

## 2. Danger to your family's health

In the Qur'an, Allah (SWT) says:

- ❖ "Those who annoy believing men and women undeservedly bear on themselves a glaring sin" (Surat al-Ahzaab 33:58).

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا (58)

- ❖ Yahya related to me from Malik from Amr ibn Yahya al-Mazini from his father that the Messenger of Allah, may Allah bless him and grant him peace, said, "There is no harm, nor return of harm." (Muwatta' Malik)

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا ضَرَرَ وَلَا ضِرَارَ " . (موطا مالك)

- ❖ Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who believes in Allah and the Last Day let him not harm his neighbour; and he who believes in Allah and the Last Day let him show hospitality to his guest; and he who believes in Allah and the Last Day let him speak good or remain silent". [Al-Bukhari and Muslim].

وعنه أن رسول الله صلى الله عليه وسلم قال: " من كان يؤمن بالله واليوم الآخر، فلا يؤذ جاره، ومن كان يؤمن بالله واليوم الآخر، فليكرم ضيفه، ومن كان يؤمن بالله واليوم الآخر، فليقل خيراً أو ليسكت " (متفق عليه).

Those around the smoker inhale what is known as "second-hand smoke" - the unfiltered, poisonous waste that goes in the air around the smoker. There are over 4,000 chemicals in cigarette smoke, over 40 of which are known to cause cancer. Second-hand smoke causes or aggravates asthma, bronchitis, and other respiratory problems, especially in children.

### 3. Addiction

The addiction to tobacco is a physical response that often interferes with one's life and worship. For example, smoking is clearly forbidden during the daytime fast of Ramadan. Many addicted smokers spend their fasting days sleeping, cranky, and short-tempered, just counting the hours until they can have their fix at sunset. The most severely addicted will wait outside the mosque door for the adhan, and break their fast by lighting up, before taking even food or water.

### 4. Noxious Smell

Muslims are advised to refrain from eating raw onions and garlic - simply as a courtesy to those around them because of the awful smell. The same goes even more so for the reek of cigarettes, which permeates everything around the smoker - hair, clothing, home, car, etc. The Prophet (PBUH) said:

- ❖ Jabir (May Allah be pleased with him) said: The Prophet (PBUH) said, "He who has eaten garlic or onion should keep away from us or our mosques." [Al-Bukhari and Muslim]. The narration in Muslim is: "He who has eaten onion or garlic or leek should not approach our mosque, because the angels are also offended by the strong smells) that offend the children of Adam." [Muslim].

وعن جابر رضي الله عنه قال: قال النبي صلى الله عليه وسلم: "من أكل ثومًا أو بصلاً فليعتزلنا، أو فليعتزل مسجدنا" (متفق عليه).

وفي رواية لمسلم: "من أكل البصل، والثوم، الكراث، فلا يقربن مسجدنا، فإن الملائكة تتأذى مما يتأذى منه بنو آدم".

Many smokers try to hide the smell by using breath mints or perfume. This does not get rid of the smell, it only masks it. Often the combination of smells is even more nauseating.

### 5. Waste of Money

Allah says:

- ❖ "...But spend not wastefully (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the devils..." {Al-Israa' 17:26-27}

... وَلَا تُبْذِرْ تَبْذِيرًا (26) إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا (27)

- ❖ Abu 'Isa Al-Mughirah bin Shu'bah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Allah has forbidden you: disobedience to your mothers, to withhold (what you should give), or demand (what you do not deserve), and to bury your daughters

alive. And Allah dislikes idle talk, to ask too many questions (for things which will be of no benefit to one), and to waste your wealth". [Al-Bukhari and Muslim].

وعن أبي عيسى المغيرة بن شعبة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إن الله تعالى حرم عليكم عقوق الأمهات، ومنعاً وهات، وواد البنات، وكره لكم قيل وقال، وكثرة السؤال، وإضاعة المال" (متفق عليه).

In many countries, cigarettes are taxed heavily in order to discourage this habit and reimburse the government for the overwhelming health care costs to care for those afflicted with diseases caused by smoking. Smokers often spend thousands of dollars a year that literally just go up in smoke.

#### *Recent Opinions of Scholars*

In more recent times, as the dangers of tobacco use have come to be proven beyond any doubt, scholars have become more unanimous in pronouncing tobacco use clearly haram (forbidden) to believers. They now use the strongest terms to condemn this habit. For example: "In view of the harm caused by tobacco, growing, trading in and smoking of tobacco are judged to be haram (forbidden):

- ❖ Narrated Abu Wail: Hudhaifa said, "The Verse: "And spend (of your wealth) in the Cause of Allah and do not throw yourselves in destruction," (2.195) was revealed concerning spending in Allah's Cause (i.e. Jihad). (Bukhari)

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا النَّضْرُ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، قَالَ سَمِعْتُ أَبَا وَائِلٍ، عَنْ حُذَيْفَةَ، {وَأَنْفَقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ} قَالَ نَزَلَتْ فِي النَّفَقَةِ. (البخاري)

Furthermore, tobacco is unwholesome, and God says in the Qur'an that the Prophet, PBUH:

- ❖ 'Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, **who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil** and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honoured him, supported him and followed the light which was sent down with him - it is those who will be the successful. (Al-A'raf 7:157)

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ  
وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ (157)

For a comprehensive look at smoking in Islam, the history, the rulings, and a full explanation with citations from Islamic resources, visit the online article 'Smoking: A Social Poison, by Mohammad al-Jibaly'.

### *How to Quit?*

As mentioned, one of the dangers of tobacco is that it is so addicting. It causes a physical response in your body when you try to quit. Therefore, quitting is often difficult. However, with the help of Allah and the personal commitment to improve yourself for the sake of Allah, and for your own health, it is possible.

It is first recommended to make the firm intention, from deep in your heart, to give up this evil habit. Trust in Allah's words:

- ❖ "...When you have taken a decision, put your trust in Allah. For Allah loves those who put their trust in Him. If Allah help you, none can overcome you; if He forsakes you, who is - after that - that can help you? In Allah, then, let believers put their trust" (Al-'Imran 3:159-160).

..... فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (159) إِنَّ يَنْصُرْكُمْ اللَّهُ فَلَا  
غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ  
(160)

Secondly, one must avoid situations where you are used to smoking, and people who do so around you. For example, if you have certain friends who gather together to smoke, make a choice to stay away from that environment for the time being. At a vulnerable stage, it is too easy to get sucked back in by having "just one." Remember, tobacco causes a physical addiction and you must stay away completely. Drink a lot of water and keep yourself busy in other endeavours. Spend time in the mosque. Play sports. And remember the words of Allah:

- ❖ "And those who strive hard in Our Cause, We will certainly guide them to Our Paths, for verily Allah is with those who do right" (Al-Ankabut 29:69).

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (69)

### *Living with a Smoker*

If you live with or are friends with smokers, first of all encourage them to quit, for the sake of Allah, their deen, and their health. If they refuse (and ultimately we will face Allah alone), you have the right to protect your own health and the health of your family. Do not allow it in the house. Do not allow it in enclosed quarters with your family.

## 5.5 Alcohol (Khamr)

In the Holy Qur'an, the word Khamr has been used for alcoholic drinks. During the days of Prophet Mohammad (PBUH) the sources of alcoholic beverages were grapes, dates, wheat, barley and honey. Although alcohol may be prepared nowadays from any other source, it is still considered to be forbidden as long as it intoxicates people. Islam emphasises the effects of alcohol on people and not the origin or form of alcohol.

Islam dealt with the problem of alcohol and intoxicants in an excellent way. The information relating to the prohibition of alcohol in Islam is to be obtained directly from the words of Allah alone in the Qur'an as well as from the sayings of the Holy Prophet Mohammad (PBUH) in the Hadith. The prohibition of alcoholic beverages is mentioned three times in the Holy Qur'an. In Surah Al-Baqarah, Allah says:

- ❖ "They question thee about strong drinks and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness." (Al-Baqarah 2:219)

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ  
نَفْعِهِمَا ... (219)

There is a great sin in wine drinking and one of the things that Allah forbade is the committing of sins. The last part of the verse informs us that there is greater harm in wine and gambling than its benefit. No sane man will approach or do anything that has greater harm than benefit for him. In Surah An-Nisa, Allah (SWT) says:

- ❖ "O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter ... " (An-Nisa' 4:43)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ ...  
(43)

There are some ignorant and misguided Muslims who try to argue on the basis of this verse that the Qur'an has not specifically prohibited Khamr. They tend to forget that it refers to the time before intoxicants were prohibited. Before the prohibition of intoxicants altogether was promulgated, it was at least unbecoming that people should come to prayers in a state of intoxication or in a dazed state of mind on account of drowsiness or some other cause. Islam regards prayers as a monologue between a Muslim and the Creator of the universe. So he is prohibited to approach this monologue while he is drunk. He must purify himself first before he approaches salat. He must be pure in mind and body; therefore, he must be sober. He must be clean in clothes too. Salat (prayer) is Islam's most important act of worship.

In Surah Al-Maidah, Allah (SWT) says:

- ❖ "O ye who believe! Strong drinks and games of chance and idols and divining of arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed. Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and turn you from remembrance of Allah and from (His) worship. So will ye not then abstain?" (Al-Ma'idah 5:90-91)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجَسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (90) إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ (91)

The above three passages from the Qur'an (2:219, 4:43 and 5:90-91) are related to the prohibition of alcoholic beverages. They were revealed in the above order but on different times and occasions. The last verse (5:91) makes the prohibition of alcohol categorical.

We are told in the last revealed verses on intoxicants that drinks, gambling etc., are abomination of Satan's handicraft. We must, therefore, be very careful about the instigations of our mortal enemy - Satan. That is why we are to rid ourselves of all abominable things.

Another point from these ayat is that Satan wants to excite enmity and hatred between us. We want to live happily and friendly and no hatred is to be aroused. So when the final stage of prohibition was revealed in the third year after the Battle of Uhud, it was only to be announced before the Muslims that liquor and drug were not to be taken by a Muslim. When the reciters of the revealed verse reached, "will ye not then abstain?" all Muslims said, "We have really abstained, O Allah". Hence, they poured out all the drinks that remained, whether it was in a jar, mug or in anything else. They also spat out what was in their mouths.

The Messenger of Allah (PBUH) ordered people to throw away all drinks that were in their possession. Soon after the revelation, some of the companions came back and told the Prophet that there was some drink that belonged to some orphans, what were they to do about this? Spill it or leave it. He ordered the companions to throw away all drinks, no matter to whom they belonged.

Had it not been Haram (unlawful), the Prophet (PBUH) would not have ordered them to throw it away. If alcohol was not Haram, the Prophet (PBUH) would not have forbidden Muslims from drinking. Had it not been unlawful, the Messenger of Allah would not have cursed it, as well as the brewer or winemaker, the drinker, the buyer, the server (waiter) and those present at parties. Furthermore, the Prophet (PBUH) would not have ordered that the drinker was to be flogged.

Muslims are told to eschew such abominations. This term emphasized the subject better than mere prohibition. It means that the Apostle of Allah translated the

teachings of the Holy Qur'an by his deeds and sayings, i.e. he not only preached but practised the teachings of the Holy Qur'an.

There is a very good collection of hadiths (sayings of the Prophet) dealing with intoxicants. Some of these are given below:

- ❖ Ibn 'Umar, through another chain of transmitters; reported Allah's Messenger (PBUH) having said this: Every intoxicant is Khamr and every intoxicant is forbidden. [Muslim]

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ كِلَاهُمَا عَنْ رَوْحِ بْنِ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ ". (مسلم)

- ❖ Narrated 'Aisha: Allah's Messenger (PBUH) was asked about Al-Bit liquor prepared from honey which the Yemenites used to drink. Allah's Messenger (PBUH) said, "All drinks that intoxicate are unlawful (to drink)." [Bukhari]

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ سَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبَتِّعِ وَهُوَ نَبِيذُ الْعَسَلِ، وَكَانَ أَهْلُ الْيَمَنِ يَشْرَبُونَهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ ". (البخاري)

- ❖ Abu Bakr bin 'Abdur-Rahman bin Al-Harith narrated that his father said: "I heard 'Uthman say: 'Avoid Khamr (alcohol) for it is the mother of all evils. There was a man among those who came before you who was a devoted worshipper and used to stay away from people.'" And he mentioned something similar. He said: "Avoid Khamr (alcohol) for, by Allah, it can never coexist with Faith, but soon one of them will expel the other." [Sunan An-Nasai' / Sahih]

أَخْبَرَنَا سُؤَيْدٌ، قَالَ أَنْبَأَنَا عَبْدُ اللَّهِ، - يَعْنِي ابْنَ الْمُبَارَكِ - عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، أَنَّ أَبَاهُ، قَالَ سَمِعْتُ عُثْمَانَ، يَقُولُ اجْتَنِبُوا الْخَمْرَ فَإِنَّهَا أُمُّ الْخَبَائِثِ فَإِنَّهُ كَانَ رَجُلٌ مِمَّنْ خَلَا قَبْلَكُمْ يَتَعَبَّدُ وَيَعْتَزِلُ النَّاسَ فَذَكَرَ مِثْلَهُ قَالَ فَاجْتَنِبُوا الْخَمْرَ فَإِنَّهُ وَاللَّهِ لَا يَجْتَمِعُ وَالْإِيمَانُ أَبَدًا إِلَّا يُوْشِكُ أَحَدُهُمَا أَنْ يُخْرِجَ صَاحِبَهُ. (سنن النسائي / صحيح)

- ❖ It was narrated from abu Hurairah that the Prophet - and Ahmad said in his Hadith: "The Messenger of Allah said: 'No one who commits Zina (adultery) is a believer at the moment when he is committing Zina (adultery); no one who steals is a believer at the moment when he is stealing; no one who drinks wine is a believer at the moment when he is drinking it; but repentance is available to him after that. (Sunan An-Nasai' / Sahih)



أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، ح وَأَنْبَأَنَا أَحْمَدُ بْنُ سَيَّارٍ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ، عَنْ أَبِي حَمْرَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ أَحْمَدُ فِي حَدِيثِهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ ثُمَّ التَّوْبَةُ مَعْرُوضَةٌ بَعْدُ " .(سنن النسائي / صحيح)

- ❖ Narrated Abdullah ibn Umar: The Prophet (PBUH) said: Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed.. [Sunan Abu Dawud / Sahih]

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ أَبِي عُلْفَةَ، مَوْلَاهُمَا وَعَبْدُ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْغَافِقِيِّ أَنَّهُمَا سَمِعَا ابْنَ عُمَرَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَعَنَ اللَّهُ الْخَمْرَ وَشَارِبَهَا وَسَاقِيَهَا وَبَائِعَهَا وَمُبْتَاعَهَا وَعَاصِرَهَا وَمُعْتَصِرَهَا وَحَامِلَهَا وَالْمَحْمُولَةَ إِلَيْهِ " .(سنن أبو داود)

- ❖ Wa'il Al-Hadrami narrated that Tariq bin Suwaid asked the Messenger of Allah (PBUH) about Khamr (alcohol) which he made only to be used as a medicine. The Prophet (PBUH) replied, "It is not a medicine, it is a disease." [ Muslim and Abu Dawud]

وَعَنْ وَائِلِ الْحَضْرَمِيِّ: أَنَّ طَارِقَ بْنَ سُؤَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا { سَأَلَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنِ الْخَمْرِ يَصْنَعُهَا لِلدَّوَاءِ؟ فَقَالَ: " إِنَّهَا لَيْسَتْ بِدَوَاءٍ، وَلَكِنَّهَا دَاءٌ " { أَخْرَجَهُ مُسْلِمٌ. وَأَبُو دَاوُدَ وَغَيْرُهُمْ ( 1630 ) .

1 - صحيح. رواه مسلم ( 1984 )، وأبو داود ( 3873 ) واللفظ لمسلم؛ إلا أنه عنده عنه بتذكير الضمير " إنه .... ولكنه".

- ❖ It was narrated from Abu Burdah that his father said: "The Messenger of Allah [SAW] sent me to Yemen and I said: 'O Messenger of Allah, there are drinks there which they call Al-Bit' (mead) and Al-Mizr (beer).' He said: 'What is mead (and beer)?' I said: 'A drink made from honey, and beer is made from barley.' He said: 'Every intoxicant is unlawful.'" (Sunan an-Nasa'i / Sahih)

أَخْبَرَنَا مُحَمَّدُ بْنُ أَدَمَ بْنِ سُلَيْمَانَ، عَنِ ابْنِ فَضِيلٍ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، قَالَ بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ بَهَا أَشْرَبَةً يُقَالُ لَهَا الْبِتُّعُ وَالْمِزْرُ قَالَ " وَمَا الْبِتُّعُ وَالْمِزْرُ " . قُلْتُ شَرَابٌ يَكُونُ مِنَ الْعَسَلِ وَالْمِزْرُ يَكُونُ مِنَ الشَّعِيرِ . قَالَ " كُلُّ مُسْكِرٍ حَرَامٌ " .(سنن النسائي / صحيح)

- ❖ Narrated Daylam al-Himyari: I asked the Prophet (PBUH) and said: Messenger of Allah! we live in a cold land in which we do heavy work

and we make liquor from wheat to get strength from it for our work and to stand the cold of our country. He asked: Is it intoxicating? I replied: Yes. He said: You must avoid it. I said: The people will not abandon it. He said: If they do not abandon it, fight with them. [Abu Dawud / Sahih]

حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، حَدَّثَنَا عَبْدَةُ، عَنْ مُحَمَّدٍ، - يَعْنِي ابْنَ إِسْحَاقَ - عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْبَزْزِيِّ، عَنْ دَلَيْمِ الْجَمِيرِيِّ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضٍ بَارِدَةٍ نَعَالِجُ فِيهَا عَمَلًا شَدِيدًا وَإِنَّا نَتَّخِذُ شَرَابًا مِنْ هَذَا الْقَمْحِ نَتَّقَوِي بِهِ عَلَى أَعْمَالِنَا وَعَلَى بَرْدِ بِلَادِنَا . قَالَ " هَلْ يُسَكِّرُ " . قُلْتُ نَعَمْ . قَالَ " فَاجْتَنِبُوهُ " . قَالَ قُلْتُ فَإِنَّ النَّاسَ غَيْرَ تَارِكِيهِ . قَالَ " فَإِنْ لَمْ يَنْتَرِكُوهُ فَقَاتِلُوهُمْ " . (سنن أبو داود / صحيح)

- ❖ Narrated Jabir ibn Abdullah: The Prophet (PBUH) said: If a large amount of anything causes intoxication, a small amount of it is prohibited." [Sunan Abu Dawud/ Sahih]

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ جَعْفَرٍ - عَنْ دَاوُدَ بْنِ بَكْرِ بْنِ أَبِي الْفَرَاتِ، عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ " . (سنن أبو داود / صحيح)

Islam has made certain foods and drinks unlawful, primarily on the basis of the pernicious effects that they create on the spiritual and moral health of human beings. Drinking is an evil through and through. It saps the very root of morality, self-control and God-consciousness, making man an easy prey to evil.

- ❖ Narrated Abdullah ibn Amr ibn al-'As: The Prophet (PBUH) forbade wine (khamr), game of chance (maysir), drum (kubah), and wine made from millet (ghubayrah), saying: Every intoxicant is forbidden. Abu Dawud said: Ibn Salaam Abu 'Ubaid said: Ghubairah was an intoxicant liquor made from millet. This wine was made by the Abyssinians [Sunan Abu Dawud / Sahih]

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْخَمْرِ وَالْمَيْسِرِ وَالْكَوْبَةِ وَالْغُبَيْرَاءِ وَقَالَ " كُلُّ مُسَكِّرٍ حَرَامٌ " . قَالَ أَبُو دَاوُدَ قَالَ ابْنُ سَلَامٍ أَبُو عُبَيْدٍ الْغُبَيْرَاءُ السُّكْرُوكَةُ تُعْمَلُ مِنَ الذُّرَةِ شَرَابٌ يَعْمَلُهُ الْحَبَشَةُ . (سنن أبو داود / صحيح)

This is a comprehensive hadith, not exclusively dealing with intoxicants. 'Maysir' was a game of chance and 'kuba' was a kind of drum, wide at the ends and narrow in the middle, which was looked on with disapproval. The parts of the Hadith which refer to intoxicants are the wine (khamr) and ghubayra, which was an intoxicant made by Abyssinians from millet.

- ❖ Narrated Abdullah Ibn Abbas: The Messenger of Allah (PBUH) said: Every intoxicant is khamr (wine) and every intoxicant is forbidden. If anyone drinks wine, Allah will not accept prayer from him for forty days, but if he repents, Allah will accept his repentance. If he repeats it a fourth time, it is binding on Allah that He will give him tinat al-khabal to drink. He was asked: What is tinat al-khabal, Messenger of Allah? He replied: Discharge of wounds, flowing from the inhabitants of Hell. If anyone serves it to a minor who does not distinguish between the lawful and the unlawful, it is binding on Allah that He will give him to drink the discharge of wounds, flowing from the inhabitants of Hell. (Sunan Abi Dawud / Sahih)

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ النَّيْسَابُورِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُمَرَ الصَّنْعَانِيُّ، قَالَ سَمِعْتُ النُّعْمَانَ، يَقُولُ عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كُلُّ مُخْمَرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ وَمَنْ شَرِبَ مُسْكِرًا بُخَسَتْ صَلَاتُهُ أَرْبَعِينَ صَبَاحًا فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ فَإِنْ عَادَ الرَّابِعَةَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ " . قِيلَ وَمَا طِينَةُ الْخَبَالِ يَا رَسُولَ اللَّهِ قَالَ " صَدِيدُ أَهْلِ النَّارِ وَمَنْ سَقَاهُ صَغِيرًا لَا يَعْرِفُ حَلَالَهُ مِنْ حَرَامِهِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ " (سنن أبو داود / صحيح)

- ❖ 'It was narrated from Abu Darda' that the Prophet (PBUH) said: No one who is addicted to wine will enter Paradise." (Sunan Ibn Majah / Sahih)

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ عُبَيْةٍ، حَدَّثَنِي يُونُسُ بْنُ مَيْسَرَةَ بْنُ حَلْبَسٍ، عَنْ أَبِي إِدْرِيسٍ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " لَا يَدْخُلُ الْجَنَّةَ مُدْمِنٌ خَمْرٍ " . (سنن ابن ماجه / صحيح)

- ❖ It was narrated from Salim bin 'Abdullah that his father said: "The Messenger of Allah said: "There are three at whom Allah will not look on the Day of Resurrection: The one who disobeys his parents, the woman who imitates men in her outward appearance, and the cuckold. And there are three who will not enter Paradise: The one who disobeys his parents, the drunkard, and the one who reminds people of what he has given them." [Sunan An-Nasa'i / Hassan]

أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَسَارٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ الْعَاقُ لِوَالِدَيْهِ وَالْمَرْأَةُ الْمُتَرَجِّلَةُ وَالذَّيْوُثُ وَثَلَاثَةٌ لَا يَدْخُلُونَ الْجَنَّةَ الْعَاقُ لِوَالِدَيْهِ وَالْمُدْمِنُ عَلَى الْخَمْرِ وَالْمَنَانُ بِمَا أُعْطِيَ " . (سنن النسائي / حسن)

- ❖ Abu Bakr bin 'Abdur-Rahman bin Al-Harith narrated that his father said: "I heard 'Uthman say: 'Avoid Khamr (alcohol) for it is the mother of all evils. There was a man among those who came before you who was a devoted worshipper and used to stay away from people." And he mentioned something similar. He said: "Avoid Khamr for, by Allah, it can never coexist with Faith, but soon one of them will expel the other." (Sunan An-Nasa'i)

أَخْبَرَنَا سُؤَيْدٌ، قَالَ أَنْبَأَنَا عَبْدُ اللَّهِ، - يَعْنِي ابْنَ الْمُبَارَكِ - عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، أَنَّ أَبَاهُ، قَالَ سَمِعْتُ عُثْمَانَ، يَقُولُ اجْتَنِبُوا الْخَمْرَ فَإِنَّهَا أُمُّ الْخَبَائِثِ فَإِنَّهُ كَانَ رَجُلٌ مِمَّنْ خَلَا قَبْلَكُمْ يَتَعَبَّدُ وَيَعْتَزِلُ النَّاسَ فَذَكَرَ مِثْلَهُ قَالَ فَاجْتَنِبُوا الْخَمْرَ فَإِنَّهُ وَاللَّهِ لَا يَجْتَمِعُ وَالْإِيمَانُ أَبَدًا إِلَّا يُوْشِكُ أَحَدُهُمَا أَنْ يُخْرِجَ صَاحِبَهُ. (سنن النسائي / صحيح)

- ❖ It was narrated from Abu Hurairah that the Messenger of Allah (PBUH) said: "The one who is addicted to wine is like one who worships idols." [Sunan Ibn Majah / Hasan]

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ الْأَصْبَهَانِيِّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مُدْمِنُ الْخَمْرِ كَعَابِدٍ وَثْنٍ ". (سنن ابن ماجه / حسن)

The people who nowadays take medicines and tonics with high percentage of liquor, either under medical advice or otherwise, should ponder over the above Hadith and leave forthwith the use of haram tonics and syrups.

- ❖ Narrated Abu al-Darda: The Prophet (PBUH) said: Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful." [Sunan Abu Dawud / Dai'f]

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَاسِطِيِّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ ثَعْلَبَةَ بْنِ مُسْلِمٍ، عَنْ أَبِي عِمْرَانَ الْأَنْصَارِيِّ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ أَنْزَلَ الدَّاءَ وَالِدَوَاءَ وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً فَتَدَاوَوْا وَلَا تَدَاوَوْا بِحَرَامٍ ". (سنن أبو داود / ضعيف)

From this authentic information, it is clear that alcohol beverages in all their kinds and forms are unlawful for Muslims to consume or deal with. This includes all types of wines, liquors, fermented beverages, pure alcohol and the like. Moreover, there are some drugs which fall under the category of intoxicants. These are opium, bhang, qat (a grass-like type of plant used in Yemen). The Kenyans use a plant of the same species, called Marungi marijuana (mostly used in USA).

All such intoxicants are prohibited by Islam since the evils of drug abuse are in many ways much worse than alcoholism. Addictive drugs which produce temporary feelings

of euphoria and well-being like opium, morphine, pethidine, heroin, methedrine, Benzedrine ("speed") and barbiturate abuse ("rockets"), hashish, charas, marijuana (cannabis or "grass"), L.S.D., mescaline and "angel-dust" create delusions and hallucination and insanity (psychotic states) which may last for months and even years after the drug has been withdrawn. Alcoholism and drug abuse are responsible for many admissions into insane asylums and mental hospitals and may cause permanent psychosis and brain damage. Intoxicants and drug abuse force the victims to indulge in crime and addiction makes it impossible for the "user" to lead a normal life. Intoxicants ruin the user's health and may lead to an early death.

Muslims abstain from alcoholic drinks, intoxicating drugs and swine-flesh and such haram things because Almighty Allah has prohibited these in the Qur'an and Hadith. We abstain from these prohibited things because Almighty Allah has commanded us thus, and to ward ourselves from His wrath and eternal punishments by indulging in the haram. Allah knows what is good for us spiritually and morally as well as physically. These are the primary reasons why we abstain from haram: all other reasons are of secondary importance though it is useful to mention them.

Alcohol is not only a great wastage of money but also causes ulcers, stomach cancer, neurological and digestive disorders and liver ailments. And the greatest cancer risk is faced by people who both smoke and drink. The twin-evils of liquor and gambling have ruined innumerable lives, shattered multitudes of homes, and caused more misery to mankind than all other vices put together.

The modern scientists, after carrying on a long research on alcohol, clearly say that alcohol is the mother of all evils. Drinking causes lowliness and extinguishes noble passions of mercy, sympathy and tenderness. The drunkard ventures to commit the most heinous offences of murder, rape and fornication, disgraces people and defies the law and canons of society. This is simply because an alcoholic falls into a fit of passion and loses his power of control and self-restraint. He makes desire as "god" to satisfy his sexual lust and other unlawful pursuits. This is extremely harmful for the elevation of soul because wine-drinking extinguishes the glow of faith. This point has been elaborated in the following hadith:

- ❖ " Narrated Abu Huraira: The Prophet (PBUH) said, "An adulterer, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer." Ibn Shihab said: 'Abdul Malik bin Abi Bakr bin 'Abdur-Rahman bin Al-Harith bin Hisham told me that Abu Bakr used to narrate that narration to him on the authority of Abu Huraira. He used to add that Abu Bakr used to mention, besides the above cases, "And he who robs (takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking)." [Bukhari].

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، وَابْنَ الْمُسَيَّبِ، يَقُولَانِ قَالَ أَبُو هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَزْنِي الرَّأْيِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ ". قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنُ الْحَارِثِ بْنِ هِشَامٍ أَنَّ أَبَا بَكْرٍ كَانَ يُحَدِّثُهُ عَنْ أَبِي هُرَيْرَةَ ثُمَّ يَقُولُ كَانَ أَبُو بَكْرٍ يُلْحِقُ مَعَهُنَّ " وَلَا يَنْتَهَبُ نَهْبَةً دَاتَ شَرَفٍ، يَرْفَعُ النَّاسُ إِلَيْهِ أَبْصَارَهُمْ فِيهَا حِينَ يَنْتَهَبُهَا وَهُوَ مُؤْمِنٌ ". (البخاري)

In other words, a person who drinks wine is devoid even an iota of faith at the time of drinking.

According to the Shari'ah, it is the duty of the Islamic state to enforce prohibition. The punishment of a free person for drinking wine or other intoxicating liquor, is eighty stripes on the authority of all the companions. This is equal to punishment for baseless slandering. The flogging should not inflict wounds on the body beneath the skin. The Holy Prophet once said to the executioner: In inflicting the punishment, take care not to strike the face, the head or the privates.

Flogging should not be done by a cruel executioner but by scholars who are well versed in the Islamic Law so that they should give punishment according to the requirements and spirit of the law.

### Reasons for prohibition of alcohol in Islam:

There are many reasons why alcoholic beverages are prohibited in Islam. The following are among the reasons which Muslims believe and are taken from Dr. Ahmad H. Shahr's booklet on the subject:

- ✚ Alcohol is considered to be an abomination.
- ✚ Alcohol is part of Satan's handiwork.
- ✚ Drinking alcohol generates enmity and hatred among people.
- ✚ Alcohol prevents people from remembering Allah.
- ✚ It prevents or delays Muslims from performing their daily prayers. Even if they pray they will not understand the meaning and significance of what they are doing and saying.
- ✚ Those who drink alcohol will be denied Paradise.
- ✚ Those who drink alcohol are considered by Islam to be similar to those who worship idols, which is also completely prohibited in Islam.
- ✚ When a person drinks alcohol, he is not considered to be a believer.
- ✚ Alcohol is the mother of evils in society.
- ✚ Muslims believe that the prophets of Allah did not taste alcoholic beverages and that alcohol was prohibited in the original scriptures of the divinely revealed religions.

- ✚ Alcoholic beverages have some benefits, but sin and harm resulting from the consumption are far greater than their benefits.
- ✚ Alcohol brings Allah's curse down on those who drink it, produce, sell or deal with it and those who participate in drinking parties.
- ✚ Alcohol is responsible for a large number of road accidents.
- ✚ Alcohol is the cause of many broken families.
- ✚ Under the influence of alcohol, more homicide, rape and other offences are committed.

For the above reasons, practising Muslims try their best to shun alcoholic beverages and parties where alcohol is served, so as to please Allah the Almighty. We seek refuge in Allah against wine and its sinister evils and against the worship of evil promptings and the Satan.

- ❖ "Say: My Lord hath forbidden indecencies, such of them as are apparent and such as are within, and sin and wrongful oppression ..."  
" (Al-A'raf 7:33)

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ .... (33)



## 5.6 Drugs

The young Muslims of today are facing an ever-increasing number of dilemmas: one of these is drugs. What does Islam say about it? How should Muslims regard drugs? To interested, we must see what the Quran and the Sunnah (prophetic tradition) say regarding intoxicants and narcotics.

Allah Almighty states in the Noble Quran what means:

- ❖ "O You who believe! Indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful." [Al-Ma'idah 5:90]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ  
الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (90)

Allah Almighty has described using intoxicants, amongst other things, as being appalling, despicable and hateful acts of Satan, and as such, He has commanded us to abstain from them. Allah, thereafter, states in the next verse which means:

- ❖ "Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist? [Al-Ma'idah 5:91]

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ  
ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ (91)

This Aaya (verse) tells us how it is a detestable act of Satan, because intoxicants, in addition to sowing the seeds of enmity, prevents one from the remembrance of Allah.

Bear in mind that when the term 'intoxicant' is used, it also encompasses narcotics, because they too, among other things, result in the loss of self-control. There are also many narrations stated by our Noble Prophet (PBUH) with regards to intoxicants, such as:

- ❖ Ibn 'Umar reported Allah's Messenger (PBUH) as saying: Every intoxicant is Khamr (alcohol) 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. [Muslim]

حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ، وَأَبُو كَامِلٍ قَالَا حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ،  
عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ  
مُسْكِرٍ حَرَامٌ وَمَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يُدْمِنُهَا لَمْ يَتُبْ لَمْ يَشْرَبْهَا فِي  
الْآخِرَةِ ". (مسلم)

- ❖ Narrated Jabir ibn Abdullah: The Prophet (PBUH) said: If a large amount of anything causes intoxication, a small amount of it is prohibited." [Sunan Abu Dawud/ Sahih]

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ جَعْفَرٍ - عَنْ دَاوُدَ بْنِ بَكْرِ بْنِ أَبِي الْفَرَاتِ، عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ ". (سنن أبو داود / صحيح)

In other narrations, Prophet Mohammad (PBUH) described intoxicants as:

- The key to all evils.
- The head of all errors and lapses.
- The most terrible of major sins.
- The mother of all atrocities.
- The mother of all evils.

Why are drugs and intoxicants so abhorrent, awful, foul and vile in the sight of Islam? Let us look at what the scholars have said regarding the effects of drugs from worldly as well as religious perspectives:

- ❖ Imam Ibn Hajar Al-Makki, may Allah have mercy upon him, narrates from some scholars that there are one hundred and twenty worldly and religious detriments that result from consuming hashish (Cannabis). Not ten, or twenty, but one hundred and twenty harms occur due to the consumption of such drugs!
- ❖ Ibn Seenaa, may Allah have mercy upon him, stated that large amounts of it dries up the semen (The fluid that carries sperm, thus rendering a consumer of narcotics sexually impotent).
- ❖ Ibn Al-Beetaar, may Allah have mercy upon him stated: "A group of people used it (drugs) and therefore became mentally deranged (insane)."
- ❖ Imam Ibn Taimiyah, may Allah have mercy upon him, said: "All the faults, blemishes, and other bad things in Khamr (wine) are present in hashish, and more, because the majority of faults in khamr affect religion, but hashish affects, to a great extent, both religion and body."

Some might say that all drugs do not intoxicate, and that drugs like heroin and hashish are only depressants which slacken and weaken the mind. The answer to this lies in the following hadith:

- ❖ Narrated Umm Salamah, Ummul Mu'minin: The Messenger of Allah (PBUH) forbade every intoxicant and everything which produces languidness. (Sunan Abi Dawud and Al-Albani /Weak Hadith No. 4732. It is Hasan according to Ibn Hajar in his book Fath Albari Chapter 10 page 44)

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا أَبُو شَهَابٍ عَبْدُ رَبِّهِ بْنُ نَافِعٍ، عَنِ الْحَسَنِ بْنِ عَمْرٍو  
الْفُقَيْمِيِّ، عَنِ الْحَكَمِ بْنِ عُثَيْبَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ نَهَى رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ كُلِّ مُسْكِرٍ وَمُقَتِّرٍ. (سنن أبو داود / الالباني، ضعيف  
حديث رقم ٤٧٣٢ ولكن حسنه ابن حجر في فتح الباري ج/١٠ ص ٤٤)

The unanimity of the Ummah (Muslim nation) on the prohibition of narcotics is also narrated from many scholars. Imam Az- Zarkashi, may Allah have mercy upon him, stated:

- ❖ "The consensus of the Ummah is narrated from several scholars on the prohibition of hashish; those scholars include Qiraafi and Ibn Taimiyah."

If that was not enough, Imam Ibn Taimiyah, may Allah have mercy upon him, has further stated:

- ❖ "Whosoever regards it lawful has become a Kaafir (disbeliever)."

The scholars of all four schools of Islamic jurisprudence unanimously agree that consuming anything intoxicating is Haraam. Certain plants have also been included in this, as Imam Rafee' (may Allah have mercy upon him) clearly stated that:

- ❖ "The scholars have included intoxicating plants, etc. within this prohibition."

So far, the prohibition of drugs has been proven by means of the Quran, Sunnah and Ijmaa' (consensus of scholars). It can further be proved by Qiyaas (analogical deduction) i.e. logical reasoning. When a person is intoxicated, he does not know what he is doing. He could easily kill someone or fornicate, etc. In the same manner, to feed his habit, he will most probably have to steal. These are, without a shadow of doubt, unlawful. There is a general rule that whatever leads to something Haraam (unlawful) is in itself Haraam. Thus, drugs have been proven as Haraam by all four sources of Islamic jurisprudence (Quran, Sunnah, Ijmaa' and Qiyaas).

What is the legal punishment for consuming drugs?

Imam Al-Maawardi may Allah have mercy upon him stressed that:

- ❖ By consuming plants, which cause over-excitement (intoxication), the Hadd (legal punishment) will become necessary, which, in this case, is eighty lashes.

However, there is a difference of opinion as to what punishment becomes incumbent due to consuming drugs: either Hadd, because it intoxicates, or Ta'zeer (reprimand) because it corrupts the mind.

According to three prominent Imams (Shaafi'i, Maalik and Ahmad), consuming anything intoxicating, however small the amount, will bring the legal punishment of eighty lashes to the person. However, according to the Hanafi School, if an intoxicating amount has been taken, then, according to Imam Mohammad, Hadd will be necessary. According to Imam Abu Haneefah and Imam Abu Yusuf, he will be reprimanded severely, but the Hadd will not be imposed.

Ta'zeer is such a punishment that holds no specific amount and is for the discretion of the Judge. We should note that according to some scholars, in certain cases, Ta'zeer could prove to be more severe than the Hadd itself, such as when the person persistently commits the crime.

## 5.7 Racism and ethnocentrism

Islam is against all forms of racism and bigotry. Racism is the belief that one race is superior to another, or one colour of skin is superior to another, or the people of one country are superior to another. Such beliefs are the characteristic of pre-Islamic ignorance (jahiliyyah). In Islam, we believe all races are equal to Allah and the only characteristic that makes someone superior to another is one's righteousness (taqwa).

Allah has dignified all of the children of Adam, all human beings and all races in the world. Allah said:

- ❖ We have certainly honoured the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with definite preference. (Al-Isra 17:70)

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ  
عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا (70)

Allah created different races and tribes so that different people would recognize each other and learn from each other, not so that the races would fight each other. Allah (SWT) said:

- ❖ People, We have created you male and female and made you nations and tribes that you may know one another. Verily, the most noble of you to Allah is the most righteous of you. Verily, Allah is knowing and aware. (Al-Hujurat 49:13)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ  
عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (13)

In fact, Allah created different skin colours and languages as a sign of His creative power. Allah said:

- ❖ Among His signs is the creation of the heavens and the earth and the diversity of your languages and your colours. Verily, in that are signs for people of knowledge. (Ar-Rum 30:22)

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِّلْعَالَمِينَ (22)

- ❖ Narrated Abu Musa Al-Ash'ari: that the Messenger of Allah (PBUH) said: "Indeed Allah Most High created Adam from a handful that He took from all of the earth. So the children of Adam come in according with the earth, some of them come red, and white and

black, and between that, and the thin, the thick, the filthy, and the clean." (Jami' At-Tirmithi / Sahih)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَابْنُ أَبِي عَدِيٍّ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الْوَهَّابِ، قَالُوا حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ الْأَعْرَابِيِّ، عَنْ قَسَامَةَ بْنِ زُهَيْرٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبْضَتِهَا مِنْ جَمِيعِ الْأَرْضِ فَجَاءَ بَنُو آدَمَ عَلَى قَدَرِ الْأَرْضِ فَجَاءَ مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيَّنَ ذَلِكَ وَالسَّهْلُ وَالْحَرْنُ وَالْحَبِيثُ وَالطَّيِّبُ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . (جامع الترمذي)

Righteousness is the only quality that makes someone virtuous in the sight of Allah, not race or skin colour or lineage or country. This teaching against racism was delivered by the Prophet during his farewell sermon, indicating how important he believed it was to the message of Islam.

Abu Nadrah reported: I heard the farewell sermon of the Messenger of Allah, peace and blessings be upon him, and he said:

- ❖ People: your Lord is one and your father Adam is one. There is no virtue of an Arab over a foreigner nor a foreigner over an Arab, and neither white skin over black skin or black skin over white skin, except by righteousness. Have I not delivered the message? (Ahmad & Albaihaqi wa Sahahahu Al-Albani)

لا فضل لعربي على عجمي، ولا لعجمي على عربي، ولا أبيض على أسود، ولا أسود على أبيض إلا بالتقوى، (احمد والبيهقي وصححه الالباني)

- ❖ Narrated Ibn 'Umar: that the Messenger of Allah (PBUH) gave a Khutbah to the people on the day of the conquest of Makkah, and he said: "O you people! Verily Allah has removed the slogans of Jahiliyyah from you, and its reverence of its forefathers. So, now there are two types of men: A man who is righteous, has Taqwa and honourable before Allah, and a wicked man, who is miserable and insignificant to Allah. People are children of Adam and Allah created Adam from the dust. Allah said: O you people! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is the one who has most Taqwa. Verily, Allah is All-Knowing, All-Aware (49:13)." The Prophet would rebuke his companions if they ever denigrated people because of their race. (Jami' At-Tirmithi)

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ يَوْمَ فَتْحِ مَكَّةَ فَقَالَ " يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمُ غِيَّةَ الْجَاهِلِيَّةِ وَتَعَاطَمَهَا بِأَبَائِهَا فَالنَّاسُ رَجُلَانِ رَجُلٌ بَرٌّ

تَقِيَّ كَرِيمٍ عَلَى اللَّهِ وَفَاجِرٌ شَقِيٌّ هَيْنَ عَلَى اللَّهِ وَالنَّاسُ بَنُو آدَمَ وَخَلَقَ اللَّهُ آدَمَ مِنْ تُرَابٍ " . قَالَ اللَّهُ : ( يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ) . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمرَ إِلَّا مِنْ هَذَا الْوَجْهِ . وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ يُضَعَّفُ ضَعْفَهُ يَحْيَى بْنُ مَعِينٍ وَغَيْرُهُ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ هُوَ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ . قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَبَّاسٍ . (جامع الترمذي / حسن)

- ❖ Narrated Al-Marrar: At Ar-Ramadhan I met Abu Dhār who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, "I abused a person by calling his mother with bad names." The Prophet said to me, 'O Abu Dhār! Did you abuse him by calling his mother with bad names You still have some characteristics of ignorance. Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them.' "(Bukhari)

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلِ الْأَحْدَبِ، عَنِ الْمَعْرُورِ، قَالَ لَقِيتُ أَبَا ذَرٍّ بِالرَّبَذَةِ، وَعَلَيْهِ خُلَّةٌ، وَعَلَى غُلَامِهِ خُلَّةٌ، فَسَأَلْتُهُ عَنْ ذَلِكَ، فَقَالَ إِنِّي سَابَبْتُ رَجُلًا، فَعَيَّرْتُهُ بِأَمِّهِ، فَقَالَ لِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا أَبَا ذَرٍّ أَعَيَّرْتَهُ بِأَمِّهِ إِنَّكَ أَمْرٌ فِيكَ جَاهِلِيَّةٌ، إِخْوَانُكُمْ خَوْلُكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تَكْلِفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ " . (البخاري)

Boasting about lineage and ancestors is forbidden in Islam, since all people are descended from Adam and his wife. The only criterion of superiority is faith and righteous deeds.

- ❖ Narrated Ibn 'Umar: that the Messenger of Allah (PBUH) gave a Khutbah to the people on the day of the conquest of Makkah, and he said: "O you people! Verily Allah has removed the slogans of Jahiliyyah from you, and its reverence of its forefathers. So, now there are two types of men: A man who is righteous, has Taqwa and honourable before Allah, and a wicked man, who is miserable and insignificant to Allah. People are children of Adam and Allah created Adam from the dust. Allah said: O you people! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is the one who has most Taqwa. Verily, Allah is All-Knowing, All-Aware (49:13)." (Jami' At-Tirmithi / Hasan)



حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ يَوْمَ فَتَحَ مَكَّةَ فَقَالَ " يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عُبْيَةَ الْجَاهِلِيَّةِ وَتَعَاطَمَهَا بِأَبَائِهَا فَالْأَنْسُ رَجُلَانِ رَجُلٌ بَرٌّ تَقِيَّ كَرِيمٌ عَلَى اللَّهِ وَفَاجِرٌ شَقِيٌّ هَيْنٌ عَلَى اللَّهِ وَالنَّاسُ بَنُو آدَمَ وَخَلَقَ اللَّهُ آدَمَ مِنْ تُرَابٍ " . قَالَ اللَّهُ : ( يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ) . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ إِلَّا مِنْ هَذَا الْوَجْهِ . وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ يُضَعَّفُ ضَعْفَهُ يَحْيَى بْنُ مَعِينٍ وَغَيْرُهُ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ هُوَ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ . قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَبَّاسٍ . (جامع الترمذي / حسن)

Likewise, tribalism (al-asabiyyah), which is the fanatical adherence to ethnic loyalty even when it leads to oppression and injustice is forbidden in Islam. The Prophet disavowed himself and Islam from anyone who acts according to the ideologies of tribalism.

- ❖ Jubair b. Mut'im reported the Messenger of Allah (May PBUH) as saying: He is not one of us who calls to tribalism. He is not one of us who fights for the sake of tribalism. He is not one of us who dies following the way of tribalism. (Sunan Abu Dawud / Da'if. Also Da'if Aljami' hadith No 4935)

حَدَّثَنَا ابْنُ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْمَكِّيِّ، - يَغْنِي ابْنُ أَبِي لَيْبَةَ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سُلَيْمَانَ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَيْسَ مِنَّا مَنْ دَعَا إِلَى عَصِيَّةٍ وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصِيَّةٍ وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصِيَّةٍ " . (سنن أبو داود / ضعيف - الألباني، ضعيف الجامع رقم ٤٩٣٥)

The only way to completely eradicate racism is to embrace the oneness of Allah (tawheed) and to accept logical conclusion of the oneness of humanity, as stated in Surah Alhujurat:

- ❖ O people, We have created you male and female and made you nations and tribes that you may know one another. Verily, the most noble of you to Allah is the most righteous of you. Verily, Allah is knowing and aware (Al-Hujurat 49:13)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (13)

In the final sermon by Prophet Mohammad PBUH, he made it clear that there is no room for racism in Islam:

- ❖ After praising, and thanking God, the Prophet, may the mercy and blessings of God be upon him, said "O People, lend me an attentive

ear, for I know not whether after this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you very carefully and take these words to those who could not be present here today.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. God has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. God has Judged that there shall be no interest, and that all the interest due to Al-Abbas ibn Abd'el Muttalib shall henceforth be waived...

Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under a trust from God and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste.

O People, listen to me in earnest, worship God, perform your five daily prayers, fast during the month of Ramadan, and offer Zakat. Perform Hajj if you have the means.

*All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; a white has no superiority over a black, nor does a black have any superiority over a white; [none have superiority over another] except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given*

*freely and willingly. Do not, therefore, do injustice to yourselves.*

Remember, one day you will appear before God and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, no prophet or apostle will come after me, and no new faith will be born. Reason well, therefore, O people, and understand words which I convey to you. I leave behind me two things, the Quran and my example, the Sunnah, and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and it may be that the last ones understand my words better than those who listen to me directly. Be my witness, O God, that I have conveyed your message to your people."

خطبة حجة الوداع كاملة  
ألقاها الرسول "صلى الله عليه وسلم" في حجة الوداع يوم عرفة من جبل الرحمة وقد نزل فيه الوحي مبشراً أنه "اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً."

الحمد لله نحمده ونستعينه ونستغفره ونتوب إليه، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله.

أوصيكم عباد الله بتقوى الله وأحسبكم على طاعته وأستفتح بالذي هو خير. أما بعد أيها الناس اسمعوا مني أبين لكم فإني لا أدري لعلي لا ألقاكم بعد عامي هذا في موقفي هذا.

أيها الناس إن دماءكم وأعراضكم حرام عليكم إلى أن تلقوا ربكم كحرمة يومكم هذا في شهركم هذا في بلدكم هذا — ألا هل بلغت اللهم فاشهد، فمن كانت عنده أمانة فليؤدها إلى من ائتمنه عليها.

وإن ربا الجاهلية موضوع، ولكن لكم رؤوس أموالكم لا تظلمون ولا تظلمون وقضى الله أنه لا ربا، وإن أول ربا أبداً به عمي العباس بن عبد المطلب.

وإن دماء الجاهلية موضوعة، وإن أول دم نبأ به دم عامر بن ربيعة بن الحارث بن عبد المطلب وإن مآثر الجاهلية موضوعة غير السدانة والسقاية والعمد قود وشبه العمد ما قتل بالعصا والحجر وفيه مائة بعير، فمن زاد فهو من أهل الجاهلية — ألا هل بلغت اللهم فاشهد.

أما بعد أيها الناس إن الشيطان قد يئس أن يعبد في أرضكم هذه، ولكنه قد رضي أن يطاع فيما سوى ذلك مما تحرقون من أعمالكم فاحذروه على دينكم، أيها الناس إنما النسئ زيادة في الكفر يضل به الذين كفروا يحلونه عاماً ويحرمونه عاماً ليوطئوا عدة ما حرم الله فيحلوا ما حرم الله ويحرموا ما أحل الله.

وإن الزمان قد استدار كهيئته يوم خلق الله السماوات والأرض، وإن عدة الشهور عند الله اثنا عشر شهراً في كتاب الله يوم خلق الله السماوات والأرض، منها أربعة حرم ثلاثة متواليات وواحد فرد: ذو القعدة وذو الحجة والمحرم ورجب مضر الذي بين جمادى وشعبان — ألا هل بلغت اللهم فاشهد.

أما بعد أيها الناس إن لنسائكم عليكم حقاً ولكم عليهن حق. لكم أن لا يواطئن فرشهن غيركم، ولا يدخلن أحداً تکرهونه بيوتكم إلا بإذنكم ولا يأتين بفاحشة، فإن فعلن فإن الله قد أذن لكم أن تعضلوهن وتهجروهن في المضاجع وتضربوهن ضرباً غير مبرح.

فإن انتهين وأطعنكم فعليكم رزقهن وكسوتهن بالمعروف، واستوصوا بالنساء خيراً، فإنهن عندكم عوان لا يملكن لأنفسهن شيئاً، وإنكم إنما أخذتموهن بأمانة الله واستحللتم فروجهن بكلمة الله فاتقوا الله في النساء واستوصوا بهن خيراً — ألا هل بلغت اللهم فاشهد.

أيها الناس إنما المؤمنون إخوة ولا يحل لامرئ مال لأخيه إلا عن طيب نفس منه — ألا هل بلغت اللهم فاشهد.

فلا ترجعن بعدى كفاراً يضرب بعضكم رقاب بعض، فإنني قد تركت فيكم ما إن أخذتم به لن تضلوا بعده: كتاب الله وسنة نبيه، ألا هل بلغت ... اللهم فاشهد.

أيها الناس إن ربكم واحد وإن أباكم واحد كلكم لآدم وآدم من تراب أكرمكم عند الله اتقاكم، وليس لعربي على عجمي فضل إلا بالتقوى — ألا هل بلغت.... اللهم فاشهد قالوا نعم — قال فليبلغ الشاهد الغائب.

أيها الناس إن الله قد قسم لكل وارث نصيبه من الميراث ولا يجوز لو ارث وصية، ولا يجوز وصية في أكثر من ثلث، والولد للفراش وللعاهر الحجر.

من ادعى إلى غير أبيه أو تولى غير مواليه فعليه لعنة الله والملائكة والناس  
أجمعين لا يقبل منه صرف ولا عدل. والسلام عليكم.

ولما فرغ من خطبته نزل عليه قوله تعالى: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ  
نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا [المائدة:3].

Thus, the beloved Prophet completed his Final Sermon, and upon it, near the summit of Arafat, the revelation came down:

- ❖ "...This day have I perfected your religion for you, completed My Grace upon you, and have chosen Islam for you as your religion..."  
(Al-Ma'idah 5:3)

... الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا (3)

Islam is not a racist religion. It does not preach, practice or support racism in any manner. The teachings of the Quran and the Sunnah clearly and conclusively prove that Islam is not racist. During different periods of Islamic rulings, people from other faiths enjoyed tolerance. During the time of Crusade, when the Jews were persecuted in Europe, they found freedom and sanctity in Muslim Spain. Even Jewish scholars acknowledge the period of Jewish settlement in Muslim Spain was one of their golden eras in their history. If Islam was a racist religion, history would have testified as such.

## 5.8 Improper dressing

Muslims are required to pay attention to their appearance, making sure that their clothing is beautiful and clean, especially when dealing with others and when performing the prayers, as the Qur'an states:

- ❖ "Children of Adam, wear your best clothes to every mosque." (Al-A'raaf, 7:31)

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ  
الْمُسْرِفِينَ (31)

Allah, May He be glorified and exalted, has permitted people to wear nice clothes and put on a good appearance, as doing so is one aspect of remembering Allah's blessings upon them. As the Qur'an states:

- ❖ "Say, 'Who has forbidden the adornment of Allah, which He has brought forth for His servants and the good things, clean and pure, which Allah has provided for them?' Say, 'They are [lawful] for the believers in the present life but they shall be exclusively for them on the Day of Resurrection.' Thus We explain Our signs for a people who understand." (Al-A'raaf, 7:32)

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي  
الْحَيَاةِ الدُّنْيَا خَالِصَةٌ يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (32)

### Clothing serves a number of purposes:

1. It covers the parts of the body which must be covered in public, following the standards of modesty which are innate in all human beings:

- ❖ "Children of Adam, We have sent down clothing to you to conceal your private parts." (Al-A'raaf, 7:26)

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ .... (26)

2. It covers the body against heat, cold and harm in general. Heat and cold are weather phenomena which can harm people. Describing the benefits of clothing which He has provided for His servants, Allah (SWT) states:

- ❖ "He has made shelters for you in the mountains and He has made garments for you to protect you from the heat and garments to protect you from each other's violence. In that way He perfects His blessing on you so that hopefully you may devote yourselves to Him." (An-Nahl, 16:81)

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَائِيلَ تَقِيكُمْ  
الْحَرَّ وَسَرَائِيلَ تَقِيكُمْ بِأَسْكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ (81)

Islam is a religion which lays down rules based on the dictates of the natural foundation of all humans (fitrah), straightforward reasoning and sound logic. The general rule in Islam is that all types of clothing and adornment are allowed.

- ❖ It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "Eat, give charity and dress yourselves, but without being extravagant, and without showing off." (Sunan An-Nasaa'ee / Da'if)

أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنَا يَزِيدُ، قَالَ حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عَمْرِو بْنِ  
شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كُلُوا  
وَتَصَدَّقُوا وَالْبَسُوا فِي غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ " (سنن النسائي / ضعيف).

### Forbidden Types of Clothing:

1. Clothing that reveals the private parts: Muslims are required to cover their private parts with appropriate clothing, as the Qur'an states:

- ❖ "Children of Adam! We have sent down clothing to you to conceal your private parts." (Al-A'raaf, 7:26)

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ ... (26)

Islam has fixed the standards of modesty for both men and women. For men, the minimum amount to be covered is between the navel and the knee. For women who are in the presence of men not related to them, they must cover their bodies except for their faces and hands.

2. Islam requires that clothing must also be loose enough to cover the body properly. Therefore, skin-tight and see-through clothes are not allowed in Islam. In fact, the Prophet, May Allah's peace and blessings be upon him, warned those people who do not observe modesty in dress:

- ❖ "Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "There are two types of people who will be punished in Hell and whom I have not seen: men having whips like the tails of cows and they will be beating people with them, and, women who will be dressed but appear to be naked, inviting to evil; and they themselves will be inclined to it. Their heads will appear like the humps of the Bactrian camel inclined to one side. They will not enter Jannah and they will not smell its fragrance which is perceptible from such and such a distance."". (Muslim)



وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :  
 "صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ،  
 وَنِسَاءٌ كَاسِيَاتٌ عَارِيَّاتٌ مُمِيلَاتٌ مَائِلَاتٌ، رَعُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ  
 الْجَنَّةَ، وَلَا يَجِدْنَ رِيحَهَا، وَإِنْ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا" (رواه مسلم).

3. Clothing that involves dressing like or imitating the opposite sex: This type of clothing is strictly forbidden in Islam and wearing it is considered one of the major sins. This imitation may be extended to include imitation in the manner of speaking, gait and movement, for Allah's Messenger (PBUH) cursed men who wear women's clothes and women who wear men's clothes, (Sunan Abu Daawood: 4098). He also cursed men who make themselves look like women and women who make themselves look like men, (Saheeh Al-Bukhari: 5546). By directing men and women to observe different modes of dress, Islam takes into account the biological differences between them and encourages them to act in accordance with the dictates of reason and dictates of sound reason and the innatenature of all humans (fitrah.)

4. Clothing that involves imitation of others. This also includes clothing that is specific to a certain religion:

- ❖ "Ibn 'Umar (RAA) narrated that the Messenger of Allah (PBUH) said: "He who imitates any people (in their actions) is considered to be one of them." Related by Abu Dawud and Ibn Hibban graded it as Sahih." (Sunan Abu Dawood / Sahih)

وَعَنْ ابْنِ عُمَرَ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { مَنْ تَشَبَّهَ بِقَوْمٍ، فَهُوَ مِنْهُمْ } أَخْرَجَهُ أَبُو دَاوُدَ، وَصَحَّحَهُ ابْنُ حِبَّانَ. (بلوغ المرام / صحيح)

This imitation extends to wearing clothing of religious significance. Imitation of this type is a sign of weakness and lack of confidence in the truth one adopts.

Imitation here does not include wearing clothing that is predominant in one's country even if such dress is worn by the majority of non-Muslims, for the Prophet, may Allah's peace and blessings be upon him, used to wear clothing that was common amongst the Quraysh pagans with the exception of those clothing items that are specifically forbidden.

5. Clothing that is worn with pride and conceit: The Prophet, may Allah's peace and blessings be upon him said:

- ❖ It is narrated on the authority of 'Abdullah b. Mas'ud that the Messenger of Allah (PBUH) observed: None shall enter the Fire (of Hell) who has in his heart the weight of a mustard seed of Iman and none shall enter Paradise who has in his heart the weight of a mustard seed of pride.." (Saheeh Muslim)

حَدَّثَنَا مُنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، وَسُوَيْدُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ عَلِيِّ بْنِ مُسْهَرٍ، - قَالَ مُنْجَابٌ أَخْبَرَنَا ابْنُ مُسْهَرٍ، - عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرَدَلٍ مِنْ إِيْمَانٍ وَلَا يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرَدَلٍ مِنْ كِبْرِيَاءٍ ". (مسلم)

It is for this reason that Islam warns against trailing one's lower garments on the ground out of pride.

- ❖ "It was narrated from Salim, from his father, that: The Messenger of Allah [SAW] said: "Whoever drags his garment out of pride, Allah will not look at him on the Day of Resurrection." Abu Bakr said: "O Messenger of Allah, one side of my Izar slips unless I pay attention to it." The Prophet [SAW]: "You are not one of those who do that out of pride." (Sunan An-Nasa'I / Sahih)

أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ جَرَّ ثَوْبَهُ مِنَ الْخِيَلَاءِ لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ ". قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ إِنَّ أَحَدَ شِقَائِي إِزَارِي يَسْتَرْخِي إِلَّا أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّكَ لَسْتَ مِنْ يَصْنَعُ ذَلِكَ خِيَلَاءً ". (سنن النسائي / صحيح)

Islam also warns against wearing the so-called libaas ash-shuhrah (flamboyant, flashy clothing). In fact, this term refers to a number of things including any type of weird clothing which has certain qualities that attract the attention of the general public, making its wearer known for it. 'Notorious clothing' due to its type or loud and repulsive colour, any type of clothing that makes its wearer an object of pride and fame, attracting too much attention to himself are likewise warned against. The Prophet (PBUH) said:

- ❖ "It was narrated that 'Abdullah bin 'Umar said: "The Messenger of Allah (PBUH) said: 'Whoever wears a garment of pride and vanity in this world, Allah will clothe him in a garment of humiliation on the Day of Resurrection, then set it ablaze.'" (Sunan Ibn Maajah / Hasan)

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ، عَنْ الْمُهَاجِرِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ لَبَسَ ثَوْبَ شُهْرَةٍ فِي الدُّنْيَا أَلْبَسَهُ اللَّهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَامَةِ ثُمَّ أَلْهَبَ فِيهِ نَارًا ". (سنن ابن ماجه / حسن)

6. Silk clothing or clothing adorned with gold or silk for men:

- ❖ "Anas (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who wears silk clothes in this life shall not wear

them in the Hereafter." [Al-Bukhari and Muslim] (By silk is meant pure silk obtained from the cocoon of the silkworm)

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من لبس الحرير في الدنيا لم يلبسه في الآخرة". (متفق عليه)

- ❖ Hudhaifah (May Allah be pleased with him) reported: The Prophet (PBUH) prohibited us from eating or drinking in gold or silver utensils and from wearing silk and brocade, or sitting on (anything made from) them. (Al-Bukhari)

وعن حذيفة رضي الله عنه قال: نهانا النبي صلى الله عليه وسلم أن نشرب في أنية الذهب والفضة، وأن نأكل فيها، وعن لبس الحرير والديباج، وأن نجلس عليه. (البخاري).

#### 7. Extravagant clothing:

- ❖ It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "Eat, give charity and dress yourselves, but without being extravagant, and without showing off." (Sunan An-Nasaa'ee / Da'if)

أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنَا يَزِيدُ، قَالَ حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كُلُوا وَتَصَدَّقُوا وَالْبَسُوا فِي غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ " (سنن النسائي / ضعيف).

The manner of dressing, however, varies from one person to another depending on one's social position. If a person is rich, he may purchase clothing that a poor person cannot afford, given his monthly income, economic position and other financial obligations which he has to fulfil. While a piece of clothing may be considered a form of extravagance for a poor person, it may not be considered as such for a rich person.

8. The women's dress should not be such that it attracts men's attention to the woman's beauty. The Qur'an clearly prescribes the requirements of the woman's dress for the purpose of concealing *zeenah* (adornment). How could such *zeenah* be concealed if the dress is designed in a way that it attracts men's eyes to the woman? The Qur'an addresses the Prophet's wives as the examples for Muslim women:

- ❖ "Bedizen not yourselves with the bedizenment of the Time of Ignorance" (Al-Ahzaab 33: 33)

...وَلَا تَبْرَجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى.... (33)

## 5.9 Free intermingling of opposite sexes

Free intermingling of men and women in one place, and the revealing and exposure of women to men are prohibited in Islam. These acts are prohibited because they are among the causes for fitnah (temptation or trial which implies evil consequences), the arousing of desires, and the committing of indecency and wrongdoing.

Among the many proofs of prohibition of the meeting and mixing of men and women in the Qur'aan and Sunnah are:

- ❖ "...for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs..." (Al-Ahzab 33: 53)

.... وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ ...  
(53)

In explaining this Verse, Ibn Kathir (May Allah have mercy on him) said:

- ❖ "Meaning, as I forbade you to enter their rooms, I forbid you to look at them at all. If one wants to take something from them, one should do so without looking at them. If one wants to ask a woman for something, the same has to be done from behind a screen."

Allah SWT also says in the Quran:

- ❖ "Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is well-acquainted with all that they do." [An-Nur 24 : 30]

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ (30)

The prophet PBUH also prohibited free intermingling:

- ❖ Narrated Usama bin Zaid: The Prophet (PBUH) said, "After me I have not left any trial more severe to men than women." [Al-Bukhari].

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، قَالَ سَمِعْتُ أَبَا عَثْمَانَ النَّهْدِيَّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا تَرَكَتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ ". (البخاري)

- ❖ Abu Sa'id Al-Khudri (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The life of the world is sweet and green. Allah makes you generations succeeding one another so that He may try you in respect of your actions. So beware of the beguilements of the

world and those of women. The first trial of Banu Israel was through women".[Muslim]

عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: " إن الدنيا حلوة خضرة، وإن الله مستخلفكم فيها فينظر كيف تعملون، فاتقوا الدنيا واتقوا النساء؛ فإن أول فتنة بني إسرائيل كانت في النساء" (رواه مسلم).

- ❖ Prophet Mohammad (PBUH) said, "The best lines of men (in prayer) are the first ones and the worst are the last. The best lines of women (in prayer) are the last ones and the worst are the first." [Muslim].

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " خَيْرُ صُفُوفِ الرِّجَالِ أُولُهَا وَشَرُّهَا آخِرُهَا وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَشَرُّهَا أُولُهَا " . (مسلم)

The Prophet (PBUH) enforced separation of men and women, even at Allah's most revered and preferred place, the mosque. This was accomplished via the separation of the women's rows from the men's: men were asked to stay in the mosque after completion of the obligatory prayer so that women will have enough time to leave the mosque; and a special door was assigned to women. This is evidenced in the foregoing:

- ❖ Narrated Um Salama: Whenever Allah's Messenger (PBUH) finished his prayers with Taslim, the women would get up and he would stay on for a while in his place before getting up. Ibn Shihab said, "I think (and Allah knows better), that the purpose of his stay was that the women might leave before the men who had finished their prayer." (Bukhari)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ هِنْدٍ بِنْتِ الْحَارِثِ، أَنَّ أُمَّ سَلَمَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ قَامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ، وَمَكَثَ يَسِيرًا قَبْلَ أَنْ يَقُومَ. قَالَ ابْنُ شِهَابٍ فَأَرَى - وَاللَّهِ أَعْلَمُ - أَنَّ مَكْنَتَهُ لِكَيْ يَنْفُذَ النِّسَاءَ قَبْلَ أَنْ يُدْرِكَهُنَّ مَنْ انْصَرَفَ مِنَ الْقَوْمِ. (البخاري)

If these procedures and precautions were prescribed and adhered to in a mosque, which is a pure place of worship where people are as far away as they ever are from the arousal of desire and temptation, then no doubt the same procedures need to be applied and followed even more rigorously at other places.

### Islamic rules: Mingling with the opposite gender

All the Islamic rules, shared below are applicable on both men and women:

**Islamic Rules #1:** If the following two conditions are met, men are allowed to speak to non-Mehram women:

- The conversation is not made with the intention of lust.

- The conversation does not lead to anyone of them to commit a sin.

**Islamic Rule #2:** A Muslim man should only talk to a non-Mehram woman if it is necessary, especially if the person spoken to is young.

**Islamic Rule #3:** A man must not talk to a non-Mehram woman, if he knows that by doing it he will fall into sin. If the woman speaks in a seductive manner, quit the conversation. A man should not talk to a non-Mehram woman on topics which might make him commit a sin.

**Islamic Rule #4:** It is completely prohibited (Haram) for a man to speak to a non-Mahram woman aiming to make her fall into sin. Hence, erotic conversations are strictly prohibited in Islam.

**Islamic Rule #5:** If a man is sure of the fact that his talking to a non-Mehram woman compells him to sin (backbite, lie, putting false blame on someone, etc.). Then it is not allowed for him to talk to her.

**Islamic Rule #6:** Men are not allowed to share their intimate issues with non-Mehram women. When Satan takes over men, for the sake of prolonging the conversation with non-Mehram women at social gatherings they talk about things that could easily be answered by their male friends. Men should refrain from making such conversations and vice versa.

Precautions need to be taken to avoid meeting and mixing of men and women as much as possible while at the same time achieving desired goals and objectives. This result can be achieved by designating separate places assigned for men and women, using different doors for each, utilizing modern means of communication such as microphones, video recorders etc., and expediting efforts to have enough female teachers to teach women, etc.

We need to show fear of Allah as much as we can by not looking at members of the opposite sex and by applying self-restraint.

It's about time for us to recognize that no matter how we try to beautify the issue of mixing and take the matter lightly, its consequences are bound to catch up with us, and the harm it causes will have disastrous results for our families. Mixing is the prime element in this silent fitnah, in the shade of which betrayals erupt, homes are wrecked and hearts are broken.

## 5.10 Dating

Our Youths living in the West are increasingly exposed to the common and socially acceptable Western behaviour known as dating. Words such as boyfriend and girlfriend and dating are not taboo in the Western culture. However, dating is not part of the Muslim faith. This entire dating culture of meeting someone for only sex or for only a short-term relationship is unacceptable.

The Prophet, peace and blessings be upon him, says:

- ❖ Narrated Anas: The Prophet (PBUH) said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith: The one to whom Allah and His Apostle becomes dearer than anything else. Who loves a person and he loves him only for Allah's sake. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire." (Bukhari)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، قَالَ حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَذَّفَ فِي النَّارِ ". (البخاري)

Love is a fruit of piety. Love without piety is mischief. There is no concept of courtship in Islam as it is practiced in the West. There is no dating or living in de facto relationship or trying each other out before committing to each other. There is to be no physical relationship whatsoever before marriage.

From an Islamic perspective, in choosing a partner, the most important factor that should be taken into consideration is Taqwa (piety and consciousness of Allah).

The Prophet, peace and blessings be upon him, recommended the suitors to see each other before going through with marriage procedures.

That is very important because it is unreasonable for two people to be thrown into marriage and be expected to have a successful marital life, full of love and affection, when they know nothing of each other. The couple are permitted to look at each other.

This ruling does not contradict the Qur'anic verse that says:

- ❖ "...Say to the believing men and women to lower their gaze" (An-Nur 24: 30).

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ .... (30)

The couple, however, are not permitted to be alone in a closed room or go out together alone. As the Hadith says:



- ❖ Ibn 'Umar narrated: "Umar delivered a Khutbah to us at Al-Jabiyah. He said: 'O you people! Indeed I have stood among you as the Messenger of Allah (PBUH) stood among us, and he said: "I order you (to stick to) my Companions, then those who come after them, then those who come after them. Then lying will spread until a man will take an oath when no oath was sought from him, and a witness will testify when his testimony was not sought. Behold! A man is not alone with a woman but the third of them is Ash-Shaytan. Adhere to the Jama'ah, beware of separation, for indeed Ash-Shaytan is with one, and he is further away from two. Whoever wants the best place in Paradise, then let him stick to the Jama'ah. Whoever rejoices with his good deeds and grieves over his evil deeds, then that is the believer among you.'" (Jami'At-Tirmithi / Sahih)

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا النَّضْرُ بْنُ إِسْمَاعِيلَ أَبُو الْمُغِيرَةِ، عَنْ مُحَمَّدِ بْنِ سُوْقَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ، قَالَ خَطَبَنَا عُمَرُ بِالْجَابِيَةِ فَقَالَ يَا أَيُّهَا النَّاسُ إِنِّي قُمْتُ فِيكُمْ كَمَا قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِينَا فَقَالَ "أَوْصِيكُمْ بِأَصْحَابِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَفْشُو الْكَذِبُ حَتَّى يَحْلِفَ الرَّجُلُ وَلَا يُسْتَحْلَفُ وَيَشْهَدُ الشَّاهِدُ وَلَا يُسْتَشْهَدُ إِلَّا لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ ثَالِثَهُمَا الشَّيْطَانُ عَلَيْكُمْ بِالْجَمَاعَةِ وَإِيَّاكُمْ وَالْفُرْقَةَ فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَهُوَ مِنَ الْإِثْنَيْنِ أَبْعَدُ مَنْ أَرَادَ بِخُبُوحَةِ الْجَنَّةِ فَلْيَلْزِمِ الْجَمَاعَةَ مَنْ سَرَّتْهُ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ فَذَلِكَ الْمُؤْمِنُ " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَاهُ ابْنُ الْمُبَارَكِ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . (جامع الترمذي / صحيح)

One of the conditions of a valid marriage is the consent of the couple. Marriage by definition is a voluntary union of two people.

The choice of a partner by a Muslim virgin girl is subject to the approval of the father or guardian. This is to safeguard her welfare and interests.

- ❖ Abu Hurairah narrated that: The Prophet said: "A matron should not be given in marriage until she is consulted, and a virgin should not be given in marriage until her permission is sought, and her silence is her permission." (Jami'At-Tirmithi / Sahih)

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تُنْكَحُ الثَّيْبُ حَتَّى تُسْتَأْمَرَ وَلَا تُنْكَحُ الْبُكَرُ حَتَّى تُسْتَأْذَنَ وَإِذْنُهَا الصُّمُوتُ " . قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَابْنِ عَبَّاسٍ وَعَائِشَةَ وَالْعُرْسِ بْنِ عَمِيرَةَ . قَالَ أَبُو عِيْسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ . وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الثَّيْبَ لَا تُزَوَّجُ حَتَّى تُسْتَأْمَرَ وَإِنْ زَوَّجَهَا الْأَبُ مِنْ غَيْرِ أَنْ يُسْتَأْمَرَهَا فَكَرِهَتْ ذَلِكَ فَالِنِكَاحِ مَفْسُوحٌ عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ . وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي تَزْوِيجِ الْأَبْكَارِ إِذَا زَوَّجَهُنَّ

الآبَاءُ فَرَأَى أَكْثَرَ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ أَنَّ الْآبَ إِذَا زَوَّجَ الْبِكْرَ وَهِيَ  
بَالِغَةٌ بِغَيْرِ أَمْرِهَا فَلَمْ تَرْضَ بِتَزْوِيجِ الْآبِ فَالْنِكَاحُ مَفْسُوحٌ . وَقَالَ بَعْضُ أَهْلِ الْمَدِينَةِ  
تَزْوِيجُ الْآبِ عَلَى الْبِكْرِ جَائِزٌ وَإِنْ كَرِهَتْ ذَلِكَ . وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ  
وَأَحْمَدَ وَإِسْحَاقَ . (جامع الترمذي / صحيح)

The Prophet did nullify the marriage of a girl who complained to him that her father had married her off against her wishes.

It is recommended for a man to marry a woman whom he loves. However, this love should not be overwhelming and cause a person to forget other characteristics which he should look for in the person he wants to marry. The most important characteristic is religious commitment.

- ❖ Abu Huraira (Allah be pleased with him) reported Allah's Messenger (PBUH) as saying: A woman may be married for four reasons: for her property, her status, her beauty and her religion, so try to get one who is religious, may your hand be besmeared with dust. (Muslim)

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالُوا حَدَّثَنَا يَحْيَى،  
بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " تَنْكِحُ الْمَرْأَةَ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا  
وَلِدِينِهَا فَاطْفَرْ بِذَاتِ الدِّينِ تَرُبَّتْ يَدَاكَ " . (مسلم)

Thus, a 'date' for Muslims should be a Halal date. A Halal date means it is lawful, ethical and legitimate, with marriage on the agenda and the presence of a third party from the girl's family. Such meetings aim to result in getting married (nikah).

Muslims, men and women, do not gather in seclusion (khulwa) with the opposite sex without a chaperone-type guardian (we call them mahram). Not even in large groups or parties.

Islam's social system is so considerate that parental input is highly valued and since elders have all that marital experience, their wisdom is taken on board. Muslims are encouraged to make their own decisions.

After all that Halal dating, finally, a proposal! There is no concept of engagement in Islamic law, as understood by popular culture. For example, a couple can get engaged and allow a few weeks to prepare for the wedding ceremony. All this while though there is still no secret balcony meeting or physical contact allowed which is why the Nikah (Islamic marriage) needs to be performed first. It's cultural customs that prolong or cut-short engagement periods. All that hoo-hah is not in the Islamic tradition.

Lastly, the couple get married by verbally accepting and signing a contract stating that they are a committed wife and husband in God's name and with His blessings. The marital contract is the Nikah and no Islamic marriage is valid without it. There are no set rules for how to do this, it can be a small affair, a week before marriage or a big

party afterwards as a public announcement known as the Walima, catered and sponsored by the husband. It's not supposed to be costly but it is supposed to be joyous and open to all. Think 'My Big Fat Muslim Wedding'. Marriage is a big decision; do not let your emotions or desires control your decision process. Parents need to be consulted in the decision making process.

## 5.11 Marriage to non-Muslims

Islam encourages us to be married. Celibacy is not recommended at all. Marriage is not only a contract between a male and female; it is also a contract with Allah, insomuch as it fulfils a duty enjoined by Allah. It provides a legal platform to enter, develop and sustain relationships with the opposite sex and to extend the family. It also serves as a defence system for many forms of moral downfalls. It is narrated in the hadith that the Prophet said that when a Muslim marries, he / she has fulfilled half of their religious duties.

Finding the right life partner has never been easy and it will never be easy. When choosing the right life partner, Muslim youths living in the West will likely face many challenges and experience many conflicting pressures that their elders did not experience.

The life partner of a Muslim youth will, in all likelihood, come from the social environment where he or she lives. In the West, the environment is a melting pot of every culture, religion, ethnicity and language. The most significant element is the existence of people of other faiths. Due to the co-existence with other faiths at all levels of social interaction, it is highly possible that a Muslim youth might believe a person of another faith could be his or her ideal life partner.

The big question, however, is: Can a Muslim man marry a woman of another faith? Can a Muslim woman marry a man of another faith?

The overall tone in the Quran and Sunnah is against marriage between a Muslim and non-Muslim. However, one exception to the rule is allowed: if the marriage is between a Muslim man and a Christian or a Jewish woman. The following verse from the Quran clearly state the rulings of inter-faith marriages:

- ❖ And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember. (Al-Baqarah 2:221)

وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَكُمْ وَلَا  
تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ  
يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ  
يَتَذَكَّرُونَ (221)

In this verse, the word Mushrik literally means people who associate partners with Allah. Those who associate partners with Allah are the idol worshippers and polytheist. The verse clearly instructs men not to marry idolatrous women. One of the reasons for this prohibition to avoid conflicts of interest in a relationship where the faiths and objectives of two individuals are not only poles apart, but also fundamentally incompatible. Children born within such households would experience contradictory faiths that could result in apostasy or other forms of spiritual downfalls.

The verse further states that idolatrous men or women invite believers to hellfire while Allah invites them to the Gardens of Paradise. Evidently, marriage with idolatrous men or women has the potential for disaster for believers. There is a need to remember that despite many good teachings available in other religions, the path of Islam is the only accepted and valid one in the sight of Allah (Al-Imran 3:19 & 3:85)

The verse indicates that a humble, believing woman is more preferable as she would not make efforts that would lead us to hellfire.

In another verse, it clearly states the rulings of interfaith marriages:

- ❖ This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers. (Al-Ma'idah 5:5)

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَكُمْ وَطَعَامُكُمْ حَلَلٌ لَهُمْ  
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا  
آتَيْنَهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ  
بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (5)

This verse gives permission to a Muslim man to marry a woman of the People of the book. It also makes it clear that the man must fulfil the obligations of a legal marriage: paying her the dowry. After he pays the dowry, the women are recognised as family members and are given property rights from the very first day. Furthermore, relations with such women must be maintained in the true spirit of Islam – without fornicating and without taking them as paramours.

The Quran does not allow Muslim women to marry non-Muslim men – Why not? In most modern societies, the husband is the head of the family. A wife often accepts the nationality, culture, and status of her husband. A Muslim woman, living in the household of a non-Muslim husband, may find it difficult to carry out her religious obligations. She may constantly be under the influence of her husband's viewpoint

and may fear opposing his beliefs and opinions. At many social gatherings, she will be surrounded by her husband's friends and family, who profess a non-Islamic faith. She runs the risk of religious suppression, which might lead to possible apostasy. For this reason, it is prohibited for a Muslim women to marry a non-Muslim man.

Under all circumstances, we should follow the Quranic guidelines. When it comes to marriage with a non-Muslim person, let the message of verses 2:221 and 5:5 be our guiding principles. We do not want to be in a relationship that will lead us to hellfire. We want to be in relationships whereby we can receive forgiveness from Allah and qualify to enter the Gardens of Paradise.

## 5.12 Peer pressure: inappropriate company

Everybody, no matter what age, is faced with pressure to 'fit in'. In our teenage years this pressure can be even stronger because no one wants to feel like an outcast. Peer pressure can sneak in and take over your life choices. There are things you can learn to help you deal with it when it becomes a problem.

- ❖ Narrated Abu Musa: The Prophet (PBUH) said, 'The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him.' (Bukhari)

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ، فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَتَّبَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخُ الْكَبِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً ". (البخاري)

Allah SWT says in the Quran:

- ❖ And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way. Oh, woe to me! I wish I had not taken that one as a friend. He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter." (Al-Furqan 25: 27-29)

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا (27) يَا وَلَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا (28) لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا (29)

### What is peer pressure?

**Peer groups** are people whom you spend time with – often in your age group:

- They can be people you think are really 'funky dudes' (you would really like to be like them), or people about the same as you in age and ability.
- They can be people at school with you, or others in your neighbourhood.
- They can be people you play sport with, or who follow the same sporting team.
- They can be friends that you have known for a very long time.



**Peer pressure** is when you feel you 'have to' do something that you might not usually choose to do. It is when you choose to do something in order to fit in, or to 'be cool', amongst your peers. This might include:

- **When people try to persuade you to do something:** "come on don't be weak", "you are just a chicken", "you're straight", "you are frigid", etc.
- **Being expected to look or be a certain way to "fit in":** you might try to wear the 'right things' to fit in with the 'popular group' or do things so you don't get teased.
- Peer pressure can be rather sneaky. Sometimes you are not aware that it is happening or that you are choosing to do things because of peer pressure. Sometimes, people might use the fact that they know you want to fit in to make you do things you do not want to.

### **Samples of Peer Pressure:**

Everyone has pressures to conform, no matter what their age. Some people might feel it more than others. You might feel it more in some situations than others.

This can result in making choices that you do not really want to or that are unsafe. Here are some examples:

**Wearing 'the right' clothes:** this might contribute to arguments with your parents, not having money to do other things you like to do, or even doing things like stealing to get the gear you need to 'look right'.

**Trying smokes, drugs, alcohol, dope or other stuff:** these are not good for your health and can lead to accidents, fights, and trouble with the police and also can cause serious health issues

**Missing school:** this can lead to trouble at school, with your parents and maybe with other friends too.

**Teasing, bullying or hurting other people:** you can end up feeling bad about this, not to mention how the target might feel!

**Too much dieting or body building:** trying to be 'thin' or 'muscular' to get people to like you.

These are just some examples of the pressures and life choices that you and your friends might face daily.

### **Dealing with Peer Pressure**

How one deals with peer pressure can differ? There are a few things you might think about:

- ✚ **Most importantly, be true to yourself.** Make your own choices. Get to know who you are and what is good for you and your life.
- ✚ **Think about what someone gets out of pressuring you to do something.** Is this really for your benefit? Or for theirs? What do they get out of forcing you to do something you don't want to?
- ✚ **Think about what you are getting out of the choices you are making.** What would you like for yourself in the future? How are the choices you are making now going to help or hinder your ability to achieve these goals? What might you do to get there in the most successful way you can?
- ✚ **Learning skills such as assertiveness may help.** This can mean using messages like "I think...", "I feel...", "I will..." or "I want...".
- ✚ If someone is pressuring you to do something you don't want to, **talk to someone you know who will listen and help you.** Keeping it inside and carrying your worries around can make things even harder to deal with.
- ✚ **Find things you are interested in.**
- ✚ **Hang out with a range of different people** and listen to what is important to them. There is no one way of doing or viewing things. Think about what is most important to you and who you are as an individual. You might find that a different group of people is more like you. Give it a go and find out. Giving it a go can mean you learn more about what is good for you – whether you decide that you think they are people you wouldn't want for your friends.
- ✚ **Learn from your mistakes and learn from your peers - their successes and their mistakes.** This can help you make positive choices about your own, swinging, fun-loving life!

### 5.13 Superstition

Islam is such a straightforward and exemplary religion. It demands nothing more than to declare that Allah (SWT) is the only God and Mohammad (PBUH) is the messenger of Allah (SWT). It is the only true and perfect religion, with the best guides for its believers in the holy Quran and the Sunnah of Prophet Mohammad (PBUH). It is Islam that is perfect, but its followers, the Muslims have their share of imperfections. There has, nevertheless, been a major refinement in the quality of the 'deen' of Muslims in the present generation and era due to the continuous striving of many renowned scholars.

However, there are times when the idiosyncrasies of the human mind (the Muslim mind), get the better off his faith in the Creator. Such are the times, when one is convinced by the widespread malady of superstitions. A malady so worse that it destroys one's Iman, makes one lose his/her faith in what has been decreed to them and makes one believe in things that are against the fundamentals of Islam.

Many people possess a greater tendency to fall prey to this practice of believing in superstitions. On a broader scope, what does the term 'superstition' really connote? Superstition is a widely held, but irrational belief in supernatural influences, especially as leading to good or bad luck, or a practice based on such belief. Performing any act in accordance with such an irrational belief with the notion of it, having a link to luck and fortune leads to one being convinced by their credulous personality.

This belief in superstitions is no new to Islam. It dates back to the time of the Prophet (PBUH), when the Arabs were so ignorant, as to be convinced by silly omens as the sighting of birds— mainly that the sight of crows and owls brought them bad luck. Thus the Arabic word 'Tiyarah'— belief in, and acting as per the bad omen - is a word derived from the root word 'Tayir', which means a bird. The Prophet (PBUH) reprimanded those believing in bad omens, and acting as per this belief.

Narrated Abudllah bin Mas'ud that the Messenger of Allah (PBUH) said:

- ❖ Anas (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Not the transmission of disease of one person to another and no evil omen, but I am pleased with good omens." He was asked: "What is good omen?" He replied, "A good word." [Al-Bukhari and Muslim].

عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا عدوى ولا طيرة ويعجبني الفأل" قالوا: وما الفأل؟ قال: "كلمة طيبة" (متفق عليه).

The above hadith undoubtedly states that belief in superstition is considered to be Shirk. It is against the very foundation of Islam, where one is carried away by self-instilled fear and doubt. This is so because, once a person starts believing in omens, he starts to doubt the decree of the Almighty. At-tatayyur – a feeling that something bad

is going to happen leads one to change his course of action, in order to evade the concept of bad luck brought about by omens. Thereby the person commits shirk, by believing and acting as per the omen.

Prophet Mohammad (PBUH) discouraged belief in bad and evil omens. He, however, encouraged optimism about a situation. He backed the concept of belief in good omens. It does not necessarily mean to believe in imbecile predictions. The Prophet (PBUH) encouraged Fa'l – meaning a good word and a positive attitude towards any situation.

Believing and passing on the concepts of superstitions, omens and luck is a grave sin. It is as if one is committing shirk and compelling the others (to those whom he has passed on the knowledge to) to be a part of shirk. Just remember:

- ✚ There are no good days and no bad days (i.e. Wednesday is a good day)
- ✚ There are no good or bad months. (be it the month of Shawwal or Rajab or the month of Safar)
- ✚ There are no good numbers or bad numbers
- ✚ Solar and lunar eclipses are awe inspiring events that show the power of Allah (SWT). They cannot re-write your fate or destiny
- ✚ Sandals turned upside down do not cause a crisis in your life. But it points out uncouth habits
- ✚ Be it the number 786 or the number 13, it has nothing to do with change in your fate
- ✚ To find a horse shoe does not bring you good luck
- ✚ Knock on wood will not bring you good luck or prevent bad luck.
- ✚ Crossing your fingers does not help to avoid bad luck and does not help a wish come true.
- ✚ Those who use coffee cups to read the future are liars and they commit shirk by doing that. This requires them to repent and to renew their shahadah in order to maintain their faith.

Always think of the fact that, no calamity shall befall a human being without the wish and will of Allah (SWT):

- ❖ Say: “Nothing will happen to us except what Allah has decreed for us. He is our protector and on Allah let the believers put their trust”.(At-Tawbah 9:51)

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (51)

So the believers are those who put their complete faith in the Almighty, and pay no heed to the stupid omens and superstitious practices. Even if one says this is what our ancestors and elders have prescribed and followed, just remember the ‘Tawheed’ – belief in the oneness of Allah (SWT).

Islam is not a superstitious religion. Islam is a rational religion. It does not promote unfounded, baseless notions that are not supported by reasoning and knowledge. Islam teaches us to turn to Allah and to rely on Him for the good in our lives and to seek refuge in Him from the bad in our lives. As Muslims, we should stay away from propagating or believing in any forms of superstition.

## 5.14 Magic

For thousands of years people have been fascinated, awed and fearful of the unknown and mystical, being heedless of the dangers and harm that they inflict. As Muslims it is imperative to understand these evil-filled practices and to protect ourselves from them.

### The meaning of magic

Having the power to do supernatural and seemingly impossible things is referred to as 'magic'. It can be categorized as either sorcery, which is magic that uses the power of evil spirits for evil purposes; or as illusionism, which is the skill of performing tricks in which you seem to make things appear, disappear or change, as if by magic.

### Ruling

Both sorcery and illusionism are unlawful in Islam. Sorcery can only be performed with the aid of devils whose help is attained when the performer attributes them as partners to Allah in worship. Illusionism does not involve polytheism, but may none-the-less lead one astray. It is a sin because it implies an act of disobedience.

Magic is a destructive act, and therefore, Islam warns against it. Believers should avoid magic and magicians; take precautions to heed the danger they represent and attempt to expose their false allegations. The following evidence from the Qur'an and Sunnah has asserted this ruling:

- ❖ Allah says: 'And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.' [Al-Baqarah 2:102]

... وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ (102)

- ❖ Narrated Abu Huraira: The Prophet (PBUH) said, "Avoid the seven great destructive sins." They (the people!) asked, "O Allah's Apostle! What are they?" He said, "To join partners in worship with Allah; to practice sorcery; to kill the life which Allah has forbidden except for a just cause (according to Islamic law); to eat up usury (Riba), to eat up the property of an orphan; to give one's back to the enemy and fleeing from the battle-field at the time of fighting and to accuse chaste women who never even think of anything touching chastity and are good believers." (Bukhari)

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ ". قَالُوا يَا

رَسُولَ اللَّهِ وَمَا هُنَّ قَالَ " الشِّرْكَ بِاللَّهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَאَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْعَافِيَّاتِ ". (البخاري)

### Fact or fiction

An illusion has an effect on the onlookers to seemingly make things happen when in reality, they do not. Prophet Musa (PBUH) said according to Quran:

- ❖ 'Nay, throw you (first)! Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast.' (Ta Ha 20: 66).

قَالَ بَلْ أَلْقُوا فَإِذَا جِبَالُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى (66)

Spells can have a genuine effect that can manipulate the body; even to the extent that it can cause sexual impotence. It may also make the affected person go insane, as it disturbs the emotional balance. Allah says in the Qur'an:

- ❖ And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by permission of Allah. (Al-Baqarah 2: 102)

.... فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ (102)

### Breaking a magic spell

The best way to break a spell is by reciting assigned verses from the Qur'an and to utter specific invocations, specially worded by the Prophet (PBUH). Another allowable method would be to use medicines lawfully prescribed for the particular case under examination. What is unlawful, however, is to use magic as a means to break a spell because this is likely to be done by the aid of devils.

### Protection from magic

Holding fast to Allah, seeking refuge with Him and putting trust in Him, can attain protection from magic. Also, we should do what is right in the sight of Allah, and turn away from sin. But more specifically, we can recite the following verses and sayings.

Whoever recites verse 255 of the Surah Al-Baqarah before going to bed, Allah sends him a keeper that protects him against the devils until he wakes up:

- ❖ Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them,



and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great. (Albaqarah 2:255)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (255)

Recite verses 285 and 286 of the Surah Al-Baqarah:

- ❖ The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination. Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people." (Albaqarah 2:285-286)

أَمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (285) لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (286)

Say the following, three times:

- 'In the name of Allah, Whose mention is a protection against whatsoever harm is on the Earth or in the Heavens. Verily, He is the All-Hearing, the All-Knowing.'
- 'I seek refuge with Allah's perfect words from the evil of what He has created.'

## 5.15 Fortune –Telling

Fortune-telling is the belief that some people possess the ability of telling other people of the future, by using magical or mystical methods. These rulings also apply to people who claim knowledge of the unseen, such as geomancers, palmists, etc.

A fortune-teller use devils who eavesdrop in the Heavens. Allah says in the Qur'an:

- ❖ 'Shall I inform you (O people!) Upon whom the devils) descend'. They descend on every lying, sinful person. Who lends an ear (to the devils and they pour what they may have heard of the Unseen from the angels), and most of them are liars.' (As-Shu'ara 26:221-223)

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَاطِينُ (221) تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ (222)  
يُلْقُونَ السَّمْعَ وَأَكْثُرُهُمْ كَاذِبُونَ (223)

This knowledge of what the angels may have said is then passed to the people who are often prepared to believe what the fortune-teller says. The problem is that what people believe is true, has been embellished or changed, omitting the truth.

**Ruling:**

Fortune-telling is considered 'Shirk Akbar' (the major and serious form of polytheism) for two reasons:

First, it implies the acquisition of knowledge of the Unseen, which is unique to Allah, (alone).

- ❖ 'Say: 'None in the Heaven and the Earth knows the Ghaib (unseen) except Allah, nor can they perceive when they shall be resurrected.' (An-Naml 27: 65).

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ  
(65)

Anyone who believes that he possesses such knowledge is certainly claiming the acquisition of a Divine attribute that Allah (alone) possesses.

Second, it involves using devils and holding fast to them, a ritual that can only be perfected when the performer is in complete submission to the damned species. This is a form of polytheism.

### The danger of attending fortune-telling assemblies

In recent years, the number of fortune-tellers has dramatically increased, only being outnumbered by those who attend their assemblies and believe what they are told. Some people are fascinated and impressed by observing those who cannot miss the opportunity to make fortunes out of imparting their fabrications.

- ❖ Narrated Safiyyah, daughter of Abu 'Ubaid, on the authority of some of the wives of the Prophet (PBUH) who said, "He who goes to one who claims to tell about matters of the Unseen and believes in him, his Salat (prayers) will not be accepted for forty days." (Muslim)

وعن قبيصة بنت أبي عبيد، عن بعض أزواج النبي صلى الله عليه وسلم، ورضي الله عنها، عن النبي صلى الله عليه وسلم قال: "من أتى عرافاً فسأله عن شيء، فصدقه، لم تقبل له صلاة أربعين يوماً" (رواه مسلم).

People who attend fortune-telling assemblies and ask about the future are sinful and their prayers are not accepted for forty days.

Those who believe in the prophecies of the fortune-tellers and ask them about the future are committing shirk, as the act contradicts the truthfulness of the Qur'an:

- ❖ 'Say: None in the Heavens and the Earth Knows the Ghaib (Unseen) except Allah.' (An-Naml 27: 65)

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ  
(65)

## 5.16 Gambling

Gambling refers to the act of giving or taking money or goods depending on a result that is not known. No matter what the name is, any game or bet that has this characteristic and that is played in return for money or goods is called gambling. The word "maysir" mentioned in the Quran is derived from the word "yusr", which means ease, indicating that money or goods are obtained or lost easily in gambling.

Gambling is a way of obtaining undeserved money which makes man forget his Creator, prevents him from performing prayers, leads him to laziness, eliminates his strength to work and causes grudge and enmity among people. All kinds of gambling, which cause irreparable wounds in individual and social life, are haram in the religion of Islam.

The following is stated in the Quran regarding the issue:

- ❖ " And do not consume one another's wealth unjustly" (al-Baqara, 2/188).

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ ... (188)

### Gambling and its harms

There is no difference between alcohol and gambling in terms of being forbidden and being a sin. Allah renders them haram in the same verse:

- ❖ "O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination— of Satan's handiwork: eschew such (abomination), that ye may prosper. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer (al-Maida, 5: 90 - 91)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجَسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (90) إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ (91)

All kinds of games of chance that cause benefit or harm are regarded as gambling. Gambling means to get a person's money or goods unjustly and to steal one's money or goods deliberately. Gambling is a social disaster. It is prohibited in Islam. Those who gamble around a table until morning due to the excitement caused by greed and ambition, lose their health, wealth, ethics and money; they lose their human feeling. Those who win today will lose some another day.

Wives, children and the poor have the right on the money lost at gambling. The money obtained by gambling is not legitimate.

As gambling becomes widespread, social harms will increase. Working is replaced by laziness. The productivity in business life decreases. Gambling brings along evil deeds like alcohol, telling lies, greed, grudge, revenge and murder.

Gambling also causes disorders, disagreements and neglects in family life. There are many people who sell their religion, honour and country due to gambling and who tread on all kinds of sacred values.

Gambling becomes an addiction in a very short time, much like alcohol. It is very difficult to eradicate. Therefore, gambling and alcohol are very dangerous habits.

All kinds of games of chance in which you win or lose money like dice, card games, lottery, football pools, lotto, betting and sweepstakes are regarded as gambling.

All games of chance are played to enjoy and to spend time at first. As man wins, he plays for the sake of the pleasure and ambition of winning. As he loses, he plays in order to get back what he has lost. Then, he becomes a gambler. It should not be forgotten that those who lose everything at gambling tables, who sell whatever they have and live in debauchery and poverty, who destroy their wives and children start gambling as a means of pleasure and entertainment.

It is an important duty to keep away from gambling as well as protecting the people around us, especially our family members, from gambling. The duty of protecting family members from harmful and evil things and educating them for a lifestyle that Allah and His Messenger want is given to the head of the family by the Quran:

- ❖ "O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded " (At-Tahrim, 66:6).

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (6)

If games like backgammon, chess, checkers, cards, tennis, and billiards are played with the intention of gambling by risking money, they are also regarded as gambling.

- ❖ Narrated Abu Musa al-Ash'ari: The Messenger of Allah (PBUH) said: He who plays backgammon disobeys Allah and His Apostle. (Sunan Abi Dawud / Hasan).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ مَيْسَرَةَ، عَنْ سَعِيدِ بْنِ أَبِي هَنْدٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، أَنَّ

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ لَعِبَ بِالنَّرْدِ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ " (سنن أبو داود / حسن)

- ❖ Burayda reported that the Prophet, may Allah bless him and grant him peace, said, "Someone who plays backgammon is like a person who puts his hand in the meat and blood of a pig." (Al-Adab Al-Mufrad / Hasan)

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، وَقَبِيصَةُ، قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ عُلْفَمَةَ بْنِ مَرْثَدٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ لَعِبَ بِالْأَرْدَشِيرِ فَكَأَنَّمَا صَبَغَ يَدَهُ فِي لَحْمِ خَنْزِيرٍ وَدَمِهِ. (الادب المفرد / حسن)

Acting upon the general prohibition of backgammon in these hadiths, most of the scholars of Islam say that playing backgammon is not permissible. Ibn al-Musayyab and some other Islamic scholars hold the view that it is not haram to play backgammon if the intention is not gambling. Cards and dominoes are regarded as the same as backgammon.

The game of chess, which is called "shatranj" in Arabic, appeared during the period of the Companions after the death of the Prophet Mohammad (PBUH); therefore, there is no hadith of the Prophet regarding chess. The Companions and Tabi'un scholars stated three views about chess:

According to the Companions and Tabi'un scholars like Abdullah b. Abbas, Abu Huraira, Ibn Shirin, Hisham b. Urwa, Said b. al-Musayyab, Said b. al-Jubayr, it is permissible to play chess.

According to Imam Shafii, chess is makruh tanzih; according to Abu Hanifa, Malik and Ahmad b. Hanbal, it is haram.

Considering that chess is more like a game of intelligence and a brain sport rather than a game of chance and that there is no definite prohibition about it, this conclusion is made.

Checkers is a game much like chess. In the games of tennis and billiards, sport is prevalent. They need to be permissible unless some illegitimate elements are added to them.

### **Wisdom behind the prohibition of gambling**

Gambling is haraam because Allah has forbidden it, and He rules as He wills. Allah (SWT) says:

- ❖ "O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, al-Ansaab [sacrifices for idols, etc.] and al-Azlaam [arrows for seeking luck or decision] are an abomination of Shaytaan's handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaytaan wants only to excite enmity and hatred between you with intoxicants (alcoholic drink) and gambling, and hinder you from the remembrance of Allah and from al-salaat (the prayer). So, will you not then abstain?" [Al-Maa'idah 5:90-91]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ  
الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (90) إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ  
وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ  
(91)

With regard to the wisdom behind this prohibition, any wise person will see that there are many reasons for it, including the following:

- ✚ Gambling makes a person rely on accidents, luck and wishful thinking for his earnings, instead of hard work, the sweat of his brow and paying respect to the ways prescribed by Allah.
- ✚ Gambling destroys families and causes the loss of wealth through haraam means. It makes rich families poor and humiliates proud souls.
- ✚ Gambling results in enmity and hatred among the players, because they are consuming one another's wealth unlawfully and obtaining wealth unlawfully.
- ✚ Gambling turns people away from the remembrance of Allah and from prayer, and pushes the players to have the worst of attitudes and habits.
- ✚ Gambling is a sinful hobby that wastes time and effort, and makes people get used to laziness and idleness. It stops the ummah from working and producing.
- ✚ Gambling pushes people to commit crimes because the one who is penniless wants to get hold of money in any way he can, even if he has to steal it or take it by force, or through accepting bribes and cheating.
- ✚ Gambling causes stress, illness and nervous breakdowns. It breeds hatred and, in most cases, leads to crime, suicide, insanity and chronic illness.
- ✚ Gambling pushes the gambler to bad behaviour such as drinking alcohol and taking drugs. The atmosphere in which gambling often takes place is dimly lit and filled with cigarette smoke; people talk in hushed voices and whispers, and sneak in and out as if they are up to no good. They come in hesitantly, filled with suspicion, and gather around the green table, breathing uneasily and with their hearts pounding. They are supposed to be friends playing a game, but in reality they are enemies, each of them lying in wait for the other and trying to make gains at the expense of the other and his children. The owner of the place tries to numb the feelings of all participants by offering dreamy music, fallen women, all kinds of drinks and cigarettes. The green table is surrounded with cheating and

deception. The waiters and girls may tell one player about another player's cards, helping one player to beat another by means of nods and whispers. Sometimes they achieve a kind of balance to make sure the game carries on and people stay for longer. No doubt everyone loses in the end; they lose the money they spend on drinks and cigarettes, the money they give to the waiters, the money they spend on drinks for the women, and all kinds of other losses. Even the one who wins all or most of the games loses all or most of his winnings, and the loser loses everything. And at the end of the night, they all sneak away; showing the signs of depression and humiliation, and the loser warns the winner to look out the next day. (Ahmad Shalabi, *al-Hayaat al-Ijtima'iyah fi'l-Tafkeer al-Islami*, p. 241)

✚ How many families have become poor because of gambling? How many mouths have gone hungry, how many bodies have become naked or been clothed in nothing but rags? How many marriages have failed, how many jobs have been lost, because of a person who stole money to support his gambling habit? How many men have sold their religion and honour at the gambling table? Gambling destroys everything, even when the aim is money. It includes wine, smoking, bad company, darkness, confusion, cheating, hatred, watching for opportunities to take advantage of others, deception and all other kinds of evil. (Qadaayaa al-Lahw wa'l-Tarfeeh, p. 388)

In conclusion, four conditions are laid as necessary for the games that are played only for relaxation, entertainment and pleasure without the purpose of gambling to be religiously permissible:

- They must not make people miss or delay fard prayers.
- People must not expect any material benefits.
- Players must abstain from uttering bad and unnecessary words during the game.
- People must not waste their time by playing so much.



## 5.17 Artificial hair and tattoos

Tattooing is viewed in the west as a form of body art, an aesthetic procedure, a normal part of growing up for most adolescents. Recently, tattooing has started appearing in Arab and Muslim societies as well.

In respect of the prohibition of wearing false hair and tattooing, Allah the Exalted says:

- ❖ “They (all those who worship others than Allah) invoke nothing but female deities besides Him (Allah), and they invoke nothing but Shaytan (Satan), a persistent rebel! Allah cursed him. And he [Shaytan (Satan)] said: ‘I will take an appointed portion of your slaves. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah’...” (An-Nisa’ 4:117-119)

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا (117) لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا (118) وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَأَمْرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الْأَنْعَامِ وَلَأَمْرَنَّهُمْ فَيَلْبِغُونَ حُلُقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا (119)

Also there are a number of related hadiths on the issue:

- ❖ Asma' (May Allah be pleased with her) said: A woman came to the Prophet (PBUH) and said: “O Messenger of Allah! I have a daughter who had an attack of small pox and her hair fell off. Now I want to celebrate her marriage. Can I get her a wig?” Thereupon the Prophet (PBUH) said, “Allah has cursed the maker and wearer of a wig.”[Al-Bukhari and Muslim].

وعن أسماء رضي الله عنها أن امرأة سألت النبي صلى الله عليه وسلم فقالت: يا رسول الله إن ابنتي أصابتها الحصبة، فتمرق شعرها، وإنني زوجتها، أفأصلُ فيه؟ فقال: "لعن الله الواصلة والموصولة" (متفق عليه). وفي رواية: "الواصلة، والمستوصلة".

- ❖ Humaid bin `Abdur-Rahman (May Allah be pleased with him) said: I saw Mu`awiyah (May Allah be pleased with him) during the Hajj (pilgrimage) standing on the pulpit. He took from the guard a bunch of hair, and said: “O people of Al-Madinah! Where are your scholars? (Why do they do not prohibit you) I heard the Prophet (PBUH) prohibiting from using this (false hair) and saying, ‘The people of

Bani Israel were ruined when their women wore such hair.” [Al-Bukhari and Muslim]

وعن حميد بن عبد الرحمن أنه سمع معاوية رضي الله عنه عام حج على المنبر وتناول قصة من شعر كانت في يد حرسى فقال: يا أهل المدينة أين علماءكم؟! سمعت النبي صلى الله عليه وسلم ينهى عن مثل هذه. ويقول: "إنما هلكت بنو إسرائيل حين اتخذوا نسائهم" (متفق عليه).

- ❖ Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) cursed the maker and wearer of a wig and the tattooer and the one who is tattooed [Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنه أن رسول الله صلى الله عليه وسلم لعن الواصلة والمستوصلة والواشمة والمستوشمة (متفق عليه).

- ❖ Ibn Mas`ud (May Allah be pleased with him) said: Allah has cursed those women who practise tattooing and those women who have themselves tattooed, and those women who get their hair removed from their eyebrows and faces (except the beard and the moustache), and those who make artificial spaces between their teeth for beauty, whereby they change Allah's creation. A woman started to argue with him, saying: "What is all this?" He replied: "Why should I not curse those whom the Messenger of Allah (PBUH) cursed and who are cursed in Allah's Book? Allah, the Exalted, has said in His Book: "And whatsoever the Messenger (PBUH) gives you, take it; and whatsoever he forbids you, abstain (from it)." (59:7) [Al-Bukhari and Muslim].

وعن ابن مسعود رضي الله عنه قال: لعن الله الواشمات والمستوشمات والمتنمصات والمتفلجات بالحسن، المغيرات خلق الله! فقالت له امرأة في ذلك فقال: وما لي لا ألعن من لعنه رسول الله صلى الله عليه وسلم وهو في كتاب الله؟! قال الله تعالى: {وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا} (الحشر: 7). (متفق عليه).

It is the duty of every believer, who sincerely fears Allah and the Last Day, to obey every word and command of Allah and His Messenger (PBUH). Believers must strive to do everything Allah and His Messenger (PBUH) have commanded them to do; and must stay away from everything that Allah and His Messenger (PBUH) forbade them to do. The Messenger of Allah (PBUH) forbade the believers the use of tattoos, and invoked the curse of Allah upon those who used and applied them; thus, it is the duty of every believer to stay away from either applying the tattoo to himself, or anyone else.

Although we do not have to justify why certain things are prohibited in Islam, an article by Amal Al-Sibai listed a number of reasons behind the prohibition of tattoos.

Technically, a tattoo is a series of puncture wounds, injecting ink into the dermis (the second layer of skin).

An electric device uses a sterilized needle and tubes to penetrate to a deeper layer of skin and inject ink into the opening it creates.

The tattoo machine moves the needle up and down between 50 and 3,000 times per minute.

A tattoo artist will use a flash or stencil of the design you select.

The whole process is extremely painful, and this is an unnecessary form of self-inflicted pain.

Consultant dermatologist from Adama Skincare Clinics in Jeddah said: “Among the health risks of getting a tattoo is the transmission of infectious diseases, such as hepatitis, which is a serious liver disorder.

“Any puncture wound is susceptible to a number of bacterial or viral infections.”

“Tattooing can also cause irritation, allergic reactions, scarring, sensitivity to sunlight, and other skin disorders. Some of the new types of tattoos are permanent and cannot be removed by laser treatment.”

“Any process that exposes blood and body fluids increases the risk of contracting blood borne infectious diseases.”

“The tattoo needle creates an open wound that invites infection and disease, and there is a possibility of transmitting HIV, hepatitis B, hepatitis C, tetanus, and tuberculosis.”

That is not the only danger; consider what is found in the tattoo ink itself.

Common ingredients in tattoo ink include heavy metals, such as aluminum, barium, cadmium, chromium, cobalt, copper, lead, mercury, nickel, and titanium.

In addition, the pigments used in tattoos have varying and still unknown degrees of toxicity.

One of the chemicals found in black tattoo inks, benzo a pyrene, is a carcinogen that causes skin cancer in animal tests.

The US Food and Drug Administration has launched new studies to investigate the long-term safety of the inks, including what happens when they break down in the body or interact with light.

Research has shown that tattoo inks migrate into people's lymph nodes and some of the chemicals may be potential carcinogens and hormone disruptors in the body.

Also, the pigments in tattoo ink contain small metal fibres such as iron oxide.

These metal fibres can cause intense burning pain during the diagnostic MRI (magnetic resonance imaging) procedure.

Some medical institutions refuse to perform MRIs on people with tattoos.

The American Red Cross discourages donating blood after getting a tattoo. The Blood Donation Eligibility Guidelines states "Wait 12 months after a tattoo if the tattoo was applied in a state that does not regulate tattoo facilities. This requirement is related to concerns about hepatitis."

An alarming research study published by Dr. Bob Haley and Dr. Paul Fischer at the University of Texas, Southwestern Medical School in Dallas uncovered that the "innocent commercial tattoo may be the number one distributor of hepatitis C."

Looking at the research and health risks involved, it makes perfect sense for its prohibition in Islam.

## 5.18 Anger / bad temper

The meaning of anger is rage fierce, displeasure, passion excited by a sense of wrong, physical pain, inflammation, mad, hot tempered, choleric, inflamed, a violent passion excited by real or supposed injury.

- Anger results in the destruction of many noble qualities. It snatches away the wisdom of man and thus, he becomes a brute beast devoid of any sense.
- Anger is a temptation of shaytaan and deception of shaytan.
- Anger is the root of all evils.
- Anger is a spark of fire that is always bursting.
- Anger is a very bad condition that weakens the person's Iman (faith). Anger is the strong feeling caused by extreme displeasure.
- Anger is a strong feeling of annoyance, displeasure and hostility.
- Anger is one of the evil whispers of Shaytaan, which leads to so many evils and tragedies, of which only Allah knows their full extent. For this reason, Islam has a great deal to say about this bad characteristic.

The Prophet (PBUH) described cures for this "disease" and ways to limit its effects, among which are the following:

- ❖ Narrated Abu Huraira: Allah's Messenger (PBUH) said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (Bukhari)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ ". (البخاري)

(1) Seeking refuge with Allah from the Shaytaan:

- ❖ Narrated Sulaiman bin Surd: While I was sitting in the company of the Prophet, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious). On that the Prophet said, "I know a word, the saying of which will cause him to relax, if he does say it. If he says: 'I seek Refuge with Allah from Satan.' then all is anger will go away." Some body said to him, "The Prophet has said, 'Seek refuge with Allah from Satan.'" The angry man said, "Am I mad?" (Bukhari)

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ كُنْتُ جَالِسًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجُلَانِ يَسْتَبْأَنُ، فَأَحْذَهُمَا أَحْمَرٌ وَجْهُهُ وَانْتَفَخَتْ أَوْدَاجُهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا ذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ. ذَهَبَ عَنْهُ مَا يَجِدُ ". فَقَالُوا

لَهُ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " تَعَوَّذُ بِاللَّهِ مِنَ الشَّيْطَانِ ". فَقَالَ وَهَلْ بِي جُنُونٌ. (البخاري)

## (2) Keeping silent:

- ❖ Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Teach and make things easy and not difficult. When one of you is angry, he should be silent." (Al-Adab Al-Mufrad / Sahih)

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ فُضَيْلٍ بْنُ غَزْوَانَ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلِّمُوا وَيَسِّرُوا وَلَا تُعَسِّرُوا، وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ. (الأدب المفرد/ صحيح)

This is because in most cases, the angry person loses self-control and could utter words of kufr/disbelief (from which we seek refuge with Allah), or curses, or the word of divorce (talaq) which would destroy his home, or words of slander which would bring him the enmity and hatred of others. So, in short, keeping silent is the solution which helps one to avoid all that.

## (3) Not moving:

- ❖ Narrated AbuDharr: The Messenger of Allah (PBUH) said to us: When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down. (Sunan Abu Dawud / Saheeh).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي حَزْبِ بْنِ الْأَسْوَدِ، عَنْ أَبِي ذَرٍّ، قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَنَا " إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلَّا فَلْيَضْطَجِعْ ". (سنن أبو داود / صحيح)

The narrator of this hadith (report) is Abu Dharr, may Allah be pleased with him, and there is a story connected to his telling of it: he was taking his camels to drink at a trough that he owned, when some other people came along and said (to one another), "Who can compete with Abu Dharr (in bringing animals to drink) and make his hair stand on end?" A man said, "I can," so he brought his animals and competed with Abu Dharr, with the result that the trough was broken. [i.e., Abu Dharr was expecting help in watering his camels, but instead the man misbehaved and caused the trough to be broken]. Abu Dharr was standing, so he sat down, then he laid down. Someone asked him, "O Abu Dharr, why did you sit down then lie down?" He said: "The Messenger of Allah (PBUH) said: . . ." and quoted the above hadith.

Among the benefits of this advice given by the Prophet (PBUH) is the fact that it prevents the angry person from going out of control, because he could strike out and injure someone, or even kill - as we will find out shortly - or he could destroy

possessions and so on. Sitting down, makes it less likely that he will become overexcited, and lying down makes it even less likely that he will do something crazy or harmful.

Al-'Allamah al-Khattaabi, may Allah have mercy on him, said in his commentary on Abu Dawud:

- ❖ "One who is standing is in a position to strike and destroy, while the one who is sitting is less likely to do that, and the one who is lying down can do neither. It is possible that the Prophet (PBUH) told the angry person to sit down or lie down so that he would not do something that he would later regret. And Allah knows best." (Sunan Abi Dawud, with Ma'aalim al-Sunan, 5/141)

#### (4) Make ablution (wudu'):

- ❖ Narrated Atiyyah as-Sa'di: Abu Wa'il al-Qass said: We entered upon Urwah ibn Mohammad ibn as-Sa'di. A man spoke to him and made him angry. So he stood and performed ablution; he then returned and performed ablution, and said: My father told me on the authority of my grandfather Atiyyah who reported the Messenger of Allah (PBUH) as saying: Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution. (Sunan Abu Dawud / Al-Albani, Da'if Hadith No. 581)

حَدَّثَنَا بَكْرُ بْنُ خَلْفٍ، وَالْحَسَنُ بْنُ عَلِيٍّ، - الْمَعْنَى - قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ، حَدَّثَنَا أَبُو وَائِلٍ الْقَاصُّ، قَالَ دَخَلْنَا عَلَى عُرْوَةَ بْنِ مُحَمَّدٍ بْنِ السَّعْدِيِّ فَكَلَّمَهُ رَجُلٌ فَأَغْضَبَهُ فَقَامَ فَتَوَضَّأَ ثُمَّ رَجَعَ وَقَدْ تَوَضَّأَ فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَطِيَّةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ " (سنن أبو داود / الالباني حديث ضعيف رقم ٥٨١)

#### (5) Following the advice of the Prophet (PBUH):

- ❖ On the authority of Abu Huraira (may Allah be pleased with him): A man said to the Prophet (peace and blessings of Allah be upon him), "Counsel me," so he (peace and blessings of Allah be upon him) said, "Do not become angry." The man repeated [his request for counsel] several times, and [each time] he (peace and blessings of Allah be upon him) said, "Do not become angry." [Bukhari]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصِنِي. قَالَ: لَا تَغْضَبْ، فَرَدَّدَ مِرَارًا، قَالَ: لَا تَغْضَبْ " (البخاري)

(6) Do not become angry and Paradise will be yours, a saheeh (authentic) hadith, see Saheeh al-Jaami', 7374. Ibn Hijr attributed it to al-Tabaraani, see al-Fath 4/465).

Remembering what Allah has promised to the righteous (muttaqeen) who keep away from the causes of anger and struggle within themselves to control it, is one of the most effective ways of extinguishing the flames of anger. One of the hadiths that describe the great reward for doing this is:

- ❖ "Whoever controls his anger at the time when he has the means to act upon it, Allah will call him before all of mankind on the Day of Resurrection, and will let him choose of the Hur al-'Iyn whoever he wants." (Sahih Al-Jami' / Hasan).

مَنْ كَظَمَ غَيْظًا ، وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ ، دَعَاهُ اللَّهُ عَلَى رُؤُوسِ الْخَلَائِقِ ، حَتَّى يُخَيَّرَهُ مِنَ الْحُورِ الْعِينِ يَزُوجُهُ مِنْهَا مَا يَشَاءُ. (صحيح الجامع / حسن)

(7) Knowing the high status and advantages offered to those who control themselves:

- ❖ Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage." [Al-Bukhari and Muslim]

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "ليس الشديد بالصرعة، إنما الشديد الذي يملك نفسه عند الغضب" (متفق عليه) .

(8) Following the Prophet's example in the case of anger:

The Prophet (PBUH) is our leader and has set the highest example in this matter, as is recorded in a number of hadiths:

- ❖ "Narrated Anas bin Malik: Once I was walking with Allah's Messenger (PBUH) and he was wearing a Najram Burd with thick margin. A bedouin followed him and pulled his Burd so violently that I noticed the side of the shoulder of Allah's Messenger (PBUH) affected by the margin of the Burd because of that violent pull. The Bedouin said, "O Mohammad! Give me some of Allah's wealth which is with you." Allah's Messenger (PBUH) turned and looked at him, and smiling, 'he ordered that he be given something. (Bukhari)

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ بُرْدٌ نَجْرَانِي غَلِيظُ الْحَاشِيَةِ، فَأَذْرَكُهُ أَعْرَابِيٌّ فَجَبَذَهُ بِرِدَائِهِ جَبَذَةً شَدِيدَةً، حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذُ اثَّرَتْ بِهَا حَاشِيَةُ الْبُرْدِ مِنْ شِدَّةِ جَبَذَتِهِ، ثُمَّ قَالَ يَا مُحَمَّدُ مَرُّ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ. فَأَلْتَفَتَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ ضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ. (البخاري)



Another way in which we can follow the example of the Prophet (PBUH) is by making our anger for the sake of Allah, when His rights are violated. This is the kind of anger which is praiseworthy. So the Prophet (PBUH) became angry when he was told about the Imam who was putting people off the prayer by making it too long; when he saw a curtain with pictures of animate creatures in 'Aa'ishah's house; when Usaamah spoke to him about the Makhzoomi woman who had been convicted of theft, and he said "Do you seek to intervene concerning one of the punishments prescribed by Allah?" His anger was purely for the sake of Allah.

(9) Knowing that resisting anger is one of the signs of righteousness (taqwaa):

The righteous (al-muttaqoon) are those praised by Allah in the Qur'aan and by His Messenger (PBUH). Paradise as wide as heaven and earth has been prepared for them. One of their characteristics is that they:

- ❖ "Spend (in Allah's Cause) in prosperity and in adversity, [they] repress anger, and [they] pardon men; verily, Allah loves al-muhsinoon (the good-doers)." [Al 'Imraan 3: 134]

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ  
الْمُحْسِنِينَ (134)

These are the ones whose good character and beautiful attributes and deeds Allah has mentioned, and whom people admire and want to emulate. One of their characteristics is that:

- ❖ "... when they are angry, they forgive." [Al-Shuraa 42:37]

... وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ (37)

(10) Listening to reminders:

Anger is a part of human nature, and people vary in their anger. It may be difficult for a man not to get angry, but sincere people will remember Allah when they are reminded, and they will not overstep the mark. Some examples follow:

- ❖ Ibn 'Abbas (May Allah be pleased with them) reported: 'Uyainah bin Hisn came to Al-Madinah and stayed with his nephew Hurr bin Qais who was among those whom Umar (May Allah be pleased with him) showed favour to. The knowledgeable people (Qurra'a), whether they were old or young, had the privilege of joining Umar's council and he used to consult them. 'Uyainah said to Hurr: "My nephew, the Leader of the Believers shows favour to you. Will you obtain permission for me to sit with him?" Hurr asked 'Umar and he accorded permission. When 'Uyainah came into the presence of 'Umar, he addressed him thus: "O son of Khattab, you neither bestow much on us nor deal with us justly." 'Umar (May Allah be

pleased with him) got angry and was about to beat him up when Hurr said: "O Leader of the Believers, Allah said to His Prophet (PBUH): ' Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them).' (7:199) This one is from the ignorants. When Hurr recited this, 'Umar became quite motionless in his seat. He always adhered strictly to the Book of Allah.[Al-Bukhari]

وعن ابن عباس رضي الله عنهما قال: قدم عيينة بن حصن فنزل على ابن أخيه الحر بن قيس، وكان من النفر الذين يدينهم عمر رضي الله عنه، وكان القراء أصحاب مجلس عمر رضي الله عنه ومشاورته كهولاً كانوا أو شباناً، فقال عيينة لابن أخيه : يا ابن أخي لك وجه عند هذا الأمير فاستأذن لي عليه، فاستأذن فأذن عمر. فلما دخل قال: هَيَّ يا ابن الخطاب، فوالله ما تعطينا الجزل ولا تحكم فينا بالعدل، فغضب عمر رضي الله عنه حتى همَّ أن يوقع به، فقال له الحر: يا أمير المؤمنين إن الله تعالى قال لنبيه صلى الله عليه وسلم: {خذ العفو وأمر بالعرف وأعرض عن الجاهلين} (الأعراف: 198). وإن هذا من الجاهلين، والله ما جاوزها عمر حين تلاها، وكان وقافاً عند كتاب الله تعالى. (رواه البخاري) .

This is how the Muslim should be. The evil munaafiq (hypocrite) was not like this when he was told the hadith of the Prophet (PBUH) and one of the companions said to him:

- ❖ Narrated Sulaiman bin Surd: While I was sitting in the company of the Prophet, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious). On that the Prophet said, "I know a word, the saying of which will cause him to relax, if he does say it. If he says: 'I seek Refuge with Allah from Satan.' then all is anger will go away." Some body said to him, "The Prophet has said, 'Seek refuge with Allah from Satan.'" The angry man said, "Am I mad?"(Bukhari)

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ كُنْتُ جَالِسًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجُلَانِ يَسْتَبْئِرَانِ، فَأَحَدُهُمَا احْمَرَّ وَجْهُهُ وَانْتَفَخَتْ أَوْدَاجُهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنِّي لِأَعْلَمُ كَلِمَةً لَوْ قَالَهَا ذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ. ذَهَبَ عَنْهُ مَا يَجِدُ ". فَقَالُوا لَهُ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " تَعَوَّذُ بِاللَّهِ مِنَ الشَّيْطَانِ ". فَقَالَ وَهَلْ بِي جُنُونٌ. (البخاري)

#### (11) Knowing the bad effects of anger:

The negative effects of anger are many: in short they cause damage to one's own self and to others. The angry person may utter words of slander and obscenity; he may attack others (physically) in an uncontrolled manner, even to the point of killing. The following hadith contains a valuable story:

- ❖ 'Alqama b. Wa'il reported on the authority of his-father: While I was sitting in the company of Allah's Apostle (PBUH), a person came there dragging another one with the help of a strap and said: Allah's Messenger, this man has killed my brother. Allah's Messenger (PBUH) said to him: Did you kill him? And the other man said: (In case he did not make a confession of this, I shall brine, a witness against him). He (the murderer) said: Yes, I have killed him. He (the Holy Prophet) said: Why did you kill him? He said: I and he won striking down the leaves of a tree and he abused me and enraged me, and to I struck his head with an axe and killed him, whereupon Allah's Messenger (PBUH) said: Have you anything with you to pay blood-wit on your behalf? He said: I do not possess any property but this robe of mine and this axe of mine. He (the Holy, Prophet) said: Do you think your people will pay ransom for you? He said: I am more insignificant among my people than this (that I would not be able to get this benefit from my tribe). He (the Holy Prophet) threw the strap towards him (the claimant of the blood-wit) saying: Take away your man. The man took him away, and as he returned, Allah's Messenger (PBUH) said: If he kills him, he will be like him. He returned and said: Allah's Messenger, it has reached me that you have said that " If he killed him, he would be like him." I caught hold of him according to your command, whereupon Allah's Messenger (PBUH) said: Don't you like that he should take upon him (the burden) of your sin and the sin of your companion (your brother)? He said: Allah's Apostle, why not? The Messenger of Allah (may peace be. upon him) said: If it is so, then let it be. He threw away the strap (around the offender) and set him free. (Muslim).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا أَبُو يُونُسَ، عَنْ سِمَاكِ بْنِ حَرْبٍ أَنَّ عُلْفَمَةَ بْنَ وَائِلٍ، حَدَّثَهُ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ إِنِّي لَفَاعِدٌ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَ رَجُلٌ يَقُودُ آخَرَ بِنِسْغَةٍ فَقَالَ يَا رَسُولَ اللَّهِ هَذَا قَتَلَ أَخِي . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَقْتَلْتَهُ " . فَقَالَ إِنَّهُ لَوْ لَمْ يَعْتَرِفْ أَقَمْتُ عَلَيْهِ الْبَيْتَةَ . قَالَ نَعَمْ . فَقَتَلْتُهُ قَالَ " كَيْفَ قَتَلْتَهُ " . قَالَ كُنْتُ أَنَا وَهُوَ نَحْتَبِطُ مِنْ شَجَرَةٍ فَسَبَّيْنِي فَأَغْضَبَنِي فَضَرَبْتُهُ بِالْفَأْسِ عَلَى قَرْنِهِ فَقَتَلْتُهُ . فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَلْ لَكَ مِنْ شَيْءٍ تُؤَدِّيهِ عَنْ نَفْسِكَ " . قَالَ مَا لِي مَالٌ إِلَّا كِسَائِي وَفَأْسِي . قَالَ " فَتَرَى قَوْمَكَ يَشْتَرُونَكَ " . قَالَ أَنَا أَهْوَنُ عَلَى قَوْمِي مِنْ ذَلِكَ . فَرَمَى إِلَيْهِ بِنِسْغَتِهِ . وَقَالَ " دُونَكَ صَاحِبُكَ " . فَأَنْطَلَقَ بِهِ الرَّجُلُ فَلَمَّا وَلَّى قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ " . فَرَجَعَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُ بَلَغَنِي أَنَّكَ قُلْتَ " إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ " . وَأَخَذْتُهُ بِأَمْرِكَ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَمَا تُرِيدُ أَنْ يَبُوءَ بِإِثْمِكَ وَإِثْمَ صَاحِبِكَ " . قَالَ يَا نَبِيَّ اللَّهِ - لَعَلَّهُ قَالَ - بَلَى . قَالَ " فَإِنْ ذَلِكَ كَذَاكَ " . قَالَ فَرَمَى بِنِسْغَتِهِ وَخَلَّى سَبِيلَهُ . (مسلم)

Anger could also lead to less than killing, such as wounding and breaking bones. If the one who caused the anger runs away, the angry person turns his anger in on himself, so he may tear his clothes, or strike his cheeks, or have a fit, or fall unconscious, or he may break dishes and plates, or break furniture.

In the worst cases, anger results in social disasters and the breaking of family ties, i.e., divorce. Ask many of those who divorced their wives, and they will tell you: it was in a moment of anger. This divorce results in misery for the children, regret and frustration, a hard and difficult life, all as a result of anger. If they had remembered Allah, come to their senses, restrained their anger and sought refuge with Allah, none of this would have happened. Going against the sharee'ah (Islamic law) only results in loss.

The damage to health that results from anger can only be described by doctors, such as thrombosis, high blood pressure, tachycardia (abnormally rapid heartbeat) and hyperventilation (rapid, shallow breathing), which can lead to fatal heart attacks, diabetes, etc.

(12) The angry person should think about himself during moments of anger:

If the angry person could see himself in the mirror when he is angry, he would hate himself and the way he looks. If he could see the way he changes, and the way his body and limbs shake, how his eyes glare and how out of control and crazy his behaviour is, he would despise himself and be revolted by his own appearance. It is well-known that inner ugliness is worse than outer ugliness; how happy the Shaytaan must be when a person is in this state!

(13) Du'aa' (Supplication):

Du'aa' is always the weapon of the believer. One can ask Allah to protect himself from evil, trouble and bad behaviour and seeks refuge with Him from falling into the pit of kufr (disbelief) or wrongdoing caused by anger. One of the three things that can help save him is: being fair at times of contentment and of anger (Saheeh al-Jaami', 3039).

## 5.19 Domestic violence / kindness to women

### 5.19.1 Islam and kind treatment of women

Islam instructs men to be nice to their wives and to treat them well, to the best of their ability. As the best example for Muslims, Prophet Mohammad (PBUH) should be emulated, especially when it comes to his instructions on character and treatment of others. For Muslim women, the Prophet is their greatest supporter. There are many hadith that address how women should be treated. Here are two examples:

- ❖ Abu Huraira RAA stated, "The Messenger of Allah (PBUH) said, 'The most perfect of believers in belief is the best of them in character. The best of you are those who are the best to their women.'" (Jami' At-Tirmithi / Hasan)

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ خُلُقًا " . قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ . قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . (جامع الترمذي)

- ❖ Narrated Anas: Once Um Sulaim was (with the women who were) in charge of the luggage on a journey, and Anjashah, the slave of the Prophet, was driving their camels (very fast). The Prophet (PBUH) said, "O Anjash! Drive slowly (the camels) with the glass vessels (i.e., ladies). (bukhari)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وَهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَتْ أُمُّ سُلَيْمٍ فِي النَّقْلِ وَأَنْجَشَةُ غُلَامُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسُوقُ بِهِنَّ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا أَنْجَشُ، رُوَيْدَكَ، سَوْفَكَ بِالْقَوَارِيرِ " . (البخاري)

In the first hadith, the Prophet (PBUH) connects individuals' belief and character to how they deal with their wives. In other words, a man cannot have good character if he mistreats his wife. Moreover, if he is trying to emulate the Prophet, who is the best to his family, then he must strive to treat his wife with the utmost respect and kindness.

In the second hadith, the Prophet Mohammad (PBUH) describes women as crystals, meaning that they should not be dealt with harshly and should be treated the way someone handles something that is precious. By describing women as 'qawareer', the Prophet (PBUH) underscores how they should be engaged with and in theory, prevents displaying any harshness towards them.

It has been documented that Prophet Mohammad (PBUH) displayed these characteristics. He always treated the women around him with the utmost respect and

kindness. He never struck a woman or raised his voice. He also made sure that women were active members of the community. In other words, Prophet Mohammad (PBUH) exemplifies how Islam dictates women should be treated.

The Prophet of Mercy tells us that a husband's treatment of his wife reflects a Muslim's good character, which in turn is a reflection of the man's faith. How can a Muslim husband be good to his wife? He should smile, not hurt her emotionally, treat her gently, and be patient with her.

Being nice includes good communication. A husband should be willing to open up, and be willing to listen to his wife. Many times a husband wants to air his frustrations (like work). He should not forget to ask her about what annoys her (like when children would not do their homework). A husband should not talk about important things with her when he or his wife is angry, tired, or hungry. Communication, compromise, and consideration are the cornerstone of marriage.

Being nice includes encouraging one's wife. The most meaningful admiration comes from a sincere heart that notices what really matters — what the wife really values. So a husband should ask himself what she feels most insecure about and discover what she values, that is the wife's sweet spot of praise. The more the husband compliments it, the more the wife will admire it, the more on target this healthy habit will be. Kind words are like, "I like the way you think," "You look beautiful in those clothes," and "I love hearing your voice on the phone."

Human beings are imperfect. The Messenger of God said:

- ❖ Abu Huraira (Allah be pleased with him) reported Allah's Messenger (PBUH) as saying: A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another. (Muslim)

وَحَدَّثَنِي إِبرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، حَدَّثَنَا عِيسَى، - يَعْنِي ابْنَ يُوسُفَ - حَدَّثَنَا عَبْدُ  
الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ عَمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ أَبِي هُرَيْرَةَ،  
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا  
رَضِيَ مِنْهَا آخَرَ " . أَوْ قَالَ " غَيْرُهُ " . (مسلم)

A man should not hate his wife because if he dislikes something in her, he will find something he likes about her if he gives it a chance. One way to be aware of what he likes in his wife is for the husband to make a list of a half dozen things he appreciates about her. For example, a husband may appreciate the way she arranges his clean laundry, but the underlying character trait may be that she is thoughtful. The husband should consider admirable traits such as being compassionate, generous, kind, devout, creative, elegant, honest, affectionate, energetic, gentle, optimistic, committed, faithful, confident, cheerful, and so on. A husband should give himself some time to construct this list, and review it in times of conflict when he is most

likely to feel averse towards his wife. It will help him be more aware of his wife's good attributes and far more likely to compliment them.

- ❖ Mu'awiyah bin Haidah (May Allah be pleased with him) reported: I asked Messenger of Allah (PBUH): "What right can any wife demand of her husband?" He replied, "You should give her food when you eat, clothe her when you clothe yourself, not strike her on the face, and do not revile her or separate from her except in the house". (Abu Daud / Hasan)

وعن معاوية بن حيدة رضي الله عنه قال : قلت يا رسول الله صلى الله عليه وسلم ما حق زوجة أحدنا عليه؟ قال: "أن تطعمها إذا طعمت ، وتكسوها إذا اكتسيت ولا تضرب الوجه، ولا تقبح، ولا تهجر إلا في البيت " حديث حسن رواه أبو داود وقال: معنى "لا تقبح" أي : لا تقل قبحك الله.(أبو داود / حسن)

### 5.19.2 Domestic violence

Conflict in marriage is virtually inevitable and, unless one is conscious of the presence of God, it can lead to a lot of anger. Although anger is one of the most difficult emotions to manage, the first step towards controlling it can be learning how to forgive those who hurt us. In case of conflict, a husband should not stop talking to his wife and emotionally hurt her. Under no circumstance, even when he is angry or somehow feels justified, is a husband allowed to humiliate his wife by using hurtful words or cause her any injury.

Domestic violence against women remains a major concern in today's society. The problem is so severe that it affects people from all ways of life regardless of socio-economic status, ethnicity, age and religion. The statistics on this issue are alarming.

**The Islamic Solution** – Kind treatment towards others is a sign of piety

While domestic violence exists in both Muslim and non-Muslim societies, the position of Islam on the kind treatment of women is very clear as mentioned in the Quran and exemplified through the life and character of Prophet Mohammad (PBUH).

- ❖ “The nobler among you in the sight of God is the more righteous among you.” (Al-Hujurat, 49:13)

.... إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (13)

The Prophet (PBUH) also taught that a husband's treatment of his wife reflects a Muslim's good character, which in turn is a reflection of his faith. The character of Prophet Mohammad (PBUH) exemplified how one should be good to his wife. He should smile, not hurt her emotionally or physically, remove anything that will harm her, treat her gently, and be patient with her. He should communicate effectively with her, involve her in decision making and support her in times of difficulty. Allah (SWT) instructs men to be nice to their wives and to treat them well to the best of their ability. A devout Muslim should always remember that pleasing his wife is part of faith and earns the pleasure of Allah (SWT), whilst dealing with her unjustly will earn Allah's anger.

- ❖ “Live with them in kindness; even if you dislike them, perhaps you dislike something in which Allah has placed much good” (An-Nisa' 4:19).

.... وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا (19)

Realistically, human beings are imperfect and, in this regard;

- ❖ “Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "A believer must not hate (his



wife) believing woman; if he dislikes one of her characteristics he will be pleased with another". (Muslim – Riyaad As-Saliheen)

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : " لا يفرك مؤمن مؤمنة إن كره منها خلقا رضي منها آخر " أو قال : " غيره " (رواه مسلم).

- ❖ It was narrated that 'Abdulah bin Zam'ah said: 'The Prophet delivered a sermon then he made mention of women, and exhorted (the men) concerning them. Then he said: 'How long will one of you whip his wife like a slave, then lie with her at the end of the day?' (Sunan Ibn Majah / Sahih)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، قَالَ خَطَبَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثُمَّ ذَكَرَ النِّسَاءَ فَوَعَّظَهُمْ فِيهِنَّ ثُمَّ قَالَ " إِيَّاكُمْ يَجْلِدُ أَحَدُكُمْ امْرَأَتَهُ جَلْدَ الْأَمَةِ وَلَعَلَّهُ أَنْ يُضَاجِعَهَا مِنْ آخِرِ يَوْمِهِ ". (سنن ابن ماجه / صحيح)

- ❖ It was narrated that 'Aisha said: "The Messenger of Allah never beat any of his servants, or wives, and his hand never hit anything." (Sunan Ibn Majah / Sahih)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ مَا ضَرَبَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - خَادِمًا لَهُ وَلَا امْرَأَةً وَلَا ضَرَبَ يَدِهِ شَيْئًا. (سنن ابن ماجه / صحيح)

Marriage experts recommend that one should focus on character traits, just as the Prophet (PBUH) recommended. For example, a husband may appreciate the way his wife arranges his clean laundry, but the underlying character trait may be that she is thoughtful. Following this advice should help the husband focus and be more aware of his wife's good attributes rather than on the negatives.

There are numerous narrations of the Prophet (PBUH) which clearly discourage and even prohibit beating, hitting, and use of any brutal force against wives, such that would cause bodily harm or injuries. He, being the role model for all husbands, himself never resorted to such a measure with any of his wives. This speaks volumes of his character as a husband which all men should emulate. In addition, in the following verse of the Qur'an, Allah (SWT) warns men that if they retain their wives in marriage, it should not be to take advantage of them.

- ❖ "Retain them in kindness or release them in kindness. But do not retain them to their hurt so that you transgress (the limits). If anyone does that he wrongs his own soul. Do not take God's instructions as a jest" (Al-Baqarah 2:231).

... فَأَمْسِكُوهُمْ بِمَعْرُوفٍ أَوْ سِرِّحُوهُمْ بِمَعْرُوفٍ وَلَا تَمْسِكُوهُمْ ضِرَارًا لِّتَعْتَدُوا  
وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا ... (231)

### Conclusions

In Islam, one cannot perfect their worship to Allah (SWT), unless they perfect their relationship with others. The kind treatment of others, including one's spouse, cannot be ignored as an obligatory act of worship and a sign of piety to Allah (SWT). Islam teaches the individual to constantly consider which deeds and behaviours will be pleasing to Allah and to interact with others in a way that will be pleasing to Him.

- ❖ It was narrated from Ibn 'Abbas that: the Prophet said: "The best of you is the one who is best to his wife, and I am the best of you to my wives." (Sunan Ibn Majah / Hasan)

حَدَّثَنَا أَبُو بَشِيرٍ، بَكْرُ بْنُ خَلْفٍ وَمُحَمَّدُ بْنُ يَحْيَى قَالََا حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ جَعْفَرِ  
بْنِ يَحْيَى بْنِ ثَوْبَانَ، عَنْ عَمِّهِ، عُمَارَةَ بْنِ ثَوْبَانَ عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ  
النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ  
لِأَهْلِي " (سنن ابن ماجه / حسن)

It is through attaining a higher level of God-consciousness that Islamic principles can contribute to the elevation of society. As a believer sincerely contemplates on how his deeds will be viewed by Allah (SWT), he learns to improve his conduct with others, including his spouse.

## 5.20 Spying on others

It is prohibited in Islam to spy and to be inquisitive about others.

Allah, the Exalted, says:

- ❖ "And spy not." (Al-Hujurat 49:12)

... وَلَا تَجَسَّسُوا .... (12)

- ❖ "And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." (Al-Ahzab 33:58)

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا (58)

Also in the hadith, it is narrated the following:

- ❖ 1570. Abu Hurairah (RAA) said: The Messenger of Allah (PBUH) said, "Beware of suspicion, for suspicion is the worst of false tales. Do not look for other's faults. Do not spy one another, and do not practise Najsh (means to offer a high price for something in order to allure another customer who is interested in the thing). Do not be jealous of one another and do not nurse enmity against one another. Do not sever ties with one another. Become the slaves of Allah, and be brothers to one another as He commanded. A Muslim is the brother of a Muslim. He should neither oppress him nor humiliate him. The piety is here! The piety is here!" While saying so he pointed towards his chest. "It is enough evil for a Muslim to look down upon his Muslim brother. All things of a Muslim are inviolable for his brother in Faith: his blood, his wealth and his honour. Verily, Allah does not look to your bodies nor to your faces but He looks to your hearts and your deeds."

-Another narration is: "Do not feel envy against one another; do not nurse enmity; do not spy on one another and do not cheat one another. Be Allah's slaves, brethren to one another."

-Another narration is: "Do not have estranged relations with one another. Do not nurse enmity and do not feel envy against one another. O Allah's worshippers! Be brothers!"

-Another narration is: "Do not estrange mutual relations and do not intervene into the transaction which is likely to be settled with another person." [Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إياكم والظن، فإن الظن أكذب الحديث، ولا تحسسوا، ولا تجسسوا، ولا تنافسوا، ولا تحاسدوا، ولا تباغضوا، ولا تدابروا، وكونوا عباد الله إخوانًا كما أمركم. المسلم أخو المسلم، لا يظلمه، ولا يخذله ولا يحقره. التقوى ههنا، " ويشير إلى صدره "بحسب امرئ من الشر أن يحقر أخاه المسلم، كل المسلم على المسلم حرام: دمه، وعرضه، وماله، إن الله لا ينظر إلى أجسادكم، ولا إلى صوركم، ولكن ينظر إلى قلوبكم وأعمالكم". وفي رواية: "لا تحاسدوا، ولا تباغضوا، ولا تجسسوا، ولا تحسسوا ولا تنافسوا وكونوا عباد الله إخوانًا". وفي رواية: "لا تقاطعوا، ولا تدابروا، ولا تباغضوا ولا تحاسدوا، وكونوا عباد الله إخوانًا". وفي رواية: "لا تهاجروا ولا يبيع بعضكم على بيع بعض". (رواه مسلم بكل هذه الروايات، وروى البخاري أكثرها).

Commentary: "Beware of suspicion", means such suspicion about a Muslim for which no apparent evidence is available. Similar is the case of that thought which emerges in one's mind without any logic. "Najsh" means to give higher bid in auction only to deceive others. Thus, it is a false bid which is not at all intended for purchasing the thing that is being auctioned. The instructions given to the Muslims in this Hadith are meant to secure the honour of Muslims. Since, doubt without any reason, and search for defects and weaknesses go against the security of a Muslim's honour, Islam has strictly forbidden Muslims from them. Another purpose for forbidding such things is to consolidate Muslim brotherhood. For this reason, they have been forbidden from oppression, leaving their Muslim brothers in lurch, considering others humble, and from taking pride in worldly possessions. In fact, the life, property, and honour of a Muslim have been declared unlawful for all other Muslims. Increase in a bid without any intention of buying the thing being auctioned and bargain over a bargain have also been prohibited because they create ill-will and enmity.

- ❖ Narrated Mu'awiyah: I heard the Messenger of Allah (PBUH) say: If you search for the faults of the people, you will corrupt them, or will nearly corrupt them. AbudDarda' said: These are the words which Mu'awiyah himself from the Messenger of Allah (PBUH), and Allah benefited him by them. " (Abu Dawud, Sahih).

حَدَّثَنَا عِيسَى بْنُ مُحَمَّدٍ الرَّمْلِيُّ، وَابْنُ، عَوْفٍ - وَهَذَا لَفْظُهُ - قَالَ حَدَّثَنَا الْفَرْيَابِيُّ، عَنْ سُفْيَانَ، عَنْ ثَوْرٍ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ مُعَاوِيَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّكَ إِنْ اتَّبَعْتَ عَوْرَاتِ النَّاسِ أَفْسَدْتَهُمْ أَوْ كِدْتَ أَنْ تُفْسِدَهُمْ " . فَقَالَ أَبُو الدَّرْدَاءِ كَلِمَةً سَمِعَهَا مُعَاوِيَةُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفَعَهُ اللَّهُ تَعَالَى بِهَا . (سنن أبو داود / صحيح)

Commentary: If a Muslim looks for the defects of another and hunts for his weaknesses, other Muslims will also adopt the same attitude towards him, and this situation will create dissension and conflict in society. This also will make them fall

prey to sins and make them persistent in committing them. For this reason, spying and finding faults of Muslims have been prohibited in Islam.

- ❖ It has been reported that a man was brought before Abdullah bin Mas'ud (May Allah be pleased with him) because his beard was giving out smell of wine. Ibn Mas'ud said: "We have been prohibited from spying (on Muslims) and finding faults (with them). But we can take to task only and only if the sin is overt. [Sunan Abu Dawud / Hasanun Sahih].

وعن ابن مسعود رضي الله عنه أنه أتى برجل فقيل له، هذا فلان تقطر لحيته خمرًا، فقال: إنا قد نهينا عن التجسس، ولكن إن يظهر لنا شيء، نأخذ به". حديث حسن صحيح رواه أبو داود بإسناد على شرط البخاري ومسلم. (سنن أبو داود / حسن صحيح)

Commentary:

1. In this Hadith, we find a model conduct of the Companions of the Prophet (PBUH) which was taught to them by Islam. The Companions of the Prophet (PBUH) were certainly strict followers of the commands and prohibitions of Islam.

2. A Hadd or Ta'zir (punishment) is not enforced on mere suspicion. A solid evidence is essential for both of them.

Spying on others is forbidden because spying drives to backbiting and backbiting is a great sin. So, Allah has closed every way that leads to the evil of backbiting and has made spying forbidden. This form of spying is condemned in various traditions:

- ❖ **"Narrated Abu Sa'id Al-Khudri:** 'Ali bin Abi Talib sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allah's Messenger (PBUH) . Allah's Messenger (PBUH) distributed that amongst four Persons: 'Uyaina bin Badr, Aqra bin H'Abis, Zaid Al-Khail and the fourth was either Alqama or Amir bin at-Tufail. On that, one of his companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet (PBUH) , he said, "Don't you trust me though I am the truth worthy man of the One in the Heavens, and I receive the news of Heaven (i.e. Divine Inspiration) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up and he said, "O Allah's Messenger (PBUH)! Be afraid of Allah." The Prophet (PBUH) said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allah?" Then that man went away. **Khalid bin Al-Wahd said, "O Allah's Messenger (PBUH)! Shall I chop his neck off?" The Prophet (PBUH) said,**

"No, for he may offer prayers." Khalid said, "Numerous are those who offer prayers and say by their tongues (i.e. mouths) what is not in their hearts." Allah's Messenger (PBUH) said, "I have not been ordered (by Allah) to search the hearts of the people or cut open their bellies." Then the Prophet looked at him (i.e. that man) while the latter was going away and said, "From the offspring of this (man there will come out (people) who will recite the Qur'an continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e. Islam) as an arrow goes through a game's body." I think he also said, "If I should be present at their time I would kill them as the nations a Thamud were killed." (Bukhari)

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ بْنِ شُبْرُمَةَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي نُعْمٍ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْيَمَنِ بِذَهَبِيَّةٍ فِي أُدِيمٍ مَقْرُوطٍ لَمْ تُحْصَلْ مِنْ ثَرَابِهَا، قَالَ فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ بَيْنَ عُبَيْدَةَ بْنِ بَدْرٍ، وَأَقْرَعَ بْنِ حَابِسٍ وَزَيْدِ الْخَلِيلِ، وَالرَّابِعَ إِمَّا عَلْقَمَةَ وَإِمَّا عَامِرُ بْنُ الطُّفَيْلِ، فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ كُنَّا نَحْنُ أَحَقُّ بِهَذَا مِنْ هَؤُلَاءِ. قَالَ فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " أَلَا تَأْمَنُونِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ، يَأْتِينِي خَبَرُ السَّمَاءِ صَبَاحًا وَمَسَاءً ". قَالَ فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْنَتَيْنِ، نَاشِئُ الْجَبْهَةِ، كَثُ اللَّحْيَةِ، مَخْلُوقُ الرَّأْسِ، مُشَمَّرُ الْإِزَارِ، فَقَالَ يَا رَسُولَ اللَّهِ، اتَّقِ اللَّهَ. قَالَ " وَبِكَ أَوْلَسْتُ أَحَقَّ أَهْلِ الْأَرْضِ أَنْ يَتَّقِيَ اللَّهَ ". قَالَ ثُمَّ وَلَّى الرَّجُلُ، قَالَ خَالِدُ بْنُ الْوَلِيدِ يَا رَسُولَ اللَّهِ، أَلَا أَضْرِبُ عُنُقَهُ قَالَ " لَا، لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي ". فَقَالَ خَالِدٌ وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنِّي لَمْ أُؤْمَرْ أَنْ أَنْقُبَ قُلُوبَ النَّاسِ، وَلَا أَشَقَّ بُطُونَهُمْ " قَالَ ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفٍّ فَقَالَ " إِنَّهُ يَخْرُجُ مِنْ ضُلُوعِي هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ رَطْبًا، لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ ". وَأَظْنُهُ قَالَ " لَئِنْ أَدْرَكْتُهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ ". (البخاري)

## 5.21 Suspicion

Surah al-Hujurat is filled with rules pertaining to social issues. In this surah, Allah (SWT) tells us how to deal with our fellow Muslims:

- ❖ “O you who believe! If a fasiq comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done” (Al-Hujurat 49:6)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا  
عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ (6)

In this ayah, Allah (SWT) tells us to make sure if the news or narration we hear from any fasiq is true or authentic before accepting or basing our opinion on it.

Al-Hafiz Ibn Kathir writes in his tafsir:

- ❖ “Allah the Exalted ordered investigating the news that sinners and the wicked bring, to make sure of its authenticity. Otherwise, if the sinner’s word is taken for granted and a decision is based on it, regardless of whether the information is true or not, the authorities will be taking the lead of the sinners. Allah the Exalted and Most Honoured forbade taking the path of the corrupted and sinners. This is why groups of the scholars of Hadith refuse to accept narrations from narrators whose reliability is unknown, for they might be from among the wicked people, in reality”

Imam Al-Mawardi writes:

- ❖ “In this ayah is the proof that the report of one individual is acceptable if he is trustworthy.”

Imam Al-Qurtubi writes:

- ❖ “...And whosever’s fisq is grounded (and proven) then his statement is rejected completely for reporting is a trust and the indication of fisq nullifies it.

Not knowing the source of information and then accusing a fellow Muslim brother/sister of something, can lead to slandering, which is even worse than backbiting as the Prophet (PBUH) said in the following hadith:

- ❖ Abu Huraira reported Allah's Messenger (PBUH) as saying: Do you know what is backbiting? They (the Companions) said: Allah and His Messenger know best. Thereupon he (the Holy Prophet) said: Backbiting implies your talking about your brother in a manner which he does not like. It was said to him: What is your opinion

about this that if I actually find (that failing) in my brother which I made a mention of? He said: If (that failing) is actually found (in him) what you assert, you in fact backbited him, and if that is not in him it is a slander. (Muslim)

حَدَّثَنَا يَحْيَى بْنُ أَبِي أُيُوبَ، وَفُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَتَدْرُونَ مَا الْغَيْبَةُ " . 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 بَهْتَّهُ " . (مسلم)

Also in the Quran, it states the following:

- ❖ “O you who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful” (Al-Hujurat 49:12)

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ (12)

If one looks at this verse with an eye of a grammarian, he will find that avoiding much suspicion is an obligation upon us as Muslims.

Al-Hafiz Ibn Kathir writes in his tafsir:

- ❖ “Allah the Exalted forbids His faithful servants from being suspicious, which includes having doubts and suspicions about the conduct of one’s family, relatives and other people in general. Therefore, Muslims are to avoid suspicion without foundation. The Leader of the faithful Umar bin Al-Khattab said, “Never think ill of the word that comes out of your believing brother’s mouth, as long as you can find a good excuse for it.”

It is reported that the Prophet (PBUH) said:

- ❖ Narrated Abu Huraira: The Prophet (PBUH) said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah's worshipers! Be brothers (as Allah has ordered you!)." (Bukhari)



حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَّرُوا، وَلَا تَبَاغَضُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا ". (البخاري)

Abdullah bin Abbas (RAA) says:

- ❖ "Allah has forbidden a believer to have bad suspicions about believers." (Jam'i al-Bayan Fī Tafsīr al-Qur'an)

Al-Hasan (RAA) says:

- ❖ "We were in a time in which having suspicion of people was forbidden, but today; you act, remain silent and be suspicious of people however you will." (Jam'i li Ahkam al-Qur'an)

So being suspicious of others is not allowed at all. As Umar RAA said, we should try to give our brothers and sisters good excuses and the benefit of the doubt when we see them doing wrong. For example, we see a brother talking to a non- mahram, normally people would start having ill thoughts about that brother thinking maybe she is his girlfriend or such stuff. But, he, being our brother deserves that we only think good of him. Instead of having doubts about his Islamic personality, we should give the benefit of the doubt that maybe he is seeking assistance from the lady or maybe the girl is his own sister. In Islam, we know that a person is innocent until proven guilty. This has been stipulated in the hadith:

- ❖ It was narrated from Nafi' bin 'Umar, that Ibn Abi Mulaikah said: "There were two female neighbours who used to do leatherwork (with an awl) in At-Ta'if. One of them came out with her hand bleeding and claimed that her companion had injured her, but the other one denied it. I wrote to Ibn 'Abbas concerning that. He wrote, (saying) that the Messenger of Allah [SAW] ruled that the person against whom the claim was made should swear an oath. For if people were to be given what they claimed was theirs, then people would make claims against the wealth and blood of others." So he called her and recited this Verse to her: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter..." until the end of the Verse. He called her and recited that to her, and she confessed to that. News of that reached him and he was happy. (Sunan An-Nasai' / Sahih)

أَخْبَرَنَا عَلِيُّ بْنُ سَعِيدٍ بْنُ مَسْرُوقٍ، قَالَ حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ، عَنْ نَافِعِ بْنِ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ كَانَتْ جَارِيتَانِ تَحْرُرَانِ بِالطَّائِفِ فَخَرَجَتْ إِحْدَاهُمَا وَيَدُهَا تَدْمَى فَرَعِمَتْ أَنْ صَاحِبَتَهَا أَصَابَتْهَا وَأَنْكَرَتِ الْآخَرَى فَكَتَبْتُ إِلَى ابْنِ عَبَّاسٍ

فِي ذَلِكَ فَكَتَبَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى أَنَّ الْيَمِينَ عَلَى الْمُدَّعَى عَلَيْهِ وَلَوْ أَنَّ النَّاسَ أُعْطُوا بِدَعْوَاهُمْ لَادَّعَى نَاسٌ أَمْوَالَ نَاسٍ وَدِمَاءَهُمْ فَادَّعَاهَا وَاتُّلُ عَلَيْهَا هَذِهِ الْآيَةُ { إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ } حَتَّى خَتَمَ الْآيَةَ فَدَعَوْتُهَا فَتَلَوْتُ عَلَيْهَا فَأَعْتَرَفْتُ بِذَلِكَ فَسَرَّهُ .(سنن النسائي / صحيح)

The reality is, we should be careful with whatever we utter as we are going to be accountable for everything on the Day of Judgement.

If we let suspicion creep in our hearts, this gives a solid foundation to have more illnesses in our hearts such as finding faults in one another, being envious of one another, hating others and so on.

In conclusion, we should try our best to refrain from all sorts of evils we could indulge in when dealing with our brothers and sisters. We should not judge them, nor be suspicious of them; nor speak ill of them.

## 5.22 Backbiting (gheebah)

The Muslim has to guard his tongue and avoid things that are forbidden. Among these forbidden things which people often take lightly are gheebah (backbiting), buhtan (slander) and nameemah (malicious gossip).

Gheebah or backbiting means speaking about a Muslim in his absence and saying things that he would not like to have spread around or mentioned. Buhtan or slander, on the other hand, refers to saying things about a Muslim that are not true, or telling lies about him. Nameemah or malicious gossip is the telling of one person what another said in order to cause trouble between them.

There is a great deal of evidence to show that these actions are haram (not allowed). It will suffice for us to mention just a few of them in order to demonstrate that they are haram.

- ❖ Allah says (interpretation of the meaning): “neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful” [Al-Hujurat 49:12]

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ (12)

- ❖ Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Do you know what is backbiting?" The Companions said: "Allah and His Messenger know better." Thereupon he said, "Backbiting is talking about your (Muslim) brother in a manner which he dislikes." It was said to him: "What if my (Muslim) brother is as I say." He said, "If he is actually as you say, then that is backbiting; but if that is not in him, that is slandering." (Muslim)

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "أتدرون ما الغيبة؟" قالوا: الله ورسوله أعلم قال: "ذكرك أخاك بما يكره" قيل: أفرأيت إن كان في أخي ما أقول؟ قال: "إن كان فيه ما تقول، فقد اغتبتك، وإن لم يكن فيه ما تقول فقد بهته". (رواه مسلم).

- ❖ It was narrated that Ibn ' Abbas said: "The Messenger of Allah passed by two graves and said: "They are being punished but they are not being punished for anything that was difficult to avoid. One of them used not to take care to avoid getting urine on his body or clothes, and the other used to walk about spreading gossip.' Then he took a fresh palm stalk and broke it in half, and planted one half on each

grave. They said: 'O Messenger of Allah, why did not do that?' He said: 'May it be reduced for them so long as this does not dry out.'" (Sunan An-Nasa'i)

أَخْبَرَنَا هَذَا بَنُ السَّرِيِّ، فِي حَدِيثِهِ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَبْرَيْنِ فَقَالَ " إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَبْرِئُ مِنْ بَوْلِهِ وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ " . ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا نِصْفَيْنِ ثُمَّ غَرَزَ فِي كُلِّ قَبْرِ وَاحِدَةٍ فَقَالُوا يَا رَسُولَ اللَّهِ لِمَ صَنَعْتَ هَذَا فَقَالَ " لَعَلَّهُمَا أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَبْيَسَا " . (سنن النسائي / صحيح)

- ❖ Sahl bin Sa'd (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I shall guarantee him Jannah." [Bukhari & Muslim]

وعن سهل بن سعد قال: قال رسول الله صلى الله عليه وسلم: "من يضمن لي ما بين لحييه، وما بين رجليه أضمن له الجنة" (متفق عليه).

- ❖ Abu Musa said: "The Messenger of Allah (PBUH) was asked: 'Which of the Muslims is the most virtuous?' He said: 'The one whom the Muslims are safe from his tongue and his hand.'" (Jami' At-Tirmithi / Sahih)

حَدَّثَنَا إِبرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْمُسْلِمِينَ أَفْضَلُ قَالَ " مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ " . هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي مُوسَى . (جامع الترمذي / صحيح)

- ❖ And Abu Sa'eed Al-Khudree narrated that Prophet Mohammad (PBUH) said: "When man wakes up in the morning each day, all parts of the body warn the tongue saying, 'Fear Allah as regards us for we are at your mercy; if you are upright, we will be upright and if you are crooked, we become crooked.'" (Jam'i At-Tirmithi / Hasan)

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي الصَّهْبَاءِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَفَعَهُ قَالَ " إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكْفِّرُ اللِّسَانَ فَنَقُولُ اتَّقِ اللَّهَ فَيَبَا فَايَّمَا نَحْنُ بِكَ فَإِنْ اسْتَقَمَّتْ اسْتَقَمْنَا وَإِنْ اعْوَجَجَتْ اعْوَجَجْنَا " . (جامع الترمذي / حسن)

For a person to say of another, "He cannot control his tongue (or he has a loose tongue)" is undoubtedly one of those things that a person would dislike to have said about him. If it is true, then it is gheebah (backbiting), and if it is not true then it is buhtan (slander).

Everyone who does any kind of backbiting, slander or malicious gossip has to repent and pray for forgiveness. If he knows that any of his words reached the person about whom he was speaking, then he should go to him and ask him to forgive. But if he does not know, then he should not tell him; rather he should pray for forgiveness for him and make du'a (supplication) for him, and speak well of him in his absence just as he spoke against him. Similarly, if he knows that telling him will provoke more enmity, then it is sufficient to make du'a for him, speak well of him and pray for forgiveness for him.

- ❖ Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "He who has done a wrong affecting his brother's honour or anything else, let him ask his forgiveness today before the time (i.e., the Day of Resurrection) when he will have neither a dinar nor a dirham. If he has done some good deeds, a portion equal to his wrong doings will be subtracted from them; but if he has no good deeds, he will be burdened with the evil deeds of the one he had wronged in the same proportion". (Bukhari).

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: " من كانت عنده مظلمة لأخيه، من عرضه أو من شيء، فليتحلله منه اليوم قبل أن لا يكون دينار ولا درهم ، إن كان له عمل صالح أخذ منه بقدر مظلمته، وإن لم يكن له حسنات أخذ من سيئات صاحبه فحمل عليه" (رواه البخاري).

Shaykh al-Islam Ibn Taimiyah said:

- ❖ Whoever wrongs a person by slandering him, backbiting about him or insulting him, then repents, Allah will accept his repentance, but if the one who was wronged finds out about that, he has the right to settle the score. But if he slandered him or backbit about him and the person did not hear of that, then there are two views according to the scholars, both of which were narrated from Ahmad, the more correct of which is that he should not tell him that he spoke against him in his absence. It was said that he should rather speak well of him in his absence just as he spoke badly of him in his absence, as al-Hasan al-Basri said: the expiation for gheebah is to pray for forgiveness for the person about whom you backbit. (Majmoo' al-Fataawa).

## 5.23 Music and dancing

### 5.23.1 Fatwa: Shaykh Yusuf Al-Qaradawi, Al- Halal Wal-Haram Fil-Islam.

The whole issue of singing is controversial, whether it is with musical accompaniment or not. Some issues succeeded to gain the Muslim scholars' agreement, while others failed. All scholars have unanimous view on the prohibition of all forms of singing and music that incites debauchery, indecency, or sin. As for musical instruments, given the weakness of the evidence indicating that they are forbidden, the rule to be applied here is the one states that all things are originally deemed permissible as long as there is no Shari'ah text that prohibits them.

Singing is no more than melodious words; if these are good, singing is considered good; but if they are bad, such singing is deemed bad. Talk that contains forbidden content is prohibited. What if that talk is accompanied with rhythm and melody?

Scholars agree on the permissibility of singing without instrumental accompaniment and where the content is not prohibited. This sort of singing is allowed only in certain occasions such as: weddings, feasts, welcoming a traveller, and the like. This is based on the hadith of the Prophet (peace and blessing be upon him) that states:

- ❖ "Aisha gave a girl relative of hers in marriage to a man of the Ansar. The Prophet (peace be on him) came and asked, 'Have you given the girl (i.e., the bride) anything as a present?' They (the attendants) replied, 'Yes.' He asked, 'Did you send a singer along with her?' 'No', said 'A'ishah. The Prophet (peace and blessings be upon him) then said, 'The Ansar are a people who love poetry. You should have sent along someone who would sing: Here we come, to you we come, greet us as we greet you.'" (Reported by Ibn Majah / Daif)

أنكحت عائشة ذات قرابة لها من الأنصار، فجاء رسول الله صلى الله عليه وسلم فقال: أهديتم الفتاة؟ قالوا: نعم، قال: أرسلتم معها من يغني؟ قالت: لا، فقال رسول الله صلى الله عليه وسلم: إن الأنصار قوم فيهم غزل، فلو بعثتم معها من يقول: "أتيناكم أتيناكم، فحيانا وحياكم."

أخرجه ابن ماجه (587/1 - 588)، والطحاوي في "المشكّل" (297/4)

سند الحديث:

عن جعفر بن عون: أنبأنا الأجلح عن أبي الزبير عن ابن عباس رضي الله عنه.

درجة الحديث:

قال البوصيري في "الزوائد" (ق 2/120):

" هذا إسناد رجاله ثقات، إلا أن الأجلح مختلف فيه، وأبو الزبير قال فيه ابن عيينة: يقولون: إنه لم يسمع من ابن عباس، وقال أبو حاتم: رأى ابن عباس رؤية ". انتهى كلام البوصيري .

In this case, we can say that a woman can sing only in front of women and her non-marriageable male kin.

In the subject of musical instruments, scholars disagree on the matter. Some of them permit all sorts of singing, be it accompanied with musical instruments or not, and even consider it recommended. A second group of scholars permit singing only when is not accompanied with a musical instrument. A third group declare it to be prohibited whether it be accompanied with a musical instrument or not; they even consider it as a major sin. In supporting their view, they cite the following hadith:

- ❖ Narrated Abu 'Amir or Abu Malik Al-Ash'ari: that he heard the Prophet (PBUH) saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection." (Bukhari)

وَقَالَ هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، حَدَّثَنَا عَطِيَّةُ بْنُ قَيْسٍ الْكِلَابِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَنَمٍ الْأَشْعَرِيُّ، قَالَ حَدَّثَنِي أَبُو عَامِرٍ - أَوْ أَبُو مَالِكٍ - الْأَشْعَرِيُّ وَاللَّهُ مَا كَذَّبَنِي سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحَرَ وَالْحَرِيرَ وَالْخَمْرَ وَالْمَعَازِفَ، وَلَيُنْزِلَنَّ أَقْوَامٌ إِلَى جَنْبِ عِلْمٍ يَرُوحُ عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ، يَأْتِيهِمْ - يَغْنِي الْفَقِيرَ - لِحَاجَةٍ فَيَقُولُوا ارْجِعْ إِلَيْنَا غَدًا. فَيُبَيِّتُهُمُ اللَّهُ وَيَضَعُ الْعِلْمَ، وَيَمْسَحُ آخَرِينَ قِرْدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ ". (البخاري)

Although this hadith is in Sahih Al-Bukhari, its chain of transmission is not connected to Prophet Mohammad (peace and blessings be upon him) and this invalidates its authenticity. Ibn Hazm rejects it for that very reason. Moreover, the sub-narrator, Hisham Ibn 'Ammar is declared 'weak' by many scholars of the Science of Hadith Methodology.

Besides, this hadith does not clearly prohibit the use of musical instruments, for the phrase 'consider as lawful,' according to Ibn Al-'Arabi, has two distinct meanings:

First: Such people think all these (the things mentioned) are lawful.

Second: They exceed the proper limits that should be observed in using these instruments. If the first meaning is intended, such people would thus, be disbelievers.

In fact, the hadith in hand dispraises the manners of a group of people who indulge themselves in luxuries, drinking alcohol and listening to music. Therefore, Ibn Majah narrates this hadith from Abu Malik Al-Ash'ari in the following wording:

- ❖ It was narrated from Abu Malik Ash'ari that the Messenger of Allah (PBUH) said: "People among my nation will drink wine, calling it by another name, and musical instruments will be played for them and singing girls (will sing for them). Allah will cause the earth to swallow them up, and will turn them into monkeys and pigs." (Sunan Ibn Majah / Hasan)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ حَاتِمِ بْنِ حَرْيِثٍ، عَنْ مَالِكِ بْنِ أَبِي مَرْيَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ الْأَشْعَرِيِّ، عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لَيَشْرَبَنَّ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ يُسَمُّونَهَا بِغَيْرِ اسْمِهَا يُعْرِفُ عَلَى رُءُوسِهِمْ بِالْمَعَارِفِ وَالْمُعَنِّيَاتِ يَخْسِفُ اللَّهُ بِهِمُ الْأَرْضَ وَيَجْعَلُ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ ". (سنن ابن ماجه / حسن)

Conclusion on Permissibility of Musical Instruments:

In the light of the above, it is clear that the religious texts that stand as a basis for those who maintain that singing is haram are either ambiguous or inauthentic. None of the hadiths attributed to Prophet Mohammad (peace and blessings be upon him) is valid as evidence on the judgment of prohibition. Moreover, all these hadiths are declared 'weak' by the followers of Ibn Hazm, Malik, Ibn Hanbal, and Ash-Shafi'i.

In his book, Al-Ahkam, Al-Qadi Abu Bakr Ibn Al-'Arabi says:

- ❖ "None of the hadiths maintaining that singing is prohibited are considered authentic (by the scholars of the Science of Hadith Methodology)." The same view is maintained by Al-Ghazali and Ibn An-Nahwi in Al-'Umdah. Ibn Tahir says, "Not even a single letter from all these Hadiths was proved to be authentic."

Ibn Hazm says:

- ❖ "All the hadiths narrated in this respect were invented and falsified."

Proofs of Those Who Maintain that Singing is Halal:

First: The Textual Proofs:

They base their argument on some authentic hadiths of Prophet Mohammad (peace and blessings be upon him). One of these hadiths is the following:



- ❖ Narrated Aisha: Allah's Messenger (PBUH) came to my house while two girls were singing beside me the songs of Buath (a story about the war between the two tribes of the Ansar, the Khazraj and the Aus, before Islam). The Prophet (PBUH) lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet (PBUH)?" Allah's Messenger (PBUH) turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I signalled to those girls to go out and they left. It was the day of `Id, and the Black people were playing with shields and spears; so either I requested the Prophet (PBUH) or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet (PBUH) made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Bani Arfida," till I got tired. The Prophet (PBUH) asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave. (Bukhari)

حَدَّثَنَا أَحْمَدُ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنَا عَمْرُو، أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ الْأَسَدِيِّ، حَدَّثَهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدِي جَارِيتَانِ تُغَنِّيَانِ بِغَنَاءٍ بُعِثَتْ، فَاضْطَجَعَ عَلَى الْفَرَاشِ وَحَوَّلَ وَجْهَهُ، وَدَخَلَ أَبُو بَكْرٍ فَانْتَهَرَنِي وَقَالَ مِرْمَارَةُ الشَّيْطَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ - عَلَيْهِ السَّلَامُ - فَقَالَ " دَعُهُمَا " فَلَمَّا غَفَلَ غَمَزَتْهُمَا فَخَرَجَتَا. وَكَانَ يَوْمَ عِيدٍ يُلْعَبُ السُّودَانُ بِالْذَّرَقِ وَالْجِرَابِ، فَأَمَّا سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنَّمَا قَالَ " تَشْتَهِيَنَّ تَنْظُرِينَ ". فَقُلْتُ نَعَمْ. فَأَقَامَنِي وَرَاءَهُ حَذْيٍ عَلَى حَذِهِ، وَهُوَ يَقُولُ " دُونَكُمْ يَا بَنِي أَرْفَدَةَ ". حَتَّى إِذَا مَلَأْتُ قَالَ " حَسْبُكَ ". قُلْتُ نَعَمْ. قَالَ " فَأَذْهَبِي ". (البخاري)

This indicates that these two girls were not as young as claimed by some scholars. If they were, Abu Bakr would not have been angry with them in such manner. In addition, in this hadith, the Prophet (peace and blessings be upon him) wanted to teach the Jews that Islam has room for merriment and that he himself was sent with a moderate and flexible legislation. There is also another important lesson to learn here. It draws our attention to the fact that one needs to introduce Islam to others in a good fashion, along with displaying its moderateness and magnanimity.

Moreover, we can also cite as corroborating this Allah's words that read:

- ❖ "But when they spy some merchandise or pastime they break away to it and leave thee standing. Say: That which Allah hath is better than pastime and then merchandise, and Allah is the best of providers." (Al-Jumu`ah 62: 11)

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ  
وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ (11)

In this verse, Allah the Almighty joins pastime with merchandise. He does not dispraise any of them, He just only rebuked the Companions who left Prophet Mohammad (peace and blessings be upon him) alone giving the khutbah (Friday Sermon), when they all rushed to attend to the caravan and beating of the drums celebrating its arrival.

Second: In Respect to Islam's Spirit and Basics:

It is a fact that Allah had prohibited for the Children of Israel some of the good things of this worldly life as a punishment for their misdeeds. Allah SWT says:

- ❖ “Because of the wrongdoing of the Jews, We forbade them good things which were (before) made lawful unto them, and because of their much hindering from Allah's way. And of their taking usury when they were forbidden it, and of their devouring people's wealth by false pretences. We have prepared for those of them who disbelieve a painful doom.” (An-Nisa' 4: 160-161)

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُجِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا  
(160) وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ  
مِنْهُمْ عَذَابًا أَلِيمًا (161)

Before sending Prophet Mohammad, He, The Almighty, referred to him in the earlier scriptures as:

- ❖ “Those who follow the Messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul.” (Al-A'raf 7: 157)

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ  
يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ  
وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَاَلَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ  
وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ (157)

Thus, Islam left nothing good or sound but declared it to be halal (lawful). This is a sign of mercy to this Ummah (nation or community), moving along the line of its comprehensive and eternal message. Allah Almighty says:

- ❖ “They ask you (O Mohammad) what is made lawful for them. Say: (all) good things are made lawful for you.” (Al-Ma'idah 5: 4)

#### يَسْأَلُونَكَ مَاذَا أَحَلَّ لَهُمْ قُلْ أَحَلَّ لَكُمْ الطَّيِّبَاتُ ... (4)

If we are to delve deeply into this matter, we will find that love for singing and melodic voices are almost a human instinct. We can observe an infant lying in his cradle soothed and sleeping by the sound of a lullaby. Mothers and nannies are always in the habit of singing for babies and children. Moreover, birds and animals respond to nice voices and rhythmic melodies.

Thereupon, if singing is thus a human instinct, it is not for Islam to defy humankind's instincts. Islam came to refine and promote the human instinct. Ibn Taymyiah says:

- ❖ "Prophets were sent to polish and discipline man's instinct and not to change or modify it."

This is pursuant to the hadith that reads:

- ❖ It was narrated that Anas bin Malik said: "The people of the Jahiliyyah (early days of ignorance) had two days each year when they would play. When the Messenger of Allah (PBUH) came to Al-Madinah he said: 'You had two days when you would play, but Allah (SWT) has given Muslims something instead that is better than them: the day of Al-Fitr and the day of Al-Adha.'" (Sunan An-Nasai' / Sahih)

أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ أَنْبَأَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ لِأَهْلِ الْجَاهِلِيَّةِ يَوْمَانِ فِي كُلِّ سَنَةٍ يَلْعَبُونَ فِيهِمَا فَلَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ قَالَ " كَانَ لَكُمْ يَوْمَانِ تَلْعَبُونَ فِيهِمَا وَقَدْ أَبْدَلَكُمْ اللَّهُ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى ". (سنن النسائي / صحيح)

Moreover, if singing is to be considered rejoicing and play, these are not haram; this is in pursuant to the famous idea that man needs some time to relax a bit and rejoice. The Prophet (peace and blessings be upon him) said to Hanzalah, who thought himself to be a hypocrite for his attendance to his wife and children and the change that affected him when he was apart from Allah's Prophet (PBUH):

- ❖ Hanzalah Al-Usayyidi (May Allah be pleased with him) who was one of the scribes of Messenger of Allah (PBUH), reported: I met Abu Bakr (May Allah be pleased with him) he said: "How are you O Hanzalah?" I said, "Hanzalah has become a hypocrite". He said, "Far removed is Allah from every imperfection, what are you saying?" I said, "When we are in the company of Messenger of Allah (PBUH) and he reminds us of Hell-fire and Jannah, we feel as if we are seeing them with our very eyes, and when we are away from Messenger of Allah (PBUH), we attend to our wives, our children, our business, most of these things (pertaining to life hereafter) slip out of our minds." Abu Bakr (May Allah be pleased with him) said, "By Allah, I

also experience the same thing". So Abu Bakr (May Allah be pleased with him) and I went to Messenger of Allah (PBUH) and I said to him, "O Messenger of Allah (PBUH), Hanzalah has turned hypocrite." Thereupon Messenger of Allah (PBUH) said, "What has happened to you?" I said, "O Messenger of Allah, when we are in your company, and are reminded of Hell-fire and Jannah, we feel as if we are seeing them with our own eyes, but when we go away from you and attend to our wives, children and business, much of these things go out of our minds." Thereupon Messenger of Allah (PBUH) said, "By Him in Whose Hand is my life if your state of mind remains the same as it is in my presence and you are always busy in remembrance (of Allah), the angels will shake hands with you in your beds and in your roads; **but Hanzalah, time should be devoted (to the worldly affairs) and time should be devoted (to prayer)**". He (the Prophet (PBUH)) said this thrice. (Muslim)

وعن أبي ربي حنظلة بن الربيع الأسدي الكاتب أحد كتاب رسول الله صلى الله عليه وسلم قال: لقيني أبو بكر رضي الله عنه فقال: كيف أنت يا حنظلة؟ قلت: نافق حنظلة؟ قلت: نافق حنظلة ( قال: سبحان الله ما تقول؟ ) قلت: نكون عند رسول الله صلى الله عليه وسلم يذكرنا بالجنة والنار كأننا رأي عين، فإذا خرجنا من عند رسول الله صلى الله عليه وسلم عافسنا الأزواج والأولاد والضييعات نسينا كثيراً. قال أبو بكر رضي الله عنه : فوالله إنا لنلقى مثل هذا، فانطلقت أنا وأبو بكر حتى دخلنا على رسول الله صلى الله عليه وسلم. فقلت: نافق حنظلة يا رسول الله ( فقال رسول الله صلى الله عليه وسلم : "وما ذاك؟" قلت: يا رسول الله نكون عندك تذكرنا بالنار والجنة كأننا رأي العين، فإذا خرجنا من عندك عافسنا الأزواج والأولاد والضييعات نسينا كثيراً. فقال رسول الله : "والذي نفسي بيده لو تدومون على ما تكونون عندي وفي الذكر لصافحتكم الملائكة على فرشكم وفي طرقكم، ولكن يا حنظلة ساعة وساعة" ثلاث مرات، (رواه مسلم).

- ❖ `Ali Ibn Abu Talib says, "Amuse yourselves for some time, for if hearts are exposed to too much strain, they turn blind."
- ❖ Abu Ad-Darda' said, "I refresh myself with some amusement in order to make myself stronger on the path of right."
- ❖ Imam Al-Ghazali answered someone who asked him: "Isn't singing some kind of play and rejoice?" He said, "Yes. But, all that exists in this present life is mere play and rejoice. All that takes place between a husband and his wife is play, except sexual intercourse that is the direct cause of reproducing children. This has been reported from Allah's Messenger and his honourable Companions."

In fact, leisure time is refreshing to the heart and alleviates its tensions at the same time. Excessive strain and efforts render the heart bored and blind. Amusing the self, refreshes and renews its strength and vigour. One who continuously works hard at something should take a break for a while in order to restore and regain his energy and firm lest he totally collapses in future. When one takes a break, he thus restores his strength and vigour. Only Prophets can stand absolute seriousness. Having leisure time is a form of treatment for diseases of the self, weariness and boredom. But, leisure should not be excessive. This will go against the whole issue of rejoicing hearts to make them able to go on.

One who is familiar with and experienced in the nature of the human heart and self, knows for certain that recreation and relaxation are necessary treatments for one's well-being.

These proofs on the permissibility of singing are extracted from the texts and rules of Islam, and these are sufficient to clarify the issue.

In addition to this, the people of Madinah, who were very pious and God-fearing, the Zahiriyyah, who were very literal regarding the textual proofs, and the Sufis, who were very strict and rigid, were all quoted to have declared the permissibility of singing.

Imam Ash-Shawkani says in his book "Nayl Al-Awtar":

"The people of Madinah and those who agreed with them from among the Zahiriyyah and the Sufis maintain that singing is permissible, even when it is accompanied by a musical instrument such as the lute or the flute."

Abu Mansur Al-Bughdadi Ash-Shafi'i narrate that 'Abdullah Ibn Ja'far saw nothing wrong in singing, and he, himself, used to compose the music for his own slaves who used to sing these melodies in his presence. This took place during the time of Commander of the Faithful, 'Ali Ibn Abi Talib. Abu Ja'far Al-Bughdadi narrates the same after Al-Qadi Shurayh, Sa'id Ibn Al-Musaiyb, 'Ata' Ibn Abu Rabah, Az-Zuhri and Ash-Shi'bi."

Ar-Ruwaiyani narrates on the authority of Al-Qaffal that Malik Ibn Anas maintained that singing with musical instruments is permissible. Also, Abu Mansur Al-Furani quotes Malik as maintaining that playing the flute is permissible.

- ❖ Abu Al-Fadl Ibn Tahir narrates "The people of Madinah never disputed over the permissibility of playing the lute."
- ❖ Ibn An-Nahwi narrates in his "Al-'Umdah": "Ibn Tahir said, 'The people of Madinah showed consensus over this (issue). Also, all the Zahiriyyah maintained the same.'"

- ❖ Al-Mawardi attributes the permissibility of playing the lute to some of the Shafi'i followers and students. This has been narrated also by Abu Al-Fadl Ibn Tahir after Abu Ishaq Ash-Shirazi; and it is narrated by Al-Isnawi after Ar-Ruwaiyani and Al-Mawardi. Again, this is narrated by Al-Adfuwi after Sheikh 'Izz Ad-Deen Ibn 'Abd As-Salam. It is also narrated after Abu Bakr Ibn Al-'Arabi.

All these scholars consider singing that is accompanied by musical instruments permissible, but as for singing that is not accompanied by musical instruments, Al-Adfuwi says, "In some of his jurisprudence-related books, Al-Ghazali narrates the consensus of the scholars on its permissibility." Also, Ibn Tahir narrates the consensus of the Prophet's Companions and those who succeeded them on this very topic. Ibn An-Nahwi states in Al-'Umdah that singing and listening was deemed permissible by a group of the Companions and the Followers.

### Conditions and terms

There are some conditions and terms that should be observed regarding listening to singing, as follows:

1. Not all sorts of singing are permissible. Rather, the permissible song should comply with the Islamic teachings and ethics. Therefore, the songs praising the tyrants and corrupt rulers disagree with Islamic teachings. In fact, Islam stands against transgressors and their allies, and those who show indifference to their transgression. So, the same goes for songs that imply giving praises to such attitude!
2. Also, the way the song is performed matters significantly. The theme of the song may be good, but the performance of the singer – through intending excitement and arousing others' lusts and desires along with trying to seduce them – may move it to the area of prohibition, suspicion or even detest. The Glorious Qur'an addresses the wives of Prophet Mohammad (peace and blessings be upon him) saying:

- ❖ "O you wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech." (Al-Ahzab 33: 32)

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي  
فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا (32)

So, one has to show caution to music when there is softness of speech accompanied with rhyme, melody, and special effects!

3. Singing should not be accompanied with something that is prohibited such as alcohol, nakedness, mixing of men with women that is common in pubs and nightclubs, etc.

4. Islam has declared excessiveness as prohibited in everything. The same goes for excessiveness in leisure and recreation even though these things are permissible! This indicates that the emptiness of the mind and heart has to be observed and tackled during man's short-term life. One should know that Allah Almighty will ask every one about his life and his youth, in particular.

There are some things in which one is to be his own judge and Mufti. If there is some kind of singing that arouses his own lust or desire, and takes him away from the real life, he should avoid it then and block that very gate from which the winds of trial and seduction may come and erase his religion, morals and heart. If he does this, he will live in peace and tranquillity.

### **Warning against playing with the word 'haram'**

To conclude, we address the respectful scholars who tackle the word "haram" easily and set it free in their writings and fatwas that they should observe that Allah is watching over them in all that they say or do. They should also know that this word "haram" is very dangerous. It means that Allah's Punishment is due on a certain act or saying, and should not be based upon guessing, whims, weak Hadiths, not even through an old book. It has to be supported by a clear, well-established text or valid consensus. If these last two are not found, then we revert the given act or saying to the original rule: "permissibility governing things". We do have a good example to follow from one of our earlier pious scholars. Imam Malik (may Allah be pleased with him) who said: "It was not the habit of those who preceded us, the early pious Muslims, who set good example for the following generations, to say, 'This is halal, and this is haram. But, they would say, 'I hate such-and-such, and maintain such-and-such, but as for halal and haram, this is what may be called inventing lies concerning Allah. Did not you hear Allah's Statement that reads:

- ❖ 'Say: Have you considered what provision Allah has sent down for you, how you have made of it lawful and unlawful? Say: Has Allah permitted you, or do you invent a lie concerning Allah?' (Yunus 10: 59)

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ أَدْنَىٰ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ (59)

For, the halal is what Allah and His Messenger made lawful, and the haram is what Allah and His Messenger made unlawful.

Source: Shaykh Yusuf al-Qaradawi, Al-Halal Wal-Haram fil-Islam.

### **5.23.2 Fatwa: Sheikh Muhammed Salih Al-Munajjid**

Ma'aazif is the plural of mi'zafah, and refers to musical instruments (Fath al-Baari, 10/55), instruments which are played (al-Majmoo', 11/577). Al-Qurtubi (may Allah have mercy on him) narrated from al-Jawhari (may Allah have mercy on him) that ma'aazif means singing. In his Sihaah it says that it means musical instruments. It was also said



that it refers to the sound of the instruments. In al-Hawaashi by al-Dimyaati (may Allah have mercy on him) it says: ma'aazif means drums (dufoof, sing. daff) and other instruments which are struck or beaten (Fath al-Baari, 10/55).

Evidence of prohibition in the Qur'aan and Sunnah:

Allah says in Surah Luqmaan:

- ❖ “And of mankind is he who purchases idle talks (i.e. music, singing) to mislead (men) from the path of Allah...” [Luqmaan 31:6]

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا  
أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ (6)

The scholar of the ummah, Ibn 'Abbaas (may Allah be pleased with him) said: this means singing. Mujaahid (may Allah have mercy on him) said: this means playing the drum (tabl). (Tafseer al-Tabari, 21/40).

Al-Hasan al-Basri (may Allah have mercy on him) said: this aayah was revealed concerning singing and musical instruments (lit. woodwind instruments). (Tafseer Ibn Katheer, 3/451).

Al-Sa'di (may Allah have mercy on him) said:

- ❖ this includes all manner of haraam speech, all idle talk and falsehood, and all nonsense that encourages kufr and disobedience; the words of those who say things to refute the truth and argue in support of falsehood to defeat the truth; and backbiting, slander, lies, insults and curses; the singing and musical instruments of the Shaytaan; and musical instruments which are of no spiritual or worldly benefit. (Tafseer al-Sa'di, 6/150)

Ibn al-Qayyim (may Allah have mercy on him) said:

- ❖ The interpretation of the Sahaabah and Taabi'in, that 'idle talk' refers to singing, is sufficient. This was reported with saheeh isnaads from Ibn 'Abbaas and Ibn Mas'ood. Abu'l-Sahbaa' said: I asked Ibn Mas'ood about the aayah (interpretation of the meaning), “And of mankind is he who purchases idle talks’ [Luqmaan 31:6]. He said: By Allah, besides whom there is no other god, this means singing – and he repeated it three times. It was also reported with a saheeh isnaad from Ibn 'Umar (may Allah be pleased with them both) that this means singing. There is no contradiction between the interpretation of “idle talk” as meaning singing and the interpretation of it as meaning stories of the Persians and their kings, and the kings of the Romans, and so on, such as al-Nadr ibn al-Haarith used to tell to the people of Makkah to distract them from the Qur'aan. Both of them



are idle talk. Hence Ibn ‘Abbaas said: “Idle talk” is falsehood and singing. Some of the Sahaabah said one and some said the other, and some said both. Singing is worse and more harmful than stories of kings, because it leads to zinaa and makes hypocrisy grow (in the heart); it is the trap of the Shaytaan, and it clouds the mind. The way in which it blocks people from the Qur’aan is worse than the way in which other kinds of false talk block them, because people are naturally inclined towards it and tend to want to listen to it. The aayaat condemn replacing the Qur’aan with idle talk in order to mislead (men) from the path of Allah without knowledge and taking it as a joke, because when an aayah of the Qur’aan is recited to such a person, he turns his back as if he heard them not, as if there were deafness in his ear. If he hears anything of it, he makes fun of it. All of this happens only in the case of the people who are most stubbornly kaafirs and if some of it happens to singers and those who listen to them, they both have a share of this blame. (Ighaathat al-Lahfaan, 1/258-259).

Allah says:

- ❖ “[Allah said to Shaytan:] And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allah’s disobedience)...” [al-Israa’ 17:64]

وَاسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدْتُمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا (64)

It was narrated that Mujaahid (may Allah have mercy on him) said: “And befool them gradually those whom you can among them with your voice” – his voice [the voice of Shaytan/Shaytaan] is singing and falsehood. Ibn al-Qayyim (may Allah have mercy on him) said: This idaafah [possessive or genitive construction, i.e., your voice] serves to make the meaning specific, as with the phrases [translated as] “your cavalry” and “your infantry” [later in the same aayah]. Everyone who speaks in any way that is not obedient to Allah, everyone who blows into a flute or other woodwind instrument, or who plays any haraam kind of drum, this is the voice of the Shaytaan. Everyone who walks to commit some act of disobedience towards Allah is part of his [the Shaytaan’s] infantry, and anyone who rides to commit sin is part of his cavalry. This is the view of the Salaf, as Ibn ‘Abi Haatim narrated from Ibn ‘Abbaas: his infantry is everyone who walks to disobey Allah. (Ighaathat al-Lahfaan).

Allah says:

- ❖ “Do you then wonder at this recitation (the Qur’aan)? And you laugh at it and weep not, Wasting your (precious) lifetime in pastime and amusements (singing)” [An-Najm 53:59-61]

أَقِمْنَ هَذَا الْحَدِيثَ تَعَجُّبُونَ (59) وَتَضْحَكُونَ وَلَا تَبْكُونَ (60) وَأَنْتُمْ سَامِدُونَ  
(61)

'Ikrimah (may Allah have mercy on him) said: it was narrated from Ibn 'Abbaas that al-sumood [verbal noun from saamidoon, translated here as "Wasting your (precious) lifetime in pastime and amusements (singing)"] means "singing", in the dialect of Himyar; it might be said "Ismidi lanaa" ['sing for us' – from the same root as saamidoon/sumood] meaning "ghaniy" (sing). And he said: When they [the kuffaar] heard the Qur'aan, they would sing, then this aayah was revealed.

Ibn Katheer (may Allah have mercy on him) said: Allah says "Wasting your (precious) lifetime in pastime and amusements (singing)" – Sufyaan al-Thawri said, narrating from his father from Ibn 'Abbaas: (this means) singing. This is Yemeni (dialect): ismad lana means ghan lana (sing to us). This was also the view of 'Ikrimah. (Tafseer Ibn Katheer).

It was reported that the Messenger of Allah (PBUH) said:

- ❖ Narrated Abu Umamah: That the Messenger of Allah (PBUH) said: "Do not sell the (slave) female singers, not purchase them, nor teach them (to sing). And there is no good in trading in them, and their prices are unlawful. It was about the likes of this that this Ayah was revealed: And among mankind is he who purchases idle talk to divert from the way of Allah."

[He said:] There is narration about this from 'Umar bin Al-Khattab.

[Abu 'Eisa said:] We only know of the Hadith of Abu Umamah, like this, from this route. Some of the people of knowledge have criticized 'Ali bin Yazid (one of the narrators) and graded him weak, and he is from Ash-Sham. (Jami; At-Tirmithi / Dai'f)

حَدَّثَنَا قُتَيْبَةُ، أَخْبَرَنَا بَكْرُ بْنُ مُضَرَ، عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنْ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تَبِيعُوا الْقَيْنَاتِ وَلَا تَشْتَرُوهُنَّ وَلَا تَعْلَمُوهُنَّ وَلَا خَيْرَ فِي تِجَارَةٍ فِيهِنَّ وَتَمْنُهُنَّ حَرَامٌ فِي مِثْلِ هَذَا أَنْزَلْتُ هَذِهِ الْآيَةَ : ( وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ ) إِلَى آخِرِ الْآيَةِ " . قَالَ وَفِي الْبَابِ عَنْ عُمَرَ بْنِ الْخَطَّابِ . قَالَ أَبُو عِيسَى حَدِيثُ أَبِي أُمَامَةَ إِنَّمَا نَعْرِفُهُ مِثْلَ هَذَا مِنْ هَذَا الْوَجْهِ . وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي عَلِيِّ بْنِ يَزِيدَ وَضَعْفَهُ وَهُوَ شَامِيٌّ . جَامِعُ التِّرْمِذِيِّ / ضَعِيفٌ

The Messenger of Allah (PBUH) said:

- ❖ Narrated Abu 'Amir or Abu Malik Al-Ash'ari: that he heard the Prophet (PBUH) saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical

instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection." (Bukhari).

وَقَالَ هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، حَدَّثَنَا عَطِيَّةُ بْنُ قَيْسٍ الْكِلَابِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَنَمٍ الْأَشْعَرِيُّ، قَالَ حَدَّثَنِي أَبُو عَامِرٍ - أَوْ أَبُو مَالِكٍ - الْأَشْعَرِيُّ وَاللَّهُ مَا كَذَّبَنِي سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحَرَ وَالْحَرِيرَ وَالْخَمَرَ وَالْمَعَازِفَ، وَلَيُنْزِلَنَّ أَقْوَامٌ إِلَى جَنْبِ عِلْمٍ يَرُوحُ عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ، يَأْتِيهِمْ - يَعْنِي الْفَقِيرَ - لِحَاجَةٍ فَيَقُولُوا ارْجِعْ إِلَيْنَا غَدًا. فَيُبَيِّتُهُمُ اللَّهُ وَيَضَعُ الْعِلْمَ، وَيَمْسَخُ آخَرِينَ قَرَدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ ". (البخاري)

Ibn al-Qayyim (may Allah have mercy on him) said:

- ❖ This is a saheeh hadith narrated by al-Bukhaari in his Saheeh, where he quoted it as evidence and stated that it is mu'allaq and majzoom. He said: Chapter on what was narrated concerning those who permit alcohol and call it by another name.

This hadith indicates in two ways that musical instruments and enjoyment of listening to music are haraam. The first is the fact that the Prophet (PBUH) said: "[they] permit" which clearly indicates that the things mentioned, including musical instruments, are haraam according to sharee'ah, but those people will permit them. The second is the fact that musical instruments are mentioned alongside things which are definitely known to be haraam, i.e., zinaa and alcohol: if they (musical instruments) were not haraam, why would they be mentioned alongside these things? (Adapted from al-Silsilah al-Saheehah by al-Albaani, 1/140-141)

Shaykh al-Islam (Ibn Taimiyah) (may Allah have mercy on him) said: This hadith indicates that ma'aazif are haraam, and ma'aazif means musical instruments according to the scholars of (Arabic) language. This word includes all such instruments. (Al-Majmoo', 11/535).

Ibn al-Qayyim (may Allah have mercy on him) said: And concerning the same topic, similar comments were narrated from Sahl ibn Sa'd al-Saa'idi, 'Imraan ibn Husayn, 'Abd-Allah ibn 'Amr, 'Abd-Allah ibn 'Abbaas, Abu Huraira, Abu Umaamah al-Baahili, 'Aa'isha Umm al-Mu'mineen, 'Ali ibn Abi Taalib, Anas ibn Maalik, 'Abd al-Rahmaan ibn Saabit and al-Ghaazi ibn Rabee'ah. Then he mentioned it in Ighaathat al-Lahfaan, and it indicates that they (musical instruments) are haraam.

- ❖ Narrated Abdullah ibn Umar: Nafi' said: Ibn Umar heard a pipe, put his fingers in his ears and went away from the road. He said to me: Are you hearing anything? I said: No. He said: He then took his fingers out of his ears and said: I was with the Prophet (PBUH), and he heard like this and he did like this.

Abu Ali al-Lu'lu said: I heard AbuDawud say: This is a rejected tradition. (Saheeh Abi Dawood / Sahih).

حَدَّثَنَا أَحْمَدُ بْنُ عُبَيْدٍ اللَّهِ الْغَدَانِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ نَافِعٍ، قَالَ سَمِعَ ابْنَ عُمَرَ، مَرْمَارًا - قَالَ - فَوَضَعَ أُصْبُعَيْهِ عَلَى أُذُنَيْهِ وَنَأَى عَنِ الطَّرِيقِ وَقَالَ لِي يَا نَافِعُ هَلْ تَسْمَعُ شَيْئًا قَالَ فَقُلْتُ لَا . قَالَ فَرَفَعَ أُصْبُعَيْهِ مِنْ أُذُنَيْهِ وَقَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعَ مِثْلَ هَذَا فَصَنَعَ مِثْلَ هَذَا . قَالَ أَبُو عَلِيٍّ الْوَلُّوِيُّ سَمِعْتُ أَبَا دَاوُدَ يَقُولُ هَذَا حَدِيثٌ مُنْكَرٌ . (سنن أبو داود، الالباني: صحيح)

"Some insignificant person said that this hadith does not prove that musical instruments are haraam, because if that were so, the Messenger of Allah (PBUH) would have instructed Ibn 'Umar (may Allah be pleased with them both) to put his fingers in his ears as well, and Ibn 'Umar would have instructed Naafi' to do likewise. The response to this is: He was not listening to it, but he could hear it. There is a difference between listening and hearing. Shaykh al-Islam (Ibn Taimiyah) (may Allah have mercy on him) said: Concerning (music) which a person does not intend to listen to, there is no prohibition or blame, according to scholarly consensus. Hence blame or praise is connected to listening, not to hearing. The one who listens to the Qur'aan will be rewarded for it, whereas the one who hears it without intending or wanting to will not be rewarded for that, because actions are judged by intentions. The same applies to musical instruments which are forbidden: if a person hears them without intending to, that does not matter." (Al-Majmoo', 10/78).

Ibn Qudaamah al-Maqdisi (may Allah have mercy on him) said: the listener is the one who intends to hear, which was not the case with Ibn 'Umar (may Allah be pleased with them both); what happened in his case was hearing. The Prophet (PBUH) needed to know when the sound stopped because he had moved away from that path and blocked his ears. So he did not want to go back to that path or unblock his ears until the noise had stopped, so when he allowed Ibn 'Umar to continue hearing it, this was because of necessity. (Al-Mughni, 10/173)

(Even though the hearing referred to in the comments of the two Imams is makrooh, it was permitted because of necessity, as we will see below in the comments of Imam Maalik, may Allah have mercy on him. And Allah knows best).

The views of the scholars (Imams) of Islam:

- ❖ Al-Qaasim (may Allah have mercy on him) said: Singing is part of falsehood.
- ❖ Al-Hasan (may Allah have mercy on him) said: if there is music involved in a dinner invitation (waleemah), do not accept the invitation (al-Jaami by al-Qayrawaani, p. 262-263).
- ❖ Shaykh al-Islam Ibn Taimiyah (may Allah have mercy on him) said: The view of the four Imams is that all kinds of musical instruments are haraam. It was reported in Saheeh al-Bukhaari and elsewhere that the Prophet (PBUH) said that there would be among his ummah those who would allow zinaa, silk, alcohol and musical instruments, and he said that they would be transformed into monkeys and pigs... None of the followers of the Imams mentioned any dispute concerning the matter of music. (Al-Majmoo', 11/576).
- ❖ Al-Albaani (may Allah have mercy on him) said: The four madhhabs agreed that all musical instruments are haraam. (Al-Saheehah, 1/145).
- ❖ Ibn al-Qayyim (may Allah have mercy on him) said: The madhhab of Abu Haneefah is the strictest in this regard, and his comments are among the harshest. His companions clearly stated that it is haraam to listen to all musical instruments such as the flute and the drum, even tapping a stick. They stated that it is a sin which implies that a person is a faasiq (rebellious evil doer) whose testimony should be rejected. They went further than that and said that listening to music is fisq (rebellion, evildoing) and enjoying it is kufr (disbelief). This is their words. They narrated in support of that a hadith which could not be attributed to the Prophet (PBUH). They said: he should try not to hear it if he passes by it or it is in his vicinity. Abu Yoosuf said, concerning a house from which could be heard the sound of musical instruments: Go in without their permission, because forbidding evil actions is obligatory, and if it were not allowed to enter without permission, people could not have fulfilled the obligatory duty (of enjoining what is good and forbidding what is evil). (Ighaathat al-Lahfaan, 1/425)
- ❖ Imam Maalik (may Allah have mercy on him) was asked about playing the drum or flute, if a person happens to hear the sound and enjoy it whilst he is walking or sitting. He said: He should get up if he finds that he enjoys it, unless he is sitting down for a need or is

unable to get up. If he is on the road, he should either go back or move on. (Al-Jaami' by al-Qayrawaani, 262). He (may Allah have mercy on him) said: "The only people who do things like that, in our view, are faasiqs." (Tafseer al-Qurtubi, 14/55).

- ❖ Ibn 'Abd al-Barr (may Allah have mercy on him) said: Among the types of earnings which are haraam by scholarly consensus are Ribaa, the fee of a prostitute, anything forbidden, bribes, payment for wailing over the dead and singing, payments to fortune-tellers and those who claim to know the unseen and astrologers, payments for playing flutes, and all kinds of gambling. (Al-Kaafi).
- ❖ Ibn al-Qayyim (may Allah have mercy on him) said, explaining the view of Imam al-Shaafa'i: His companions who know his madhhab (point of view) stated that it is haraam and denounced those who said that he permitted it. (Ighaathat al-Lahfaan, 1/425).
- ❖ The author of Kifaayat al-Akhbaar, who was one of the Shaafa'is, counted musical instruments such as flutes and others, as being munkar (evil), and the one who is present (where they are being played) should denounce them. (He cannot be excused by the fact that there are bad scholars, because they are corrupting the sharee'ah, or evil faqeers – meaning the Sufis, because they call themselves fuqaraa' or faqeers – because they are ignorant and follow anyone who makes noise; they are not guided by the light of knowledge; rather they are blown about by every wind. (Kifaayat al-Akhbaar, 2/128).
- ❖ Ibn al-Qayyim (may Allah have mercy on him) said: With regard to the view of Imam Ahmad, his son 'Abd-Allah said: I asked my father about singing. He said: Singing makes hypocrisy grow in the heart; I do not like it. Then he mentioned the words of Maalik: the evildoers (faasiqs) among us do that. (Ighaathat al-Lahfaan).
- ❖ Ibn Qudaamah, the researcher of the Hanbali madhhab – (may Allah have mercy on him) said: Musical instruments are of three types which are haraam. These are the strings and all kinds of flute, and the lute, drum and rabaab (stringed instrument) and so on. Whoever persists in listening to them, his testimony should be rejected. (Al-Mughni, 10/173). And he said (may Allah have mercy on him); If a person is invited to a gathering in which there is something

objectionable, such as wine and musical instruments, and he is able to denounce it, then he should attend and speak out against it, because then he will be combining two obligatory duties. If he is not able to do that, then he should not attend. (al-Kaafi, 3/118)

- ❖ Al-Tabari (may Allah have mercy on him) said: The scholars of all regions are agreed that singing is makrooh and should be prevented. Although Ibrahim ibn Sa'ad and 'Ubayd-Allah al-'Anbari differed from the majority, (it should be noted that) the Messenger of Allah (PBUH) said: "Adhere to the majority." And whoever dies differing from the majority, dies as a jaahili. (Tafseer al-Qurtubi, 14/56). In earlier generations, the word "makrooh" was used to mean haraam, then it took on the meaning of "disliked". But this is to be understood as meaning that it is forbidden, because he [al-Tabari] said "it should be prevented", and nothing is to be prevented except that which is haraam; and because in the two hadiths quoted, music is denounced in the strongest terms. Al-Qurtubi (may Allah have mercy on him) is the one who narrated this report, then he said: Abu'l-Faraj and al-Qaffaal among our companions said: the testimony of the singer and the dancer is not to be accepted. I say: if it is proven that this matter is not permissible, then accepting payment for it is not permissible either.
- ❖ Shaykh al-Fawzaan (may Allah preserve him) said: What Ibrahim ibn Sa'd and 'Ubayd-Allah al-'Anbari said about singing is not like the kind of singing that is known nowadays, for they would never have allowed this kind of singing which is the utmost in immorality and obscenity. (al-I'laam)
- ❖ Ibn Taimiyah (may Allah have mercy on him) said: It is not permissible to make musical instruments. (Al-Majmoo', 22/140). And he said: According to the majority of fuqahaa', it is permissible to destroy musical instruments, such as the tanboor [a stringed instrument similar to a mandolin]. This is the view of Maalik and is the more famous of the two views narrated from Ahmad. (Al-Majmoo', 28/113). And he said: ...Ibn al-Mundhir mentioned that the scholars were agreed that it is not permissible to pay people to sing and wail... the consensus of all the scholars whose views we have learned about is that wailing and singing are not allowed. Al-Shu'bi, al-Nakha'i and Maalik regarded that as makrooh [i.e., haraam]. Abu Thawr, al-Nu'maan – Abu Haneefah (may Allah have mercy on him)



– and Ya'qoob and Mohammad, two of the students of Abu Haneefah said: it is not permissible to pay anything for singing and wailing. This is our view. And he said: musical instruments are the wine of the soul, and what it does to the soul is worse than what intoxicating drinks do. (Majmoo' al-Fataawa, 10/417).

- ❖ Ibn Abi Shaybah (may Allah have mercy on him) reported that a man broke a mandolin belonging to another man, and the latter took his case to Shurayh. But Shurayh did not award him any compensation – i.e., he did not make the first man pay the cost of the mandolin, because it was haraam and had no value. (Al-Musannaf, 5/395).
- ❖ Al-Baghawi (may Allah have mercy on him) stated in a fatwa that it is haraam to sell all kinds of musical instruments such as mandolins, flutes, etc. Then he said: If the images are erased and the musical instruments are altered, then it is permissible to sell their parts, whether they are silver, iron, wood or whatever. (Sharh al-Sunnah, 8/28)

An appropriate exception:

The exception to the above is the daff – without any rings (i.e., a hand-drum which looks like a tambourine, but without any rattles) – when used by women on Eids and at weddings. This is indicated by saheeh reports. Shaykh al-Islam (may Allah have mercy on him) said: But the Prophet (PBUH) made allowances for certain types of musical instruments at weddings and the like, and he made allowances for women to play the daff at weddings and on other joyful occasions. But the men at his time did not play the daff or clap with their hands.

- ❖ It was narrated from Abu Hurairah that: The Prophet (PBUH) said: "The tasbeeh (to say subhanallah) is for men and clapping is for women." (Sunan An-Nasa'i / Sahih)

أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَوْفٍ، قَالَ حَدَّثَنِي مُحَمَّدٌ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ " . (سنن النسائي / صحيح)

And he cursed women who imitate men and men who imitate women. Because singing and playing the daff are things that women do, the Salaf used to call any man who did that a mukhannath (effeminate man), and they used to call male singers effeminate – and how many of them there are nowadays! It is well known that the Salaf said this.



In a similar vein is the hadith of ‘Aa’ishah (may Allah be pleased with her), when her father (may Allah be pleased with him) entered upon her at the time of Eid, and there were two young girls with her who were singing the verses that the Ansaar had said on the day of Bu’aath – and any sensible person will know what people say about war. Abu Bakr (may Allah be pleased with him) said: “Musical instruments of the Shaytaan in the house of the Messenger of Allah (PBUH)!” The Messenger of Allah had turned away from them and was facing the wall – hence some scholars said that Abu Bakr (may Allah be pleased with him) would not tell anybody off in front of the Messenger of Allah (PBUH), but he thought that the Messenger of Allah (PBUH) was not paying attention to what was happening. And Allah knows best. He the Prophet (PBUH) said:

❖ “Leave them alone, O Abu Bakr, for every nation has its Eid, and this is our Eid, the people of Islam.” (Muslim)

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا أَبَا بَكْرٍ إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَهَذَا عِيدُنَا " (مسلم)

This hadith shows that it was not the habit of the Prophet (PBUH) and his companions to gather to listen to singing; hence Abu Bakr al-Siddeeq called it “the musical instruments of the Shaytaan”. And the Prophet (PBUH) approved of this appellation and did not deny it when he said, “Leave them alone, for every nation has its Eid and this is our Eid.” This indicates that the reason why this was permitted was because it was the time of Eid, and the prohibition remained in effect at times other than Eid, apart from the exceptions made for weddings in other hadiths. Shaykh alAlbaani explained this in his valuable book, ‘Tahreem Aalaat al-Tarab’ (the Prohibition of Musical Instruments). The Prophet (PBUH) approved of young girls singing at Eid, as stated in the hadith so that the mushrikeen will know that in our religion there is room for relaxation.

There is no indication in the hadith about the two young girls that the Prophet (PBUH) was listening to them. The commands and prohibitions have to do with listening, not merely hearing, just as in the case of seeing, the rules have to do with intentionally looking and not what happens by accident. So it is clear that this is for women only. Imam Abu ‘Ubayd (may Allah have mercy on him) defined the daff as “that which is played by women.” (Ghareeb al-Hadith, 3/64).

An inappropriate exception:

Some of them make an exception for drums at times of war, and consequentially some modern scholars have said that military music is allowed. But there is no basis for this at all, for a number of reasons, the first of which is that this is making an exception with no clear evidence, apart from mere opinion and thinking that it is good, and this is wrong. The second reason is that what the Muslims should do at times of war is to turn their hearts towards their Lord. Allah says:

- ❖ “They ask you (O Mohammad) about the spoils of war. Say: ‘The spoils are for Allah and the Messenger.’ So fear Allah and adjust all matters of difference among you...” [Al-Anfaal 8:1].

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا  
اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ (1)

But using music is the opposite of this concept of taqwa and it would distract them from remembering their Lord. Thirdly, using music is one of the customs of the kuffaar, and it is not permitted to imitate them, especially with regard to something that Allah has forbidden to us in general, such as music. (Al-Saheehah, 1/145)

- ❖ It was narrated that Abu Umamah said: "The Messenger of Allah (PBUH) said: 'No people go astray after having followed right guidance, but those who indulge in disputes.' Then he recited the Verse: "Nay! But they are a quarrelsome people." (Sunan Ibn Majah / Saheeh)

حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، ح وَحَدَّثَنَا حَوْثَرَةُ بْنُ مُحَمَّدٍ، حَدَّثَنَا  
مُحَمَّدُ بْنُ بَشِيرٍ، قَالَ حَدَّثَنَا حَجَّاجُ بْنُ دِينَارٍ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ، قَالَ قَالَ  
رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ إِلَّا أَوْتُوا  
الْجَدَلَ " . ثُمَّ تَلَا هَذِهِ الْآيَةَ {بَلْ هُمْ قَوْمٌ خَصِمُونَ} . (سنن ابن ماجه/ صحيح)

Some of them used the hadith about the Abyssinians playing in the mosque of the Prophet (PBUH) as evidence that singing is allowed. Al-Bukhaari included this hadith in his Saheeh under the heading Baab al-Hiraab wa'l-Daraq Yawm al-'Eid (Chapter on Spears and Shields on the Day of Eid). Al-Nawawi (may Allah have mercy on him) said: This indicates that it is permissible to play with weapons and the like in the mosque, and he applied that to other activities connected with jihaad. (Sharh Muslim). But as al-Haafiz ibn Hajar (may Allah have mercy on him) said: whoever speaks about something which is not his profession will come up with weird ideas such as these.

Some of them use as evidence the hadith about the singing of the two young girls, which we have discussed above, but we will quote what Ibn al-Qayyim (may Allah have mercy on him) said, because it is valuable.

I am amazed that you quote as evidence for allowing listening to sophisticated songs the report which we mentioned about how two young girls who were below the age of puberty sang to a young woman on the day of Eid some verses of Arab poetry about bravery in war and other noble characteristics. How can you compare this to that? What is strange is that this hadith is one of the strongest proofs against them. The greatest speaker of the truth (Abu Bakr al-Siddeeq) called them musical instruments of the Shaytaan, and the Messenger of Allah (PBUH) approved of that appellation, but he made an exception in the case of these two young girls who had not yet reached the age of responsibility and the words of whose songs could not corrupt anyone who

listened to them. Can this be used as evidence to allow what you do and what you know of listening (to music) which includes (bad) things which are not hidden?! Subhaan Allah! How people can be led astray! (Madaarij al-Saalikeen, 1/493).

Ibn al-Jawzi (may Allah have mercy on him) said: ‘Aa’ishah (may Allah be pleased with her) was young at that time; nothing was transmitted from her after she reached the age of puberty except condemnation of singing. Her brother’s son, al-Qaasim ibn Mohammad, condemned singing and said that it was not allowed to listen to it, and he took his knowledge from her, (Talbees Shaytan, 229). Al-Haafiz ibn Hajar (may Allah have mercy on him) said: A group of the Sufis used this hadith – the hadith about the two young girls – as evidence that singing is allowed and it is allowed to listen to it, whether it is accompanied by instruments or not. This view is sufficiently refuted by the clear statement of ‘Aa’ishah in the following hadith, where she says, “They were not singers.” She made it clear that they were not singers, as such, although this may be understood from the wording of the report. So we should limit it to what was narrated in the text in regards to the occasion and the manner, so as to reduce the risk of going against the principle, i.e., the hadith. And Allah knows best. (Fath al-Baari, 2/442-443).

Some people even have the nerve to suggest that the Sahaabah and Taabi’een listened to singing, and that they saw nothing wrong with it!

Al-Fawzaan (may Allah preserve him) said: We demand them to show us saheeh isnaads going back to these Sahaabah and Taabi’een, proving what they attribute to them. Then he said: Imam Muslim mentioned in his introduction to his Saheeh that ‘Abd-Allah ibn al-Mubaarak said: The isnaad is part of religion. Were it not for the isnaad, whoever wanted to, could say whatever he wanted to.

Some of them said that the hadiths, which forbid music, are full of faults. No hadith was free of being criticized by some of the scholars. Ibn Baaz (may Allah have mercy on him) said: The hadiths which were narrated concerning music being haraam are not full of faults as has been claimed. Some of them are in Saheeh al-Bukhaari which is the soundest of books after the Book of Allah, and some of them are hasan and some are da’eef. But because there are so many, with different isnaads, they constitute definitive proof that singing and musical instruments are haraam.

All the Imams agreed on the soundness of the hadiths which forbid singing and musical instruments, apart from Abu Haamid al-Ghazzaali, but al-Ghazzaali did not have knowledge of hadith; and Ibn Hazam, but al-Albaani (may Allah have mercy on him) explained where Ibn Hazam went wrong, and Ibn Hazam himself said that if any of (these hadiths) were saheeh, he would follow that. But now they have proof that these reports are saheeh because there are so many books by the scholars which state that these hadiths are saheeh, but they turn their backs on that. They are far more extreme than Ibn Hazam and they are nothing like him, for they are not qualified and cannot be referred to.

Some of them said that the scholars forbade singing because it is mentioned alongside gatherings in which alcohol is drunk and where people stay up late at night for evil purposes.

Al-Shawkaani (may Allah have mercy on him) said: The response to this is that mentioning these things in conjunction does not only mean that what is haraam is what is joined together in this manner. Otherwise, this would mean that zinaa, as mentioned in the hadiths, is not haraam unless it is accompanied by alcohol and the use of musical instruments. By the same token, an aayah such as the following would imply that it is not haraam to disbelieve in Allah unless that is accompanied by not encouraging the feeding of the poor. If it is said that the prohibition of such things one at a time is proven from other reports, the response to that is that the prohibition of musical instruments is also known from other evidence, as mentioned above. (Nayl al-Awtaar, 8/107):

❖ “Verily, he used not to believe in Allah, the Most Great,  
And urged not on the feeding of Al-Miskeen (the  
poor).”[Al-Haaqqah 69:33-34]

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ (33) وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ (34)

Some of them said that “idle talk” does not refer to singing; the refutation of that has been mentioned above. Al-Qurtubi (may Allah have mercy on him) said: This – the view that it means singing – is the best that has been said concerning this aayah, and Ibn Mas’ood swore three times by Allah besides Whom there is no other god, that it does refer to singing. Then he mentioned other Imams who said the same thing. Then he mentioned other views concerning the matter. Then he said: The first view is the best of all that has been said on this matter, because of the marfoo’ hadith, and because of the view of the Sahaabah and the Taabi’een. (Tafseer al-Qurtubi).

Ibn al-Qayyim (may Allah have mercy on him), after quoting this Tafseer, said: Al-Haakim Abu ‘Abd-Allah said in the Tafseer of Kitaab al-Mustadrak: Let the one who is seeking this knowledge know that the Tafseer of a Sahaabi who witnessed the revelation is a hadith with isnaad according to the two Shaykhs (al-Bukhaari and Muslim). Elsewhere in his book, he said: In our view this hadith has the same strength as a marfoo’ report. Although their tafseer is still subject to further examination, it is still more readily acceptable than the tafseer of those who came after them, because they are the most knowledgeable among this ummah of what Allah meant in his Book. It was revealed among them and they were the first people to be addressed by it. They heard the tafseer from the Messenger (PBUH) in word and in deed. And they were Arabs who understood the true meanings of (Arabic) words, so Muslims should avoid resorting to any other interpretation as much as possible.

Some of them said that singing is a form of worship if the intention is for it to help one to obey Allah.

Ibn al-Qayyim (may Allah have mercy on him) said: How strange! What type of faith, light, insight, guidance and knowledge can be gained from listening to tuneful verses and music in which most of what is said is haraam and deserves the wrath and punishment of Allah and His Messenger? ... How can anyone who has the least amount of insight and faith in his heart draw near to Allah and increase his faith by enjoying something which is hated by Him, and He detests the one who says it and the one who accepts it? (Madaarij al-Saalikeen, 1/485)

Shaykh al-Islam said, discussing the state of the person who has gotten used to listening to singing: Hence, you find that those who have gotten used to it and for whom it is like food and drink will never have the desire to listen to the Qur'aan or feel joy when they hear it, and they never find in listening to its verses the same feeling that they find when listening to poetry. Indeed, if they hear the Qur'aan, they hear it with an inattentive heart and talk whilst it is being recited, but if they hear whistling and clapping of hands, they lower their voices and keep still, and pay attention. (Majmoo' al-Fataawa, 11/557 ff)

Some say that music and musical instruments have the effect of softening people's hearts and creating gentle feelings. This is not true, because it provokes physical desires and whims. If it really did what they say, it would have softened the hearts of the musicians and made their attitude and behaviour better, but most of them, as we know, are astray and behave badly.

## **Conclusion**

Perhaps – for fair-minded and objective readers – this summary will make it clear that the view that music is permissible has no firm basis. There are no two views on this matter. So we must advise in the best manner, and then take it step by step and denounce music, if we are able to do so. We should not be deceived by the fame of a man in our own times, in which the people who are truly committed to Islam have become strangers. The one who says that singing and musical instruments are permitted is simply supporting the whims of people nowadays, as if the masses were issuing fatwas and he is simply signing them. If a matter arises, they will look at the views of fuqahaa' on this matter, then they will take the easiest view, as they claim. Then they will look for evidence, or just specious arguments which are worth no more than a lump of dead meat. How often have these people approved things in the name of sharee'ah, which in fact have nothing to do with Islam!

Strive to learn your Islam from the Book of your Lord and the Sunnah of your Prophet. Do not say, so-and-so said, for you cannot learn the truth only from men. Learn the truth and then measure people against it. This should be enough for the one who controls his whims and submits himself to his Lord. May what we have written above heal the hearts of the believers and dispel the whispers in the hearts of those who are stricken with insinuating whispers. May it expose everyone who is deviating from the path of Revelation and take the easiest options, thinking that he has come up with something which none of the earlier generations ever achieved, and speaking about

Allah without knowledge. They sought to avoid fisq (evildoing) and ended committing bid'ah – may Allah not bless them in it. It would have been better for them to follow the path of the believers.

And Allah knows best. May Allah bless and grant peace to His Messenger who made clear the path of the believers, and to his companions and those who follow them in truth until the Day of Judgement.

## 5.24 Religious Extremism

Islam condemns extremism and does not acknowledge it. The following texts expound further:

In the hadith it is narrated the following:

- ❖ Ibn 'Abbas said: "On the morning of 'Aqabah, when he was atop his she-camel, the Messenger of Allah (PBUH) said: 'Pick up some pebbles for me.' So I picked up seven pebbles for him, suitable for Khadhf.\* He began to toss them in his hand, saying: 'Throw something like these.' Then he said: 'O people, beware of exaggeration in religious matters for those who came before you were doomed because of exaggeration in religious matters.'" (Sunan Ibn Majah / Sahih)

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَوْفٍ، عَنْ زِيَادِ بْنِ الْحُسَيْنِ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - غَدَاةَ الْعَقَبَةِ وَهُوَ عَلَى نَاقَتِهِ " الْفُطْرُ لِي حَصَى " . فَلَقَطْتُ لَهُ سَبْعَ حَصَيَّاتٍ هُنَّ حَصَى الْخَذْفِ فَجَعَلَ يَنْفُضُهُنَّ فِي كَفِّهِ وَيَقُولُ " أَمْتَالٌ هَؤُلَاءِ فَارْمُوا " . ثُمَّ قَالَ " يَا أَيُّهَا النَّاسُ إِنَّا كُمْ وَالْعُلُوُّ فِي الدِّينِ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْعُلُوُّ فِي الدِّينِ " . (سنن ابن ماجه / صحيح)

- ❖ "Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The religion (of Islam) is easy, and whoever makes the religion a rigour, it will overpower him. So, follow a middle course (in worship); if you can't do this, do something near to it and give glad tidings and seek help (of Allah) at morn and at dusk and some part of night". (Bukhari)

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: " إن الدين يسر، ولن يشاد الدين إلا غلبه، فسددوا وقاربوا وأبشروا، واستعينوا بالغدوة والروحة وشيء من الدلجة" (رواه البخاري).

وفي رواية له : سددوا وقاربوا واغدوا وروحوا، وشيء من الدلجة، القصد القصد تبلغوا .

Al-Haafiz Ibn Rajab (may Allah have mercy on him) said:

- ❖ The meaning of this hadith is that it is not allowed to go to extremes in religion, by overburdening oneself with acts of worship that one cannot do except with extreme hardship. This is what is meant by the words of the Prophet (PBUH), "No one overburdens himself in his religion but he will be unable to continue in that way", i.e.,

religion is not to be approached in an extreme manner, and whoever does that will be defeated.

- ❖ In Musnad al-Imam Ahmad (5/32), in a report which was classed as hasan by the commentators on the Musnad, it is narrated that Mihjan ibn al-Adra' said: I came with the Prophet (PBUH), and when we were at the door of the mosque, we saw a man who was praying. He said: "Do you think he is sincere?" I said: "O Prophet of Allah, this is So and so, he is one of the best of the people of Madeenah, or one of those who pray the most of the people of Madeenah." He said: "Do let him hear you lest you be doomed" – two or three times – "you are an ummah for whom I want ease."

According to another report: "The best of your religion is that which is easiest; the best of your religion is that which is easiest." Musnad Ahmad (3/479). It was classed as hasan by the commentators.

وفي " مسند الإمام أحمد " – (32/5) وحسنه محققو المسند - عن محجن بن الأدرع قال :

أقبلت مع النبي صلى الله عليه وسلم ، حتى إذا كنا بباب المسجد إذا رجل يصلي قال : " أتقوله صادقا ؟ قلت : يا نبي الله هذا فلان ، وهذا من أحسن أهل المدينة أو من أكثر أهل المدينة صلاة ، قال : " لا تسمعه فتهلكه - مرتين أو ثلاث - إنكم أمة أريد بكم اليسر

وفي رواية له : ( إن خير دينكم أيسره ، إن خير دينكم أيسره ) - " مسند أحمد " (479/3) وحسنه المحققون -.

According to a marfoo' report narrated by 'Abd-Allah ibn 'Amr ibn al-'Aas, the Prophet (PBUH) said:

- ❖ "This religion is very profound so approach it in a gentle manner and do not make yourself hate the worship of Allah because the traveller who does not let his mount rest will not reach his destination and his mount will not be able to keep going." al-Sunan al-Kubra by al-Bayhaqi (3/19); classed as da'eef by al-Albaani in al-Silsilah al-Da'eefah (1/64).

وقد جاء في رواية عبد الله بن عمرو بن العاص مرفوعا :

( إن هذا الدين متين فأوغل فيه برفق ، ولا تُبَغِّضْ إلى نفسك عبادة الله ؛ فإن المُنَبِّتَ لا سفرا قطع ، ولا ظهرا أبقي ) - " السنن الكبرى " البيهقي (19/3) وضعفه الألباني في " السلسلة الضعيفة " 64/1-



(والمُنْبَتُّ : هو المنقطع في سفره قبل وصوله ، فلا سفرا قطع ، ولا ظهره الذي يسير عليه أبقى حتى يمكنه السير عليه بعد ذلك ؛ بل هو كالمنقطع في المفاوز ، فهو إلى الهلاك أقرب ، ولو أنه رفق براحلته واقتصد في سيره عليها لقطعت به سفره وبلغ إلى المنزل " انتهى باختصار. " فتح الباري " لابن رجب (1/136-139) (139)

- ❖ The one who does not let his mount rest will not reach his destination and he will become like one who is cut off, because his mount is no longer able to continue, so he is close to doom. Had he been kind to his mount and taken it easy during his journey, his mount would have been able to travel the distance with him and get him to his destination. End quote. Fath al-Baari by Ibn Rajab (1/136-139).
- ❖ Al-Haafiz Ibn Hajar (may Allah have mercy on him) said: What is meant is that no one goes to extremes in religious deeds and forsakes the easy approach but he will become incapable and will be unable to continue in that way.
- ❖ Ibn al-Muneer said: This hadith is one of the signs of Prophethood. We have seen and the people before us saw that everyone who goes to extremes in religious matters will be cut off and doomed. It does not mean that we should not seek to be more perfect in worship, for that is something praiseworthy. Rather what is forbidden is the kind of extremism that leads to getting bored with it, or going to such extremes in doing voluntary acts that one ends up forsaking that which is better, or it leads to delaying the obligatory act until the time for it is past, like one who stays up and prays all night, until sleep overcomes him at the end of the night and he sleeps and misses offering Fajr prayer in congregation, or until the preferred time for it is over, or until the sun rises and the time for the obligatory prayer ends. End quote. Fath al-Baari by Ibn Hajar (1/94).
- ❖ Al-'Allaamah 'Abd al-Rahmaan al-Sa'di (may Allah have mercy on him) said: "How great this hadith is and how concise and good is its beneficial advice and comprehensive principles. At the beginning of it the Prophet (PBUH) established this important principle, and said: "Religion is easy" i.e., it is easy and simple in its beliefs, morals and deeds, in its actions and abstentions.

The beliefs that have to do with belief in Allah, His angels, His Books, His Messengers, the last Day, the divine decree both good and bad, are sound beliefs in which hearts find rest and which will bring the one who believes in them to the best end.

Islamic morals and deeds are the most perfect of morals and the most righteous of deeds, in which are the best interests of religion, this world and the Hereafter. By missing out said words and deeds, nothing good can be achieved. Islamic deeds are easy and simple; everyone who is accountable sees himself as able to perform them and does not find any hardship or difficulty in doing so. Islam beliefs are sound and simple, acceptable to the sound mind.

The obligatory prayers are repeated five times, at the appropriate prescribed times. The All-Knowing, All-Aware has made the prayers simpler in making it obligatory to offer the prayers in congregation, because gathering to perform acts of worship makes them easier. There is a great deal of goodness in religious commitment and soundness of faith, and that there is both immediate and deferred rewards, which make the believer find comfort while performing them and praise Allah for enjoining prayers on His slaves, for they cannot do without prayers.

Zakaah is not required of any poor person who does not have wealth that reaches the nisaab or minimum threshold at which zakaah becomes due. Rather, it is required of the rich so as to complete their religion and their Islam, to purify their wealth and their hearts, to ward off calamities from them and their wealth, to cleanse them of their sins, to offer comfort to the needy and to bring about harmony in society. It is, however, a very small amount when compared with what Allah has given them of wealth and provision.

As for fasting, it is obligatory for one month of the year, in which all the Muslims come together and forsake their basic desires – food, drink and physical relations – during the day, and Allah compensates them for that by His grace and kindness. Completing one's religious commitment and faith increases their perfection, with His great reward, and many other good things that come as the consequence of fasting. It is also a means of attaining piety (taqwa), which is the basis of doing all kinds of good deeds and avoiding evil things.

With regards to Hajj, Allah (SWT) has only enjoined it on the one who is able to do it, and for only once in a lifetime. There are many religious and worldly benefits in it, more than which can be counted. Allah (SWT) says, "That they may witness things that are of benefit to them" [al-Hajj 22:28], i.e., in both religious and worldly terms.

In addition to all the aforementioned, there are other the rituals of Islam which are very simple and pertain to the rights of Allah (SWT) and the rights of His slaves. They are easy in and of themselves. Allah says:

- ❖ Allah intends for you ease and does not intend for you hardship (Al-Baqarah 2:185)

.... يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ... (185)

Nevertheless, if something prevents a person from performing good deeds, such as sickness, travel and the like, Allah has granted some concessions, and waived some duties, or allowed doing them in a different way, as is well known.

Moreover, if a person looks at the various things that people do day and night, both obligatory and naafil, prayer, fasting, charity and so on, and wants to follow the example of the most perfect of mankind and their leader, Mohammad (PBUH), in doing them, he will find that it is not too difficult for him, and it will not keep him from attending to his worldly interests. Rather, by doing just as the Prophet did, he will be able to easily do all his duties towards Allah, himself, family, friends, and towards everyone who has a right over him, quite easily.

But the one who overburdens himself and is not content with that with which the Prophet (PBUH) was content or that which he taught to his ummah, rather, he goes to extremes and overburdens himself with acts of worship, will be overwhelmed and in the end, he will be unable to continue and will cease performing of good deeds.

- ❖ Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The religion (of Islam) is easy, and whoever makes the religion a rigour, it will overpower him. So, follow a middle course (in worship); if you can't do this, do something near to it and give glad tidings and seek help (of Allah) at morn and at dusk and some part of night". (Bukhari)

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: " إن الدين يسر، ولن يشاد الدين إلا غلبه، فسددوا وقاربوا وأبشروا، واستعينوا بالغدوة والروحة وشيء من الدلجة" (رواه البخاري).

وفي رواية له : سددوا وقاربوا واغدوا وروحوا، وشيء من الدلجة، القصد القصد تبلغوا .

So the one who overburdens himself with regard to religious matters and is not moderate, will be overwhelmed by it and will lose steam and will find himself going backwards.

Hence, the Prophet (PBUH) enjoined and encouraged moderation. Then, he (PBUH) enjoined avoiding extremism and encouraged people to be hopeful and not to yield to despair.

Avoiding extremism refers to saying and doing the right thing, and following a wise path. If he cannot do that in every situation, then let him fear Allah as much as he can, and draw near to the goal, because if a person cannot manage to get things completely right, let him come close, and if he cannot do all that, then let him do as much as he can.

From this, a useful principle may be taken, which is also indicated in the verse in which Allah says:

- ❖ “So keep your duty to Allah and fear Him as much as you can” [At-Taghaabun 64:16]

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا ... (16)

- ❖ Abu Hurairah (May Allah be pleased with him) reported: “The Prophet (PBUH) said, "Do not ask me unnecessarily about the details of the things which I do not mention to you. Verily, the people before you were doomed because they were used to putting many questions to their Prophets and had differences about their Prophets. Refrain from what I forbid you and do what I command you to the best of your ability and capacity". [Al-Bukhari and Muslim]

فالأول : عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "دعوني ماطركتكم: إنما أهلك من كان قبلكم كثرة سؤالهم ، واختلافهم على أنبيائهم، فإذا نهيتكم عن شيء فاجتنبوه، وإذا أمرتكم بأمر فأتوا منه ما استطعتم" (متفق عليه).

- ❖ Anas (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them)." [Al-Bukhari and Muslim].

وعن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال: “يسروا ولا تعسروا وبشروا ولا تنفروا (متفق عليه).

Then the hadith ends with advice that is easy for people to follow, but is extremely beneficial, which is:

- ❖ It was narrated from Abu Huraira (may Allah be pleased with him) that the Prophet (PBUH) said: “Religion is easy, and no one overburdens himself in his religion but he will be unable to continue in that way. So do not be extremists, but try to be near perfection and receive the good tidings that you will be rewarded. Gain strength by worshipping in the mornings and afternoons and during the last hours of the night.” (Sunan An-Nasa’i / Sahih)

أَخْبَرَنَا أَبُو بَكْرِ بْنُ نَافِعٍ قَالَ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ عَنْ مَعْنِ بْنِ مُحَمَّدٍ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذَا الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا وَيَسِّرُوا وَاسْتَعِينُوا بِالْعَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدَّلْجَةِ. (سنن النسائي / صحيح)

These three times are times when, if the traveller travels at these times, he will be able to reach his destination, whether it is far or near, and he and his mount will both still be in good shape. Also, these three times could help a person to reach his destination in the Hereafter and travel the straight path and reach Allah in an easy manner. Therefore, if a person occupies himself with good and righteous deeds that are suited to the time – at the beginning and end of the day, part of the night and especially at the end of the night - it will bring him a greater share of good and he will attain happiness, victory and prosperity, and he will be successful in finding ease and rest, as well as attaining his worldly and psychological goals.

This is one of the greatest signs of Allah's mercy towards His slaves in this religion, which is the means of eternal happiness, as Allah sent it as guidance to His slaves and explained it through the lips of His Messengers, and has made it easy, and helped with it in all ways, and show kindness to those who strive hard and protected them from obstacles and impediments.

Thus, it is known that a number of principles may be derived from this great hadith:

1. Islam is easy in general
2. Hardship opens the door to relief
3. If the Prophet (PBUH) asks you to do something, do as much of it as you can.
4. It encourages those who strive hard and gives them glad tidings of goodness and reward that stem from their actions.
5. Comprehensive advice on how to reach Allah, advice which may be sufficient on its own and no other advice could take its place.

Another hadith which condemns extremism was narrated from 'Abd-Allah ibn Mas'ood (may Allah be pleased with him) who said:

❖ The Messenger of Allah (PBUH) said: "Those who go to extremes are doomed." He said it three times. (Sunan Abu Dawud / Sahih)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ ابْنِ جُرَيْجٍ، قَالَ حَدَّثَنِي سُلَيْمَانُ، - يَعْنِي ابْنَ عَتِيقٍ - عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ الْأَحْنَفِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَلَا هَلَاكَ الْمُتَنَطِّعُونَ " . ثَلَاثَ مَرَّاتٍ . (سنن أبو داود / صحيح)

The scholars have many explanations for what is meant by extremism and those who go to extremes, all of which are in harmony with one another and do not contradict one another. All of them may be summed up as meaning one thing: it boils down to overburdening oneself and being too strict in matters where strictness is inappropriate.

These meanings include the following:

1. Going to extremes in worship, leads to excessive hardship. Islam does not enjoin anything but that in which there is ease and tolerance. It forbids excessive strictness in religion. The forms of extremism that people have invented in religion and were listed by the scholars as being examples of extremism are virtually innumerable.

Al-Nawawi said in Sharh Muslim (16/220):

❖ i.e., those who delve too deep and go to extremes, and overstep the limits in both word and deed.

2. Introducing innovations into religion, by forbidding that which Allah did not forbid, and introducing forms of worship and commitments that did not exist at the time of the Prophet (PBUH).

Shaykh al-Islam Ibn Taimiyah (may Allah have mercy on him) said in Majmoo' al-Fataawa (10/620):

❖ Monasticism and innovated forms of worship which were not prescribed by Allah and His Messenger are akin to the cases where the mushrikeen and others forbade good things that Allah has permitted, and examples of the extremism that the Prophet (PBUH) criticized when he said: "Those who go to extremes are doomed" and "If the month were made longer for me, I would have continued to fast without a break so that those who delve too deep would give up their attitude", such as extreme hunger and thirst which harm the mind and body, and prevent one from doing obligatory or mustahabb actions that are better than that. The same applies to walking barefoot and naked, which harms a person and brings no benefit, as in the hadith about Abu Israa'eel who vowed to fast, and to stand always and never sit, and never seek shade, or speak. The Prophet (PBUH) said: "Tell him to sit down, and seek shade, and speak, but let him complete his fast." Narrated by al-Bukhaari. This matter is broad in scope.

3. Exaggerated and affected speech, by trying to select words which attract people's attention, with no meaning or benefit.

Ibn Abi'l-Dunya narrated this hadith in his essay *al-Gheebah wa'l-Nameemah* (Backbiting and malicious gossip), in a chapter entitled *Ma jaa' fi Dhamm al-Taqa'ur fi'l-Kalaam* (p. 15), in which he narrated the following hadith:

❖ Jabir narrated that the Messenger of Allah said: "Indeed the most beloved among you to me, and the nearest to sit with me on the Day of Judgment is the best of you in character. And indeed, the most disliked among you to me, and the one sitting furthest from me on the Day of Judgement are the Thartharun, and the Mutashaddiqun

and the Muthafaihiqun." They said: "O Messenger of Allah! We know about the Thartharun, and the Mutashaddiqun, but what about the Muthafaihiqun?" He said: "The arrogant." (Jami'At-Tirmithi / Sahih)

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ الْبَغْدَادِيُّ، حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ، حَدَّثَنَا مُبَارَكُ بْنُ فَضَالَةَ، حَدَّثَنِي عَبْدُ رَبِّهِ بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحَاسِنُكُمْ أَخْلَاقًا وَإِنَّ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ الثَّرَثَارُونَ وَالْمُتَشَدِّقُونَ وَالْمُتَفَيِّهُونَ " . قَالُوا يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا الثَّرَثَارُونَ وَالْمُتَشَدِّقُونَ فَمَا الْمُتَفَيِّهُونَ قَالَ " الْمُتَكَبِّرُونَ " . قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ . وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ . وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنِ الْمُبَارَكِ بْنِ فَضَالَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ وَهَذَا أَصَحُّ . وَالثَّرَثَارُ هُوَ الْكَثِيرُ الْكَلَامِ وَالْمُتَشَدِّقُ الَّذِي يَتَطَاوَلُ عَلَى النَّاسِ فِي الْكَلَامِ وَيَبْذُو عَلَيْهِمْ . (جامع الترمذي / صحيح)

- ❖ Thawban narrated that the Messenger of Allah (PBUH) said: "I only fear for my Ummah from the misguiding A'immah." He said that the Messenger of Allah (PBUH) said: "There will never cease to be a group from my Ummah manifest upon the truth, they will not be harmed by those who forsake them until Allah's Decree comes." (Jami'At-Tirmithi / Sahih)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّمَا أَخَافُ عَلَى أُمَّتِي الْأَيِّمَةَ الْمُضِلِّينَ " . قَالَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ لَا يَضُرُّهُمْ مَنْ يَحْدِلُهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ " . قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . قَالَ سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ سَمِعْتُ عَلِيَّ بْنَ الْمَدِينِيِّ يَقُولُ وَذَكَرَ هَذَا الْحَدِيثَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ " . فَقَالَ عَلِيٌّ هُمْ أَهْلُ الْحَدِيثِ . (جامع الترمذي / صحيح)

‘Umar ibn al-Khattaab (may Allah be pleased with him) said:

- ❖ “The prattling of speech is the prattling of the shaytaan.”

Ibn al-Atheer said, in al-Nihaayah (5/164):

- ❖ Those who go to extremes in speech are those who speak in an affected manner.

4. Indulging in that which does not concern one, asking about that which is inappropriate, and delving too deeply into that which is of no benefit.

Al-Khattaabi said:



- ❖ The one who goes to extremes is the one who delves too deeply into a thing, and burdens himself with looking into it in the manner of ahl al-kalaam, who examined matters that do not concern them, who indulge in that which their minds cannot comprehend. End quote from 'Awn al-Ma'bood (12/235).

Ibn Rajab said, in Jaami' al-'Uloom wa'l-Hukam (p. 285):

- ❖ The one who goes to extremes is the one who delves too deeply and looks into that which does not concern him. Examining and asking too much about the ruling on something that is not mentioned among obligatory duties or haraam things may lead to thinking that it is haraam or it is obligatory, because of its similarity to some duties or prohibitions. Accepting pardon for it or refraining from asking too much about it is better.

Then, Ibn Rajab (may Allah have mercy on him) mentioned some examples of what we should refrain from asking too many details about, with regard to matters of the unseen that are unknown and subtle 'fiqhi' differences, and discussing things that rarely happen, and so on.

Shaykh Ibn 'Uthaymeen said in Sharh Riyadh al-Saaliheen (1/416-418):

- ❖ "The same applies to being too strict in matters of worship, when a person is very strict in prayer, fasting and other things that Allah makes easy for him. If he is too hard on himself with regard to that which Allah has made easy for him, he is doomed.

Another example is what some sick people do – especially in Ramadaan – when Allah has permitted them not to fast when they are sick, and they need to eat and drink, but they are hard on themselves and continue fasting. We also tell these people to apply the hadith to themselves: "Those who go to extremes are doomed."

That also includes what some students do who are focusing on issues that have to do with Tawheed. When they come across verses or hadiths which speak of the attributes of the Lord, may He be glorified and exalted, you see them examining them closely and asking questions that they are not supposed to ask, which the early generations of the ummah, the Sahaabah and Taabi'een and imams of guidance who came after them did not have the habit of asking. So you see one of them examining matters which he is not obliged to examine as a sign of going to extremes or delving too deeply in these matters. We say to these people: If you are content with what the Sahaabah (may Allah be pleased with them) were content with, then stop that, but if you are not content with it, then may Allah



never make you content. Rest assured that you will fall into extremism and hardship and stress.

That also includes what some seekers of knowledge do of inserting rational possibilities into the words of some texts. So you will see them say, “Such and such is possible, and such and such is possible” – until the text becomes very confusing and the benefit of the text is lost, and that is wrong. Follow the text as it appears to be and set aside these rational possibilities, because if we examine every text in the Book of Allah and the Sunnah of His Messenger (PBUH) and try to find all rational possibilities in its meaning, we will have no verse or hadith left that one may quote as evidence, and all interpretations may become possible for every text. These rational ideas may be illusions from the shaytaan that he instils in people’s hearts in order to confuse their beliefs and faith – Allah forbid.

Another example is what some people do who go to extremes with regard to wudoo’, so you see them doing wudoo’ three or four or five or six or seven times or more, when there is no need to do that. Similarly with regard to ghusl from janaabah, you see them exhausting themselves when they do ghusl, putting water in their ears and nostrils. All of that is included in the words of the Prophet (PBUH), “Those who go to extremes are doomed, those who go to extremes are doomed, those who go to extremes are doomed.”

Everyone who is too harsh on himself with regard to something that Allah has made broad in scope is included in this hadith”.

With regard to the hadith of ‘Aa’ishah (may Allah be pleased with her), in which she said:

- ❖ The Messenger of Allah (PBUH) was never given the choice between two things but he would choose the easier of the two, so long as it was not a sin; if it was a sin he would be the furthest of the people from it Narrated by al-Bukhaari (3367) and Muslim (2327)

عن عائشة رضي الله عنها قالت: ما خير رسول الله صلى الله عليه وسلم بين أمرين قط إلا أخذ أيسرهما، ما لم يكن إثماً، فإن كان إثماً، كان أبعد الناس منه، وما انتقم رسول الله صلى الله عليه وسلم لنفسه في شيء قط، إلا أن تنتهك حرمة الله، فينتقم الله تعالى. (متفق عليه)

It cannot be taken in any way, whatsoever, as meaning forsaking sharee’ah and falling short in duties. Rather, the Prophet (PBUH) was the keenest of people to achieve true submission to Allah (‘uboodiyyah) with all that it implies. What is meant by “the choice between two things” is with regard to worldly matters where Islam does not command or forbid anything, or matters in which there is a broad choice between

what Sunnah is and what mustahabb is. But if the shar'i ruling indicates that something is obligatory or prohibited, then that must be adhered to, without overstepping the mark or falling short.

Al-Haafiz Ibn Hajar (may Allah have mercy on him) said in Fath al-Baari (6/575):

- ❖ The words “between two things” mean, of worldly matters. This is indicated by the words “so long as it was not a sin”, because there is no sin in matters of religion. The words “so long as it was not a sin” mean, so long as the easier of the two did not imply sin. If it did imply sin, then he would choose the more difficult option. In the hadith of Anas that is narrated by al-Tabaraani in al-Awsat it says: “but he would choose the easier of them, so long as Allah would not be angered by it.”

## 5.25 Permitted and prohibited food

The issue of what is right or wrong for one to eat or drink is not an issue of debate found in only our times. In fact, it has been an important issue throughout the world history.

Human beings, with limited knowledge and self-desire, have made lawful certain substances and made unlawful other substances to themselves and to others. However, these man made laws differ from country to country and change from time to time, depending on which group of people has the most influence and power. This cycle may repeat many times throughout the history of that nation.

Some people will find no wrong in drinking alcohol. Alcohol is a substance which leads to destruction not just of the individual but the whole society. How many times do we hear of a person who killed someone whilst under the influence of drinking Alcohol?

However, we as Muslims should show great gratitude to our Lord that has not left us to make our own laws and go round in circles making error upon error. It is a great blessing on the believers that Allah has shown us what is good to eat and drink and what is bad for us to eat and drink.

Allah created us and created the food for us and through His infinite wisdom, knows what is beneficial for us and what is harmful for us.

Allah SWT says the following in the Quran:

- ❖ mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaytan (Satan). Verily, he is to you an open enemy. (Al-Baqarah 2.168)

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (168)

- ❖ you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship. (Al-Baqarah 2.172)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ (172)

- ❖ “Forbidden to you (for food) are: Al-Maitah (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allah’s Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols) and that which has been killed by

strangling, or by a violent blow, or by a headlong fall, or by the goring of horns — and that which has been (partly) eaten by a wild animal — unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful” [Al-Maa'idah 5:3]

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنَازِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِفَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكَ فِسْقٌ الْيَوْمَ يَبْسُ الدِّينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (3)

- ❖ “And why should you not eat of that (meat) on which Allah’s Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity?” [Al-An’am 6:119]

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرُّرْتُمْ إِلَيْهِ وَإِنْ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ (119)

- ❖ “O you who believe! Make not unlawful the tayyibaat (all that is good) which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors.” [Al-Maa'idah 5:87]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (87)

- ❖ “Say: ‘Who has forbidden the adornment with clothes given by Allah, which He has produced for His slaves, and al-Tayyibaat [all kinds of halaal (lawful) things] of food?’ Say: ‘They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them).’ Thus We explain the aayaat (Islamic law) in detail for people who have knowledge.” [Al-A’raaf 7:32]

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ تَفْصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (32)

- ❖ “Say: ‘Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful.’ Say: ‘has Allah permitted you (to do so), or do you invent a lie against Allah?’” [Yoonus 10:59]

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ أَدْنَىٰ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ (59)

Allah has also warned His slaves against forbidding anything without knowledge. He said:

- ❖ “And say not concerning that which your tongues put forth falsely: ‘This is lawful and this is forbidden,’ so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper.” [al-Nahl 16:116]

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ (116)

In the following sections, we will deal with what is lawful for Muslims (Halal) and what Unlawful (Haram) is, and the civilised way of eating and drinking.

### So what can / can not a Muslim eat and drink?

Allah (SWT) says:

- ❖ “Forbidden for you (for food) are: al-maytatah (dead animals – cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah’s Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns – and that which has been (partly) eaten by a wild animal – unless you are able to slaughter it (before its death)...” [Al-Maa’idah 5:3].

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فَسُقُ الْيَوْمَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (3)

1. A Muslim cannot eat nor drink anything that causes intoxication in any amounts. What intoxicates in large amounts is unlawful in small amounts. In fact, a Muslim is not even allowed to sit on a table where alcohol is being served.

a. So, alcohol and products containing or made from Alcohol are Haram (even if all the alcohol has evaporated).

Thus, Spirit Vinegar is Haram (but if Vinegar was produced without using Alcohol then it is lawful)

Vanilla extract is made by macerating and percolating vanilla beans in a solution of ethyl alcohol and water and, therefore, it and products containing it would not be lawful.

b. Narcotics, Heroin, cocaine, marijuana and any other substances which causes intoxication are also forbidden

c. Nutmeg also causes intoxication which is also Haram

2. Pig and any products containing pig is Haram

3. All carnivores which have fangs such as lions, tigers, wolves, dogs, cats etc. are Haram

4. All birds which have talons such as hawks, falcons, vultures, eagles etc. are haram

It was narrated from Ibn Abbaas that the Prophet (PBUH) forbade all carnivorous animals which have fangs and all birds which have talons (Narrated by Muslim, 1934).

❖ Ibn 'Abbas (RAA), The Messenger (PBUH) prohibited killing four creatures; ants, bees, hoopoes and shrikes.' Related by Ahmad and Abu Dawud. Ibn Hibban graded it as Sahih. (Bulugh Al-Maram / Sahih)

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: { نَهَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ قَتْلِ أَرْبَعٍ مِنَ الدَّوَابِّ: النَّمْلَةُ، وَالنَّحْلَةُ، وَالْهُدُودُ، وَالصُّرَدُ } رَوَاهُ أَحْمَدُ، وَأَبُو دَاوُدَ، وَصَحَّحَهُ ابْنُ حِبَّانَ. (بلوغ المرام)

5. Domesticated donkeys are haram

❖ It was narrated from 'Ali bin Abu Talib that: The Messenger of Allah forbade on the Day of Khaibar, the temporary marriage of women and (he forbade) the flesh of domestic donkeys. (Sunan Ibn Majah / Sahih)

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا بِشْرُ بْنُ عَمْرٍ، حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ، وَالْحَسَنِ، ابْنَيْ مُحَمَّدَ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَهَى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ وَعَنْ لُحُومِ الْخُمُرِ الْإِنْسِيَّةِ. (سنن ابن ماجه / صحيح)

6. Animals which we are commanded to kill such as mice, scorpions, snakes are haram
7. Animals that are sacrificed to anyone other than Allah is haram
8. Any animal that has died (except fish and sea creatures) before being slaughtered in the Islamic manner is haram.
9. Eating or drinking blood is haram.

### What can Muslims eat?

1. We can eat all fruits and vegetables.
2. We can eat all fish and seafood

Allah (SWT) say:

- ❖ Lawful to you is (the pursuit of) water-game and its use for food - for the benefit of yourselves and those who travel...(Al-Ma'idah 5:96)

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلْغِيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ (96)

- ❖ Ibn 'Abbaas said: "Sayduhu (hunting, pursuit) refers to whatever is taken from it alive, and ta'aamuhu (its food) means whatever is taken dead."

3. There are certain animals which are halal (lawful) as long as they have been slaughtered in the Islamic way. These animals are cows, sheep, lamb, chickens, hens, turkey, ducks, camels, goats, goose, ostrich, etc. if they are slaughtered in the halal way.

Allah says:

- ❖ "Eat not (O believers) of that (meat) on which Allah's Name has not been pronounced (at the time of the slaughtering of the animal)" [Al-An'aam 6:121]

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ (121)

The halal way of slaughtering an animal, therefore, is to which is to having a sharp knife and by slaughtering the animal by saying 'Bismillaah, wa Allahu Akbar' (In the name of Allah and Allah is Most Great). And then cutting the throat and oesophagus of the animal and letting the blood flow. After the blood has drained out, the animal is fit for consumption (note the head can only be cut off after the blood has drained out. It is also Sunnah to have the animal's head facing the Qibla. If the animal is killed in any other way, such as by strangulation, electric shock, stunning, poison etc. it becomes Haram to eat).

- ❖ I witnessed sacrificing along with the Messenger of Allah (PBUH) at the place of prayer. When he finished his sermon, he descended from his pulpit, and a ram was brought to him. The Messenger of Allah (PBUH) slaughtered it with his hand, and said: In the name of Allah, Allah, is Most Great. This is from me and from those who did not sacrifice from my Ummah." (Sunann Abu Dawud / Sahih)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَغْنِي الْإِسْكَندَرَانِي - عَنْ عَمْرِو، عَنْ الْمُطَّلِبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ شَهِدْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَضْحَى بِالْمُصَلَّى فَلَمَّا قَضَى خُطْبَتَهُ نَزَلَ مِنْ مِنْبَرِهِ وَأَتَى بِكَبْشٍ فَذَبَحَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ وَقَالَ " بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ هَذَا عَنِّي وَعَمَّنْ لَمْ يُضَحَّ مِنْ أُمَّتِي ". (سنن أبو داود / صحيح)

#### 4. Rabbits are halal to eat:

- ❖ Anas (RAA) narrated regarding the story of the rabbit, 'He (Abu Talha) slaughtered it and sent its leg to the Messenger of Allah (PBUH) and he accepted it.' Agreed upon (Bulugh Al-Maram).

وَعَنْ أَنَسٍ - فِي قِصَّةِ الْأَرْنَبِ - { قَالَ: فَذَبَحَهَا، فَبَعَثَ بِوَرِكِهَا إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَبِلَهُ { مُتَّفَقٌ عَلَيْهِ. (1731). (بلوغ المرام)

4 - صحيح. رواه البخاري ( 2572 )، ومسلم ( 1953 ).

#### 5. Two dead things and two kinds of blood are halal to eat according to hadith:

- ❖ It was narrated from 'Abdullah bin 'Umar that the Messenger of Allah (PBUH) said: "Two kinds of dead meat and two kinds of blood have been permitted to us. The two kinds of dead meat are fish and locusts, and the two kinds of blood are the liver and spleen." (Sunan Ibn Majah / Sahih)

حَدَّثَنَا أَبُو مُصْعَبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " أُجِلَّتْ لَنَا مِيتَتَانِ وَدَمَانِ فَأَمَّا الْمِيتَتَانِ فَالْحُوتُ وَالْجَرَادُ وَأَمَّا الدَّمَانِ فَالْكَبِدُ وَالطَّحَالُ " (سنن ابن ماجه / صحيح).

#### 6. Certain foods are allowed, although the prophet disliked eating them himself.

- ❖ "It was narrated from Ibn ' Abbas that: Khalid bin Al-Walid said that he entered upon Maimunah bint Al-Harith, who was his maternal aunt, with the Messenger of Allah, and some meat of a mastigure was offered to the Messenger of Allah The Messenger of Allah would not eat anything until he knew what it was. One of the women said: "Why don't you tell the Messenger of Allah what he is eating?" So she told him that it was the meat of a mastigure, and he stopped eating. Khalid said: "I asked the Messenger of Allah 'Is it Haram?' He



said: "No but it is a food that is not known in the land of my people, and I find it distasteful." Khalid said: "I pulled it over toward myself and ate it, and the Messenger of Allah was watching me." And Ibn Al-Asamm narrated it from Maimunah, and he was in her apartment. (Sunan An-Nasa'I / Sahih).

أَخْبَرَنَا أَبُو دَاوُدَ، قَالَ حَدَّثَنَا يَعْقُوبُ بْنُ إِبرَاهِيمَ، قَالَ حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ أَخْبَرَهُ أَنَّ خَالِدَ بْنَ الْوَلِيدِ أَخْبَرَهُ أَنَّهُ، دَخَلَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مَيْمُونَةَ بِنْتِ الْحَارِثِ - وَهِيَ خَالَتُهُ - فَقَدِمَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَحْمٌ ضَبٍّ - وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَأْكُلُ شَيْئًا حَتَّى يَعْلَمَ مَا هُوَ - فَقَالَ بَعْضُ النِّسْوَةِ أَلَا تُخْبِرَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَأْكُلُ فَأَخْبَرَتْهُ أَنَّهُ لَحْمٌ ضَبٍّ فَتَرَكَهُ قَالَ خَالِدٌ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَرَامٌ هُوَ قَالَ " لَا وَلَكِنَّهُ طَعَامٌ لَيْسَ فِي أَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ " . قَالَ خَالِدٌ فَاجْتَرَرْتُهُ إِلَيَّ فَأَكَلْتُهُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْظُرُ . وَحَدَّثَهُ ابْنُ الْأَصَمِّ عَنْ مَيْمُونَةَ وَكَانَ فِي حَجْرِهَا . (سنن النسائي صحيح)

### Meat of Christians and Jews:

The Christians and Jews are regarded as people of the book because Allah's messengers came to them with the original Bible and Original Torah. Because they are Ahl-ul- Kitab, it is allowed to eat meat that is slaughtered by them on conditions that the meat is slaughtered and on the condition that the animal is of those types which are halal and that the animals throat and oesophagus of the animal are cut and the blood is allowed to flow and that no name other than Allah's is mentioned nor is it dedicated to anyone other than Allah.

- ❖ Made lawful to you this day are At-Tayyibat [all kinds of Halal (lawful) foods, which Allah has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.). The food (properly slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due Mahr (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in the Oneness of Allah and in all the other Articles of Faith [i.e. His (Allah's), Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-

Qadar (Divine Preordainments)], then fruitless is his work, and in the Hereafter he will be among the losers. (Al-Maa'idah 5:5)

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (5)

- ❖ 'Aisha (RAA) narrated, 'Some people said to Allah's Messenger (PBUH), there are people who bring us meat and we do not know whether or not they have mentioned Allah's name over it.' He replied, "Mention Allah's name yourselves and eat it." (Related by Al-Bukhari).

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ { أَنَّ قَوْمًا قَالُوا لِلنَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِنَّ قَوْمًا يَأْتُونَنَا بِاللَّحْمِ، لَا نَدْرِي أَذْكَرَ إِسْمُ اللَّهِ عَلَيْهِ أَمْ لَا؟ فَقَالَ: " سَمُّوا اللَّهَ عَلَيْهِ أَنْتُمْ، وَكُلُّوه " { (رَوَاهُ الْبُخَارِيُّ)

In reality, Christian nowadays kill animals mostly by haram methods. Many scholars say such kind of meat is, thus, not allowed. Also, in a multinational company it is not even known who slaughter the animals. The company may belong to a Jew or Christian but the worker may be an atheist or a non-believer etc.

**What if a person is stranded in a desert or became isolated and there is no halal food to eat?**

There are situations where you will not find any food at all. You may only find a wild pig. If you do not kill and eat that wild pig then you will die of starvation. In such a case, it is allowed for a person to eat a small amount of that pig; just enough to survive until he can find halal food.

Allah (SWT) says:

- ❖ "Forbidden to you (for food) are: Al-Maitah (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allah's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns — and that which has been (partly) eaten by a wild animal — unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not,

but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful" [al-Maa'idah 5:3]

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنَازِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكَ فِسْقُ الْيَوْمِ الْيَسْرِ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (3)

Some Muslim misunderstand this verse and believe that if they are in a city where there is no halal meat, then they can eat haram meat. Haram meat is only allowed in a situation where there is absolutely no food at all. However, one does not need meat or fish to survive.

Therefore, is no excuse for someone to eat haram meat if he can find something such as fruits, vegetables or fish to eat. There are people who even live their whole life eating vegetables only.

### Going to the masjid whilst eating certain halal foods

Onions and garlic are Halal food and, thus, we can eat them. However, as they give a bad odour, therefore; we should not go to the Masjid after eating them.

- ❖ Jabir b. 'Abdullah reported the Messenger of Allah (PBUH) saying: He who eats of this (offensive) plant, i.e. garlic, and sometimes he said: He who eats onion and garlic and leek, should not approach our mosque for the angels are harmed by the same things as the children of Adam." (Muslim)

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أَكَلَ مِنْ هَذِهِ الْبَقْلَةِ الثُّومِ - وَقَالَ مَرَّةً مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ وَالْكُرَّاثَ - فَلَا يَقْرَبَنَّ مَسْجِدَنَا فَإِنَّ الْمَلَائِكَةَ تَتَأَذَى مِمَّا يَتَأَذَى مِنْهُ بَنُو آدَمَ ". (مسلم)

- ❖ It was narrated from Ma'daan bin Abi Talhah that 'Umar bin Al-Khattab said: "O people, you eat of two plants which I do not think are anything but bad, this onion and garlic. I have seen the Prophet of Allah (PBUH), if he noticed their smell coming from a man, ordering that he be taken out to Al-Baqi'. Whoever eats them, let him cook them to death." (Sunan An-Nasai' / Sahih)

أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا هِشَامٌ، قَالَ حَدَّثَنَا قَتَادَةُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ

إِنَّكُمْ أَيُّهَا النَّاسُ تَأْكُلُونَ مِنْ شَجَرَتَيْنِ مَا أَرَاهُمَا إِلَّا خَبِيثَتَيْنِ هَذَا الْبَصَلُ وَالثُّومُ وَلَقَدْ رَأَيْتُ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ أَمَرَ بِهِ فَأُخْرِجَ إِلَى الْبَقِيعِ فَمَنْ أَكَلَهُمَا فَلْيُمِثْهُمَا طَبْعًا. (سنن النسائي / صحيح)

## Utensil

Silver and gold cups, plates, utensils, trays, boxes etc. cannot be used to eat from or with.

- ❖ Umm Salamah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) said, "He who drinks from the vessel of silver kindles the Fire (of Hell) in his belly." [Al-Bukhari and Muslim].  
A narration in Muslim is: Messenger of Allah (PBUH) said, "Surely, he who eats or drinks in gold and silver vessels fills his belly with Hell-fire."

وعن أم سلمة رضى الله عنها أن رسول الله صلى الله عليه وسلم قال: "الذي يشرب في آنية الفضة إنما يجر جر في بطنه نار جهنم". (متفق عليه)  
وفى: "إن الذي يأكل أو يشرب في آنية الفضة والذهب"  
وفى رواية له: "من شرب في إناء من ذهب أو فضة فإنما يجر جر في بطنه ناراً من جهنم."

## Why Muslims cannot eat pig meat

With regards to this question the Prophet (PBUH) said:

- ❖ On the authority of Abu Huraira (RAA): The Messenger of Allah (PBUH) said, "Allah the Almighty is Good and accepts only that which is good. And verily Allah has commanded the believers to do that which He has commanded the Messengers. So the Almighty has said: "O (you) Messengers! Eat of the tayyibat [all kinds of halal (legal) foods], and perform righteous deeds." [23:51] and the Almighty has said: "O you who believe! Eat of the lawful things that We have provided you." [2:172]" Then he (PBUH) mentioned [the case] of a man who, having journeyed far, is dishevelled and dusty, and who spreads out his hands to the sky saying "O Lord! O Lord!," while his food is haram (unlawful), his drink is haram, his clothing is haram, and he has been nourished with haram, so how can [his supplication] be answered? [Muslim]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ تَعَالَى: "يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا"، وَقَالَ تَعَالَى: "يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ" ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى

السَّمَاءِ: يَا رَبِّ! يَا رَبِّ! وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذْيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لَهُ؟ (مسلم).

Allah SWT says:

- ❖ Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful. [al-Maa'idah 5:3]

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (3)

- ❖ They ask you (O Mohammad) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibat [all kind of Halal (lawful-good) foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits, etc.)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allah; so eat of what they catch for you, but pronounce the Name of Allah over it, and fear Allah. Verily, Allah is Swift in reckoning." (Al-Maa'idah 5:3-4)

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (4)

- ❖ You who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship. He has forbidden you only the Maytatah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc., on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful (Al-Baqarah 2:172-173)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ  
(172) إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنَازِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ  
غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (173)

So why is pig meat haram to eat?

The simple answer is because Allah (SWT) says so.

Some people may say but I want to know why Allah says it is not 'Tayyib' for me to eat pig meat.

Pigs are filthy animals and they may eat their filth. Pig meat at least has the potential to cause tapeworms in humans. Although these are quite interesting facts, but we cannot be sure that, this is why or the only reason why Allah forbade pig meat. It may be a reason; it may be only one of many reasons why Allah forbade pig meat.

Each society has different morals. For non-Muslims in west, it may be fine to eat pork but not dogs; whereas, non-Muslims in Korea or China may like eating dogs. There are even some humans on earth who are cannibals.

As Muslims, we have to surrender peacefully to Allah SWT. The beauty of this surrender and submission is that we are submitting ourselves and foregoing what we may have thought is right, for what Allah knows is right for us. Allah is perfect and His laws are perfect for mankind to live by on this earth.

What we learn from the above Quranic verses and hadiths is that Allah only wants us to eat what is 'tayyib' and pig meat is not 'tayyib'. It does not explicitly say that the pig is prohibited because it feeds on filth. The fact is, pig is prohibited whether it eats filth or not.

## 5.26 Disobeying and abusing parents

Allah commands man to treat parents well. Exactly 13 times in the Holy Quran, Allah (SWT) enjoins upon man well treatment towards parents. Moreover, disobeying and rebelling against parents is one of the major sins called 'kaba'ir'.

The rights of parents are great indeed. Allah mentions parents' rights in conjunction with His own rights in many verses, for example, when He says:

- ❖ “Worship Allah and join none with Him (in worship); and do good to parents” [An-Nisa’ 4:36]

وَاعْبُدُوا اللَّهَ وَلَا تَشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا (36)

- ❖ “And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents” [Al-Isra’ 17:23]

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَنْلَغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (23)

- ❖ “And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents. Unto Me is the final destination” [Luqmaan 31:14]

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (14)

In addition to the above, there are many similar verses. These verses indicate that it is obligatory to honour our parents, treat them kindly and thank them for their kindness to the child when we were in our mother's womb and until we became independent and could take care of our own interests. Honouring them includes spending on them when they are in need, listening to and obeying them with regard to things that are good and proper, lowering the wing of humility to them, not raising one's voice to them, and addressing them with good words and politeness, as Allah says in Surah Bani Israa'eel (Al-Isra'a):

- ❖ “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. And lower unto them the wing of submission and humility through mercy, and say:



‘My Lord! Bestow on them Your Mercy as they did bring me up when I was young.’” [Al-Isra’ 17:23-24]

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَنْتَغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (23) وَاحْفَظْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا (24)

Also in the hadith, it is mentioned the following:

- ❖ Narrated Ibn Mas'ud: A man asked the Prophet (PBUH) "What deeds are the best?" The Prophet (PBUH) said: "To perform the (daily compulsory) prayers at their (early) stated fixed times, to be good and dutiful to one's own parents, and to participate in Jihad in Allah's Cause." (Bukhari)

حَدَّثَنِي سُلَيْمَانُ، حَدَّثَنَا شُعْبَةُ، عَنِ الْوَلِيدِ، وَحَدَّثَنِي عَبَّادُ بْنُ يَعْقُوبَ الْأَسَدِيُّ، أَخْبَرَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنِ الشَّيْبَانِيِّ، عَنِ الْوَلِيدِ بْنِ الْعِزَّارِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنِ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَجُلًا، سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَىُّ الْأَعْمَالِ أَفْضَلُ قَالَ " الصَّلَاةُ لَوْفَتِهَا، وَبِرُّ الْوَالِدَيْنِ، ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ ". (البخاري).

### The punishment of maltreatment towards parents is given in this world

The opposite of honouring them is disobeying them, which is one of the major sins:

- ❖ Narrated Anas bin Malik: Allah's Messenger (PBUH) mentioned the greatest sins or he was asked about the greatest sins. He said, "To join partners in worship with Allah; to kill a soul which Allah has forbidden to kill; and to be undutiful or unkind to one's parents." The Prophet (PBUH) added, "Shall I inform you of the biggest of the great sins? That is the forged statement or the false witness." Shu'ba (the sub-narrator) states that most probably the Prophet said, "the false witness." (Bukhari)

حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي عُبيدُ اللَّهِ بْنُ أَبِي بَكْرٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكَبَائِرَ، أَوْ سُئِلَ عَنِ الْكَبَائِرِ فَقَالَ " الشِّرْكُ بِاللَّهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الْوَالِدَيْنِ ". فَقَالَ " أَلَا أَنْبِئُكُمْ بِأَكْبَرِ الْكَبَائِرِ - قَالَ - قَوْلُ الزُّورِ - أَوْ قَالَ - شَهَادَةُ الزُّورِ ". قَالَ شُعْبَةُ وَأَكْثَرُ ظَنِّي أَنَّهُ قَالَ " شَهَادَةُ الزُّورِ ". (البخاري)

- ❖ 'Abdullah bin 'Amro bin al-As (RAA) narrated that the Messenger of Allah (PBUH) said: "For a man to insult his parents, is one of the major sins." It was asked, 'Does a man insult his parents?' He replied "Yes, he insults the father of a man who in return insults his father,



and he insults a man's mother who in return insult his." (Bulugh Al-Maram / Agreed upon)

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ -رَضِيَ اللَّهُ عَنْهُمَا- أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { مِنْ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ. قِيلَ: وَهَلْ يَسُبُّ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: نَعَمْ. يَسُبُّ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ { مُتَّفَقٌ عَلَيْهِ. (بلوغ المرام) .

### Behaviours which are regarded as disobedience against parents

When Ka'b Al-Ahbar was asked about the meaning of showing disrespect to one's parents, he said:

- ❖ "When one's father or mother swore an oath and he or she did not fulfill it. When they ordered him to do something but he did not obey. When they ask him for something and he refused. When they entrust him for something but deceives them." (Major Sins, Hafiz Dhahabi)

The Prophet (PBUH) said:

- ❖ It is narrated on the authority of 'Abdur-Rahman b. Abu Bakra that his father said: We were in the company of the Messenger of Allah (PBUH) that he observed: Should I not inform you about the most grievous of the grave sins? (The Holy Prophet) repeated it three times, and then said: Associating anyone with Allah, disobedience to parents, false testimony or false utterance. The Prophet was reclining, then he sat up, and he repeated it so many times that we wished that he should become silent. (Muslim)

حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ بْنُ بُكَيْرٍ بْنُ مُحَمَّدٍ النَّاقِذُ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ، عَنْ سَعِيدِ الْجَرِيرِيِّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " أَلَا أُتَبِّخُكُمْ بِأَكْبَرِ الْكَبَائِرِ - ثَلَاثًا - الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَشَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ " . وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا فَجَلَسَ فَمَازَالَ يُكْرِّرُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ . (مسلم)

Ibn Omar (RA) said:

- ❖ "Making parents cry is rebelling against them and it is of the major sins."

Allah does not accept the fardh and nafilah prayers of the one who has rebelled against parents:

- ❖ It was narrated from Salim bin 'Abdullah that his father said: "The Messenger of Allah said: "There are three at whom Allah will not look on the Day of Resurrection: The one who disobeys his parents,

the woman who imitates men in her outward appearance, and the cuckold. And there are three who will not enter Paradise: The one who disobeys his parents, the drunkard, and the one who reminds people of what he has given them." (Sunan An-Nasai' / Hasan)

أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَسَارٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ الْعَاقُ لَوَالِدَيْهِ وَالْمَرْأَةُ الْمُتَرَجِّلَةُ وَالذَّيْوُثُ وَثَلَاثَةٌ لَا يَدْخُلُونَ الْجَنَّةَ الْعَاقُ لَوَالِدَيْهِ وَالْمُدْمِنُ عَلَى الْخَمْرِ وَالْمَنَانُ بِمَا أُعْطِيَ " . (سنن النسائي / حسن)

One of the greatest sins is being disrespectful to parents:

- ❖ Narrated Abu Umamah Al-Ansari: from 'Abdullah bin Unais Al-Juhni who said: "The Messenger of Allah (PBUH) said: 'Indeed among the worst of the major sins is Shirk with Allah, disobeying the parents, the false oath, and none insists on taking an oath in which he swears, including the like of a wing of a mosquito (of falsehood) in it - except that a spot is placed in his heart until the Day of Judgement.'" (Jami; At-Tirmithi / Hasan)

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ بْنِ مَهَاجِرٍ بْنِ قُنْفُذٍ التَّيْمِيِّ، عَنْ أَبِي أُمَامَةَ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَنْتَيْسِ الْجُهَنِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مِنْ أَكْبَرِ الْكِبَائِرِ الشِّرْكَ بِاللَّهِ وَغُفُوقُ الْوَالِدَيْنِ وَالْيَمِينُ الْغُمُوسُ وَمَا حَلَفَ حَالِفٌ بِاللَّهِ يَمِينَ صَبْرٍ فَأَدْخَلَ فِيهَا مِثْلَ جَنَاحِ بَعُوضَةٍ إِلَّا جُعِلَتْ نُكْثَةً فِي قَلْبِهِ إِلَى يَوْمِ الْقِيَامَةِ " . قَالَ أَبُو عِيْسَى وَأَبُو أُمَامَةَ الْأَنْصَارِيُّ هُوَ ابْنُ ثَعْلَبَةَ وَلَا نَعْرِفُ اسْمَهُ وَقَدْ رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَادِيثَ . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ . (جامع الترمذي / حسن)

He who disobeys parents will not taste the blessings of paradise:

- ❖ "Four classes of people will be prevented from entering Paradise nor will they taste its blessing as Allah decreed: the drunkard, the usurer, the one who appropriates the orphan's property without a lawful cause and the one who was disobedient to his parents." (Dai'f Al-Jami' / Al-Albani: dai'f)

-أَرْبَعٌ حَقَّ عَلَى اللَّهِ لَا يَدْخُلُهُمُ الْجَنَّةَ وَلَا يُذِيقُهُمْ نَعِيمَهَا مُدْمِنُ الْخَمْرِ وَآكِلُ الرِّبَا وَآكِلُ مَالِ الْيَتِيمِ بَغِيرَ حَقِّهِ وَالْعَاقُ لَوَالِدَيْهِ . (ضعيف الجامع / الالباني: ضعيف)

الراوي : أبو هريرة | المحدث : المنذري | المصدر : الترغيب والترهيب

الصفحة أو الرقم: 67/3 | خلاصة حكم المحدث : [فيه] إبراهيم بن خثيم بن عراك وهو واه

He who does not respect his parents is in the curse of Prophet Mohammad (PBUH).

The Messenger of Allah (PBUH) said:

- ❖ “Abu Tufail reported: We said to 'Ali b. Abi Talib: Inform us about something which Allah's Messenger (PBUH) told you in secret, whereupon he said: He told me nothing in secret which he bid from people, but I heard him say: Allah cursed him who sacrificed for anyone besides Allah; and cursed him who accommodated an innovator; and Allah cursed him who cursed his parents and Allah cursed him who changed the boundary lines (of the land possessed by him)..” (Muslim)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، سُلَيْمَانُ بْنُ حَيَّانَ عَنْ مَنْصُورٍ،  
بْنِ حَيَّانَ عَنْ أَبِي الطُّفَيْلِ، قَالَ قُلْنَا لِعَلِيِّ بْنِ أَبِي طَالِبٍ أَخْبِرْنَا بِشَيْءٍ، أَسْرَهُ إِلَيْكَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا أَسْرَ إِلَيَّ شَيْئًا كَتَمَهُ النَّاسَ وَلَكِنِّي سَمِعْتُهُ  
يَقُولُ " لَعَنَ اللَّهُ مَنْ دَبَّحَ لِعَیْرِ اللَّهِ وَلَعَنَ اللَّهُ مَنْ أَوَى مُحَدِّثًا وَلَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَيْهِ  
وَلَعَنَ اللَّهُ مَنْ غَيَّرَ الْمَنَارَ " . (مسلم)

Abu Huraira reported Allah's Apostle (PBUH) as saying:

- ❖ ” Let him be humbled into dust; let him be humbled into dust. It was said: Allah's Messenger, who is he? He said: He who sees either of his parents during their old age or he sees both of them, but he does not enter Paradise.” (Muslim)

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " رَغِمَ أَنْفٌ ثُمَّ رَغِمَ أَنْفٌ ثُمَّ رَغِمَ أَنْفٌ " . قِيلَ مَنْ يَا  
رَسُولَ اللَّهِ قَالَ " مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ أَحَدَهُمَا أَوْ كِلَيْهِمَا فَلَمْ يَدْخُلِ  
الْجَنَّةَ " . (مسلم)

Reviling parents is of great sins:

- ❖ “Abdullah ibn 'Amr said that the Prophet, may Allah bless him and grant him peace, said, "Reviling one's parents is one of the great wrong actions." They asked, "How could he revile them?" He said, "He reviles a man who then in turn reviles his mother and father."” (Al-Adab Al-Mufrad / Sahih)

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ قَالَ: حَدَّثَنِي سَعْدُ بْنُ إِبرَاهِيمَ، عَنْ حُمَيْدِ بْنِ  
عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِنْ  
الْكَبَائِرِ أَنْ يَشْتِمَ الرَّجُلُ وَالِدَيْهِ، فَقَالُوا: كَيْفَ يَشْتِمُ؟ قَالَ: يَشْتِمُ الرَّجُلُ، فَيَشْتِمُ أَبَاهُ  
وَأُمَّهُ. (الادب المفرد / صحيح)

- ❖ Abu Tufail reported: We said to 'Ali b. Abi Talib: Inform us about something which Allah's Messenger (PBUH) told you in secret,

whereupon he said: He told me nothing in secret which he bid from people, but I heard him say: Allah cursed him who sacrificed for anyone besides Allah; and cursed him who accommodated an innovator; and Allah cursed him who cursed his parents and Allah cursed him who changed the boundary lines (of the land possessed by him).(Muslim)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، سُلَيْمَانُ بْنُ حَيَّانَ عَنْ مَنْصُورٍ،  
بْنِ حَيَّانَ عَنْ أَبِي الطُّفَيْلِ، قَالَ قُلْنَا لِعَلِيِّ بْنِ أَبِي طَالِبٍ أَخْبَرْنَا بِشَيْءٍ، أَسْرَهُ إِلَيْكَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا أَسْرَ إِلَيَّ شَيْئًا كَتَمَهُ النَّاسَ وَلَكِنِّي سَمِعْتُهُ  
يَقُولُ " لَعَنَ اللَّهُ مَنْ دَبَّحَ لِغَيْرِ اللَّهِ وَلَعَنَ اللَّهُ مَنْ أَوَى مُحَدِّثًا وَلَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَيْهِ  
وَلَعَنَ اللَّهُ مَنْ غَيَّرَ الْمَنَارَ " (مسلم)

He who prefers his wife to his mother entails the curse of Allah:

- ❖ 'Abdullah bin 'Amro bin al-As (RAA) narrated that the Messenger of Allah (PBUH) said:

"Allah's pleasure results from the parent's pleasure, and Allah's displeasure results from the parent's displeasure." Related by At-Tirmithi. Ibn Hibban and al-Hakim graded it as Sahih.(Bulugh Al-Maram /Hasanun Sahih)

وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ -رَضِيَ اللَّهُ عَنْهُمَا-، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: {  
رَضَا اللَّهُ فِي رِضَا الْوَالِدَيْنِ، وَسَخَطُ اللَّهِ فِي سَخَطِ الْوَالِدَيْنِ } أَخْرَجَهُ التِّرْمِذِيُّ،  
وَصَحَّحَهُ ابْنُ حَبَّانَ وَالْحَاكِمُ. (1916) .

2 - حسن. رواه الترمذي (1900)، وابن حبان (2026) وموارد) والحاكم (4 /  
151-152) وأعله الترمذي بما لا يقدر.(بلوغ المرام)

Three categories will receive their punishment in Dunya:

- ❖ Bakkar ibn 'Abdu'l-'Aziz reported from his grandfather that the Prophet, may Allah bless him and grant him peace, said, "Allah will defer whatever wrong actions He wills until the Day of Rising except for tyrannical behaviour, disobeying parents or cutting off relatives. He will punish the one who commits those things in this world before he dies." (Al-Adab Al-Mufrad / Sahih)

حَدَّثَنَا حَامِدُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا بَكَّارُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُّ ذُنُوبٍ يُؤْخَرُ اللَّهُ مِنْهَا مَا شَاءَ إِلَى يَوْمِ الْقِيَامَةِ، إِلَّا  
الْبَغْيَ، وَغُفُوقَ الْوَالِدَيْنِ، أَوْ قَطِيعَةَ الرَّحِمِ، يُعَجَّلُ لِصَاحِبِهَا فِي الدُّنْيَا قَبْلَ  
الْمَوْتِ.(الادب المفرد / صحيح)

Those who went out to jihad without their parents' permission and martyred (became shahid) stay in the A'raf (Heights: a mountain between Hellfire and Paradise. It is so-called because it overlooks Hellfire and Paradise).

- ❖ The Prophet (PBUH) was asked about the people of Al-Araf. He said: “they are those who went out to fight in the cause of Allah without their parents' permission and then are killed. Death in the cause of Allah protects them from the Hellfire, but disobedience to their parents deprived them of Paradise.” (Jami' Albayan 8 / 192) Some scholars mentioned that this is a dai'f hadith (Tafseer Al-Manar 8 / 431. At-Tabari Hadith No 14713)

عن يحيى بن شبل، مولى بني هاشم، عن محمد بن عبد الرحمن، عن أبيه قال: سئل رسول الله صلى الله عليه وسلم عن أصحاب الأعراف فقال: (قوم قتلوا في سبيل الله بمعصية آبائهم، فمنعهم قتلهم في سبيل الله عن النار، ومنعتهم معصية آبائهم أن يدخلوا الجنة) (جامع البيان 8 / 192)، وهذا الحديث قد ضعفه بعض العلماء (تفسير المنار ٤٣١/٨ أخرجه الطبري حديث رقم ١٤٧١٣)

## 5.27 Abandoning prayers (Salah)

Abandoning prayers is a major sin in Islam. Allah The Most High says:

- ❖ Then there has succeeded them a generation which has given up prayers (i.e. made their prayers to be lost, either by not offering them at all or by not offering them perfectly or by not offering them in their proper fixed times, etc.) and have followed lusts. So they will be thrown in Hell. [Maryam, 19:59]

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا (59)

- ❖ Woe unto those performers of prayers (hypocrites) who are unmindful of their prayers (i.e., delay their prayer from its stated fixed time). [Al-Maa'oon, 107:4-5]

فَوَيْلٌ لِلْمُصَلِّينَ (4) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (5)

- ❖ O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers. [Al-Munaafiqoon, 63:9]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ (9)

The commentators of the Qur'aan say: "The 'remembrance of Allah' mentioned in these Aayaat refers to the five daily prayers. If anyone is so busy in buying and selling, or with his daily work of earning a livelihood, or with his children, that he cannot perform prayers on time, he will be among the losers.

The first thing which will be judged among a man's deeds on the Day of Resurrection is the Prayer. If this is in good order then he will succeed and prosper, but if it is defective, then he will fail and will be a loser. (Nasaa'ee, Tirmithi, Ibn Maajah).

Informing us about the inhabitants of Hell, Allah Most High says:

- ❖ (The people in Hell will be asked:) What has caused you to enter Hell? They will say: We were not among those who used to pray. Nor did we feed the poor. And we used to talk falsehood (all that which Allah hated) with vain-talkers. And we used to belie the Day of Recompense. Until there came to us that which is certain (i.e., death). So no Intercession of intercessors will benefit them [Al-Muddaththir 74: 42-48]

مَا سَلَكَكُمْ فِي سَقَرٍ (42) قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ (43) وَلَمْ نَكُ نَطْعُمُ الْمُسْكِينِ (44) وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ (45) وَكُنَّا نُكَذِّبُ بَيَّوْمَ الدِّينِ (46) حَتَّىٰ آتَانَا الْيَقِينَ (47) فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ (48)

- ❖ It is narrated on the authority of Abu Zubair that he heard Jabir b. 'Abdullah saying. I heard the Messenger of Allah (PBUH) observing this: Between man and polytheism and unbelief is the abandonment of salat. [Muslim]

حَدَّثَنَا أَبُو غَسَّانَ الْمُسَمَعِيُّ، حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ ". (مسلم)

- ❖ It was narrated from Abu Darda' that my close friend (PBUH) advised me: "Do not associate anything with Allah, even if you are cut and burned. Do not neglect any prescribed prayer deliberately, for whoever neglects it deliberately no longer has the protection of Allah. And do not drink wine, for it is the key to all evil." (Sunan Ibn Majah / Hasan)

حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، ح وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ، حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، قَالَ حَدَّثَنَا رَاشِدُ أَبُو مُحَمَّدٍ الْجَمَانِيُّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ أَوْصَانِي خَلِيلِي - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ " لَا تُشْرِكْ بِاللَّهِ شَيْئًا وَإِنْ قُطِّعَتْ وَحُرِّقَتْ وَلَا تَتْرُكْ صَلَاةً مَكْتُوبَةً مُتَعَمِّدًا فَمَنْ تَرَكَهَا مُتَعَمِّدًا فَقَدْ بَرِئَتْ مِنْهُ الدِّمَةُ وَلَا تَشْرَبِ الْخَمْرَ فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ ". (سنن ابن ماجه / حسن)

- ❖ 'Abdullah bin 'Umar (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "I have been commanded (by Allah) to fight people until they testify that there is no true god except Allah, and that Mohammad is the Messenger of Allah, and perform Salat and pay Zakat. If they do so, they will have protection of their blood and property from me except when justified by Islam, and then account is left to Allah". [Bukhaari, Muslim]

وعن ابن عمر رضي الله عنهما، أن رسول الله صلى الله عليه وسلم قال: "أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله ، وأن محمداً رسول الله ، ويقيموا الصلاة، ويؤتوا الزكاة ، فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم إلا بحق الإسلام، وحسابهم على الله تعالى" (متفق عليه) .

- ❖ Abdullah Ibn Amr Ibn Ala'a narrated: that the Prophet (PBUH) said, said: If anyone keeps to it, it will be light, evidence and salvation for him on the Day of Resurrection. But if anyone does not keep to it, it

will not be light, evidence and salvation for him on the Day of Resurrection, and on that Day he will be associated with Qaroon, Pharaoh, Namaan and Ubayy bin Khalaf (an enemy of Islaam from among the Quraysh). [Ahmad, Baihaqi, Al-Thahabi. Al-Albani: Sanaduhu Hasan].

عن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم أنه ذكر الصلاة يوما فقال له: من حافظ عليها كانت له نورا وبرهانا ونجاة يوم القيامة ومن لم يحافظ عليها لم يكن له نور وبرهان ولا نجاة وكان يوم القيامة مع قارون وفرعون وهامان وأبي بن خلف. (احمد، البيهقي، الذهبي. الالباني: سند حسن)

- ❖ Ibn Al-Qayyim explained: The person who abandons prayer will be raised with such a foursome because his neglect of prayer may be due to his involvement with his property, his country, his administrative work or his trade. Therefore, if he was involved with his property he will be resurrected with Qaroon; if with his country, then with Pharaoh; if with his administrative work, then with Hamaan; and if with his trade then with Ubayy bin Khalaf, the trader among the disbelievers of Makkah.
- ❖ Abdullah bin Shaqeeq Al-'Aqeelee Tabi'ee (Tabi'ee: a successor to the companions of the Prophet] said: "The Companions of the Prophet did not consider the abandonment of any good deed to be disbelief except the abandonment of the Prayer." [Tirmidhee, Haakim]
- ❖ Ibn Mas'ood (R) said: "The one who abandons the prayer has no religion." [Mohammad bin Nasr Al Mirwazee]
- ❖ Ibn Hazm said: "There is no greater sin after polytheism than delaying a prayer until its time has passed and killing a believer without a just cause."

### One who neglects prayer

In the hadith, the Prophet (PBUH) says:

- ❖ Buraidah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever." [At-Tirmithi / Hasanun Sahih].



وعن بريدة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "العهد الذي بيننا وبينهم الصلاة، فمن تركها فقد كفر" (رواه الترمذي وقال: حديث حسن صحيح).

The majority of scholars said that if a person denies that prayer is obligatory, he is a kaafir and an apostate from the religion of Islam. If he does not deny that it is obligatory, but he neglects it because of laziness, for example, then he is guilty of a major sin (kabeerah), but he is not considered to be beyond the pale of Islam.

## 5.28 Dealing with interest / usury (Riba)

Dealing with 'Riba' (usury or interest) has spread widely among many Muslims today, to the point that many Muslims do not see any problem with it, either because of lack of knowledge or absent-mindedness. All Muslim scholars agree that dealing with 'Riba' (usury or interest) is a major sin, based on the prophet's (PBUH) explicit mention in a hadith reported by Imam Bukhari and Muslim, to "Avoid the seven destructive sins", listing one of them as, "dealing with Riba (usury or interest)".

So what is Riba?

Riba, linguistically, in Arabic, means an increase. And in Islamic terminology, means an increase agreed upon over the loan with consideration for the time, whether this increase is small or large. Allah (S.W.T.) says:

- ❖ "But if you repent (from dealing with Riba), you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums)." (Al-Baqarah 2: 279)

... وَإِنْ تَبْتُغُوا فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ (279)

Many verses and many authentic hadiths have declared that dealing with Riba is much prohibited. Dealing with Riba is forbidden not only in the Islamic (sharia'h) laws, but also in the previous divine legislation. Allah (S.W.T.) says about the Jews, what can be translated as:

- ❖ "For the wrong -doing of the Jews, We made unlawful to them certain good foods which had been lawful to them, and for their hindering many from Allah's Way. And their taking of Riba (usury/interest) though they were forbidden from taking it and their devouring of men's substance wrongfully." From the transgression, the oppression, and the corruption of the Jews was hindering many from Allah's Way and dealing with Riba (usury/interest) while it is forbidden. Imam Ibn Katheer says Allah forbade them, the Jews, from dealing with Riba, but they dealt with it and took it and tried to deceive Allah with many forms of interest. (An-Nisa' 4: 160- 161),

فَبَطَّلْنَا مِنَ الْإِسْلَامِ هَآؤُلَآ حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا  
(160) وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلَهُمْ أَمْوَالِ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ  
مِنْهُمْ عَذَابًا أَلِيمًا (161)

The Holy Qur'an mentions Riba in many occurrences in chronological order:

In the period of Makkah, Allah (S.W.T.) revealed:

- ❖ "And that which you give in Riba (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allah." (Ar-Rum 30: 39)

وَمَا آتَيْتُمْ مِنْ رَبًّا لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ  
وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْغِفُونَ (39)

Then, in the period of Al-Madinah, interest was explicitly prohibited in the saying of Allah (SWT):

- ❖ "O you who believe! Do not take Riba doubled and multiplied, but fear Allah that you may be successful." (Aal-Imran 3: 130)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ  
(130)

- ❖ Then, another revelation came down in the saying of Allah (S.W.T.) "Those who deal with Riba will not stand (on the day of Resurrection) except like the standing of a person beaten by Shaytan (Satan) leading him to insanity. That is because they say: "Trading is only like Riba," whereas Allah has permitted trading and forbidden Riba. So whosoever receives an admonition from his Lord and stops dealing with Riba shall not be punished for the past: his case is for Allah (to judge); but whoever returns to dealing with Riba, such are the dwellers of the Fire-they will abide therein. Allah destroys Riba and will give increase for Sadaqat (deeds of charity, alms, etc.) and Allah does not like the disbelievers, sinners." (Al-Baqarah 2: 275 & 276)

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ  
بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ  
رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا  
خَالِدُونَ (275) يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ  
(276)

- ❖ Then, the last thing that was revealed about the prohibition of interest was the saying of Allah (S.W.T.) "O you who believe! Fear Allah and give up what remains (due to you) from Riba (from now onward), if you are truly believers. And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly, and you shall not be dealt with unjustly." This last verse is an emphatic argument that

would silence those who say, "Interest is not forbidden unless it is a high percentage." But it is clear that Allah did not allow for the person to receive except the exact capital, no more and no less." (Al-Baqarah 2: 278 & 279)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ (278) فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتِغُوا فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلُمُونَ وَلَا تُظْلَمُونَ (279)

Imam Ibn Katheer says about these two verses:

- ❖ "The believers said: We repent to Allah (S.W.T.) and leave what remained from Riba, so they left it all, and this is a severe warning and an assertive punishment for those who keep dealing with Riba after they are warned. Ibn Abbas (R.A.A.) said about the saying of Allah "then take a notice of war from Allah and His Messenger..." In the day of Judgment will be said for the one who dealt with Riba: prepare yourself and take your weapon to war, and the Riba eater is resurrected on the day of judgment as insane to be strangled.

In a hadith, it is stated the following:

- ❖ Sumurah bin Jundub (May Allah be pleased with him) said: The Messenger of Allah (PBUH) very often used to ask his Companions, "Do any one of you has seen a dream?" So dreams would be narrated to him by those whom Allah willed to relate. One day he (PBUH) said, "Last night I had a vision in which two men (angels) came to me and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. When he struck him, the stone rolled away and he went after it to get it, and no sooner had he returned to this man, his head was healed and restored to its former condition. The thrower (of the rock) then did the same as he had done before. I said to my two companions, 'Subhan-Allah! Who are these?' They said: 'Proceed, proceed.' So we proceeded and came to a man lying in a prone position and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck), and similarly tear his nose from front to back, and his eyes from front to back. Then he turned to the other side of the man's face and did just as he has done with the first side. He had hardly completed that (second) side when the first returned to its

normal state. I said to my two companions, 'Subhan-Allah! Who are these?' They said, 'Proceed, proceed.' So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." I (the narrator) think the Prophet (PBUH) said, "In that oven there was much noise and voices." The Prophet (PBUH) added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them they cried loudly. I asked, 'Who are these?' They said to me, 'Proceed, proceed.' **And so we proceeded and came across a river.**" I (the narrator) think he said, "-- red like blood." The Prophet (PBUH) added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, 'Who are these?' They replied, 'Proceed, proceed.' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire, and he was kindling it and running around it. I asked my two companions, 'Who is this (man).!' They said to me, 'Proceed, proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man, and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen! I said to my two companions, 'Who is this?' They replied, 'Proceed, proceed.' So we proceeded till we came to a majestic, huge garden, greater and better than any garden I have ever seen! My two companions said to me, 'Ascend up' and I ascended up." The Prophet (PBUH) added, "So we ascended till we reached a city built of gold and silver bricks, and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened; and we entered the city and found in it men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen! My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across

(the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared, and they came in the best shape." The Prophet (PBUH) further added, "My two companions said to me: 'This place is the 'Aden Jannah, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That palace is your place,' I said to them, 'May Allah bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).'And the man who was given a stone to swallow is the eater of Ar-Riba (usury), and the bad-looking man whom you saw near the fire, kindling it and going around it, is Malik, the gatekeeper of Hell, and the tall man you saw in the garden is (Prophet) Abraham, and the children around him are those who died upon Al-Fitrah (the Islamic Faith of Monotheism).'" The narrator added: Some Muslims asked the Prophet (PBUH) , "O Messenger of Allah! What about the children of Al- Mushrikun (i.e., polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Mohammad (PBUH))?" The Prophet (PBUH) replied, "And also the children of Al- Mushrikun." The Prophet (PBUH) added: "My two companions added, 'The men you saw half handsome and half ugly were these people who had mixed an act that was good with another that was bad, but Allah forgave them'."

Another narration of Al-Bukhari is: The Messenger of Allah (PBUH) said, "One night two men came to me and took me to a blessed land." (The Messenger of Allah (PBUH) told of the same incident as above) and said, "After a while of walking we came upon a pit like an oven, narrow at the top and wide at the bottom with fire raging in it. When the flames rose up (the people in it) also rose up till they were

about to come out; and when the fire subsided they, too, would go down with it. In it were naked men and women." (The remainder of the Hadith is the same as the above Hadith except that at the end of it, the Messenger of Allah said: **"We came upon a river of blood in the middle of which there was a man standing, and at the bank of the river there was a man with plenty of stones before him..."** In this narration we also find: "They made me climb the tree and they made me enter an abode so beautiful the like of which I have never seen before. There (I saw) old men and youth." In this narration we also find: "'The first house you entered was the abode of the believers in general, and the other house was the abode of the martyrs. I am Jibril (Gabriel), and this is Mika'il. Raise your head.' I looked up and saw something like clouds. They said to me, 'That is your abode.' I said, 'Shall I enter it?' They said, 'You have not completed your term of life yet. When you do, you will certainly enter it.'" [Al-Bukhari]

وعن سمرة بن جندب رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم مما يكثر أن يقول لأصحابه: ((هل رأى أحد منكم رؤيا؟)) فيقص عليه من شاء الله أن يقص، وإنه قال لنا ذات غداة: ((إنه أتاني الليلة آتيان، وإنهما قالَا لي: انطلق، وإني انطلقت معهما، وإنا أتينا على رجل مضطجع، وإذا آخر قائم عليه بصخرة، وإذا هو يهوي بالصخرة لرأسه، فيثلغ رأسه، فيتدهده الحجر ها هنا، فيتبع الحجر فليأخذه، فلا يرجع إليه حتى يصح رأسه كما كان، ثم يعود عليه، فيفعل به مثل ما فعل المرة الأولى!)) قال: "قلت لهما: سبحان الله! ما هذان؟ قالَا لي: انطلق انطلق، فانطلقنا، فأتينا على رجل مستلق لقفاه، وإذا آخر قائم عليه بكلوب من حديد، وإذا هو يأتي أحد شقي وجهه فيشرشر شدقه إلى قفاه، ومنخره إلى قفاه، وعينه إلى قفاه، ثم يتحول إلى الجانب الآخر، فيفعل به مثل ما فعل بالجانب الأول، فما يفرغ من ذلك الجانب حتى يصح ذلك الجانب كما كان، ثم يعود عليه، فيفعل مثل ما فعل في المرة الأولى" قال: قلت: سبحان الله؟ ما هذان؟ قالَا لي: انطلق انطلق، فانطلقنا، فأتينا على مثل التنور" فأحسب أنه قال: "فإذا فيه: لغط وأصوات، فاطلعنا فيه فإذا فيه رجال ونساء عراة، وإذا هم يأتيهم لهب من أسفل منهم فإذا أتاهم ذلك اللهب وضوضوا. قلت: ما هؤلاء؟ قالَا لي: انطلق انطلق، فانطلقنا فأتينا على نهر" حسبت أنه كان يقول: "أحمر مثل الدم، وإذا في النهر رجل سابح يسبح، وإذا على شط النهر رجل قد جمع عنده حجارة كثيرة، وإذا ذلك السابح يسب ما يسبح، ثم يأتي ذلك الذي قد جمع عنده الحجارة، فيفغر له فاه، فيلقمه حجراً، فينطلق فيسبح، ثم يرجع إليه، كلما رجع إليه، فغر له فاه، فألقمه حجراً، قلت لهما: ما هذان؟ قالَا لي: انطلق انطلق، فانطلقنا، فأتينا على رجل كرية المرأة، أو كأكره ما أنت راء رجلاً مرأى فإذا هو عنده نارٌ يحشها ويسعى حولها. قلت لهما: ما هذا؟ قال لي: انطلق انطلق، فانطلقنا فأتينا على



روضة معتمة فيها من كل نور الربيع، وإذا بين ظهري الروضة رجل طويل لا أكاد أرى رأسه طولاً في السماء، وإذا حول الرجل من أكثر ولدان رأيتهم قط، قلت: ما هذا! وما هؤلاء؟ قالوا لي: انطلق انطلق، فانطلقنا، فأتينا إلى دوحة عظيمة لم أر دوحة قط أعظم منها، ولا أحسن! قالوا لي: ارق لي: ارق فيها، فارتقينا فيها إلى مدينة مبنية بلبن ذهب ولبن فضة، فأتينا باب المدينة فاستفتحنا، ففتح لنا، فدخلناها، فتلقنا رجال شطر من خلقهم كأحسن ما أنت راء! وشطر منهم كأقبح ما أنت راء! قالوا لهم: اذهبوا فقعوا في ذلك النهر، وإذا هو نهر معترض يجري كأن ماءه المحض في البياض، فذهبوا فوقعوا فيه. ثم رجعوا إلينا قد ذهب ذلك السوء عنهم، فصاروا في أحسن صورة. قال: قالوا لي: هذه جنة عدن، وهاك منزلك، فسمما بصري صعداً، فإذا قصر مثل الرابطة البيضاء. قالوا لي: هذاك منزلك؟ قلت لهما: بارك الله فيكما، فذراني فأدخله. قالوا: أما الآن فلا، وأنت داخله. قلت لهما: فإني رأيت منذ الليلة عجباً؟ فما هذا الذي رأيت؟ قالوا لي: أما إنا سنخبرك: أما الرجل الأول الذي أتيت عليه يثلغ رأسه بالحجر، فإنه الرجل يأخذ القرآن فيرفضه وينام عن الصلاة المكتوبة، وأما الرجل الذي أتيت عليه يشرشر شدقه إلى قفاه، ومنخره إلى قفاه، وعينه إلى قفاه، فإنه الرجل يغدو من بيته فيكذب الكذبة تبلغ الآفاق. وأما الرجال والنساء العراة الذين هم في مثل بناء التنور، فإنهم الزناة والزواني، وأما الرجل الذي أتيت عليه يسبح في النهر، ويلقم الحجارة، فإنه أكل الربا، وأما الرجل الكرية المرأة الذي عند النار يحشها ويسعى حولها، فإنه مالك خازن جهنم، وأما الرجل الطويل الذي في الروضة، فإنه إبراهيم، وأما الولدان الذين حوله، فكل مولود مات على الفطرة" وفي رواية البرقاني: "ولد على الفطرة" فقال بعض المسلمين: يا رسول الله، وأولاد المشركين؟ فقال رسول الله صلى الله عليه وسلم: "وأولاد المشركين، وأما القوم الذين كانوا شطر منهم حسن، وشطر منهم قبيح، فإنهم قوم خلطوا عملاً صالحاً وآخر سيئاً، تجاوز الله عنهم" (رواه البخاري).

وفي رواية له: "رأيت الليلة رجلين أتياني فأخرجاني إلى أرض مقدسة" ثم ذكره وقال: "فانطلقنا إلى نقب مثل التنور، أعلاه ضيق وأسفله واسع؛ يتوقد تحته ناراً، فإذا ارتفعت ارتفعوا حتى كادوا أن يخرجوا، وإذا خمدت، رجعوا فيها، وفيها رجال ونساء عراة". وفيها: "حتى أتينا على نهر من دم" ولم يشك "فيه رجل قائم على وسط النهر، وعلى شط النهر رجل، وبين يديه حجارة، فأقبل الرجل الذي في النهر، فإذا أراد أن يخرج، رمى الرجل بحجر في فيه، فردده حيث كان، فجعل كلما جاء ليخرج جعل يرمي في فيه بحجر، فيرجع كما كان". وفيها: "فصعدا بي الشجرة، فأدخلني داراً لم أر قط أحسن منها، فيها رجال شيوخ وشباب". وفيها: "الذي رأيته يشق شدقه فكذاب، يحدث بالكذبة فتحمل عنه حتى تبلغ الآفاق، فيصنع به ما رأيت إلى يوم القيامة" وفيها: "الذي رأيته يشدخ رأسه فرجل علمه الله القرآن، فنام عنه بالليل، ولم يعمل فيه بالنهار، فيفعل به إلى يوم القيامة، والدار الأولى التي دخلت دار عامة المؤمنين، وأما هذه الدار فدار الشهداء، وأنا



جبريل، وهذا ميكائيل، فارفع رأسك، فرفعت رأسي، فإذا فوقني مثل السحاب، قالوا: ذاك منزلك، قلت: دعاني أدخل منزلي، قالوا: إنه بقي لك عمر لم تستكملته، فلو استكملته، أتيت منزلك" (رواه البخاري).

- ❖ Narrated 'Aun bin Abu Juhaifa: I saw my father buying a slave whose profession was cupping, and ordered that his instruments (of cupping) be broken. I asked him the reason for doing so. He replied, "Allah's Messenger (PBUH) prohibited taking money for blood, the price of a dog, and the earnings of a slave-girl by prostitution; he cursed her who tattoos and her who gets tattooed, the eater of Riba (usury), and the one who feeds it, and the maker of pictures." (Bukhari)

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَوْْنُ بْنُ أَبِي جُحَيْفَةَ، قَالَ رَأَيْتُ أَبِي اشْتَرَى حَجَّامًا، فَسَأَلْتُهُ عَنْ ذَلِكَ، قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ ثَمَنِ الدِّمِّ، وَثَمَنِ الْكَلْبِ، وَكَسْبِ الْأَمَةِ، وَلَعْنِ الْوَاشِمَةِ وَالْمُسْتَوْشِمَةَ، وَآكِلِ الرِّبَا، وَمُوكِلَهُ، وَلَعْنِ الْمُصَوِّرَ. (البخاري)

After discussing the clear verses and the many authentic hadiths that determine Riba (interest/usury) as prohibited, we should repent to Allah and stop dealing with Riba, small or large and not to deceive ourselves by changing the name of the forbidden Riba to more appealing names such as interest. We should not try to come up with excuses to deal with interest, because nothing is hidden from Allah (S.W.T.).

### **The Punishment for dealing with Riba (interest / usury)**

After Allah mentions the righteous believers who give charity, pay Zakah and spend on their relatives and families at various times and conditions, He then mentions those who deal in usury and illegally acquire people's money, using various evil methods and wicked ways. Allah describes the condition of these people when they are resurrected from their graves and brought back to life on the Day of Resurrection:

- ❖ Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein. (Al-Baqarah 2: 275)

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ

رَبِّهِ فَأَنْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (275)

Allah's (SWT) statement: (That is because they say: "Trading is only like Riba", whereas Allah has permitted trading and forbidden Riba) indicates that the disbelievers claimed that Riba was allowed due to the fact that they rejected Allah's commandments, not that they equated Riba with regular trade. The disbelievers did not recognize that Allah allowed trade in the Qur'an, for if they did, they would have said, "Riba is trade". Rather, they said, "Trading is only like Riba", meaning, they are similar. So why did Allah allow this, but did not allow that, they asked in defiance of Allah's commandments.

Allah's statement, "Whereas Allah has permitted trading and forbidden Riba", might be a continuation of the answer to the disbelievers' claim, although they knew that Allah decided the different ruling between trade and riba. Indeed, Allah is the Most Knowledgeable, Most Wise, and whose decision is never resisted. Allah is never asked about what He does, while they will be asked. He is knowledgeable of the true reality of all things and the benefits they carry. He knows what benefits His servants, so He allows it for them, and what harms them, He forbids them from it. He is more merciful with them than a mother with her own infant.

Thereafter, Allah said, "So whosoever receives an admonition from his Lord and stops eating Riba, shall not be punished for the past; his case is for Allah (to judge)." Meaning, those who have knowledge that Allah made usury unlawful, and refrain from indulging in it as soon as they acquire this knowledge, then Allah will forgive their previous dealings in Riba.

- ❖ Narrated Sulaiman b. 'Amr: On the authority of his father: I heard the Messenger of Allah (PBUH) say in the Farewell Pilgrimage: "Lo, all claims to usury of the pre-Islamic period have been abolished. You shall have your capital sums, deal not unjustly and you shall not be dealt with unjustly. Lo, all claims for blood-vengeance belonging to the pre-Islamic period have been abolished. The first of those murdered among us whose blood-vengeance I remit is al-Harith ibn AbdulMuttalib, who suckled among Banu Layth and killed by Hudhayl." He then said: O Allah, have I conveyed the message? They said: Yes, saying it three times. He then said: O Allah, be witness, saying it three times. (Sunan Abi Dawud / Sahih)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الْأَحْوَصِ، حَدَّثَنَا شَيْبُ بْنُ غَرْقَدَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ يَقُولُ " أَلَا إِنَّ كُلَّ رِبَاٍّ مِنْ رَبَا الْجَاهِلِيَّةِ مَوْضُوعٌ لَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ . أَلَا وَإِنْ كُلُّ دِمٍّ مِنْ دِمِّ الْجَاهِلِيَّةِ مَوْضُوعٌ وَأَوَّلُ دِمٍّ أَضْعَ مِنْهَا دِمُّ الْحَارِثِ بْنِ عَدِي الْمُطَّلَبِ " . كَانَ مُسْتَرْضَعًا فِي بَنِي لَيْثٍ فَقَتَلَتْهُ هَذِلٌ . قَالَ " اللَّهُمَّ هَلْ بَلَغْتُ " .

قَالُوا نَعَمْ . ثَلَاثَ مَرَّاتٍ . قَالَ " اللَّهُمَّ اشْهَدْ " . ثَلَاثَ مَرَّاتٍ . (سنن أبو داود / صحيح)

We should mention that the Prophet did not require the return of the interest that they gained on their Riba during the time of Jahiliyyah. Rather, he pardoned the cases of Riba that occurred in the past, just as Allah said:

- ❖ (shall not be punished for the past; his case is for Allah (to judge). (Al-Baqarah 2: 275)

... فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ... (275)

Sa'id bin Jubayr and As-Suddi said that:

- ❖ "...shall not be punished for the past) refers to the Riba one consumed before it was prohibited."

But whoever returns (meaning deals in Riba after gaining knowledge that Allah prohibited it) warrants for punishment. And in this case, the proof will have to be established against such person.

This is why Allah said:

- ❖ ... such are the dwellers of the Fire - they will abide therein forever. (Al-Baqarah 2: 275)

... فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (275)

The Shari'ah supports the rule that for any matter that is unlawful, then the means to it are also unlawful. This is because whatever results in the unlawful is unlawful, in the same way that whenever an obligation will not be complete except with something, then that something is itself an obligation. The Two Sahihs recorded:

- ❖ (An-Nu'man bin Bashir (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not know. So he who guards against doubtful things keeps his religion and his honour blameless. But he who falls into doubtful things falls into that which is unlawful, just as a shepherd who grazes his cattle in the vicinity of a pasture declared prohibited (by the king); he is likely to stray into the pasture. Mind you, every king has a protected pasture and Allah's involved limits is that which He has declared unlawful. Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is corrupt. Verily, it is the heart." [Al-Bukhari and Muslim].

وعن النعمان بن بشير رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إن الحلال بين، وإن الحرام بين، وبينهما مشتبهات لا يعلمهن كثير من الناس، فمن اتقى الشبهات، استبرأ لدينه وعرضه، ومن وقع في الشبهات، وقع في الحرام، كالراعي يرعى حول الحمى يوشك أن يرتع فيه ألا وإن لكل ملك حمى، ألا وإن حمى الله محارمه، ألا وإن في الجسد مضغة إذا صلحت صلح الجسد كله، وإذا فسد فسد الجسد كله: ألا وهي القلب" (متفق عليه. وروياه من طرق بألفاظ متقاربة)

- ❖ (On the authority of Abu Mohammad al-Hasan ibn Ali ibn Abee Talib (may Allah be pleased with him), the grandson of the Messenger of Allah (peace and blessings of Allah be upon him), and the one much loved by him, who said: I memorised from the Messenger of Allah (peace and blessings of Allah be upon him): "Leave that which makes you doubt for that which does not make you doubt." [At-Tirmithi] [An-Nasai] (In 40 Hadith Nawai) At-Tirmithi said that it was a good and sound (hasan saheeh) hadith.

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ سِبْطِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَبِّحَاتِهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "دَعْ مَا يُرْيِيكَ إِلَى مَا لَا يُرْيِيكَ". (الأربعين النووي)  
رَوَاهُ التِّرْمِذِيُّ [رقم: 2520]،  
[وَالنَّسَائِيُّ]  
وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ahmad recorded that Sa'id bin Al-Musayyib said that 'Umar said:

- ❖ "The Ayah about Riba was one of the last Ayat to be revealed, and the Messenger of Allah died before he explained it to us. So leave that which makes you doubt for that which does not make you doubt."
- ❖ It was narrated from Abu Hurairah that the Messenger of Allah (PBUH) said: "There are seventy degrees of usury, the least of which is equivalent to a man having intercourse with his mother." (Sunan Ibn Majah / Hasan)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ أَبِي مَعْشَرٍ، عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " الرِّبَا سَبْعُونَ حَوْبًا أَيْسَرُهَا أَنْ يَنْكِحَ الرَّجُلُ أُمَّهُ " . (سنن ابن ماجه / حسن)

Continuing on the subject of prohibiting the means that lead to the unlawful, Jabir said:

- ❖ Allah's Messenger (PBUH) cursed the acceptor of interest and its payer, and one who records it, and the two witnesses, and he said: They are all equal. (Muslim)

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَزُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالُوا حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكِلَ الرَّبَا وَمُوكِلَهُ وَكَاتِبَهُ وَشَاهِدَيْهِ وَقَالَ هُمْ سَوَاءٌ. (مسلم)

They say they only have witnesses and a scribe to write the Riba contract when they want it to appear to be a legitimate agreement, but it is still invalid because the ruling is applied to the agreement itself, not the form that it appears in. Verily, deeds are judged by their intentions.

- ❖ Allah will destroy Riba and will give increase for Sadaqat. And Allah likes not the disbelievers, sinners )Al-Baqarah 2: 276)

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ (276)

- ❖ Truly, those who believe, and do deeds of righteousness, and perform the Salah and give Zakah, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve. (Al-Baqarah 2: 277)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (277)

## 5.29 Shaking hands with the opposite gender

There is no doubt that shaking hands between males and females, who are not 'mahrams' (illegal for marriage), has become an intricate issue. Before tackling the issue, let us exclude two points on which there is agreement among the Muslim jurists of the righteous predecessors:

Firstly, it is prohibited to shake hands with a woman if there is fear of provoking sexual desire or enjoyment on the part of either one of them or if there is fear of temptation. This is based on the general rule that blocking the means to evil is obligatory, especially if its signs are clear. This ruling is ascertained in the light of what has been mentioned by Muslim jurists that a man touching one of his 'mahrams' or having khalwah (privacy) with her, moves to the prohibited, although it is originally permissible, if there is fear of fitnah (temptation) or provocation of desire.

Secondly, there is a dispensation in shaking hands with old women concerning whom there is no fear of desire. The same applies to the young girl concerning whom there is no fear of desire or temptation. The same ruling applies if the person is an old man concerning whom, there is no fear of desire. This is based on what has been narrated on the authority of Abu Bakr As-Siddiq (RAA) that he used to shake hands with old women. Also, it is reported that 'Abdullah ibn Az-Zubair hired an old woman to nurse him when he was sick, and she used to wink at him and pick lice from his head. This is also based on what has been mentioned in the Qur'an in respect of the old barren women, as they are given dispensation with regard to their outer garments. Almighty Allah says in this regard:

- ❖ “As for women past child bearing, who have no hope of marriage, it is no sin for them if they discard their (outer) clothing in such a way as not to show adornment. But to refrain is better for them. Allah is Hearer, Knower.” (An-Nur 24: 60)

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ  
غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَغْفِفْنَ حَيْرَ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ (60)

Allah explains that there is no sin on the old barren women if they decide to remove their outer garments from their faces and such, so long as they do not do it in a manner in which they would be exposing their beauty wrongly.

Here, the object of discussion deals with other than these two cases. There is no surprise that shaking hands with women is haram (unlawful) according to the viewpoint of those who hold that covering all of the woman's body, including her face and the two hands, is obligatory. This is because if it becomes obligatory to cover the two hands, then it would become haram for the opposite sex to look at them. And, if looking at them is unlawful, then touching them would become haram with greater reason because touching is graver than looking, as it provokes more desire. It is known

that the proponents of this view are the minority, while the majority of Muslim jurists, including the Companions, the Successors and those who followed them, are of the opinion that the face and the hands are excluded from the prohibition. They based their opinion on Almighty Allah's saying:

- ❖ “And tell the believing women to lower their gaze and guard their private parts and not expose their adornment except that which [necessarily] appears thereof...” (An-Nur 24: 31).

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ... (31)

Hence, where is the evidence on prohibiting handshaking, unless there is desire?

The most powerful evidence here, is blocking the means to temptation, and this is no doubt acceptable when the desire is roused or there is fear of temptation because its signs exist. But when there is no fear of temptation or desire, what is the reason for prohibition?

Some scholars based their ruling on the action of the Prophet (PBUH) on the day of the Conquest of Makkah. When he wanted to take the pledge of women, he said to them, “Go, for you have given your oath of allegiance.” But it is known that the Prophet's leaving a matter does not necessarily indicate its prohibition, as he may leave it because it is haram (forbidden), makruh (reprehensible), or because it is not preferable. He may also leave it just because he is not inclined to it. An example of this is the Prophet's refraining from eating the meat of the lizard although it is permissible. Then, the Prophet's refraining from shaking hands with women (other than his wives) is not evidence of the prohibition, and there should be other evidence to support the opinion of those who make shaking hands absolutely prohibited.

However, it is not agreed upon that the Prophet (PBUH) refrained from shaking hands with women to take their oath of allegiance. Umm `Atiyyah Al-Ansariyyah (may Allah be pleased with her) reported another narrative that indicates that the Prophet shook hands with women to take their oath of allegiance. This is unlike the narration of the Mother of the Believers, `A'ishah (may Allah be pleased with her), who denied this and swore that it had not happened.

- ❖ It is narrated that `A'ishah, the wife of the Prophet (peace and blessings be upon him), said, “When the believing women migrated to the Messenger of Allah (peace and blessings of Allah be upon him), they would be tested in accordance with the words of Allah, ‘O Prophet! If believing women come unto thee, taking oath of allegiance unto thee that they will ascribe nothing as partner unto Allah, and will neither steal nor commit adultery nor kill their children, nor produce any lie that they have devised between their hands and feet, nor disobey thee in what is right, then accept their



allegiance and ask Allah to forgive them. Lo! Allah is Forgiving, Merciful.' (Al-Mumtahanah: 12)" 'A'ishah said, "Whoever among the believing women agreed to that passed the test, and when the women agreed to that, the Messenger of Allah (peace and blessings be upon him) said to them, 'Go, for you have given your oath of allegiance.' No, by Allah, the hand of the Messenger of Allah (peace and blessings be upon him) never touched the hand of any woman, rather they would give their oath of allegiance with words only." And 'A'ishah said, "By Allah, the Messenger of Allah (peace and blessings be upon him) only took the oath of allegiance from the women in the manner prescribed by Allah, and the hand of the Messenger of Allah (peace and blessings be upon him) never touched the hand of any woman. When he had taken their oath of allegiance he would say, 'I have accepted your oath of allegiance verbally.'" (Reported by Al-Bukhari)

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، بْنُ يَزِيدَ قَالَ قَالَ ابْنُ شَهَابٍ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كَانَتْ الْمُؤْمِنَاتُ إِذَا هَاجَرْنَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُمْتَحَنَ بِقَوْلِ اللَّهِ عَزَّ وَجَلَّ { يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ } إِلَى آخِرِ الْآيَةِ . قَالَتْ عَائِشَةُ فَمَنْ أَقَرَّ بِهَذَا مِنَ الْمُؤْمِنَاتِ فَقَدْ أَقَرَّ بِالْمِخَنَةِ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَقَرَّرَنَ بِذَلِكَ مِنْ قَوْلِهِنَّ قَالَ لَهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " انْطَلِفْنَ فَقَدْ بَايَعْتُنَّ " . وَلَا وَاللَّهِ مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَ امْرَأَةٍ قَطُّ . غَيْرَ أَنَّهُ يُبَايِعُهُنَّ بِالْكَلَامِ - قَالَتْ عَائِشَةُ - وَاللَّهِ مَا أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى النِّسَاءِ قَطُّ إِلَّا بِمَا أَمَرَهُ اللَّهُ تَعَالَى وَمَا مَسَّتْ كَفُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَّ امْرَأَةٍ قَطُّ وَكَانَ يَقُولُ لَهُنَّ إِذَا أَخَذَ عَلَيْهِنَّ " قَدْ بَايَعْتُنَّ " . كَلَامًا . (مسلم)

In his explanation of the saying of 'A'ishah, "No, by Allah, the hand of the Messenger of Allah (peace and blessings be upon him) never touched the hand of any woman ..." Al-Hafizh Ibn Hajar said: she swore to ascertain the news as if she ('A'ishah) wanted to refute the narration of Umm 'Atiyyah. It is narrated on the authority of Ibn Hibban, Al-Bazzar, Al-Tabari, and Ibn Mardawih that Umm 'Atiyyah said, in respect of the story of taking the oath of allegiance of women, "The Messenger of Allah (peace and blessings be upon him) held out his hand from outside the house and we (the immigrating women) held our hands from within the house, then he said, 'O Allah, bear witness.'" In another narration reported by Al-Bukhari, Umm 'Atiyyah said, "... thereupon a lady withdrew her hand (refrained from taking the oath of allegiance)..." This narration indicates that they (the immigrating women) took their oath of allegiance by shaking hands. Al-Hafizh said: we reply to the first saying that holding out hands from behind a veil is an indication of the acceptance of the allegiance even if there was no shaking of hands. As for the second narration, withdrawing hands indicates the postponement of accepting the pledge of allegiance or that taking the



pledge of allegiance happened from behind a veil. This is supported by that narration of Abu Dawud on the authority of Al-Sha`bi, that when the Messenger of Allah (peace and blessings be upon him) wanted to take the pledge of allegiance of the immigrating women, he brought a garment and put it over his hands saying, "I do not shake hands with women." Furthermore, in his book *Maghazi*, Ibn Is-haq is reported to have said that when the Messenger of Allah (peace and blessings be upon him) wanted to take the pledge of allegiance of the immigrating women, he would dip his hands in a vessel and a woman would dip her hands with him in the same vessel.

Al-Hafizh Ibn Hajar said:

- ❖ it is possible that taking the pledge of allegiance happened on more than one occasion. Sometimes, it happened without touching hands by any means, as narrated by `A'ishah. Another time it happened that the women's oath of allegiance was accepted by shaking their hands with the Prophet (peace and blessings be upon him), as narrated by Al-Sha`bi. A third time it happened that they dipped their hands in the vessel as mentioned by Ibn Is-haq.

The most correct view seems to be that it occurred on more than one occasion, if we realize that `A'ishah talked about taking the pledge of allegiance from the immigrating women after the Truce of Al-Hudaibiyah, while Umm `Atiyyah talked about what seems to be the oath of allegiance of the believing women in general.

By transmitting these narrations, it is meant to clarify that the evidence of those who are of the opinion that shaking hands with women is prohibited is not agreed upon, as is thought by those who do not resort to the original sources. Rather, there is some controversy concerning this evidence.

Furthermore, some contemporary Muslim scholars have based their ruling concerning the prohibition of shaking hands with women on the Hadith narrated by Al-Tabari and Al-Baihaqi on the authority of Ma`qal Ibn Yassar, that the Messenger of Allah (PBUH) said:

- ❖ "It would be better for one of you to have himself stabbed on the head with an iron needle than to touch a woman that is illegal for him." (Al-Albani: Tabarani and Baihaqi)

عن معقل ابن يسار ان رسول الله صلى الله عليه وسلم قال: لَأَنْ يُطْعَنَ فِي رَأْسٍ أَحَدِكُمْ بِمَخِيطٍ مِنْ حَدِيدٍ خَيْرٌ لَهُ مِنْ أَنْ يَمَسَّ امْرَأَةً لَا تَحِلُّ لَهُ. (الطبراني والبيهقي)

الراوي : معقل بن يسار | المحدث : السفاريني الحنبلي | المصدر : شرح ثلاثيات المسند

الصفحة أو الرقم: 931/2 | خلاصة حكم المحدث : رجاله رجال الصحيح

Here, the following should be noted:

1. The scholars and Imams of Hadith have not declared the authenticity of this Hadith. Some of them say that its narrators are trustworthy, but this is not sufficient to prove the authenticity of the Hadith because there is a probability that there is an interruption in the chain of narrators or there was a hidden cause behind this Hadith. That is why Muslim jurists in the periods that followed the death of the Prophet (PBUH) have not based their ruling on the prohibition of shaking hands with women on this Hadith.

2. Some Hanafi and Maliki jurists stated that the prohibition is not proven unless there is a certain qat`i (definitive) piece of evidence such as textual proofs from the glorious Qur'an or authentic Hadiths on which there is no suspicion regarding the chains of narrators.

3. If we suppose that the above-mentioned Hadith is authentic, it is unclear to me that the Hadith indicates that it is prohibited for males and females who are not mahrams to shake hands. That is, because the phrase "touch a woman that is illegal for him" does not refer to the mere touching without desire as happens in normal handshaking. But the Arabic word "al-mass"(touching) as used in the Shar`i texts of the Qur'an and the Sunnah refers to one of two things:

1. Sexual intercourse: As reported by Ibn `Abbas in his commentary to Almighty Allah's saying, '... or ye have touched women ...'. He stated that "touching" in the Qur'an refers figuratively to sexual intercourse. This is clear in the following Qur'anic verses that read:

- ❖ "She (Mary) said: 'My Lord! How can I have a child when no mortal hath touched me?'"(Al `Imran 3: 47)

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (47)

- ❖ "If ye divorce them before ye have touched them ..." (Al-Baqarah 2: 237)

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ ... (237)

2. Actions that precede sexual intercourse such as foreplay, kissing, hugging, caressing, and the like. This is reported from our righteous predecessors in the interpretation of the word 'mulamasah'.

Al-Hakim stated in his Al-Mustadrak `Ala as-Sahihain: Al-Bukhari and Muslim have narrated many Hadiths that show that the meaning of the word 'lams' (touching) refers to actions that precede sexual intercourse. Among them are:

a) The Hadith narrated by Abu Hurairah that the Prophet (peace and blessings be upon him) said:

- ❖ “Allah fixed the very portion of adultery which a man will indulge in. There would be no escape from it. The adultery of the eye is the lustful look and the adultery of the ears is listening to voluptuous (song or talk) and the adultery of the tongue is licentious speech and the adultery of the hand is the lustful grip (embrace) and the adultery of the feet is to walk (to the place) where he intends to commit adultery and the heart yearns and desires which he may or may not put into effect” (Muslim)

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا أَبُو هِشَامٍ الْمَخْرُومِيُّ، حَدَّثَنَا وَهَيْبٌ، حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كُتِبَ عَلَى ابْنِ آدَمَ نَصِيئُهُ مِنَ الزَّوْلِ مُدْرِكُ ذَلِكَ لَا مَحَالَةَ فَالْعَيْنَانِ زَنَاهُمَا النَّظَرُ وَالْأُذُنَانِ زَنَاهُمَا الْإِسْتِمَاعُ وَاللِّسَانُ زَنَاهُ الْكَلَامُ وَالْيَدُ زَنَاهَا الطَّشُّ وَالرَّجُلُ زَنَاهَا الْخَطَا وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى وَيُصَدِّقُ ذَلِكَ الْفَرْجُ وَيَكْذِبُهُ " . (مسلم)

b) The Hadith narrated by Ibn `Abbas that the Prophet (PBUH) said, “You might caress her.”

c) The Hadith narrated by Muslim that Ibn Mas`ud is reported to have said that a person came to Allah’s Messenger (PBUH) and told him that he had kissed a woman or touched her with his hand or did something similar. He inquired of him about its expiation. It was (on this occasion) that Allah (SWT) revealed this Qur’anic verse that reads:

- ❖ “And establish (perform) prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember....”(Hud 11:114)

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ (114)

d) `A'ishah (may Allah be pleased with her) is reported to have said, “The Messenger of Allah (peace and blessings be upon him) used to visit us (his wives) and it was his habit to kiss and caress us and do actions other than sexual intercourse until he reached the one whose turn was due and he stayed there.”

e) `Abdullah ibn Mas`ud is reported to have said in his commentary to Almighty Allah’s saying, “... or ye have touched women,”...that it refers to actions that precede sexual intercourse for which ablution is obligatory.

f) `Umar (may Allah be pleased with him) is reported to have said, “Kissing is to be considered among the touching acts, so perform ablution if you do.” (Al-Mustadrak, vol. 1, p. 135)

Hence, the opinion of Imam Malik and the substantial meaning of the legal verdict issued by Imam Ahmad in this respect are that the touching of a woman that nullifies

ablution is that which is accompanied by desire. And this is the way they interpreted Almighty Allah's saying, "... or ye have touched women..."

That is why Sheikh Al-Islam Ibn Taimiyah regarded as weak the opinion of those who interpreted 'mulamasah' or 'touching' in the Qur'anic verse to mean mere touching without desire. In this regard, he says, "As for the nullification of ablution with mere touching, it does agree with the original rulings of the Shari'ah, the unanimous agreement of the Companions and the traceable traditions reported in this respect. Moreover, those who held this opinion have not based their ruling on a textual proof or an analogical deduction."

So, if "touching" in Almighty Allah's saying "... or ye have touched women, ..." refers to touching with hands, kissing or the like, as said by Ibn 'Umar and others, then it is known that when "touching" is mentioned in the Qur'an or the Sunnah, it refers to that which is accompanied by desire. We would like to cite here, the following verse that reads, "... and touch them not, while ye are in retreat in the mosques ..." Here, it is not prohibited for the one who retreats to the mosque for devotion and worship to touch his wife without desire, but touching that is accompanied by desire is prohibited.

Also, this includes the Qur'anic verses that read:

- ❖ "O ye who believe! If ye wed believing women and divorce them before ye have touched them, then there is no period that ye should reckon ..." (Al-Ahzab 33: 49)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسَرَاحُوهُنَّ سَرَاحًا جَمِيلًا (49)

- ❖ "It is no sin for you if ye divorce women while yet ye have not touched them ..." (Al-Baqarah 2: 236)

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ ... (236)

For if he (the husband) touches his wife without desire, then the waiting period is not required and he is not required to pay her the whole dowry, according to the agreement of all Muslim scholars.

So, whoever assumes that Almighty Allah's saying, "... or ye have touched women,..." includes general touching without desire, has exceeded far beyond the language of the Qur'an and that of people. For if "touching" in which a man and a woman are included is mentioned, it is known that it refers to touching with desire. Similarly, if "sexual intercourse" in which a man and a woman are included is mentioned, it is well known that it refers to actual sexual intercourse and nothing else. (See the collection of Fatawa Sheikh Al-Islam Ibn Taimiyah, vol. 21, pp. 223-224)

In another context, Ibn Taimiyah stated: The Companions had debate regarding Almighty Allah's saying, "... or ye have touched women,...". Ibn 'Abbas, supported by a

group, held the opinion that touching here refers to sexual intercourse and added: Allah is modest and generous. He euphemizes with what He wills in respect of what He wills. Ibn Taimiyah added: This opinion is believed to be the most correct.

The Arabs disagreed regarding the meaning of touching: does it refer to sexual intercourse or actions that precede it? The first group said that it refers to sexual intercourse, while the second said that it refers to actions that precede it. They sought the arbitration of Ibn 'Abbas, who supported the opinion of the first group and regarded that of the second, as incorrect.

By transmitting all these sayings, it is meant to show that when the word 'al-mass' or 'al-lams' (touching) is used to refer to what a man does to a woman, it does not refer to mere touching but rather refers to either sexual intercourse or actions that precede it such as kissing, hugging, and any touching of the like that is accompanied by desire and enjoyment.

However, if we investigate the sahih (sound) Hadiths that are narrated from the Messenger of Allah (peace and blessings be upon him), we will conclude that the mere touching of hands between a man and a woman without desire or fear of temptation is not prohibited. Rather, it was done by the Prophet (PBUH), whose actions are originally a source of legislation. Almighty Allah says:

- ❖ "Verily in the Messenger of Allah ye have a good example ..." (Al-Ahzab 33: 21).

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ... (21)

- ❖ Anas bin Malik said, "Any of the female slaves of Medina could take hold of the hand of Allah's Messenger (PBUH) and take him wherever she wished." (Reported by Al-Bukhari)

وَقَالَ مُحَمَّدُ بْنُ عَيْسَى حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا حُمَيْدُ الطَّوِيلُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ  
كَانَتِ الْأُمَةُ مِنْ إِمَاءِ أَهْلِ الْمَدِينَةِ لَتَأْخُذُ بِيَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَنْطَلِقُ  
بِهِ حَيْثُ شَاءَتْ. (البخاري)

The above mentioned Hadith is a great sign of the modesty of the Prophet (peace and blessings be upon him).

- ❖ Narrated Anas bin Malik: Whenever Allah's Messenger (PBUH) went to Quba, he used to visit Um Haram bint Milhan who would offer him meals; and she was the wife of 'Ubada bin As-samit. One day he went to her house and she offered him a meal, and after that he slept, and then woke up smiling. She (Um Haram) said, "I asked him, 'What makes you laugh, O Allah's Messenger (PBUH)?' He said, 'Some people of my followers were displayed before me as warriors fighting for Allah's Cause and sailing over this sea, kings on thrones,' or said, 'like kings on thrones.' (The narrator, 'Is-haq is in doubt

about it.) I (Um Haram) said, 'O Allah's Apostle! Invoke Allah that He may make me one of them.' He invoked (Allah) for her and then lay his head and slept again and then woke up smiling. I asked, 'What makes you laugh, O Allah's Messenger (PBUH)?' He said, 'Some people of my followers were displayed before me as warriors fighting for Allah's Cause and sailing over this sea, kings on the thrones,' or said, 'like kings on the thrones.' I (Um Haram) said, 'O Allah's Messenger (PBUH)! Invoke Allah that He may make me one of them.' He said, 'You will be amongst the first ones.' It is said that Um Haram sailed over the sea at the time of Muawiya, and on coming out of the sea, she fell down from her riding animal and died." (Bukhari)

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ سَمِعَهُ يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَهَبَ إِلَى قُبَاءٍ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَنُطْعِمُهُ، وَكَانَتْ تَحْتَ عِبَادَةِ بْنِ الصَّامِتِ، فَدَخَلَ يَوْمًا فَأَطْعَمْتُهُ، فَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ اسْتَيْقَظَ يَضْحَكُ. قَالَتْ فَقُلْتُ مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ فَقَالَ " نَاسٌ مِنْ أُمَّتِي عَرَضُوا عَلَى غُرَاةٍ فِي سَبِيلِ اللَّهِ، يَرْكَبُونَ نَبَجَ هَذَا الْبَحْرِ، مُلُوكًا عَلَى الْأَسِيرَةِ ". - أَوْ قَالَ " مِثْلُ الْمُلُوكِ عَلَى الْأَسِيرَةِ ". شَكََّ إِسْحَاقُ - قُلْتُ ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ. فَدَعَا ثُمَّ وَضَعَ رَأْسَهُ فَنَامَ، ثُمَّ اسْتَيْقَظَ يَضْحَكُ فَقُلْتُ مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ قَالَ " نَاسٌ مِنْ أُمَّتِي عَرَضُوا عَلَيَّ، غُرَاةٌ فِي سَبِيلِ اللَّهِ، يَرْكَبُونَ نَبَجَ هَذَا الْبَحْرِ، مُلُوكًا عَلَى الْأَسِيرَةِ ". أَوْ " مِثْلُ الْمُلُوكِ عَلَى الْأَسِيرَةِ ". فَقُلْتُ ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ. قَالَ " أَنْتِ مِنَ الْأَوَّلِينَ ". فَارَكِبَتِ الْبَحْرَ زَمَانَ مُعَاوِيَةَ، فَصُرِعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ، فَهَلَكَتْ. (البخاري)

Al-Hafizh Ibn Hajar has mentioned lessons that are deduced from this Hadith: The guest is permitted to nap in a house other than his own on the condition that he is given permission and there is no fear of fitnah. According to this Hadith, a woman is also permitted to serve the guest by offering him a meal, drink or the like. Furthermore, a woman is permitted to look for lice in his head, but this last was a subject of controversy. Ibn `Abd Al-Barr said, "I think that Umm Hiram or her sister Umm Sulaim had breast-fed the Messenger of Allah (peace and blessings be upon him). So, each one of them had become his foster mother or his foster aunt. That was why he (the Prophet) used to sleep in her house and she used to deal with him as one of her mahrams." Then he (Ibn `Abd Al-Barr) mentioned that Umm Hiram was one of the Prophet's mahrams, as she was one of his relatives from his maternal aunts, since the mother of `Abd Al-Muttalib, his grandfather, was from Banu An-Najjar.

Others said that the Prophet (peace and blessings be upon him) was infallible and could control his sexual desires even from his wives, so what about other women who were illegal for him while he was granted infallibility from doing any wrong action or obscenity? This was one of his distinctive traits.

Al-Qadi 'Iyad replied that the distinctive traits of the Prophet are not proven by personal interpretations of Hadiths. As for his infallibility, it is indisputable, but the original ruling is that it is permissible to take the Prophet's actions as a model unless there is evidence that this action is one of his distinctive traits.

Furthermore, Al-Hafizh Al-Dumyati said: It is wrong to claim that Umm Hiram was one of the maternal aunts of the Prophet (PBUH) either by reason of marriage or fosterage. Those who breast-fed the Prophet (PBUH) are well known. None of them was from the Ansar except the mother of 'Abd Al-Muttalib. She was Salma bint 'Amr ibn Zaid ibn Lubaid ibn Khirash ibn 'Amir ibn Ghunm ibn 'Adyy ibn An-Najjar. While Umm Hiram is the daughter of Milhan ibn Khalid ibn Zaid ibn Judub ibn 'Amir ibn Ghunm ibn 'Adyy ibn An-Najjar. Umm Hiram has a common ancestor with Salma only in their grandfather 'Amir ibn Ghunm. So, they are not among his mahrams because it is a metaphorical relationship. Al-Hafizh Al-Dumyati added: If this is proven, it is reported in the Sahih books of Hadith that the Prophet (peace and blessings be upon him) used not to enter any house in Madinah except the house of Umm Sulaim besides those of his wives. When he was asked why, he said, "I take pity on her, as her brother (Hiram ibn Milhan) was killed in my company."

If this Hadith has excluded Umm Sulaim, then Umm Hiram is granted the same exclusion as her because they are sisters and resided in the same house; each one of them had her own apartment beside their brother Hiram ibn Milhan. Thus, the case is mutual between them, as reported by Al-Hafizh ibn Hajar.

Moreover, Umm Sulaim is the mother of Anas ibn Malik, the servant of the Prophet (peace and blessings be upon him), and it was the habit of people that the master mixed with his servant and his family and did not deal with them as outsiders.

Then, Al-Dumyati said: There is no indication in the Hadith showing that the Prophet (peace and blessings be upon him) had 'khulwa' (privacy) with Umm Hiram, as this might have happened in the presence of a son, a servant, or a husband.

Ibn Hajar replied: This is a strong likelihood, but it does not refute the original argument represented in looking for lice in the head and sleeping in her lap.

Ibn Hajar added: The best reply is that it is one of the distinctive traits of the Prophet (peace and blessings be upon him) (See Fath Al-Bari, vol. 13, pp. 230-231).



### 5.30 Ingratitude

One travels through many tides of life in his journey of life. Sometimes, everything is going well, sometimes things are not so well. It's not like one experiences same conditions throughout his life. Sometimes one reaches the climax of everything and sometimes every matter worsens and it looks as if it is worthless to live. Between these two extremities of life, we keep on living. And the path man chooses to spend life between these two extremities is either of gratitude or ingratitude.

In choosing the way of life, there are three categories of people. Some fortunate people choose the way of gratitude for the whole life. They thank Allah (SWT) in every case, irrespective of the ups and downs in their lives. They are used to thank Allah (SWT) for every little and big thing they get - they show gratitude to Allah (SWT).

The other type is of the opportunists. They travel on both ways, depending upon circumstances Allah (SWT) puts them into. If given ease, they show gratitude to Allah (SWT) and as soon as they start getting a little hardship in life, they start complaining and groaning. They continuously keep changing their attitude towards Allah (SWT), as their conditions change.

And the third type is of such people, who stick on to the way of ingratitude. They never thank Allah (SWT), despite the blessings they get. If they get some blessings, they always attribute it to their personal efforts. They neglect bounteousness of Allah (SWT), even if they are given a mountain of gold, and the best of everything. It is for this third category of humans, for whom the Quran says:

❖ Surely human is ungrateful to his Lord. (Al-Aadiyaat 100: 6)

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ (6)

Human beings are one of the countless creations of Allah (SWT). He is honoured as "The Best of Creations", but, still, he is a creation! He can never claim any right on Allah (SWT). He has been given only duties. Humans have not been descended to earth with a track record good enough to claim any right. But still, Allah (SWT) granted human being jannah since he was given life. Allah (SWT) showered His countless blessings on man, and in return asked for just a little thing: 'Gratitude'. Still, man failed to fulfill his duty towards Allah (SWT).

Let us take for an example, when we do a favour for someone. And that person instead of remembering your favour and being thankful to you, reminds you of such times when you failed to favour him; or tells you that your favour was not enough for him. If you had done such and such favour to me, I would have been more pleased with you. How would you treat that person? Doing a favour for them again will be unlikely. In fact, you wouldn't even talk to that person again.

On average, we do the same with Allah (SWT), most of the time. Instead of being thankful to Him for the countless blessings that He is continuously showering on us,



we keep on complaining about such things we asked Him for and He did not provide us for some solid reasons. We do not look for other perspectives. Perhaps, there was harm for us in getting that supplication accepted. We do not pay attention towards the other thing Allah (SWT) bestowed us in place of our desired thing. There is a difference between desire and need. What we desire is not always what we deserve. Still, Allah (SWT) is so kind; He never stops His favours for us. Isn't it surprising, we complain and show ingratitude with the same tongue that He has given us?

His blessings may vary in number depending upon our attitude and response towards Him, but they never decrease to zero!

### 5.31 Arrogance

Arrogance was the reason why Shaytan was kicked out of Jannah. It is the ugliest character which one can have. Therefore, it is so important that we all try our best to rid ourselves from arrogance. To understand how ugly it is for a person to be arrogant, we need to look carefully at the following points:

Firstly: Arrogance is a blameworthy characteristic which is the feature of Shaytan and his cohorts in this world, those on whose hearts Allah (SWT) has placed a seal.

The first one who showed arrogance towards Allah (SWT) and His creation was the accursed Shaytan. When Allah (SWT) commanded him to prostrate to Adam, he refused and was arrogant.

Allah (SWT) says:

- ❖ “And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, ‘Prostrate yourselves to Adam’, and they prostrated themselves, except Shaytan (Satan), he refused to be of those who prostrated themselves. What prevented you (O Shaytan) that you did not prostrate yourself, when I commanded you?’ Shaytan said: ‘I am better than him (Adam), You created me from fire, and him You created from clay’”[Al-A’raaf 7:11-12]

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ (١١) قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ (١٢)

Arrogance is one of the characteristics of Shaytan, so whoever wants to be arrogant should realize that he is acquiring a characteristic of the devils, and that he is not acquiring a characteristic of the noble angels who obeyed their Lord and fell down in prostration.

Moreover, arrogance may be the cause of a person being deprived of Paradise and may mean that the Lord of Glory will not even look at him, as it says in the following two hadiths:

- ❖ Abdullah bin Mas'ud (May Allah be pleased with him) reported: The Prophet (PBUH) said, "He who has, in his heart, an ant's weight of arrogance will not enter Jannah." Someone said: "A man likes to wear beautiful clothes and shoes?" Messenger of Allah (PBUH) said, "Allah is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people." Muslim)

وعن عبد الله بن مسعود رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر" فقال رجل "إن الرجل يحب أن يكون ثوبه حسناً ونعله حسناً؟ قال: "إن الله جميل يحب الجمال الكبر بطر الحق وغمط الناس" (رواه مسلم).

- ❖ Ibn Umar (RAA) narrated that the Messenger of Allah (PBUH) said: "Allah will not look on the Day of Judgment at him who lets his garment drag on the ground out of pride and arrogance." (Bukhari and Muslim).

وَعَنْ ابْنِ عُمَرَ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { لَا يَنْظُرُ اللَّهُ إِلَى مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ } مُتَّفَقٌ عَلَيْهِ.

Secondly: Pride is an attribute that is not befitting for anyone except Allah (SWT). Whoever seeks to compete with Allah (SWT), He will destroy him, wreak vengeance on him and make things difficult for him.

- ❖ "Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Allah, the Exalted, says: 'Honour is My Izar and Pride is My Cloak. Whoever seeks to compete with Me regarding one of them, shall be tormented.'"[Muslim]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "قَالَ اللَّهُ عَزَّ وَجَلَّ: الْعِزُّ إِزَارِي وَالْكِبْرِيَاءُ رِدَائِي، فَمَنْ يَنَازِعْنِي فِي وَاحِدٍ مِنْهُمَا فَقَدْ عَذَّبْتَهُ" (رواه مسلم).

This is a stern warning against arrogance, which clearly demonstrates that it is haraam. (Sharh Muslim, 16/173).

Everyone who tries to be arrogant and puts himself above others, Allah will bring him down among the lowest of the low, and will humiliate him, because he is going against reality, so Allah will punish him by thwarting his aims. The punishment is to fit the crime.

The one who is arrogant towards the people will be trampled beneath the feet of the people on the Day of Resurrection, as a punishment for his arrogance.

- ❖ 'Amr ibn Shu'ayb reported via his father that his grandfather related that the Prophet, may Allah bless him and grant him peace, said, "On the Day of Rising, the arrogant will be gathered like specks in the form of men. Abasement will envelop them on every side. They will be driven to a prison in Jahannam called Bulas. The hottest of fires will rise over them. They will have to drink the pus of the

people of the Fire, the foul fluid that their skins excrete." (Al-Adab Al-Mufrad / Hasan)

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُخْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صُورَةِ الرِّجَالِ، يَغْشَاهُمُ الذُّلُّ مِنْ كُلِّ مَكَانٍ، يُسَاقُونَ إِلَى سِجْنٍ مِنْ جَهَنَّمَ يُسَمَّى: بُؤْسٌ، تَعْلُوهُمْ نَارُ الْأَنْيَارِ، وَيُسْقَوْنَ مِنْ عُصَارَةِ أَهْلِ النَّارِ، طِينَةَ الْخَبَالِ. (الادب المفرد / حسن)

Thirdly: Arrogance is of several types, including the following:

When a person admires himself for his beauty or handsomeness, or the fineness of his food or clothing and as such, he feels proud and arrogant and feels superior to people.

- ❖ It was narrated that Abu Huraira said: The Prophet (PBUH) said (or Abu'l-Qaasim (PBUH) said): "Whilst a man was walking, dragging his garment with pride, with his hair nicely combed, Allah caused the earth to swallow him and he will go on sinking in it until the Day of Resurrection." (Agreed Upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "بَيْنَمَا رَجُلٌ يَمْشِي فِي حُلَّةٍ تَعْجِبُهُ نَفْسُهُ، مَرَجِلَ رَأْسِهِ، يَخْتَالُ فِي مَشْيِهِ، إِذْ خَسَفَ اللَّهُ بِهِ، فَهُوَ يَتَجَلَجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ" (متفق عليه).

A similar case is the story of the friend of the man whose companion spoke to him arrogantly. Allah (SWT) says:

- ❖ "And he had property (or fruit) and he said to his companion, in the course of mutual talk: 'I am more than you in wealth and stronger in respect of men'" [Al-Kahf 18:34]

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا (34)

It may be that he was boasting about his tribe and lineage.

Fourthly: One of the remedies for arrogance is to think of yourself as being just like other people and realize that they are like you. They were born from a mother and a father just as you were, and that taqwa (piety, fear of Allah) is the true criterion of superiority.

Allah (SWT) says:

- ❖ "Verily, the most honourable of you with Allah is that (believer) who has Taqwa (fear of Allah)[i.e. he is one of the Muttaqoon (the pious)]" [al-Hujuraat 49:13]

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ (13)

The arrogant Muslim should realize that no matter what he achieves, he is still too weak to attain a stature like the mountains in height, or rend nor penetrate the earth (cf. al-Isra' 17:37), as Allah (SWT) says:

- ❖ “And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster. And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses”[Luqmaan 31:18-19]

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ  
(18) وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ  
(19)

Al-Qurtubi said:

- ❖ The phrase “nor walk in insolence through the earth” is a prohibition of arrogance and is enjoining humility. Marah (translated here as insolence) is excessive joy, or it was said that it means being arrogant in walking, or thinking too highly of oneself.

Qutaadah also said:

- ❖ it means showing off in walking; or it was said that it means vanity.

All of these suggestions are close in meaning, but they may be divided into two categories: those which are blameworthy and those which are praiseworthy.

Arrogance, vanity, showing off and thinking too highly of oneself are blameworthy; joy and energy are praiseworthy. (Tafseer al-Qurtubi, 10/260.)

Another remedy for arrogance is for a person to realize that on the Day of Resurrection, he will be gathered in a small form, like an ant which will be trampled on. Arrogant people are hated by other people just as they are hated by Allah (SWT); people love humble, tolerant and gentle people, and they hate those who are harsh and cruel to people.

Another remedy for arrogance is for one to note that he began his journey in this world as a sperm, and that his journey will end as him being a corpse. So what is there for us to be proud and arrogant of? We ask Allah (SWT) to rid us all of arrogance and make us humble.

### 5.32 Idleness and wasting time

#### *The importance of time in Islam*

There is a popular saying that "Time is gold." Time in Islam is worth more than gold or any other precious material thing in this world. Of all religions, only Islam guides mankind not only to the importance of time but also how to value it. Allah the Almighty and His Messenger, Prophet Mohammad (PBUH), very clearly tells us the value of time, why we must not waste it and how we can make use of it wisely to increase our Iman (Faith) and, thus, attain success, especially eternal success in the life hereafter.

The following are some of the most important duties demanded of Muslims:

- ✚ Ensuring benefiting from time
- ✚ Utilizing leisure time
- ✚ Racing for good deeds
- ✚ Learning from the passage of time
- ✚ Seeking the superior times
- ✚ Planning and organizing time
- ✚ Fulfilment of time commitments
- ✚ Necessary awareness of time wasters

Both the Qur'an and the Sunnah enjoin Muslims to be conscious of time. We are reminded that life in this world is nothing but temporary. We never know when death has been appointed for us. We must value time for the satisfaction of Allah the Almighty. For our guidance and success, we must never waste time nor abuse it.

Ibn Abbas narrated that Prophet Mohammad (PBUH) said:

- ❖ "There are two blessings which many people lose: (They are) health and free time for doing good." (Bukhari)

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ - هُوَ ابْنُ أَبِي هِنْدٍ - عَنْ أَبِيهِ، عَنْ  
ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " نِعْمَتَانِ مَغْبُورٌ  
فِيهِمَا كَثِيرٌ مِنَ النَّاسِ، الصِّحَّةُ وَالْفَرَاغُ ". (البخاري)

قَالَ عَبَّاسُ الْعَنْبَرِيُّ حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ أَبِي هِنْدٍ، عَنْ  
أَبِيهِ، سَمِعْتُ ابْنَ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ.

Indeed, we displease Allah the Most High when we abuse time. We must remember that time must be spent to fulfil our very purpose in life, that is to worship Allah throughout our lives. Allah makes this very clear in the Qur'an, when He says:

- ❖ I have only created Jinns and Men, that they may serve Me. No Sustenance do I require of them, nor do I require that they should

feed Me. For Allah is He Who gives (all) Sustenance, Lord of Power, Steadfast (for ever). (Adh-Dhariyat 51:56-58)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (56) مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا (57) إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ (58)

- ❖ But celebrate the praises of thy Lord, and be of those who prostrate themselves in adoration. And serve thy Lord until there come unto thee the Hour that is certain (i.e., death). (Al-Hijr 15:98-99)

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ (98) وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ (99)

Everything we do in accordance with the Qur'an and the Sunnah is an act of worship. Such worship must be done sincerely for the pleasure of Allah alone. We should make use of our time (which includes our 'free time') in doing beneficial things, especially those that will bring us closer to Allah and earn His Mercy.

We have to make use of our time wisely by knowing more of the Qur'an and the Sunnah. We must have the correct knowledge pertaining to what Allah and His Messenger, Prophet Mohammad (PBUH) have commanded us to do and refrain from. This is imperative, so that we earn Allah's pleasure and reward. Allah the Exalted makes it very clear, when He says:

- ❖ ye who believe! Obey Allah, and obey the messenger, and make not vain your deeds! (Mohammad 47:33)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ (33)

Corollary to the above divine commandment, we must ask ourselves: Have we been obeying Allah and His Messenger? To what extent have we used our time learning the Qur'an and the Sunnah, in order to have the correct Iman (Faith), to do righteous deeds, to enjoin the Truth or do Da'wah, and be patient and constant? As time passes by, are we sure we are devoting our time for the sincere worship and pleasure of Allah, the Most High? Are we taking guidance from the following, very enlightening, Ayat (Qur'anic verses)?

- ❖ By (the Token of) Time (through the ages), Verily Man is in loss, Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy. Qur'an (Al-Asr 103:1-3)

وَالْعَصْرِ (1) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (2) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (3)

In line with the above Qur'anic injunction, we have to discipline ourselves by giving value to the importance of time. We must be prompt in doing good deeds, which will increase our faith and subsequently enable us to gain Allah's pleasure and mercy.

Islam encourages Muslims to care for time, to utilize it wisely and not to waste it, but rather to benefit from it. Infact, Islam holds people responsible for their time.

We have to remember that on the Day of Judgment we shall be asked how we spent our lives, wealth and knowledge. In other words, we will be questioned on how we spent everything that Allah has given us as implied in the following Hadith:

- ❖ "Abu Barzah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Man's feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he dispose of it, and about his body, how did he wear it out." [At-Tirmithi / Hasanun Sahih]

وعن أبي ברزة -براء ثم زاي- نضلة بن عبید الأسلمی، رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: "لا تزول قدما عبد يوم القيامة حتى يسأل عن عمره فيما أفناه، وعن علمه فيما فعل فيه، وعن ماله من أين اكتسبه، وفيما أنفق، وعن جسمه فيم أبلاه" (رواه الترمذي وقال: حديث حسن صحيح).

The Prophet (PBUH), used to call on Muslims to take the initiative to do good deeds before any obstacles arise:

- ❖ Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Hasten to do good deeds before you are overtaken by one of the seven afflictions." Then (giving a warning) he said, "Are you waiting for such poverty which will make you unmindful of devotion; or prosperity which will make you corrupt, or disease as will disable you, or such senility as will make you mentally unstable, or sudden death, or Ad-Dajjal who is the worst expected absent, or the Hour, and the Hour will be most grievous and most bitter". [At-Tirmithi in Riyaad As-Salihin / Hasan]

السابع: عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "بادرُوا بالأعمال سبعة. هل تنتظرون إلا فقراً منسياً، أو غنى مطغياً، أو مرضاً مفسداً، أو هرمًا مفنداً، أو موتاً مجهزاً أو الدجال فشر غائب ينتظر، أو الساعة فالساعة أدهى وأمر!" (رواه الترمذي في رياض الصالحين وقال: حديث حسن).

The above hadith urges Muslims to take the initiative, and not to delay good deeds; man's life is not free from impediments, such as those calamities, which can prevent him from accomplishing what could have been done earlier. Wise are those who grab available opportunities before being handicapped by obstacles.

If we are to evaluate ourselves objectively, have we been spending our time wisely for the pleasure of Allah the Almighty? Have we been spending our lives based on the Qur'an and the Sunnah? Have we been practising Muslims? How many of us are Muminoon (Faithful Muslims) and/or Mutaqqoon (God Fearing Muslims)? How much



knowledge of the Qur'an and the Sunnah do we know? Do we practise what we learn and impart the same to others or at least share them to our families and kins? Have we ever enjoined to others what is right and forbid what is wrong?

To be successful, we have to manage our time wisely by making plans for virtuous deeds that please Allah the Almighty. We must spend time learning Islam based on the Qur'an and the Sunnah.

Another year has passed; minutes move into hours; into days; into weeks; into months; into years - seemingly faster than ever; yet, every moment is a precious component of life and every moment counts.

### ***Time - use it, do not abuse it***

Realize that...

Time is the measure of life. Time is an amaanah (trust). Time is a gift from the Creator and its proper use will determine our outcome for eternity.

We are born in time, live in time and die in time. Time is the ambit within which we operate. What we do with time is what we do with our lives.

Each one of us must realize that every moment that passes by is an opportunity gone, used or abused, never to return. Soon, time will be up and we will have to leave this physical world and give account in our lives.

The more we remind ourselves of the responsibility of the present, the better we get at living the moment. And the better we live the present moment, the better the consequence for the future.

Our attitude towards the future influences our mind-set towards the rest of life. Being positive about our life ahead is among life's greatest motivators. Hope is the best attitude one can harbour towards the future. The realistic expectation is that something good or better could/ or will happen if only we continue doing the best we can. Remember that, today well-lived makes yesterday a dream of happiness and every tomorrow, a vision of hope.

Wise are the words of the one who said, "I expect to pass through this world but once; any good, therefore, that I can do, or any kindness that I can show to any fellow creature, let me do it now; let me not defer or neglect it, for I shall not pass this way again."

### ***The characteristics of time***

We are to bear in mind that time has certain characteristics, among which are the following:

- Time passes quickly
- Time that passes can never return, nor can it be compensated for, for time is irretrievable

- Time is the most precious thing that man possesses

***Muslim's duty towards time:***

Having all this great value and importance, time is to be duly appreciated and managed. In Islam, there is no room for slogans like the so-called "killing time", for in Islam, time is really valuable. In fact, wasting time is much more dangerous than squandering property, because unlike property, time cannot be compensated. Free time is a blessing that is overlooked, and not completely appreciated by many people.

This indicates that it is very important for a Muslim to try his utmost to utilize his time and make the best use of it in beneficial things. A Muslim may use a portion of his time in making invocations and supplications, celebrating the praises of Allah (SWT).

A Muslim should learn how to organize his time, and make a realistic plan for his worldly and religious duties, without any of them overlapping the other. That is to say, that one should know how to arrange his priorities: the most important and the most urgent comes first, and carried out according to schedule. Organizing time also includes scheduling in time for relaxation and entertainment.

One of the methods of managing time properly is for a Muslim to get up early and sleep early, for early hours always yield great blessings. Starting his day with prayer and the supplication of the morning brings the Muslim, Allah's grace. A Muslim should always bear in mind that every time has its own task that suits it. Doing tasks in their due times brings about peace of mind and comfort.

Finally, time is very important for our success, both in this temporary world and the eternal world to come. If we waste time, and abuse it, then we waste and abuse our lives. In the Life Hereafter, we will be among the losers, who will suffer the torments in the Hell Fire, if Allah the Almighty will not forgive us. Therefore, if we really give value to our lives, we must give due value to the importance of time.

In general, sensible people know the importance of time.

Imagine there is a bank which credits your account each morning with \$86,400. It carries over no balance from day to day, allow you to keep no cash balance, and every evening cancels whatever part of the amount you had failed to use during the day.

What would you do? Draw out every cent, of course!

Well, everyone has such a bank. Its name is TIME. Every morning, it credits you with 86,400 seconds. Every night it writes off, as lost, whatever of this you have failed to invest to good purpose. It carries over no balance. It allows no overdraft. Each day, it opens a new account for you. Each night, it burns the remains of the day. If you fail to use the day's deposits, the loss is yours.

There is no going back. There is no drawing against the "tomorrow". You must live in the present on today's deposits. Invest it so as to get from it the utmost in health, happiness and success! The clock is ticking. Make the most of today.

To realize the value of *one year*, ask a student who has failed a grade.

To realize the value of *one month*, ask a mother who has given birth to a pre-mature baby.

To realize the value of *one week*, ask an editor of a weekly newspaper.

To realize the value of *one day*, ask a daily wage labourer who has kids to feed.

To realize the value of *one hour*, ask a person who arrived late to his training session.

To realize the value of *one minute*, ask a person who has missed the train.

To realize the value of *one second*, ask a person who has avoided an accident.

To realize the value of *one milli-second*, ask the person who has won a silver medal in the Olympics.

Treasure every moment that you have! And treasure it more because you shared it with someone special, special enough to spend your time. And remember that time waits for no one.

Yesterday is history, tomorrow is a mystery, today is a gift, and that is why it is called the present!

### 5.33 Jealousy

What every Muslim is obliged to do is to love for his brother what he loves for himself of good things, and to hate for his brother what he hates for himself of bad things. This does not mean that he cannot like for himself what he likes of others. If he sees that his brother has something that he does not, and he wishes that he had it too, this is ghibtah (envy that is free from malice); if he wishes that the blessing would be taken away from them, however, this is called hasad (destructive jealousy).

The Muslim needs to strive against his own self (jihad al-nafs) so that his heart will be free of jealousy towards his Muslim brothers. If he sincerely loves his brothers, most of these problems from which he is suffering, will disappear. Realizing how great one's virtue and status will be when he loves his brothers and loves good things for them, and knowing how great one's reward will be if he treats them well, will motivate one to treat others well in all ways, and to strive to benefit his brothers instead of being preoccupied with jealous thoughts of what they have.

Ponder upon the words of Allah (SWT):

- ❖ “That is the Grace of Allah which He bestows on whom He wills [Al-Maa'idah 5:54]

...ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ... (54)

- ❖ “Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy of your Lord is better than the (wealth of this world) which they amass. [Az-Zukhruf 43:32]

أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُلْخًا وَرَحْمَةُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ (32)

Hasad (destructive jealousy) causes a great deal of harm in this world and in the Hereafter:

- ❖ Az-Zubair bin Al-'Awwam narrated that the Prophet (PBUH) said: "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. By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Shall I tell you about what will strengthen

that for you? Spread the Salam among each other." (Jami' al-Tirmithi / Da'if).

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ حَرْبِ بْنِ شَدَّادٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعِيشَ بْنِ الْوَلِيدِ، أَنَّ مَوْلَى الزُّبَيْرِ، حَدَّثَهُ أَنَّ الزُّبَيْرَ بْنَ الْعَوَّامِ حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَتَلَكُمْ الْحَسَدُ وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ لَا أَقُولُ تَخْلُقُ الشَّعْرَ وَلَكِنْ تَخْلُقُ الدِّينَ وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَخَابُوا أَفْلاً أَنْتُمْ بِمَا يُنْبِئُ دَاكُمْ لَكُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ قَدْ اخْتَلَفُوا فِي رَوَايَتِهِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ فَرَوَى بَعْضُهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ يَعِيشَ بْنِ الْوَلِيدِ عَنْ مَوْلَى الزُّبَيْرِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرُوا فِيهِ عَنِ الزُّبَيْرِ . ( جامع الترمذي / ضعيف )

If you want to rid yourself of any blameworthy characteristic, here are some suggestions:

1. Make du'aa' (supplication) to Allah and ask Him to rid you of this problem.
2. Pondering the meanings of the Qur'aan and reading it frequently, especially the verses which speak of hasad (destructive jealousy), because reading the Qur'aan brings one a great deal of hasanaat (reward for good deeds). Allah (SWT) says:

❖ "Verily, the good deeds remove the evil deeds. [Hud 11:114]

... إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ... (114)

3. Reading the seerah (biography) of the Messenger (PBUH), seeing how he kept away from hasad and how he loved khair for others, even for his enemies. (A well-known book of seerah which is available in English is "Al-Raheeq al-Makhtoom (the Sealed Nectar) – Biography of the Noble Prophet (PBUH), by Safi-ur-Rahmaan al-Mubarakpuri]
4. Reading the biographies and stories of the Sahaabah in books such as 'Suwar min Hayaat al-Sahaabah'.
5. If any such thoughts (of hasad, etc.) cross your mind, seek refuge with Allah from the accursed Shaytan, and keep yourself busy with something that will make you forget these insinuating whispers and thoughts.
6. If the Shaytan manages to instil hasad in your heart, then be alert and avoid saying or doing anything which will show that hasad. Every person has his or her share of hasad. Shaykh al-Islam Ibn Taimiyah said:

❖ "Nobody is free from hasad, but the noble person hides it whilst the base person shows it." (Amraad al-Quloob).

A person will not be brought to account for whatever crosses his mind, but he will be brought to account for what he says and does.

- ❖ It was narrated from Ibn 'Abbas that the Prophet (PBUH) said : "Allah has forgiven my nation for mistakes and forgetfulness, and what they are forced to do." (Bukhari)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمَصِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " إِنَّ اللَّهَ وَضَعَ عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتَكْرَهُوا عَلَيْهِ " (البخاري)

7. If you feel that you are jealous of a specific person, then buy him a gift and shake hands with him. The Prophet (PBUH) said:

- ❖ Yahya related to me from Malik from Ata ibn Abi Muslim that Abdullah al-Khurasani said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Shake hands and rancour will disappear. Give presents to each other and love each other and enmity will disappear.'" (Muwatt'a Maalik but it is Da'if by Al-Albani in Da'if Ati Targheeb wa At-Tarheeb No 1631).

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَطَاءِ بْنِ أَبِي مُسْلِمٍ عَبْدِ اللَّهِ الْخُرَاسَانِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " تَصَافَحُوا يَذْهَبِ الْغِلُّ وَتَهَادَوْا تَحَابُّوا وَتَذْهَبِ الشُّحْنَاءُ " .  
موطا مالك ولكن ضعفه الالباني في ضعيف الترغيب والترهيب رقم (١٦٣١)

Hasad is the result of hatred, its opposite is love, the way of which is giving gifts and spreading (the greeting of) salaam. The Prophet (PBUH) said:

- ❖ Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "By Him in Whose Hand my soul is! You will not enter Jannah until you believe, and you shall not believe until you love one another. May I inform you of something, if you do, you love each other. Promote greeting amongst you (by saying As-salamu 'alaikum to one another)". (Muslim).

وعنه قال قال رسول الله صلى الله عليه وسلم : والذي نفسي بيده لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا أولا أدلكم على شيء إذا فعلتموه تحاببتم: أفشوا السلام بينكم ( رواه مسلم) .

Shaykh al-Islam Ibn Taimiyah said in his book Amraad al-Quloob (diseases of the heart):

- ❖ "Whoever find in himself any hasad towards another has to try to neutralize it by means of taqwa (piety, consciousness of Allah) and sabr (patience). So he should hate that (the feeling of hasad) in himself... But the one who does wrong to his brother by word or deed will be punished for that. The one who fears Allah and is

patient, however, is not included among the wrongdoers, and Allah will benefit him by his taqwa.”

## 5.34 Pornography

In our digital era, pornography is prevalent everywhere. It's easily accessible, to the extent that, of 400 million online searches, one in eight (12.5%) is for pornography. Due to the inclination of human kind to temptations for sexual desires, pornography has been one of the effective tools used in keeping youths out of morality, decency, and productivity. It also shuns them from being visionary and committed to worthwhile and good causes. Non-Muslims may be the main giants behind the industry. But sadly, Muslims are equal consumers of pornography.

Every Friday, we hear the Imam conclude his sermon by reciting the following verse:

- ❖ Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. (An-Nahl 16:90)

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ  
يُعِظُكُمْ لَعَلَّكُمْ تَتَذَكَّرُونَ (90)

### 4.34.1 What is pornography?

Islam has prohibited upon us all sort of hideous and shameless acts and words. Pornography is one of such shameless acts. Shamelessness comes in both verbal and action forms. Vulgarity is shamelessness. Rudeness is shamelessness, and so is every other hideous act. But fornication (zinā) is the shamelessness that ruins all human societies in secret. And one of the things that lead to it is pornography, and the opposite is true (the two lead to each other interchangeably).

The Oxford Dictionary of English defines pornography as any “printed or visual material containing the explicit description or display of sexual organs or activity, intended to stimulate sexual excitement.”

In other words, pornography is any printed or visual material that promotes the desire for unlawful sex. It also promotes rape and sexual harassment. Furthermore, pornography urges sexual violence among lawfully married couples. Pornography promotes the desire for unlawful sex because, lawfully married couples –in normal circumstances, would need not any one to promote sex to them for them to make love. Take a minute and ponder upon any 3 commercial adverts you’ve seen today, be it on the TV, YouTube, Facebook, newspaper, magazine or even on a poster in the street. It’s likely that, if not all stimulate sexual excitement (or sexual thoughts –in a way or the other) one or two do.

In Islam, it is fundamental that promoting sex in the public domain is prohibited, save when it is for the good cause, for troubled married couples or for righteous educational



purposes. This is because it instigates those who can't afford marriage to commit harassment, fornication, and worst still, rape. Thus, Islam commands us to stay clear from anything that could lead us to zinā (fornication/adultery).

It is important to indicate here, that Islam does not prohibit sex, nor does it discourage it. It rather prohibits unlawful sex, regardless, whether it happens with the agreement of the parties involved or not. Islam discourages acts and sex that promotes evil, immorality, and transgression on earth. Means that influence the decision to fall into pornography include commercial adverts (in the TV, newspapers, magazines and others), and the free and easy accessibility to the Internet.

We may not be able to control the industry, but we can control ourselves, only if we choose to be mindful of the bounds set by Allah. Despite our weakness as human beings (being brought to earth to be trialed), we are also given some strength and power to overcome our desires and control ourselves. That is the will to do or not to do. To embark on something or not to. Because of this strength, the Muslim, man and woman are enjoined to cast down their gaze on the opposite gender, where applicable. Why? Because it helps to create a clean and safe environment for all; an environment that is less polluted and less inflicted with immorality, shamelessness, rape, sexual harassment and transgression. It also helps to have an environment where the dignity of the woman is preserved, and she is dignified as a mother, a sister, a wife, or a daughter.

It's worth emphasizing here, that pornography is not only what xxx websites in the Internet provide. As time goes, there are many things that have normalized in secular societies, including pornography. This is because it sells and produces for them a lot of money. The magazines, the newspapers, the TV and the adverts, therein, do portray porn, especially from Islamic perspective. When they make money, others are victimized. Don't be the voluntary victim.

For instance, in the secular context, there are contents that are safe for children (under 18 years), whereby other contents are adult content. In Islam, a content that is safe should be safe for both adult and minor. An unsafe content is unsafe for all.

Think of Hollywood, Bollywood and Nollywood movies. Think of the Korean and Japanese dramas. Think of the shameless Egyptian (and Arab) dramas mainly broadcasted during Ramadān. By the end of each episode, the viewer's mind is likely polluted and filled with filthy sexual thoughts. This is, if the objective of the episode is not (in the first place) to promote evil agenda, immorality and shamelessness.

Pornography and the culture of pornography has all the three elements which God has prohibited in the above verse of the Quran: Fuhsh; Munkar, baghi. Here is a bit of terminology before we review the rest of the evidence prohibiting pornography.

- Fuhsh means obscenity, vulgarity, indecency, shamelessness and something that is dirty, filthy and foul. The Hans Wehr Dictionary of Modern Written Arabic adds monstrosity, abomination, vile deed and fornication to its meaning as well. Fuhsh is a Quranic term which in the Quran and Hadith has been used widely for unIslamic sexual behavior. The Quran uses it as in the above verse (An-Nahl 16:90). It is a set of vices that embrace the whole range of evil and shameful deeds. Scholars of the Quran have included every vice which is intrinsically of a highly reprehensible character into this category whether it be fornication, nudity, public foreplay as depicted in films and photos, pornography, hurling abuses and curse words, promiscuous mixing, or dresses designed to expose the body. At the highest level of Fuhsh, Allah has included adultery (Al-Isra 17:32) and same gender sex (Al-A'raf 7:80 and An-Naml 27:54). All scholars agree pornography is included in the term Fuhsh.

- ❖ And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way. (Al-Isra 17:32)

وَلَا تَقْرَبُوا الزَّوْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (32)

- ❖ And [We had sent] Lot when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds? (Al-A'raf 7:80)

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ (80)

- ❖ And [mention] Lot, when he said to his people, "Do you commit immorality while you are seeing? (An-Naml 27:54)

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ (54)

- Munkar is described in language as abominable, detestable, atrocious, outrageous and flagrant. As a major Quranic term, it means something which is universally acknowledged as bad and immoral. This category includes all evils which have been unanimously condemned by the human conscience and which have been forbidden by Divine Law in all ages.
- Baghi means wrong, injustice, outrage, and transgression. Al-Baghi in the Quranic terminology means transgression and trespassing into the space and the rights of others, whether those rights be of God or of a fellow human being. Pornography is a transgression towards God as well as towards human beings and animals.

The pornographic industry trespasses on the rights of women, especially by turning them into sex objects. Allah (SWT) is against pornography (Fuhsh) whether open or hidden:

- ❖ Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right (Al-A'raf 7:33)

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ (33)

Therefore, watching pornography or other indecent acts in the privacy of the home or on the internet is also forbidden. Allah asks us not to even go close to it:

- ❖ "And do not approach immoralities - what is apparent of them and what is concealed." (Al-An'am 6:151 partial)

وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ (151)

Allah has mentioned this instruction along with shirk and murder, which indicates that Allah considers shameful things like pornography among the major sins. Allah knows best. He knows His creation. He knows that we are weak. Therefore, He likes us to stay away from shameful things.

- ❖ "Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter" (An-Nur 24:19)

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ (19)

The words used in the verse (fahishatu) embrace all the various forms that might be used to spread shameful and lewd behavior though any means be it pictures, films, or internet.

In several places in the Quran, God warns us not to follow the steps of Satan:

- ❖ "O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. (An-Nur 24:21)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطَوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ  
بِالْفَحْشَاءِ وَالْمُنْكَرِ (21)

### Restrain Your Gaze and Guard Your Private Parts

- ❖ "Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is acquainted with what they do. And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance all of you O believers, that you might succeed. (An-Nur 24:30-31)

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ (30) وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرَ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (31)

### Sayings of the Prophet: Hadith

- ❖ Abu Sa'id Al-Khudri (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "A man must not look at a man's private parts nor must a woman look at a woman's private parts; neither should two men lie naked under one cover, nor should two women lie naked under the same cover." [Muslim].

وعن أبي سعيد رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لا ينظر الرجل إلى عورة الرجل، ولا المرأة إلى عورة المرأة، ولا يفضي الرجل إلى الرجل في ثوب واحد، ولا تفضي المرأة إلى المرأة في ثوب واحد" (رواه مسلم)

- ❖ Ibn Masu'd reported the Apostle of Allaah (PBUH) as saying "A woman should not rub her body directly with the body of another woman so that she describes it to her husband as if he were looking at her." (Sahih –Al-Albani)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ لِتَنْعَتَهَا لِزَوْجِهَا كَأَنَّمَا يَنْظُرُ إِلَيْهَا " صحيح (الألباني)

- ❖ Narrated Ibn 'Abbas: I have not seen a thing resembling 'Iamam' (minor sins) than what Abu Huraira 'narrated from the Prophet who said "Allah has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the talk, and the inner self wishes and desires and the private parts testify all this or deny it." (Al-Bukahri)

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ لَمْ أَرْ شَيْئًا أَشْبَهَ بِاللَّامِ مِنْ قَوْلِ أَبِي هُرَيْرَةَ. حَدَّثَنِي مَحْمُودٌ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ مَا رَأَيْتُ شَيْئًا أَشْبَهَ بِاللَّامِ مِمَّا قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزَّانَا، أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرَزْنَا الْعَيْنَ النَّظْرَ، وَزَنَا اللِّسَانَ الْمُنْطِقَ، وَالنَّفْسُ تَمْنَى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ كُلَّهُ وَيُكَذِّبُهُ ". (البخاري)

- ❖ Abu Hurairah (May Allah be pleased with him) said: The Prophet (PBUH) said, "Allah has written the very portion of Zina which a man will indulge in. There will be no escape from it. The Zina of the eye is the (lustful) look, **the Zina of the ears is the listening (to voluptuous songs or talk)**, the Zina of the tongue is (the licentious) speech, the Zina of the hand is the (lustful) grip, the Zina of the feet is the walking (to the place where he intends to commit Zina), the heart yearns and desires and the private parts approve all that or disapprove it." [Al-Bukhari and Muslim].

This is the wording in Muslim; Al-Bukhari wording is a bit short.

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: "كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الزَّانَا مَدْرَكَ ذَلِكَ لَا مَحَالَةَ: الْعَيْنَانِ زَنَاهُمَا النَّظْرُ، وَالْأُذُنَانِ زَنَاهُمَا السَّمْعُ، وَاللِّسَانُ زَنَاهُ الْكَلَامُ، وَالْيَدُ زَنَاهَا الْبَطْشُ، وَالرَّجُلُ زَنَاهَا الْخَطَا، وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى، وَيُصَدِّقُ ذَلِكَ الْفَرْجُ أَوْ يَكْذِبُهُ". (متفق عليه. وهذا لفظ مسلم، ورواية البخاري مختصرة).

## Other scholarly perspectives

- ❖ "It's absolutely Haram," notes Shaykh Muhammad Nur Abdullah. He is the Imam of the Islamic Foundation of Greater St. Louis in Missouri. "If someone is looking at someone committing Zina (sex outside of marriage) whether it is in movies or pictures or the actual thing, it's all Haram," he adds.
- ❖ "Watching pornographic movies, listening to such songs or singing them, using one's hands and feet for this purpose, all these are sins that are related to Zina and then the final act of Zina takes place through haram intercourse." Dr. Muzammil Siddiqi

Logging in and browsing pornographic sites is forbidden because a Muslim is always commanded to lower his/her gaze, let alone give a loose rein to his/her eyes to look at the private parts of others.

### 5.34.2 Ten reasons the Muslim should quit watching pornography

The desire for sexual satisfaction is as demanding as the desire for the satisfaction for food and water. For that matter of, the temptation and the urge to fulfilling it is the same to temptation of committing any offence in the absence of CCTVs. This is to say, it is a natural and built-in instinct, which we are required to have control over.

Studies have shown that, both male and female are tempted to pornography. But males are the biggest fans of it. According to the Covenant Eye, "men are more than 543% more likely to look at porn than women." Also, "68% of young adult men and 18% of women use porn at least once every week." There is no wonder, then, that 1 in 5 mobile searches are for pornography.

Moreover, all age ranges do watch pornography. But "teens up to early 40s are the biggest viewers of pornography." Statistics from the Covenant Eye shows that "9 out of 10 boys are exposed to pornography before the age of 18, while 6 out of 10 girls are exposed to pornography before the age of 18." Furthermore, the average American child is first exposed to pornography (porn as defined in the circular context) at the age of 12.

There are many factors that trigger the urge for pornography, including home culture (upbringing), social exposure, peer pressure, easy access to the Internet and boredom. With these factors in place, the victim finds himself enough excuse and conviction, with which he normalizes pornography for himself.

Those who watch porn also include Muslims (unfortunately) and non-Muslims. Being a practicing Muslim who prays five times a day may not be enough a factor, to stop one from falling to pornography. But being determined to control one's desires while

observing Allah-consciousness is certainly helpful in preventing oneself from falling to pornography.

If you do watch porn, below is a list of 10 reasons you should quit. One may need some time (gradual process) to quit, but there must be readiness and willingness that he wants to quit and to reclaim his self. If you do not watch pornography, but happen to know someone who does, you ought to help him and free him from this affliction, due to the following 10 reasons.

#### 1: Pornography enslaves you

It is very easy to get addicted to pornography. The easier it is to get hooked to it, the more difficult it is, on the other hand, to give up. The experienced have confirmed that it is more addictive than the addiction of cocaine, heroine and other drugs.

This confirms that, desirable things can enslave its doers easily. And once man is enslaved to his desires, he gets trapped in it and he may have to struggle a 'big deal' before he can free himself. The more educated he thinks he is, the more excuses he creates to justify for himself, just to remain enslaved to it. Pornography is just one of such.

This is to say, the one who gets addicted to pornography finds no happiness without doing (watching) it. Nothing interests him. Nothing attracts him. Nothing excites him. Only porn excites him. When nothing excites you but pornography, that means even ṣalāh and dhikr (remembrance of Allah) do not excite you, and hence, they don't bring you comfort. In this case, something is seriously wrong, and it must be fixed immediately.

The scary part, according to addicts, is that, the more of it you see, the more of it you want. And anytime you see more, you expect something weirder ("hotter") in the next time. This means, the more of it you see, the more unsatisfied you become. And watching pornography is nothing but stimuli for masturbation.

#### 2: Pornography automatically leads you to masturbation

Masturbation is an instant relief from the need for sexual intercourse. This happens when the doer plays with his private parts and arouses his sexual desire until he ejaculates. Masturbation puts you to moodiness, anxiety and physical weakness. Masturbation dehydrates you, and that weakens you further.

Sex in a lawful marriage attains you intimacy, love, happiness and excitement even though dehydration also happens. It also bonds you with your lawful spouse, for intimacy takes place with the presence of a spouse, not an object, image or imagination. Masturbation is not able to grant you love and intimacy due to the absence of a spouse in the process.

### 3: Pornography snatches away your focus

Pornography (and masturbation) is addictive that, once you are hooked to it, it controls your thoughts, which in return will control your maturity, growth and productivity. This is as a result of its addiction. The addict would always want more of it, and thus, he would always think about it. The sad part is, his mind tells him that, that is only where he will get satisfaction. Even if we assume that it can really give you satisfaction, the truth is, you can't be doing it 24/7. And since your urge for it has overfed to addiction, your mind becomes always connected to it. You want to see it, you want to think about it. Thus, whatever you do, you will be seen (as you yourself will feel) either daydreaming or being unproductive. You will be seen with no focus or interest in whatever you do.

### 4: Pornography weakens you physically

If you are addicted to pornography, there is a high possibility that you have difficulty in sleeping during nighttime. This frustrates and exhausts you, besides your focus being snatched away from you. Already, nothing interests you but pornography. Here comes another test that you have to experience –sleeplessness. A bad or disrupted sleep affects your productivity during the daytime, regardless of what you do.

With loss of focus, lack of sleep, which has led to physical weakness, one becomes temperamental. Since nothing interests you, nothing will please you. Since nothing pleases you, everything will anger you.

### 5: Pornography weakens you psychologically

If you talk to pornography addicts, you understand that they have constant guilty conscience. This leads some of them, if not all, to develop low self-esteem. With low self-esteem, and lack of confidence, even the strongest could turn to be the weakest. He is not able to impress himself of his abilities and potentials. Let alone how he could impress others!

With this guilty-consciousness, low self-esteem and lack of confidence, pornography addicts starts to dissociate from the society they live in.

### 6: Pornography dissociates you from the society

When you are trapped in the cage of pornography, you only find your 'happiness' by watching it. This happiness is by all means fake and a delusion. And since you can not watch it in public, at least not in the presence of people who you know that dislike it, or in front of people you respect (or are afraid of), you have to isolate yourself, so to entertain that false excitement (and lust).



The sense of guilty-conscience and low self-esteem further isolates the victim of pornography from the society, as he no longer finds it to be his comfort zone. His comfort zone becomes only where his computer, mobile phone, tablet or magazines are. His comfort zone is isolation.

Unless you are doing something productive, and unless you are devoutously invoking Allah in your privacy, pornography (if that is what isolates you) will never set you free, as Iblīs wants to see you stay. And with that, you are in a never ending unending delusion. In addition to that unending delusion, with the effect of pornography on you, you age faster.

#### 7: Pornography ages you faster

With both physical and psychological weakness, with loss of focus, and constant thoughts about images that are unrealistic and damaging at the same time, one is overwhelmed with anxiety and fear, both of which can age him faster.

Ageing at young age doesn't equate to maturity. For maturity dictates upon one to abstain from hideouts, especially when Islam has emphasized in condemning it and its likes. Maturity requires focus, determination and effective participation in the society to learn and experiment. When you age faster, you look older but immature and childish.

#### 8: Pornography keeps you in a never ending delusion

The delusion of addiction to pornography is that, your mind tells you that you can surely find happiness and excitement by just doing the wrong thing –pornography.

The married person will want to attain the perceived excitement with his spouse. Inability to attain that is what leads to sexual violence in the wedlock. The party who is hooked to pornography may perceive (wrongly) that with aggression, he could attain higher level of excitement, not knowing that those he has been watching in pornography have been under high influence of drugs.

The non-married addict continues to search for that happiness by watching more and more. He may also think he will get that happiness if he does it in real. Thus, he will consider getting married. The thing is, it is certainly good for the single to get married, so to protect his modesty from fitnah and get him close to Allah. But until you quit watching pornography, you are not ready for a successful marriage.

#### 9: Until you quit pornography, you are not ready for a successful marriage

Unfortunately, some porn addicts may think marriage could save them from this fitnah. But the opposite is true. One of the main factors that motivate both man and woman to commit to marriage contract is the sexual satisfaction factor. You will not go

for a marriage if you know, for sure, that you are not going to enjoy sexual satisfaction in that marriage. Would you? A marriage in which the couple involved is not enjoying a good sex life and for that matter are not satisfied is doomed for failure.

This is because the scenes of pornography contain more delusion than reality. Unfortunately, the one who sees a couple performing it in a certain way may think he, too, can perform it in a similar way, and attain the perceived false excitement, which he was made to visualize.

One of the things that affect the quality of sex life in marriage is the inability to fulfill certain perceptions about sex in marriage. And this happens, when one is trapped in pornography (movies and magazines).

Since watching pornography creates unrealistic reality in the mind of its victim, he assumes sex in marriage life to be exactly as he watches it (in the pornography) or better. Not knowing that movies, novels, and for that matter pornography are planned, rehearsed, acted and shot to create unrealistic imagination in the real life. And when the victim determines to live up to just that in real life, he finds himself hit by failure in the relevant endeavour.

So, if you are planning to have a successful marriage life (and the sex that comes with it), prepare to quit watching pornography from today, and eradicate all those scenes from your memory. How long it will take you to eradicate those scenes from your memory depends on how long you have been trapped in it. It also depends on how ready and how serious you are about quitting. To achieve that, one may need to seek professional help from a specialist.

If you are married, hooked to pornography, and yet searching for success in your marriage, it is time for you to make a choice: either your marriage or your pornography. It will be wise to choose your marriage because pornography is undoubtedly sinful.

10: Pornography is undoubtedly sinful

Watching pornography is sinful in many ways. You watch the 'aurah (private parts) of people you are not allowed to by religion and morality. You are doing masturbation, which weakens you further and further more, masturbation is not allowed. You also cause harm to yourself, and Islam disallows us doing anything that brings harm to us and to others. Furthermore, the parties involved in porn are committing fornication. A Muslim would not want to watch a lawfully married couple making love, why then would he voluntarily watch unlawful couples committing fornication?

The Qur'an has prohibited us from going close to immorality and shamelessness, whether it is in public or in private, whether it is known or unknown. And fornication is the top of immorality and shamelessness, as far as social cleanliness is concerned.

The implication of obsession with sin, be it minor or major, is that, it takes away the blessings, which Allah has bestowed upon the servant. The scariest of all is that, although Allah may continue to bestow His bounty upon the sinner despite being indulged with sin, he is made to forget Allah. When one forgets Allah, he is made to forget himself too. He forgets that Allah is All-Forgiving, and hence sinks in whatever evil that he is trapped in. He forgets that Allah accepts repentance and hence he chooses to please Shaytan. He forgets his mission and objectives in this life. And the end starts from there.

#### **5.34.3 Twenty nine tips for teens on how to handle pornography**

It is hard being a teenager and trying to resist the images you are bombarded with daily: the hot-looking guy or girl in the magazine; the sexual jokes in movies (even in Shrek) or the pervasive pornography and ad banners that pop up while you may simply be checking your e-mail or researching something for school. How do we protect ourselves from all of this? Below is a list of tips that can help:

Tip 1: Know what is halal and what is not

Remember this rule of thumb: whatever is haram (forbidden) to do, is haram to watch. All scholars of Islam agree that pornography is absolutely haram and a clear sin.

Some may think, however, that only hard-core pornography is Islamically unacceptable. This is not true. Watching improperly dressed men and women in sexual situations, as well as engaged in various types of foreplay and dirty jokes are also not acceptable.

Tip 2: Surf the web or watch T.V. when others are around

The living room or study room are better places to keep the computer since others are nearby and can see what you are looking at. The temptation to sneak a look at dirty pictures or that bikini-clad babe is heightened when you are alone in your room watching television or surfing the internet. Try to avoid late night TV and surfing. Instead, check out the web when others are around so you can resist the urge to sneak a peek, thinking no one is watching. It is a good idea not to have a TV or computer in the bedroom.

Tip 3: Remember Allah is watching you

If no one is watching, Allah is watching you. He is always there. He is Al Baseer, All Knowing and All Aware. He is the One who has given us life. He is the One Who has told us right from wrong and given us a choice. He loves to see us successful in our test

to bless us with the Everlasting life. He does not rest or sleep. He loves to see us do good deeds and has promised rewards for it.

Tip 4: If it happens, seek forgiveness and do not insist on doing it again

- ❖ "And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know." (Al-Imran 3:135).

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ  
الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (135)

Allah loves to see us asking for His forgiveness.

Tip 5: Just get up and leave

If you feel unable to control looking at the screen or the magazine, leave the situation. Get out of the living room, or your bedroom where the internet is or where you have been reading the magazine. Take a walk. Just do something to physically get out of the situation.

Tip 6: Remember the Day of Judgment

You cannot assume looking at this stuff is no big deal. On the Day of Judgment, your eyes will testify about what you looked at. God is Most Just and Merciful, and He rewards us for the good and holds us responsible for the bad. His angels are around you and they note down each good deed and hate to watch you do shameful things, which they still must report. Every small act we do is noted down.

Tip 7: Connect with your salat

If you are not praying, start now. Salat actively discourages pornography and fornication (fuhsh). Here is what Allah says about it:

- ❖ "and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do" (Al-Ankabut 29:45)

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا  
تَصْنَعُونَ (45)

If you are not satisfied with the quality of your prostration in prayer, work on it. If Salat is not helping you, work on uplifting your salat (prayer) as it actively discourages pornography and fornication (fuhsh).

Tip 8: Learn about Haya'a in Islam

Haya'a is a beautiful concept in Islam. Sometimes translated as modesty or shame, there is no one word in English that fully describes what it means. It is a quality in character that makes a believer shine. Satan does not want you to have it and pornography destroys Haya'a.

Tip 9: Avoid those involved in pornography

If one of your friends is into pornographic magazines, websites, dirty jokes etc. either help him/her change through gentle and sincere advice (see etiquettes of enjoining the good and forbidding the evil) or abandon frequent contact with them. Their addiction might affect you, so it is best to stay as far away as possible, by remembering the danger to yourself and your relationship with God.

Tip 10: Avoid things that lead to sin

Too often, it is easy to dismiss that billboard with the spandex-and-bikini-top-clad blonde girl advertising gum, or the guy in tight leather pants and advertising perfume. When you see it, remember the omnipresent God, and lower your gaze. Do the same for television and the internet. If you keep doing this, it will become a habit to avoid looking at these things.

Remember that God is kind. An unintentional look is not Haram if you turn away as soon as you realize it.

Tip 11: Develop a more productive schedule

Learn to manage your time more productively. Develop a personal plan for yourself. If you do not occupy your mind with good works, Satan will think of something bad for you. Think of Surah Al-Asr:

- ❖ “By time, indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience” (Al-Asr 103: 1-3)

وَالْعَصْرِ (1) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (2) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا  
بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (3)

Tip 12: Are you involved?

Surround yourself with spiritual influences. Join a study circle, volunteer for a good cause. Good company is likely to have good influence on you. The involvement will also make good use of your time, sparing little for Satan.

Tip 13: Feeling overwhelmed? Remember Allah

In situations where you feel overwhelmed and cannot get yourself to switch the channel, close the browser window or turn your eyes away from the billboard, ask for Allah's help. You do not necessarily need any heavy duty, long prayers. Just say La hawla wala quwwata illa billah (there is neither power nor strength except with God). It is short, simple and reminds you of who is really in control and can help you out of this (Allah).

Tip 14: Less TV is better

Watching together as family is better than watching alone. Choosing through a TV guide what to watch is better than channel surfing.

Tip 15: Satan is the enemy: seek refuge in Allah

Satan lured you into this mess. He is the big part of our tests in this life. Seeking refuge in Allah (saying Aoutho billahi minash Shaytan ir Rajeem), will help you resist him and his whisperings to continue looking at the material.

Tip 16: Remember others will follow you

If you have younger brothers and sisters, think of the bad example you are setting for them. What message are you sending to them if they barge into your room and catch you watching improper movies?

Tip 17: Look for alternative entertainment

Playing sports is better for your health than watching. We have become way too dependent on electronic entertainment. It is unhealthy and leading our nation to obesity and health problems. Let us stop being couch potatoes. Let us build our bodies through sports and outdoor activities.

Tip 18: Surround yourself with the Quran

Make sure you have a copy of the Quran in your bedroom to remind you of Allah. Maybe commission a calligrapher to scribe your favorite verses in Arabic and English or you may do it yourself. You may stick a verse in the front of your laptop.

If you are into listening to the Quran on audio, keep changing your reciter of the Quran. It breaks the monotony and brings focus back to the words of God.

Tip 19: Remember your mom and sister

Disgusting right! No one in his right mind would look at his mom or sister the way pornographic magazines and websites depict women. Remember your mom and your sister, and that may help you stop.

Tip 20: Have someone watch over you

If you really feel you are becoming addicted to this kind of material, try to watch TV, surf the internet with someone else. You do not have to tell them why you are doing this, but this method can perhaps keep you in check and help you avoid looking at pornography or other similar material. After all, Satan tempts us most easily when we are alone. Sitting in the company of a family member or trusted friend will help.

Tip 21: Fasting helps

Prophet Muhammad (PBUH) advised us to fast to cool passions. This should be a method we use to handle the desire aroused by pornography and similar material.

Tip 22: Life is full of tests

We human beings are weak. We sometimes make mistakes. We are not perfect. When you fail, do not despair. You can get away from sin by defeating a satanic suggestion the next time around. Sometimes, we do not mean to watch but end up watching it anyway, but as soon as a thought comes to your mind that you are doing wrong, stop right there. If you persist, that will become a sin which you have chosen intentionally.

Do not feel guilty if you did not plan to watch it. Sometimes, the web and email technology force this filth on you. Just move away as fast as you can.

Tip 23: Get Married

The real thing is better than the fakeness of pornography which destroys you mentally, physically, and spiritually. Certainly, marriage is better than having sinful relationships with each other or with the fictional characters brought to us through the web, magazines and films.

Marriage helps you overcome the destructive directions of pornography.

Tip 24: Use technology to help

There are many filters and spam stopping technologies which are available through different internet providers as well as for your email client. Use technology to close doors for pornography, a heinous crime against humanity.

Tip 25: It is not a sin if you did not mean it

Sometimes we are just surfing the internet and something else pops up. It may show up in emails despite all the filters. As long as you did not mean to watch and move away immediately it is not a sin. Thank God, Alhamdu lillah, He does not hold us accountable for unintentional things.

**Tip 26: Do tauba, repent and return to Allah**

He loves to see us come back. If you do end up watching the bad stuff, repent to Allah. Seek His forgiveness, reaffirm your faith in Him, and do good deeds to compensate for what you have done. He is All-Forgiving as long as you are sincere.

**Tip 27: Repent again and fine yourself**

If you lapse, repent again. God is All-Forgiving as long as we mean it. But then you need to discipline yourself by promising that if you do it again, you will pay this much in charity or fast for a day.

The message is: do not give up on yourself. Keep trying. Struggle is life. Satan can get you down, but you can and will beat him with God's help if you are serious about changing.

**Tip 28: Pray, pray and pray**

Never underestimate the power of prayer. Dua is the essence of worship. You connect to God through prayers. Talk to Him, He listens.

**Tip 29: Fight against pornography**

You will be blessed in your struggle if you speak and fight against pornography. It is not one person's problem. It is a problem that is affecting many people.

## **Conclusion**

Watching porn, even for one time is sinful in Islam. That is spiritual. Continuing with it has health and psychological implications, which may take one a long time to recover from. Deciding to live with it, invites Allah's wrath upon one, and takes away His blessing upon him.

Human beings are not perfect, and for that, we are expected to fall to our weaknesses from time to time. When we have committed a sin, we need to repent sincerely. But making taubah (repentance) does not necessarily cure the problem one might have accumulated from watching pornography. The only way he has to take for him to get rid of problems resulted from watching pornography is to quit and seek psychological help from specialists. Moreover, he can top all that with an honest and sincere du'a, that Allah may forgive him and cure him from this sickness and purify his heart from evil desires.



If you are not yet married, do not delude yourself by saying, “Watching it teaches me how, for when I get married.” This is not true. Watching sexual scenes does not teach, but rather afflicts you. Please take heed.

This is what the one who is obsessed with pornography should know, in order for him to decide to quit. If you are not obsessed with it (that is you do not watch it), then, there is no reason for you to think of trying it.

### 5.35 Committing Suicide

Committing suicide is one of the greatest sins that Islam banned. Committing suicide is a greater murder and sin than killing another person. Therefore, Ulama (scholars) even disputed whether the janazah (funeral) prayer of a person who committed suicide could be performed or not. There is no dispute over the murderer who killed another. The janazah prayer of a murderer is performed. A person who has the tiniest portion of belief in his heart does not consent to such a big sin and bad ending, and does not attempt to commit suicide.

The events that force a person to commit suicide because they are thought to be unbearable may turn out to be not so worthy of sadness after a while; then it will be forgotten in time and new questions will occur. The wisdom why patience is necessary as soon as the misfortune occurs is justified here. Believers should not be depressed by temporary things; they do not regard them as never ending sorrow and grief. They show patience by saying this will also pass and try to get the reward of the patience. Thus, they transform the misfortune into compassion.

One of the reasons why committing suicide is a great sin is that man is not authorized to kill himself. Human body is a construction made by Allah. He who has built that structure will pull it down. Man cannot own his body and his soul.

The Quran makes it clear that human life is sacred. Life cannot be taken without justification and the right to life is inherent in the tenants of Islam. Life itself is a gift from the Creator that we are obliged to care for. Suicide out of despair of God's mercy or depression as a result of worldly problems is strictly forbidden.

Suicide or self-killing is clearly prohibited in Islam. In the Quran there are sanctions against suicide.

- ❖ “And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.” (An-Nisa 4:29)

وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا (29)

- ❖ “And do not throw [yourselves] with your [own] hands into destruction.” (Al-Baqarah 2:195)

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ... (195)

Life is an unending succession of moments. At the two extremes there are joyful moments that make our hearts soar and dark moments that plunge us into sadness and worry or even despair. Gladness and its opposite sadness are part of the human condition, however; when we lose control over our emotions we can easily fall into despair. Despair is the feeling that we get when all hope has disappeared and it is a very dangerous situation. Allah (SWT) tells us not to despair and particularly not to despair of His mercy. Allah (SWT) has not abandoned us in face of the temptations

and trials we face in this world; He is ever merciful and has equipped us with potent weapons. Allah (SWT) the Most Merciful, gives us clear guidelines and promises two things, if we worship Him and follow His guidance we will be rewarded with Paradise and that after hardship we will find ease.

- ❖ “But the ones who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allah, [which is] truth, and who is more truthful than Allah in statement.” (An-Nisa 4:122)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا (122)

- ❖ “For indeed, with hardship [will be] ease.” (Ash-Sharh 94:5)

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (5)

When Prophet Jacob was grieving and sad, he turned to Allah (SWT), and the Quran tells us that he beseeched Allah (SWT) for relief.

- ❖ “He said, "I only complain of my suffering and my grief to Allah...” (Yusuf 12:86)

قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ (86)

In the hadith, it is narrated the following:

- ❖ “*Narrated Abu Sa`id Al-Khudri and Abu Huraira: The Prophet (PBUH) said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that."* (Bukhari)

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْطَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَعَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشَّوْكَةِ يُشَاكُهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ ". (البخاري)

The religion of Islam is primarily concerned with making and keeping a connection with the One God. One of the biggest mistakes that people can make is to separate their worldly life from their religious life. The stressful situations that cause us to despair and feel unconnected to Allah (SWT) always originate in the affairs of this world, such as emotional issues, financial stress, substance abuse or health

issues. Especially in this new century one of the most common reasons for despair is a sense of isolation or detachment from others.

Allah (SWT) is well aware of the situations that we face and He has given us weapons with which to face them. Allah (SWT) the most merciful, compassionate, and beneficent has instructed us to treat each other with respect and fairness. This includes not leaving anyone alone with their problems and worries. A little bit of support and care might help someone avoid the sin of ending their own life.

Suicide is a major sin. The Prophet (PBUH) stated that the one who commits suicide will be punished with something like that with which he killed himself.

- ❖ Narrated Abu Huraira: The Prophet (PBUH) said, "Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his 'Abdomen with it in the (Hell) Fire wherein he will abide eternally forever." (Bukhari)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، قَالَ سَمِعْتُ دُكْوَانَ، يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ فِي نَارِ جَهَنَّمَ، يَتَرَدَّى فِيهَا خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَحَسَّى سَمًا فَقَتَلَ نَفْسَهُ، فَسَمُهُ فِي يَدِهِ، يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ، يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا ". (البخاري)

- ❖ Narrated Thabit bin Adh-Dahhak: That he took oath of allegiance to the Messenger of Allah (PBUH) under the tree. The Messenger of Allah (PBUH) said: If anyone swears by religion other than Islam falsely, he is like what has has said. If anyone kills himself with something, he will be punished with it on the Day of Resurrection. A vow over which a man has no control is not binding on him. (Al-Albani - Sahih, Sunan Abu Sawud)

حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ أَخْبَرَنِي أَبُو قِلَابَةَ، أَنَّ ثَابِتَ بْنَ الضَّحَّاكِ، أَخْبَرَهُ أَنَّهُ، بَايَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتَ الشَّجَرَةِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ خَلَفَ بِمِلَّةٍ غَيْرَ مِلَّةِ الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُدِّبَ بِهِ يَوْمَ الْقِيَامَةِ وَلَيْسَ عَلَى رَجُلٍ نَذْرٌ فِيمَا لَا يَمْلِكُهُ ". (صححه الالباني، سنن ابو داود)

- ❖ Narrated Jundub: Allah's Messenger (PBUH) said, "Amongst the nations before you there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allah said, 'My Slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise'. (Bukhari)

حَدَّثَنِي مُحَمَّدٌ، قَالَ حَدَّثَنِي حَبَّاجٌ، حَدَّثَنَا جَرِيرٌ، عَنِ الْحَسَنِ، حَدَّثَنَا جُنْدُبُ بْنُ عَبْدِ اللَّهِ، فِي هَذَا الْمَسْجِدِ، وَمَا نَسِينَا مِنْهُ حَدَّثَنَا، وَمَا نَخْشَى أَنْ يَكُونَ جُنْدُبٌ كَذَبَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كَانَ فَيَمَنْ كَانَ قَبْلَكُمْ رَجُلٌ بِهِ جُرْحٌ، فَجَزَعُ فَأَخَذَ سِكِّينًا فَحَزَّ بِهَا يَدَهُ، فَمَا رَقَأَ الدَّمَ حَتَّى مَاتَ، قَالَ اللَّهُ تَعَالَى بَادَرَنِي عَبْدِي بِنَفْسِهِ، حَرَمْتُ عَلَيْهِ الْجَنَّةَ ". ( البخاري )

The Prophet (PBUH) refrained from offering the funeral prayer for one who had committed suicide, as a punishment to him and so as to deter others from doing what he had done. But he gave the people permission to offer the funeral prayer for him, so it is Sunnah for the people of knowledge and virtue not to offer the funeral prayer for one who has committed suicide, following the example of the Prophet (PBUH).

- ❖ It was narrated that Jabir ibn Samurah (RAA) said: A man who had killed himself with a broad arrow-head was brought to the Prophet (PBUH) and he did not offer the funeral prayer for him. (Muslim)

حَدَّثَنَا عَوْنُ بْنُ سَلَامٍ الْكُوفِيُّ، أَخْبَرَنَا زُهَيْرٌ، عَنْ سِمَاكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ أُتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرَجُلٍ قَتَلَ نَفْسَهُ بِمَشَاقِصَ فَلَمْ يُصَلِّ عَلَيْهِ. ( مسلم )

This hadeeth is evidence for those who say that the funeral prayer should not be offered for one who killed himself because of his sin. This is the view of 'Umar ibn 'Abd al-'Azeez and al-Awzaa'i. But al-Hasan, al-Nakha'i, Qataadah, Maalik, Abu Haneefah, al-Shaafa'i and the majority of scholars said that the funeral prayer should be offered for him. They responded to this hadeeth by pointing out that the Prophet (PBUH) did not offer the funeral prayer for him himself so as to deter the people from doing something similar, but the Sahabah offered the funeral prayer for him. *Sharh Muslim*, 7/47

Suicide is a major sin and its punishment is subject to the will of God. If He wills, He will forgive it, and if He wills He will punish for it.

- ❖ Ibn 'Umar (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "A Muslim is a brother of another Muslim. So he should not oppress him nor should he hand him over to (his Satan or to his self which is inclined to evil). Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever removes the troubles of his brother, Allah will remove one of his troubles on the Day of Resurrection; and whoever covers up the fault of a Muslim, Allah will

cover up his fault on the Day of Resurrection". (Al-Bukhari and Muslim)"

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "المسلم أخو المسلم، لا يظلمه، ولا يسلّمه، من كان في حاجة أخيه كان الله في حاجته، ومن فرج عن مسلم كربة فرج الله عنه بها كربة من كرب يوم القيامة، ومن ستر مسلماً ستره الله يوم القيامة" (متفق عليه) .

Thus there is certainly a benefit in treating others well, especially in coming to the aid of friends or family members who are overwhelmed by life's cruelties and injustice. However, what of the people who feel alone, crushed by circumstance and are teetering on the edge of despair.

### **How can a person suffering from suicidal thoughts bring themselves back from the brink?**

This can be achieved in many ways; firstly by strengthening one's relationship with Allah (SWT). This is achieved by reading the Quran, being mindful of Him and making lots of dua (supplication) to God. Next a person would do well to recognise Satan's hand in this matter. He whispers frightening scenarios of poverty and helplessness. They are not true for Allah's mercy conquers all. Cling to Him and to Islam even in the darkest hour and the longest night. Along with the weapons mentioned earlier Allah (SWT) also sent to us Prophet Muhammad, a mercy to all the people. Trying to emulate him, this will make a despairing person calmer and closer to Allah (SWT).

If we are mindful that Allah (SWT) has control over all things and that He ultimately wants us to live forever in Paradise, we can begin to leave our sadness and worries behind. If we face our fears and anxieties with complete trust in Allah (SWT) and if we show patience and gratitude with all our circumstances, sadness and worry will disappear or at least feel lighter.

- ❖ Abu Yahya Suhaib bin Sinan (May Allah be pleased with him) reported that: The Messenger of Allah (PBUH) said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him." (Muslim)

وعن أبي يحيى صهيب بن سنان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "عجبا لأمر المؤمن إن أمره كله له خير، وليس ذلك لأحد إلا للمؤمن : إن أصابته سراء شكر فكان خيراً له، وإن أصابته ضراء صبر فكان خيراً له" (رواه مسلم).

### 5.36 Euthanasia (Mercy Killing?)

*Kindly refer to the article on 'suicide' (Code 1 Section 5.35) before you read this article on euthanasia – That will provide you with an in-depth understanding of the issues of committing suicide and euthanasia from an Islamic perspective.*

Euthanasia, also known as mercy killing, basically means to take a deliberate action with the express intention of ending a life to relieve intractable (persistent, unstoppable) suffering. Some interpret euthanasia as the practice of ending a life in a painless manner.

The question, however, is: if a patient is suffering great pain from a disease, and there is no hope left for him/her with today's technology, can he/she have euthanasia? Is mercy killing allowed in Islam?

The Prophet (PBUH) forbade people to wish for death to put an end to their suffering. In a hadith on the authority of Anas ibn Malik (RAA), he reported that the Messenger of Allah (PBUH) said:

- ❖ Narrated Anas bin Malik: The Prophet (PBUH) said, "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: "O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me." (Bukhari)

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ مِنْ ضَرٍّ أَصَابَهُ، فَإِنْ كَانَ لَا بُدَّ  
فَاعِلًا فَلْيَقُلْ اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا  
لِي ". (البخاري)

Since it is forbidden to merely wish or ask Allah for death, committing suicide or assisting in it is considered a violation of Allah's Laws and a transgression of the sacred boundaries set by Allah. Doing this is inconsistent with being patient with what is decreed by Allah. It challenges Allah's Divine Decree and Predestination, and shows dissatisfaction with Allah's Wisdom of testing His servants with evil and good as trial for them.

Allah (SWT) says:

- ❖ And do not kill yourselves (nor kill one another). Surely, Allāh is Most Merciful to you. (Surah Al-Nisa 4:29)

وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا (29)

- ❖ ...and We shall make a trial of you with evil and with good. (Surah Al-Anbiya 21:35)

وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً (35)

Allah (SWT) may try and afflict some of His servants with illness and He is the All-Wise in what He decrees and the All-Knowing of what is best for His servants, as this may bring goodness for the servant, increase their 'Hasanat' (rewardable good deeds), the strength of their faith, and bring them closer to Allah (SWT) through their submission to His Will, 'Tawakkul' (putting one's trust in Allah), and supplications to Him. If someone is afflicted with an illness, they should hope for Allah's Reward and bear with patience their affliction. Showing patience over affliction can gain Allah's pleasure and increase heavenly reward and elevate the servant to a higher degree in the hereafter.

In Islam, not only the right to die is not recognized; but also, the right to be assisted in dying, whether through "passive" or "active" means is ruled out.

The Islamic juridical principle that states '**No harm shall be inflicted or reciprocated in Islam**' (*laa dharar wa laa dhirar*) provides the justificatory force of the ruling to that effect. Moreover, there is no immunity for the physician who unilaterally and actively decides to assist a patient to die.

The right of individuals to end a life under certain circumstances is a critical issue in our era with many cases of terminally ill individuals where the person, his family, or the doctors need to make a decision related to medical treatments. This controversy is looked upon in the light of three basic criteria:

1. We must do our best to maintain the trust given to us by Allah as he gave us life. We must do our best to maintain life.
2. Doing our best in maintaining life is within the limits of knowledge and financial resources.
3. We have to ensure that whatever we do, does not introduce unbearable pain or suffering to the human in consideration.

In other words, if an affordable medical treatment is available, it must be administered to the patient provided it does not expose the patient to unusual pains and suffering. On the other hand, using devices or drugs aimed at ending a person's life is not allowed in Islam no matter how extreme the illness or suffering.

Emotional factors should not be used in making the treatment decision since belief in the Will and Mercy of Allah (SWT) should provide the patient, his family, and his friends with the needed support. Muslims look upon such hardships as tests from Allah (SWT). Patience, persistence, and hope in Allah's Mercy not only are prescribed for the patient and his family and friends but also are handsomely rewarded by Allah (SWT).



Treatment decisions are typically discussed between the doctor and the immediate family members. The doctor is trusted to have the scientific medical knowledge. An Islamic rule which is relevant to state here is that as long as the efforts are sincere and the intentions are to abide by the Islamic rules and follow the commands of Allah, no one is held responsible for the results. No one is asked to do things beyond his true means and his true abilities.

In summary, knowing that every single one will die when Allah (SWT) wills him to die, we all are asked to only do our best, within the Islamic regulations, in whatever treatment decisions we take.

Euthanasia, however, can be by the patient or by the health care giver. Euthanasia can be voluntary when the patient takes the decision, non-voluntary when the decision is made by another person for an unconscious patient and involuntary when the decision is made contrary to the patient's wish.

Islam considers human life sacred. Life is to be protected and promoted as much as possible. It is neither permissible in Islam to kill another human being, nor even to kill one's own self (suicide). There is no provision in Islam for killing a person to reduce his pain or suffering from sickness.

### ***The various types of euthanasia***

Euthanasia comes in a number of different means:

#### **1. Direct or deliberate euthanasia:**

Active euthanasia, an act of commission, is taking some action that leads to death like a fatal injection. This is done through giving the patient a lethal dose / injection with the intention of killing. This has three cases:

- a. The voluntary case, when the process is carried out at the pressing request of the patient who desires to die while he is fully conscious, or according to an already written testament.
- b. The involuntary case, which is the case of a sane unconscious adult patient. The action to end his life is taken on the decision of the physician who thinks that killing him is for his or her own good, or according to the decision of the patient's guardian or relatives who think that killing is in his or her best interests.
- c. In the involuntary case where the patient is incapable of reasoning, whether a child or insane, the action is taken according to a decision made by the treating physician.

The prohibition of *direct active euthanasia*, the prohibition of suicide and assisting in bringing it about, for according to Islam killing a patient suffering from a terminal illness is **not permissible** for the physician, the patient's family, or the patient himself. The patient, whatever his illness, and however sick he (or she) is, shall not be killed because of desperation and loss of hope in recovery or to prevent the transfer of the patient's disease to others, and whoever commits the act of killing will be a deliberate killer. The Qur'an confirms without a shadow of a doubt that homicide is absolutely forbidden, as Allah Almighty says:

- ❖ ...and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). (Al-An'am 6: 151)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ (151)

- ❖ ... if anyone killed a person not in retaliation of murder or for spreading mischief in the land—it would be as if he killed all mankind. (Al-Ma'idah 5: 32)

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا  
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا (32)

## 2. Assisted suicide:

In this case the patient ends his (or her) life by himself / herself according to instructions given to them by another person. It is unlawful for the patient to kill himself (or herself) and it is unlawful for someone else to kill a patient even if a consent to do that has been given. The former case will be suicide and the latter will be aggression against the other by killing him, for his permission does not render the unlawful act lawful. The patient does not possess his own soul to permit somebody else to take it. The Prophetic hadith is known regarding the prohibition of suicide in general. The person who commits suicide will be tortured in the Hellfire in the same way he (or she) killed himself / herself.

## 3. Indirect euthanasia:

This is done through giving the patient doses of tranquilizers or sedatives to abate the severe pain. With time, the doctor will have to increase the doses to control the pain. It is a procedure preferred by therapists, but large doses may lead to difficulties in breathing and dysfunction of the cardiac muscle, which will result in the intended and anticipated death.

It is impermissible to kill the patient for fear that his (or her) disease may transfer through contagious infection, even if he is terminally sick (such as one suffering from AIDS). It is not permissible to kill him to prevent the spread of the disease, for there are many other means to do so, such as quarantine. On the contrary, the patient must be protected as a human being and be provided with the required food and medicine

till his or her life comes to its natural end. In the hadith it is narrated the following:

- ❖ Narrated Abu Huraira: The Prophet (PBUH) said, "There is no disease that Allah has created, except that He also has created its treatment." (Bukhari)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا عُمَرُ بْنُ سَعِيدٍ بْنُ أَبِي حُسَيْنٍ، قَالَ حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً. (البخاري)

So this Prophetic hadith gives us hope of discovering cures for what we claim as 'incurable' diseases. Indeed, we have witnessed the discovery of cures for what people considered at one time incurable diseases. Therefore, it is impermissible to kill the carrier of the disease because it is incurable, nor on the pretext of protecting the healthy people from it.

#### 4. Passive euthanasia

Passive euthanasia is an act of omission, i.e. letting a person dies by taking no action to maintain life. Passive euthanasia can be withholding or withdrawing water, food, drugs, medical or surgical procedures, resuscitation like CPR, and life support such as the respirator. The patient is then left to die from the underlying disease. Sometimes a distinction is made between normal nutrition and hydration on one hand and medical nutritional support involving intravenous and naso-gastric feeding on the other hand.

This is achieved by refusing to treat the patient or interrupting the treatment necessary for his survival, including the removal of the apparatus of artificial breathing from the patient in the resuscitating room when it is confirmed that his (or her) brain is dead and there is no hope of restoring his consciousness. However, a person is considered legally dead according to the Islam when the soul has departed from the body.

As for facilitating death by withdrawing artificial resuscitating apparatus from the patient who is clinically regarded as "dead" or "practically dead" because of the damage to the brainstem or brain, with which human beings live and feel; if the action of the physician is merely stopping the treatment instruments, it will be no more than giving up the treatment, in which case his action is legal and permissible, bearing in mind that these instruments can preserve the apparent life of the patient - represented by breathing.

## SECTION 6: REPENTANCE (TAWBA)

Islam fully understands the temptations that come in the way of every one of us, and that which some of us might fall into. Only through repentance, can one wipe out those sins and past misdeeds and gradually gets freed from the clutches of the ego.

Repentance is the most noble and beloved form of obedience in the eyes of Allah SWT. He loves those who repent. Repentance has a status that no other form of worship has. This is why Allah is extremely happy when a servant repents, just as a traveller is happy when he finds his lost mount in the desert.

Feeling Allah's satisfaction has its great impact on the heart of the one repenting. Hence, the repenting person reaches the status of being amongst the beloved.

Allah (SWT) says in the Qur'an:

- ❖ "Except those who repent, have faith and good deeds, those Allah will charge their sins for good deeds. Certainly Allah is most forgiving and merciful." (Al-Furqan 25:70)

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ  
غَفُورًا رَحِيمًا (70)

This is the greatest glad tidings for those who repent and combine their repentance with deep faith and good deeds.

Repentance breeds good deeds, whilst sinning (without repentance) can cause deprivation of obedience altogether. It has been said that committing sins regularly will darken and harden the heart and make purifying it once again, a difficult mission. It may even lead a person to reject Allah completely or lead him to commit a bigger sin. There is no recourse for a sinner except to ask Allah for forgiveness and to feel great regret for his actions.

Repentance is to repent from the heart, to train the heart into obedience and to make a firm resolution to never commit the sin again.

### 6.1 What is repentance and how to repent?

One should renew repentance both when one remembers past sins and when falls into them again:

- (a) If one remembers a past sin, it is recommended to renew one's remorse and seeking forgiveness, while being thankful to Allah for the success of leaving the sin; and
- (b) If one falls into the same sin again it is obligatory to renew one's repentance, even if one keeps falling into the sin repeatedly.

The scholars' caution; however, that one is not expected to try to bring to mind all one's past sins and repent from them. Rather, a general repentance from past sins is both valid and sufficient.

## 6.2 Some key issues related to repentance

(1) One shouldn't leave repentance if one keeps falling into the sin. Rather, one should keep renewing one's repentance--while striving to fulfill its conditions of sincere remorse, leaving the sin, and resolving never to return.

Often, sins are the manifestations of bad habits that have crept into our lives, and it takes repeated renewal of resolve to rid oneself of them. The Messenger of Allah (peace and blessings be upon him) reminded us in many hadiths that:

- ❖ It was narrated from 'Abdullah bin 'Amr that the Prophet (PBUH) said: "Allah accepts the repentance of His slave so long as the death rattle has not yet reached his throat." [Sunan Ibn Majah / Hasan]

حَدَّثَنَا رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ، أَنبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ ابْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ : " إِنْ اللَّهَ عَزَّ وَجَلَّ لَيَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغْرَعْ " . ( سنن ابن ماجه / حسن )

(2) The key to successful repentance is not merely resolving to leave the sin, but to figure out what is leading to the sin, and to take the positive means to stay away from the causes of the sin.

So, for example, if one finds oneself watching impermissible things when using the internet alone at night in one's basement, then successful repentance would entail changing one's internet use such that the matters leading one to sin are avoided, while also fulfilling the conditions of sincere repentance (namely, remorse, leaving the sin, and resolving never to return).

The early Muslims used to say, "Whoever considers consequences is safe."

## 6.3 Sincere repentance

Allah Most High says:

- ❖ "Turn towards Allah, O believers, every one of you, so that you may be successful." (An-Nur 24:31)

... وَتَوُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (31)

And He says:

- ❖ "Ask your Lord for forgiveness and then turn in repentance to Him," (Hud 11:3)

... اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ ... (3)

- ❖ "O you who believe! Turn in sincere repentance to Allah." (At-Tahreem 66:8)

...تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا ... (8)

- ❖ It was narrated from Abu 'Ubadah bin Abdullah, that his father said: "The Messenger of Allah (PBUH) said: 'The one who repents from sin is like one who did not sin.'" [Sunan Ibn Maja / Dai'f]

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ، حَدَّثَنَا وَهْبُ بْنُ خَالِدٍ، حَدَّثَنَا مَعْمَرٌ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : " التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ " . ( سنن ابن ماجه / ضعيف )

- ❖ "It was narrated that Ibn Ma'qil said: "I entered with my father upon 'Abdullah, and I heard him say: 'the messenger of Allah (PBUH) said: "Regret (remorse) is repentance." My father said: 'did you hear the Prophet (PBUH) say: "Regret is repentance?" He said: 'Yes.'" [Sunan Ibn Maja / Hasan]

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ زِيَادِ بْنِ أَبِي مَرْيَمَ، عَنْ ابْنِ مَعْقِلٍ، قَالَ : دَخَلْتُ مَعَ أَبِي عَلَى عَبْدِ اللَّهِ فَسَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : " النَّدَمُ تَوْبَةٌ " . فَقَالَ لَهُ أَبِي : أَنْتَ سَمِعْتَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ : " النَّدَمُ تَوْبَةٌ " . قَالَ : نَعَمْ. ( سنن ابن ماجه / حسن ) .

- ❖ "Narrated Mu'awiyah: I heard the Messenger of Allah (PBUH) say: Migration will not end until repentance ends, and repentance will not end until the sun rises in the west. [Sunan Abu Dawud / Sahih]

حَدَّثَنَا إِبرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى، عَنْ حَرِيزِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَوْفٍ، عَنْ أَبِي هِنْدٍ، عَنْ مُعَاوِيَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا تَنْقَطِعُ الْهَجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ وَلَا تَنْقَطِعَ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا " . ( سنن ابو داود / صحيح )

## 6.4 The conditions for repentance

The conditions for repentance are well known:

- Leaving the sin;
- Remorse over having committed the sin;
- Resolve never to return to the sin;

If it relates to the rights of another person, then to return the rights or property one wrongly took.

If these conditions are truly met, then one can expect one's sins to be forgiven. However, one has to be very careful about how sincere one is in fulfilling one's conditions. It is recommended to seek forgiveness a lot, and to repent every time the sin comes to one's mind.

If one keeps repeating the sin, then one should find the root cause(s) of the sin and eliminate them. For example, if one falls into a certain sin because of the company one keeps, then it would be necessary to either stop keeping their company, or to change the nature of one's relationship with them.

### **What is true repentance?**

Ibn Hajar mentioned that Qurtubi quoted 23 different definitions of true repentance (al-tawba al-nasuh) in his tafsir. Ibn Hajar mentioned the most important of these:

1. Umar's words (Allah be pleased with him) that it is, "To sin and then never to return to it."
2. To hate the sin, and to seek forgiveness for it every time it occurs to one, as Hasan al-Basri (Allah have mercy on him) said.
3. Qatada's words (Allah have mercy on him), "To be genuine and truthful in one's repentance," which is what Imam Bukhari chose as the definition of true repentance in his chapter heading.
4. To have sincerity in one's repentance.
5. To be concerned about one's repentance not being accepted.
6. To be such that it does not need another repentance after it.
7. To be made out of fear and hope, and be accompanied by consistency in worship.
8. Like the seventh, but with the added condition that one deserts those who assisted one in sin.
9. That one's sin is between one's eyes. (One does not forget it - Ibn Hajar, Fath al-Bari)

The repenting person should remember three facts:

1. The grave consequence of sins.
2. The painful punishment for sins and
3. How weak a person is when committing such sins.

It was narrated that 'Ali bin Abu Talib said:

- ❖ "If I heard a Hadith from the Messenger of Allah (PBUH), Allah benefitted me with it as much as He willed, and if I heard it from anyone else, I would ask him to swear me an oath, then if he swore

an oath I would believe him. Abu Bakr told me and Abu Bakr spoke the truth that the Messenger of Allah (PBUH) said: 'There is no man who commits a sin then he performs ablution and does it well, then he prays two Rak'ah,' (one of the narrators) Mis'ar said: 'then performs prayer and seeks the forgiveness of Allah, but Allah will forgive him.' (Sunan Ibn Majah / Hasan)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَنَصْرُ بْنُ عَلِيٍّ، قَالَا حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا مِسْعَرٌ، وَسُفْيَانُ، عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ التَّقْفِيِّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْوَالِبِيِّ، عَنْ أَسْمَاءَ بِنِ الْحَكَمِ الْفَزَارِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ كُنْتُ إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَدِيثًا يَنْفَعُنِي اللَّهُ بِمَا شَاءَ مِنْهُ وَإِذَا حَدَّثَنِي عَنْهُ غَيْرُهُ اسْتَحْلَفْتُهُ فَإِذَا حَلَفَ صَدَّقْتُهُ وَإِنْ أَبَا بَكْرٍ حَدَّثَنِي وَصَدَّقْتُ أَبَا بَكْرٍ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَا مِنْ رَجُلٍ يُذْنِبُ ذَنْبًا فَيَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ ثُمَّ يُصَلِّي رَكَعَتَيْنِ - وَقَالَ مِسْعَرٌ ثُمَّ يُصَلِّي - وَيَسْتَغْفِرُ اللَّهَ إِلَّا غَفَرَ اللَّهُ لَهُ " . ( سنن ابن ماجه / حسن).

Allah says in the Qur'an:

- ❖ "Those (are the true believers) who, when they commit an evil deed, or wrong their souls, remember Allah, and seek forgiveness for their sins - and who but Allah forgives sins? They do not insist upon the sins they have committed, and they know (that Allah is forgiving)." (Al-Imran 3:135)

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (135)



## **SECTION 7: SIGNS OF THE DAY OF JUDGMENT**

No one can know when the Day of Judgment will occur. However, Allah SWT has mercifully taught His messengers some of the signs that alert one to the fact that the Hour is approaching. The signs of the Hour can be categorised into three:

- (1) Those signs that have already occurred and are completed;
- (2) Those signs that have already appeared, continue to appear and are growing greater in intensity; and
- (3) Those signs that are yet to appear.

Each category deserves its own portion of reflection and relevant response.

The signs of the Hour can be divided into two types. First are those that occur as part of the changes in everyday life. These are known as the minor signs. The second are those extraordinary or supernatural events that will occur just before the actual Hour. These are known as the major signs.

### **7.1 The Minor signs of the Day of Judgment**

Minor signs are those signs that may occur long before the actual Last Day and, in general, they are related to day-to-day changes that occur in worldly events. The number of minor signs is numerous. Many have already occurred and many others continue to occur. Thus, minor signs can occur repeatedly around an individual yet many remain oblivious to them and to their importance.

When one witnesses these signs around him, they should be clear reminders of God and one's future meeting with God. They should also fortify one's belief in God and, in particular, in the truthfulness of Prophet Mohammad (PBUH). These signs that the Prophet spoke about years—even centuries—before they ever occurred should, in addition to all of the facts concerning the Prophet Mohammad, work to strengthen an individual's belief about the truth of Islam. Thus, they have a great role to play if the individual makes himself alert and awake to what is occurring around him.

In addition, these signs should be a reminder that God has foreknowledge of everything that is occurring in this world—this is how He could convey those signs to His messenger. Therefore, God also has knowledge of everything that a person is doing. God is watching and aware of every act of His creatures. At the very least, this consciousness, which comes about through witnessing the Signs of the Hour, should make the person worship and fear God as if he is seeing Him. This is the superior level of faith known as *Ihsaan*. Below is a list of some of the minor signs categorised into three groups:

#### **A. Those signs that have already occurred and are completed**

##### ***Advent of Prophet Mohammad (PBUH)***

- ❖ Narrated Sahl bin Sad: I saw Allah's Apostle pointing with his index and middle fingers, saying. "The time of my Advent and the Hour are like these two fingers." The Great Catastrophe will overwhelm everything. {Bukhari }

حَدَّثَنَا أَحْمَدُ بْنُ الْمِقْدَامِ، حَدَّثَنَا الْفَضِيلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا أَبُو حَازِمٍ، حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بِإِصْبَعَيْهِ هَكَذَا بِالْوُسْطَى وَالَّتِي تَلِي الْإِبْهَامَ " بُعِثْتُ وَالسَّاعَةُ كَهَاتَيْنِ " ( البخاري )

### **Conquering of Jerusalem**

- ❖ Auf bin Malik (R.A.) says: I came to Rasulullah (Sallallahu Alayhi Wasallam) while he was in his skin tent during the Tabuk expedition. He said to me, "Count six things before the advent of Qiyamah: "My death, The conquest of Jerusalem, Mass deaths amongst you people, just as when sheep die in large numbers during an epidemic, Abundance of wealth to such an extent that if a person were to be given a hundred Dinars he will still not be satisfied, General anarchy and bloodshed, that no Arab household will be spared from it, Then a life of peace as a result of a peace agreement between you and the Banil Asfaar (Romans) which they will break and attack you with a force consisting of eighty flags and under each flag will be an army of twelve thousand men." (Sunan Ibn Majah / Sahih).

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ، حَدَّثَنِي يُسْرُ بْنُ عُبَيْدِ اللَّهِ، حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ، حَدَّثَنِي عَوْفُ بْنُ مَالِكٍ الْأَشْجَعِيُّ، قَالَ أَتَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ فِي غَزْوَةِ تَبُوكَ وَهُوَ فِي خِבَاءٍ مِنْ أَدَمٍ فَجَلَسْتُ بِفَنَاءِ الْخِبَاءِ فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " ادْخُلْ يَا عَوْفُ " . فَقُلْتُ بِكُلِّي يَا رَسُولَ اللَّهِ قَالَ " بِكُلِّكَ " . ثُمَّ قَالَ " يَا عَوْفُ احْفَظْ خِلَالَ سِتٍّ بَيْنَ يَدَيِ السَّاعَةِ إِحْدَاهُنَّ مَوْتِي " . قَالَ فَوَجَمْتُ عَنْهَا وَجَمَةً شَدِيدَةً . فَقَالَ " قُلْ إِحْدَى ثُمَّ فَتَحْ بَيْتَ الْمَقْدِسِ ثُمَّ دَاءٌ يَظْهَرُ فِيكُمْ يَسْتَشْهَدُ اللَّهُ بِهِ ذَرَارِيَكُمْ وَأَنْفُسَكُمْ وَيَرْكِي بِهِ أَمْوَالَكُمْ ثُمَّ تَكُونُ الْأَمْوَالُ فِيكُمْ حَتَّى يُعْطَى الرَّجُلُ مِائَةَ دِينَارٍ فَيَظَلَّ سَاحِطًا وَفِتْنَةٌ تَكُونُ بَيْنَكُمْ لَا يَبْقَى بَيْتٌ مُسْلِمٍ إِلَّا دَخَلَتْهُ ثُمَّ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الْأَصْفَرِ هُدْنَةٌ فَيَعْدِرُونَ بِكُمْ فَيَسِيرُونَ إِلَيْكُمْ فِي ثَمَانِينَ غَايَةً تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفًا " . (سنن ابن ماجه / صحيح)

### **Wealth will increase to the extent where no man will accept sadaqa**

- ❖ Narrated Abu Huraira: The Prophet (PBUH) said, "The Hour (Day of Judgment) will not be established till your wealth increases so much so that one will be worried, for no one will accept his Zakat and the person to whom he will give it will reply, 'I am not in need of it.' (Bukhari)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ فِيكُمْ الْمَالُ فَيَفِضَ، حَتَّى يُهَمَّ رَبُّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وَحَتَّى يَعْرِضَهُ فَيَقُولَ الَّذِي يَعْرِضُهُ عَلَيْهِ لَا أَرَبَ لِي" (البخاري)

### ***A slave will give birth to her master***

It was mentioned in the hadith:

- ❖ 'Umar bin Al-Khattab (May Allah be pleased with them) said: Once we were sitting in the company of Messenger of Allah (PBUH) when there appeared a man dressed in very white clothes and having extraordinary black hair. No signs of fatigue of journey appeared on him and he was known to none of us. He sat down facing the Prophet (PBUH) leaning his knees against the knees of the Prophet (PBUH) and placing both of his palms over his two thighs and said, "O Mohammad (PBUH)! Tell me about Islam". He (PBUH) replied, "Islam is to testify that none has the right to be worshipped but Allah, and that Mohammad (PBUH) is the Messenger of Allah; that you observe Salat (prayers), pay Zakat, observe Saum (fasting) of Ramadan and perform Hajj (pilgrimage) of the House, provided you have resources of making journey to it." He replied: "You have spoken the truth." We were surprised to see that he had asked him and confirmed the correctness of the answers. He then enquired: "Tell me about Iman." He (PBUH) said: "It is to believe in Allah, His angels, His Books, His Messengers and the Last Day and that you believe in preordainment (destiny), its bad and good consequences." He said, "You have spoken the truth." He then enquired: "Tell me about Ihsan." He (PBUH) said, "It is to worship Allah as if you are seeing Him; and although you do not see Him, He sees you." He enquired: "Inform me about the Hour (i.e., the Day of Resurrection)." He (PBUH) replied, "I have no more knowledge thereof than you". He said, "Inform me about some of its signs." He (PBUH) said, "They are - that a bondswoman gives birth to her own master, and that you will find the barefooted, naked, poor shepherds competing one another in the construction of higher buildings." Then he departed. The Messenger of Allah kept silent for a while then he said to me, "O 'Umar! Do you know who the questioner was?" I replied, "Allah and His Messenger know better." The Prophet (PBUH) said, "He was Jibril (Gabriel); he came to you to teach you your religion." [Muslim]

عن عمر بن الخطاب، رضي الله عنه ، قال " بينما نحن جلوس عند رسول الله، صلى الله عليه وسلم ذات يوم إذ طلع علينا رجل شديد بياض الثياب ، شديد سواد الشعر، لا يرى عليه أثر السفر، ولا يعرفه منا أحد، حتى جلس إلى النبي، صلى الله عليه وسلم ، فأسند ركبتيه إلى ركبتيه، ووضع كفيه على فخذيه وقال: يا محمد أخبرني عن الإسلام، فقال: رسول الله صلى الله عليه وسلم: الإسلام أن تشهد أن لا إله إلا الله ، وأن محمداً رسول الله وتقيم الصلاة، وتؤتي الزكاة ، وتصوم رمضان ، وتحج البيت إن استطعت إليه سبيلاً. قال صدقت. فعجبنا له يسأله ويصدقه! قال : فأخبرني عن الإيمان. قال أن تؤمن بالله، وملائكته، وكتبه ورسله، واليوم الآخر، وتؤمن بالقدر خيره وشره. قال صدقت. قال فأخبرني عن الإحسان . قال أن تعبد الله كأنك تراه؛ فإن لم تكن تراه فإنه يراك. قال: فأخبرني عن الساعة. قال: ما المسؤول عنها بأعلم من السائل. قال : فأخبرني عن أماراتها قال: أن تلد الأمة ربتها، وأن ترى الحفاة العراة العالة رعاء الشاء يتطالون في البنيان. ثم انطلق، فلبثت ملياً، ثم قال: يا عمر أتدري من السائل؟ قلت: الله ورسوله أعلم. قال: فإنه جبريل أتاكم يعلمكم أمر دينكم" (رواه مسلم) .

### ***Many false prophets will appear***

- ❖ On the authority of Abu Huraira (RA) the Messenger of Allah (PBUH) said: "The Last Hour would not come until there would arise about thirty impostors, liars, and each one of them would claim that he is a messenger of Allah." [Muslim]

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، زُهَيْرٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - وَهُوَ ابْنُ مَهْدِيٍّ - عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي، هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تَقُومُ السَّاعَةُ حَتَّى يُبْعَثَ دَجَالُونَ كَذَّابُونَ قَرِيبٌ مِنْ ثَلَاثِينَ كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ " . (مسلم)

### ***The rightly guided kalifas will rule for 30 years, after that will have kingship***

- ❖ Safinah reported the Messenger of Allah (PBUH) as saying: The caliphate of Prophecy will last thirty years; then Allah will give the Kingdom to whom he wishes; or his kingdom to whom he wishes. [Sunan Abu Dawud / Hasanun Sahih]

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، حَدَّثَنَا هُشَيْمٌ، عَنِ الْعَوَامِ بْنِ حَوْشَبٍ، عَنْ سَعِيدِ بْنِ جُمَهَانَ، عَنْ سَفِينَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " خِلَافَةُ النَّبُوَّةِ ثَلَاثُونَ سَنَةً ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ مَنْ يَشَاءُ - أَوْ مُلْكُهُ مَنْ يَشَاءُ - " . (سنن أبو داود / حسن صحيح)

And after the tyrants, the khalifa will come back upon the manhaj of the prophethood:

- ❖ Al-Nu'man b. Bashir, who said: "We were sitting in the masjid of the Messenger of Allah (PBUH), and Bashir was a man who did not speak much, so Abu Tha'labah Al-Khashnee came and said: 'Oh, Bashir bin Sa'ad, have you memorized the words of the Messenger of Allah (PBUH) regarding the rulers?' Huthayfah replied, 'I have

memorized his words'. So Abu Tha'labah sat down and Huthayfah said, 'The Messenger of Allah (PBUH) said: "There shall be Prophethood (Nubuwwa) among you for as long as Allah wishes it to be among you. Then it shall be lifted up when Allah wishes to lift it up. Then there shall be successorship (khilâfa) on the pattern (minhâj) of Prophethood for as long as Allah wishes it to be. Then it shall be lifted up when Allah wishes to lift it up. Then there shall be a trying kingship (mulkan 'âddan) for as long as Allah wishes it to be. Then it shall be lifted up when Allah wishes to lift it up. Then there shall be a tyrannical kingship (mulkan jabriyyatan) for as long as Allah wishes it to be. Then it shall be lifted up when Allah wishes to lift it up. Then there shall be successorship on the pattern of Prophethood then he remained silent." [Musnad Ahmad (4/273) No. 18430 with a sound chain and as indicated by al-Haythami in 'Majma al-Zawaid' (5/341) No. 8960]

فقد روى الإمام أحمد عن النعمان بن بشير رضي الله عنه الله، قال: كنا جلوساً في المسجد فجاء أبو ثعلبة الخشني فقال: يا بشير بن سعد أت حفظ حديث رسول الله صلى الله عليه وسلم في الأمراء، فقال حذيفة: أنا أحفظ خطبته. فجلس أبو ثعلبة .

فقال حذيفة: قال رسول الله صلى الله عليه وسلم: تكون النبوة فيكم ما شاء الله أن تكون، ثم يرفعها الله إذا شاء أن يرفعها، ثم تكون خلافة على منهاج النبوة فتكون ما شاء الله أن تكون، ثم يرفعها الله إذا شاء أن يرفعها، ثم تكون ملكاً عاصياً فيكون ما شاء الله أن يكون، ثم يرفعها إذا شاء الله أن يرفعها، ثم تكون ملكاً جبرية فتكون ما شاء الله أن تكون، ثم يرفعها الله إذا شاء أن يرفعها، ثم تكون خلافة على منهاج النبوة، ثم سكت. قال حبيب: فلما قام عمر بن عبد العزيز، وكان يزيد بن النعمان بن بشير في صحابته، فكتبت إليه بهذا الحديث أذكره إياه. فقلت له: إني أرجو أن يكون أمير المؤمنين - يعني عمر - بعد الملك العاض والجبرية، فأدخل كتابي على عمر بن عبد العزيز فسرَّ به وأعجبه .

وروى الحديث أيضاً الطيالسي والبيهقي في منهاج النبوة، والطبري ، والحديث صححه الألباني في السلسلة الصحيحة، وحسنه الأرناؤوط.

## **B. Signs that have already appeared, continue to appear and are growing greater in intensity**

### ***The appearance of the khawarij***

A group of Muslims during the time of the fourth khalifa of Islam Ali Ibn Abi Taleb (RAA) became rebellious against the khalifa, following the Siffeen Battle with Muawiyah (RAA) because they did not want for the battle to stop against Muawiyah and his army. They took *Harora'a* as their centre, which is a place close to Kufa in Iraq. Some of what they believe in:

- Khalifa Uthman must be killed or overthrown
- The one who commits a major sin is a kafir unless he repents
- Any opponent to them is to be killed
- They cancelled the stoning of the Muhsan (the married man committed zina)
- They used to chop off the thief's hand from the arm
- They made it obligatory for women to pray during their menstrual cycle
- Any one who does not call for ma'aruf and forbids munkar is a kafir according to them
- They are the killers of Abdullah Ibn Khabbab Ibn Al-Aratt - a great companion of the Prophet (PBUH). They killed him and widely opened the stomach of his wife while she was pregnant. Ali Ibn Abi Taleb asked them to hand over the killers; they refused and replied that they all killed him. As a result, there was a great battle that Ali (RAA) waged against them and they were badly defeated in that battle, which was known as Al-Nahrawan Battle.

- ❖ 'Abdullah [bin Mas'ud] narrated that the Messenger of Allah (PBUH) said: "In the end of time there will come a people young in years, foolish in minds, reciting the Qur'an which will not go beyond their throats, uttering sayings from the best of creatures, going through the religion as an arrow goes through the target." (Jami' At-Tirmithi / Sahih)

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الْأَسْنَانِ سَفَهَاءُ الْأَحْلَامِ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ يَقُولُونَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ " . قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي سَعِيدٍ وَأَبِي ذَرٍّ . وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَقَدْ رُوِيَ فِي غَيْرِ هَذَا الْحَدِيثِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْثُ وَصَفَ هَؤُلَاءِ الْقَوْمَ الَّذِينَ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ إِنَّمَا هُمْ الْخَوَارِجُ وَالْحَرُورِيَُّّةُ وَغَيْرُهُمْ مِنَ الْخَوَارِجِ . (جامع الترمذي/ صحيح)

### ***Imitating other nations***

- ❖ Narrated Abu Sa'id Al-Khudri: The Prophet (PBUH) said, "You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them." We said, "O Allah's Apostle! (Do you mean) the Jews and the Christians?" He said, "Whom else?" (Bukhari)

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ، حَدَّثَنَا أَبُو عُمَرَ الصَّنْعَانِيُّ - مِنَ الْيَمَنِ - عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

قَالَ " لَتَتَّبَعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا شِبْرًا وَذِرَاعًا بِذِرَاعٍ، حَتَّىٰ لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ ". قُلْنَا يَا رَسُولَ اللَّهِ الْيَهُودُ وَالنَّصَارَىٰ قَالَ " فَمَنْ ". (البخاري)

### ***The Arabs will become rich and compete in constructing tall buildings***

- ❖ "....Tell me about the Hour." The Prophet (PBUH) replied, "The questioned one is not more knowledgeable about it than the questioner," whereupon Jibril said, "Then tell me about its signs." He replied, "That the slave girl shall give birth to her mistress/master, and that you see barefoot, naked, poor shepherds building tall buildings...." (Muslim)

قال: فأخبرني عن الساعة. قال: ما المسؤول عنها بأعلم من السائل. قال : فأخبرني عن أماراتها قال: أن تلد الأمة ربته، وأن ترى الحفاة العراة العالة رعاء الشاء يتطالون في البنيان (رواه مسلم) .

### ***Killing will become rife***

- ❖ It was narrated from ‘Abdullah that the Messenger of Allah (PBUH) said: "Just before the Hour, there will be days when knowledge will disappear, ignorance will become widespread and there will be much Harj. And Harj means killing." [Sunan Ibn Majah / Sahih]

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي وَوَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " يَكُونُ بَيْنَ يَدَيِ السَّاعَةِ أَيَّامٌ يُرْفَعُ فِيهَا الْعِلْمُ وَيُنْزَلُ فِيهَا الْجَهْلُ وَيَكْثُرُ فِيهَا الْهَرْجُ " . وَالْهَرْجُ الْقَتْلُ . (سنن ابن ماجه / صحيح)

### ***Trust will disappear***

- ❖ Narrated Hudhaifa: Allah's Messenger (PBUH) related to us, two prophetic narrations one of which I have seen fulfilled and I am waiting for the fulfilment of the other. The Prophet (PBUH) told us that the virtue of honesty descended in the roots of men's hearts (from Allah) and then they learned it from the Qur'an and then they learned it from the Sunna (the Prophet's traditions). The Prophet (PBUH) further told us how that honesty will be taken away: He said: "Man will go to sleep during which honesty will be taken away from his heart and only its trace will remain in his heart like the trace of a dark spot; then man will go to sleep, during which honesty will decrease further still, so that its trace will resemble the trace of blister as when an ember is dropped on one's foot which would make it swell, and one would see it swollen but there would be nothing inside. People would be carrying out their trade but hardly will there be a trustworthy person. It will be said, 'in such-and-such tribe there



is an honest man,' and later it will be said about some man, 'What a wise, polite and strong man he is!' Though he will not have faith equal even to a mustard seed in his heart." No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim his Islam would compel him to pay me what is due to me, and if he was a Christian, the Muslim official would compel him to pay me what is due to me, but today I do not deal except with such-and-such person. [Bukhari]

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَحْبَرَنَا سُفْيَانُ، حَدَّثَنَا الْأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ، حَدَّثَنَا حُذَيْفَةُ، قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَيْنِ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الْآخَرَ حَدَّثَنَا " أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ عَلِمُوا مِنَ الْقُرْآنِ، ثُمَّ عَلِمُوا مِنَ السُّنَّةِ ". وَحَدَّثَنَا عَنْ رَفْعِهَا قَالَ " يَنَامُ الرَّجُلُ النَّوْمَةَ فَتَقْبِضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيُطَلُّ أَثَرُهَا مِثْلُ أَثَرِ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتَقْبِضُ فَيَقْبِضُ فِيهَا أَثَرُهَا مِثْلُ أَثَرِ الْمَجْلِ، كَجَمْرِ دَخَرَجْتُهُ عَلَى رَجُلِكَ فَتَقْبِضُ، فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ، وَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ فَلَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ فَيَقَالُ إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا. وَيُقَالُ لِلرَّجُلِ مَا أَغْفَلَهُ، وَمَا أَطْرَفَهُ، وَمَا أَجْلَدَهُ، وَمَا فِي قَلْبِهِ مِنْ قَلْبٍ مِثْلُ حَبَّةِ خَرْدَلٍ مِنْ إِيْمَانٍ، وَلَقَدْ أَتَى عَلَى زَمَانٍ، وَلَا أَبَالِي أَيْكُمْ بَايَعْتُ، لَنْ كَانَ مُسْلِمًا رَدَّهُ عَلَى الْإِسْلَامِ، وَإِنْ كَانَ نَصْرَانِيًّا رَدَّهُ عَلَى سَاعِيهِ، وَأَمَّا الْيَوْمَ فَمَا كُنْتُ أَبَايَعُ إِلَّا فُلَانًا وَفُلَانًا ". (البخاري)

### **Women will counter men**

- ❖ Narrated Anas: I will narrate to you a Hadith and none other than I will tell you about after it. I heard Allah's Messenger (PBUH) saying: From among the portents of the Hour are (the following): -1. Religious knowledge will decrease (by the death of religious learned men). -2. Religious ignorance will prevail. -3. There will be prevalence of open illegal sexual intercourse. -4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man. (Bukhari)

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ لِأَحَدِنَاكُمْ حَدِيثًا لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَقِلَّ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَيَظْهَرَ الزِّنَا، وَتَكْثُرَ النِّسَاءُ وَيَقِلَّ الرِّجَالُ، حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً الْقَيِّمُ الْوَاحِدُ ". (البخاري)

### **People will believe a liar and disbelieve a truthful person**

- ❖ It was narrated from Abu Hurairah that the Messenger of Allah (PBUH) said: "There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a liar; the traitor will be regarded as faithful, and the faithful man will be regarded as a traitor; and the Ruwaibidah will



decide matters.' It was said: 'Who are the Ruwaibidah?' He said: 'Vile and base men who control the affairs of the people.' [Sunan Ibn Majah / Hasan]

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ قُدَامَةَ الْجُمَحِيُّ، عَنْ إِسْحَاقَ بْنِ أَبِي الْفَرَاتِ، عَنِ الْمُقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " سَيَأْتِي عَلَى النَّاسِ سَنَوَاتٌ خَدَاعَاتٌ يُصَدِّقُ فِيهَا الْكَاذِبُ وَيُكَذِّبُ فِيهَا الصَّادِقُ وَيُؤْتَمَنُ فِيهَا الْخَائِنُ وَيُخَوَّنُ فِيهَا الْأَمِينُ وَيَنْطِقُ فِيهَا الرُّوَيْبِضَةُ قِيلَ وَمَا الرُّوَيْبِضَةُ قَالَ الرَّجُلُ التَّافَهُ فِي أَمْرِ الْعَامَةِ " ( سنن ابن ماجه: حسن)

### ***People will give salam only to people whom they know***

- ❖ Tariq said, "We were sitting with 'Abdullah when his doorkeeper came and said, 'The iqama (to start) for the prayer has been given.' He got up and we got up as well and went to the mosque. He saw the people doing ruku' at the front of the mosque. He said the takbir, bowed, and we went and did the same thing that he had done. Then a man rushed past and said, 'Peace be upon you, Abu 'Abdu'r-Rahman.' He said, 'Allah has spoken the truth and His Messenger conveyed the Message.' When we finished the prayer, he returned and went back to his people. We remained sitting in our places, waiting for him until he came out. We said to each other, 'Which of us will ask him?' Tariq said, 'I will ask him,' and he did so. 'Abdullah said, 'From the Prophet, may Allah bless him and grant him peace, who said, "Before the Final Hour people will single out one individual for the greeting, commerce will increase until a woman helps her husband in business, people will sever their links with their relatives, knowledge will spread, false testimony will appear and true testimony will be concealed." [Al-Adab Al-Mufrad / Sahih]

حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ بَشِيرِ بْنِ سَلْمَانَ، عَنْ سَيَّارِ أَبِي الْحَكَمِ، عَنْ طَارِقٍ قَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ جُلُوسًا، فَجَاءَ أَذْنُهُ فَقَالَ: قَدْ قَامَتِ الصَّلَاةُ، فَقَامَ وَقُمْنَا مَعَهُ، فَدَخَلْنَا الْمَسْجِدَ، فَرَأَى النَّاسَ رُكُوعًا فِي مُقَدِّمِ الْمَسْجِدِ، فَكَبَّرَ وَرَكَعَ، وَمَشَيْنَا وَفَعَلْنَا مِثْلَ مَا فَعَلَ، فَمَرَّ رَجُلٌ مُسْرِعٌ فَقَالَ: عَلَيْكُمُ السَّلَامُ يَا أَبَا عَبْدِ الرَّحْمَنِ، فَقَالَ: صَدَقَ اللَّهُ، وَبَلَغَ رَسُولُهُ، فَلَمَّا صَلَّيْنَا رَجَعَ، فَوَلَجَ عَلَى أَهْلِهِ، وَجَلَسْنَا فِي مَكَانِنَا نَنْتَظِرُهُ حَتَّى يَخْرُجَ، فَقَالَ بَعْضُنَا لِبَعْضٍ: أَيُّكُمْ يَسْأَلُهُ؟ قَالَ طَارِقٌ: أَنَا أَسْأَلُهُ، فَسَأَلَهُ، فَقَالَ: عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: بَيْنَ يَدَيِ السَّاعَةِ: تَسْلِيمُ الْخَاصَّةِ، وَفُشُّوُ التِّجَارَةِ حَتَّى تُعِينَ الْمَرْأَةُ رَوْجَهَا عَلَى التِّجَارَةِ، وَقَطْعُ الْأَرْحَامِ، وَفُشُّوُ الْقَلَمِ، وَظُهُورُ الشَّهَادَةِ بِالزُّورِ، وَكِنْمَانُ شَهَادَةِ الْحَقِّ. (الادب المفرد: صحيح)

### ***Zina will become rife***

- ❖ Narrated By Anas: Allah's Messenger said, "**From among the portents of the Hour are (the following):** 1. Religious knowledge will be taken away (by the death of Religious learned men). 2. (Religious) ignorance will prevail. 3. Drinking of Alcoholic drinks (will be very common). 4. **There will be prevalence of open illegal sexual intercourse.** [Bukhari]

حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " **إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَنْبُتَ الْجَهْلُ، وَيُشْرَبَ الْخَمْرُ، وَيَظْهَرَ الزِّنَا** ". (البخاري)

- ❖ An-Nawwas b. Sam'an reported that Allah's Messenger (PBUH) made a mention of the Dajjal one day in the morning. He (PBUH) sometimes described him to be insignificant and sometimes described (his turmoil) as very significant (and we felt) as if he were in the cluster of the date-palm trees. When we went to him (to the Holy Prophet) in the evening and he read (the signs of fear) in our faces, he (PBUH) said: What is the matter with you? We said: Allah's Messenger, you made a mention of the Dajjal in the morning (sometimes describing him) to be insignificant and sometimes very important, until we began to think as if he were present in some (near) part of the cluster of the date-palm trees. Thereupon he (PBUH) said: I harbor fear in regard to you in so many other things besides the Dajjal. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take care of every Muslim on my behalf (and safeguard him against his evil). He (Dajjal) would be a young man with twisted, contracted hair, and a blind eye. I compare him to 'Abd-ul-'Uzza b. Qatan. He who amongst you would survive to see him should recite over him the opening verses of Sura Kahf (xviii). He would appear on the way between Syria and Iraq and would spread mischief right and left. O servant of Allah! Adhere (to the path of Truth). We said: Allah's Messenger, how long would he stay on the earth? He (PBUH) said: For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days. We said: Allah's Messenger, would one day's prayer suffice for the prayers of day equal to one year? Thereupon he (PBUH) said: No, but you must make an estimate of time (and then observe prayer). We said: Allah's Messenger, how quickly would he walk upon the earth? Thereupon he (PBUH) said: Like cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and

they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their pasturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched. He would then come to another people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth. He would then walk through the waste land and say to it: Bring forth your treasures, and the treasures would come out and collect (themselves) before him like the swarm of bees. He would then call a person brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is generally) between the archer and his target. He would then call (that young man) and he will come forward laughing with his face gleaming (with happiness) and it would be at this very time that Allah would send Jesus, son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every non-believer who would smell the odour of his self would die and his breath would reach as far as he would be able to see. He would then search for him (Dajjal) until he would catch hold of him at the gate of Ludd and would kill him. Then a people whom Allah had protected would come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus these words: I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur. And then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tiberias and drink out of it. And when the last of them would pass, he would say: There was once water there. Jesus and his companions would then be besieged here (at Tur, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred dinars and Allah's Apostle, Jesus, and his companions would supplicate Allah, Who would send to them insects (which would attack their necks) and in the morning they would perish like one single person. Allah's Apostle, Jesus, and his companions would then come down to the

earth and they would not find in the earth as much space as a single span which is not filled with their putrefaction and stench. Allah's Apostle, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of Bactrian camels and they would carry them and throw them where God would will. Then Allah would send rain which no house of clay or (the tent of) camels' hairs would keep out and it would wash away the earth until it could appear to be a mirror. Then the earth would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow (such a big) pomegranate that a group of persons would be able to eat that, and seek shelter under its skin and milk cow would give so much milk that a whole party would be able to drink it. And the milk camel would give such (a large quantity of) milk that the whole tribe would be able to drink out of that and the milk sheep would give so much milk that the whole family would be able to drink out of that and at that time Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim **and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them.** (Muslim)

حَدَّثَنَا أَبُو حَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ، بْنُ يَزِيدَ بْنِ جَابِرٍ حَدَّثَنِي يَحْيَى بْنُ جَابِرٍ الطَّائِيُّ، قَاضِي حِمَصٍ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ، جُبَيْرٍ عَنْ أَبِيهِ، جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيُّ أَنَّهُ سَمِعَ النَّوَاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ مَهْرَانَ الرَّازِيُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ، نُفَيْرٍ عَنْ أَبِيهِ، جُبَيْرِ بْنِ نُفَيْرٍ عَنِ النَّوَاسِ بْنِ سَمْعَانَ، قَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدَّجَالَ ذَاتَ عَذَاةٍ فَخَفَضَ فِيهِ وَرَفَعَ حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّخْلِ فَلَمَّا رُحْنَا إِلَيْهِ عَرَفَ ذَلِكَ فِينَا فَقَالَ " مَا شَأْنُكُمْ " . قُلْنَا يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَالَ عَذَاةً فَخَفَضْتَ فِيهِ وَرَفَعْتَ حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّخْلِ . فَقَالَ " غَيْرَ الدَّجَالِ أَخَوْفَنِي عَلَيْكُمْ إِنْ يَخْرُجَ وَأَنَا فِيكُمْ فَأَنَا حَاجِبُهُ دُونَكُمْ وَإِنْ يَخْرُجَ وَلَسْتُ فِيكُمْ فَأَمْرُو حَاجِبٍ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ إِنَّهُ شَابٌّ قَطَطٌ عَيْنُهُ طَائِفَةٌ كَأَنِّي أَشَبَّهُهُ بِعَبْدِ الْعَزَى بْنِ قُطَيْبٍ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ إِنَّهُ خَارِجٌ خَلَّةً بَيْنَ الشَّامِ وَالْعِراقِ فَعَاثَ يَمِينًا وَعَاثَ شِمَالًا يَا عِبَادَ اللَّهِ فَانْبُتُوا " . قُلْنَا يَا رَسُولَ اللَّهِ وَمَا لَبَنُهُ فِي الْأَرْضِ قَالَ " أَرْبَعُونَ يَوْمًا يَوْمًا كَسَنَةٌ وَيَوْمًا كَشَهْرٌ وَيَوْمًا كَجُمُعَةٍ وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ " . قُلْنَا يَا رَسُولَ اللَّهِ فَذَلِكَ الْيَوْمُ الَّذِي كَسَنَتْهُ أَتَكْفِينَا فِيهِ صَلَاةُ يَوْمٍ قَالَ " لَا أَقْدِرُوا لَهُ قَدْرَهُ " . قُلْنَا يَا رَسُولَ اللَّهِ وَمَا إِسْرَاعُهُ فِي الْأَرْضِ قَالَ " كَالْعَيْثِ اسْتَدْبَرْتُهُ الرِّيحُ فَيَأْتِي عَلَى الْقَوْمِ فَيَدْعُوهُمْ فَيُؤْمِنُونَ بِهِ وَيَسْتَجِيبُونَ لَهُ فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ وَالْأَرْضَ فَتَنْبُتُ فَتَرْوَحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ دُرًّا وَأَسْبَعُهُ ضُرُوعًا وَأَمَدَهُ خَوَاصِرُ ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ فَيَنْصَرِفُ عَنْهُمْ فَيُصْبِحُونَ مُمَجْلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ وَيَمُرُّ بِالْخَرْبَةِ فَيَقُولُ لَهَا أَخْرِجِي كُنُوزَكَ .

فَتَتَّبَعُهُ كُنُوزُهَا كَيْعَاسِيبِ النَّحْلِ ثُمَّ يَدْعُو رَجُلًا مُمْتَلِئًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جَزَلَتَيْنِ رَمِيَّةَ الْعَرَضِ ثُمَّ يَدْعُوهُ فَيَقْبِلُ وَيَتَهَلَّلُ وَجْهُهُ يَضْحَكُ فَيَبِينُ مَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا كَفَّيْهِ عَلَى أَجْنَحَةِ مَلَكَينِ إِذَا طَاطَأَ رَأْسَهُ قَطَرَ وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ فَلَا يَحِلُّ لِكَافِرٍ يَحْدُ رِيحَ نَفْسِهِ إِلَّا مَاتَ وَنَفْسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بَبَابٍ لَدَى فَيَقْتُلُهُ ثُمَّ يَأْتِي عِيسَى ابْنَ مَرْيَمَ قَوْمٌ قَدْ عَصَمَهُمُ اللَّهُ مِنْهُ فَيَمَسُخُ عَنْ وُجُوهِهِمْ وَيَحْدِثُهُمْ بَدَرَجَاتِهِمْ فِي الْجَنَّةِ فَيَبِينُ مَا هُوَ كَذَلِكَ إِذْ أَوْحَى اللَّهُ إِلَى عِيسَى إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي لَا يَدَانِ لِأَحَدٍ بِقَتَالِهِمْ فَحَرَّرَ عِبَادِي إِلَى الطُّورِ . وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ طَبْرِيةَ فَيَشْرَبُونَ مَا فِيهَا وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ لَقَدْ كَانَ بِهِذِهِ مَرَّةً مَاءً . وَيُحْصِرُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابَهُ حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرًا مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمْ الْيَوْمَ فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ فَيُرْسِلُ اللَّهُ عَلَيْهِمُ النَّعْفَ فِي رِقَابِهِمْ فَيُصْبِحُونَ فَرَسَى كَمُوتِ نَفْسٍ وَاجِدَةٍ ثُمَّ يَهْبِطُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى الْأَرْضِ فَلَا يَحْدُونَ فِي الْأَرْضِ مَوْضِعَ شِبْرٍ إِلَّا مَلَأَهُ زَهْمُهُمْ وَنَتْنُهُمْ فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ فَيُرْسِلُ اللَّهُ طَيْرًا كَأَعْنَاقِ الْبُحْتِ فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ ثُمَّ يُرْسِلُ اللَّهُ مَطَرًا لَا يَكُنُ مِنْهُ بَيْتٌ مَدْرٍ وَلَا وَبَرٍ فَيَغْسِلُ الْأَرْضَ حَتَّى يَنْزَكِيهَا كَالزَّلْفَةِ ثُمَّ يُقَالُ لِلْأَرْضِ أَنْبِئِي ثَمَرَتَكَ وَرُدِّي بَرَكَتَكَ . فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَانَةِ وَيَسْتَظِلُّونَ بِقَحْفِهَا وَيُبَارِكُ فِي الرِّسْلِ حَتَّى أَنْ اللَّفْحَةَ مِنَ الْإِبِلِ لَتَكْفِي الْأَنْفَامَ مِنَ النَّاسِ وَاللَّفْحَةَ مِنَ الْبَقَرِ لَتَكْفِي الْقَبِيلَةَ مِنَ النَّاسِ وَاللَّفْحَةَ مِنَ الْغَنَمِ لَتَكْفِي الْفَخْدَ مِنَ النَّاسِ فَيَبِينُ مَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِيحًا طَيِّبَةً فَتَأْخُذُهُمْ تَحْتَ أَبْطُهُمْ فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ وَيَبْقَى شِرَارُ النَّاسِ يَتَهَارَجُونَ فِيهَا تَهَارِجَ الْحُمْرِ فَعَلَيْهِمْ تَقُومُ السَّاعَةُ " . (مسلم)

### **Musical instruments will become widespread**

- ❖ Narrated By Abu 'Amir or Abu Malik Al-Ash'ari: That he heard the Prophet saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the roof of them into monkeys and pigs and they will remain so till the Day of Resurrection." [ Bukhari }

وَقَالَ هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، حَدَّثَنَا عَطِيَّةُ بْنُ قَنِيسٍ الْكِلَابِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَنَمٍ الْأَشْعَرِيُّ، قَالَ حَدَّثَنِي أَبُو عَامِرٍ - أَوْ أَبُو مَالِكٍ - الْأَشْعَرِيُّ وَاللَّهُ مَا كَذَّبَنِي سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحَرَ وَالْحَرِيرَ وَالْخُمُرَ وَالْمَعَازِفَ، وَلَيَنْزِلَنَّ أَقْوَامٌ إِلَى جَنْبِ عِلْمٍ يَرُوحُ عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ، يَأْتِيهِمْ - يَعْنِي الْفَقِيرَ - لِحَاجَةٍ

فَيَقُولُوا ارْجِعْ إِلَيْنَا غَدًا. فَيُبَيِّنُهُمُ اللَّهُ وَيَضَعُ الْعِلْمَ، وَيَمْسُخُ آخَرِينَ قِرَدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ". (البخاري)

### *The drinking of alcohol will become rife*

- ❖ Narrated By Abu 'Amir or Abu Malik Al-Ash'ari: That he heard the Prophet saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection." [ Bukhari }

وَقَالَ هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، حَدَّثَنَا عَطِيَّةُ بْنُ قَيْسٍ الْكِلَابِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَنَمٍ الْأَشْعَرِيُّ، قَالَ حَدَّثَنِي أَبُو عَامِرٍ - أَوْ أَبُو مَالِكٍ - الْأَشْعَرِيُّ وَاللَّهُ مَا كَذَّبَنِي سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحَرَ وَالْحَرِيرَ وَالْخَمْرَ وَالْمَعَازِفَ، وَلَيُنْزِلَنَّ أَقْوَامٌ إِلَى جَنْبِ عِلْمٍ يَرُوحُ عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ، يَأْتِيهِمْ - يَغْنِي الْفَقِيرَ - لِحَاجَةً فَيَقُولُوا ارْجِعْ إِلَيْنَا غَدًا. فَيُبَيِّنُهُمُ اللَّهُ وَيَضَعُ الْعِلْمَ، وَيَمْسُخُ آخَرِينَ قِرَدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ". (البخاري)

- ❖ 'Ali bin Abi Talib narrated that the Messenger of Allah (PBUH) said: "When my Ummah does fifteen things, the afflictions will occur in it." It was said: "What are they O Messenger of Allah?" He said: "When Al-Magham (the spoils of war) are distributed (preferentially), trust is usurped, Zakah is a fine, a man obeys his wife and disobeys his mother, he is kind to his friend and abandons his father, **voices are raised in the Masajid**, the leader of the people is the most despicable among them, the most honoured man is the one whose evil the people are afraid of, **intoxicants are consumed**, silk is worn (by males), there is a fascination for singing slave-girls and music, and the end of this Ummah curses its beginning. When that occurs, anticipate a red wind, collapsing of the earth, and transformation." (Jami' At-Tirmithi / Dai'f)

حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ التِّرْمِذِيُّ، حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ أَبُو فَضَالَةَ الشَّامِيُّ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَلِيٍّ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا فَعَلَتْ أُمَّتِي خَمْسَ عَشْرَةَ خَصْلَةً حَلَّ بِهَا الْبَلَاءُ " . فَقِيلَ وَمَا هُنَّ يَا رَسُولَ اللَّهِ قَالَ " إِذَا كَانَ الْمَغْنَمُ دُولًا وَالْأَمَانَةُ مَغْنَمًا



وَالزَّكَاةُ مَعْرَمًا وَأَطَاعَ الرَّجُلُ زَوْجَتَهُ وَعَقَى أُمَّهُ وَبَرَّ صَدِيقَهُ وَجَفَا أَبَاهُ وَارْتَفَعَتِ الْأَصْوَاتُ فِي الْمَسَاجِدِ وَكَانَ رَعِيمُ الْقَوْمِ أَرْدَلَهُمْ وَأَكْرَمَ الرَّجُلُ مَخَافَةَ شَرِّهِ وَشَرِيتِ الْخُمُورُ وَلَيْسَ الْحَرِيرُ وَاتَّخَذَتِ الْقَيِّنَاتُ وَالْمَعَارِزُ وَلَعَنَ آخِرُ هَذِهِ الْأُمَّةِ أَوَّلَهَا فَلَيَزْتَفِتُوا عِنْدَ ذَلِكَ رِيحًا حَمْرَاءَ أَوْ خَسَفًا وَمَسْحًا " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَا نَعْلَمُ أَحَدًا رَوَاهُ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ غَيْرَ الْفَرَجِ بْنِ فَضَالَةَ . وَالْفَرَجُ بْنُ فَضَالَةَ قَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْحَدِيثِ وَضَعْفُهُ مِنْ قَبْلِ حِفْظِهِ وَقَدْ رَوَاهُ عَنْهُ وَكِيعٌ وَغَيْرُ وَاحِدٍ مِنَ الْأُئِمَّةِ . (جامع الترمذي / ضعيف).

### **Voices will be raised in masajid**

Raising one's voice inside a mosque – even if for reciting the Noble Quran - is forbidden. Some scholars excluded religious lessons from this:

- ❖ Yahya related to me from Malik from Yahya ibn Said from Mohammad ibn Ibrahim ibn al Harith at-Taymi from Abu Hazim at-Tammar from al Bayadi that the Messenger of Allah, may Allah bless him and grant him peace, came out to the people while they were praying and their voices were raised in the recitation. He said, "When you pray you are talking confidentially to your Lord. So look to what you confide to Him, and do not say the Qur'an out loud so that others hear it." (Muwatta Malik. Al-Albani in As-Silsilah As-Sahihah page 133 Hadith No 1603)

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ النَّيْمِيِّ، عَنْ أَبِي حَازِمٍ التَّمَّارِ، عَنِ الْبَيَاضِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَى النَّاسِ وَهُمْ يُصَلُّونَ وَقَدْ عَلَتْ أَصْوَاتُهُمْ بِالْقِرَاءَةِ فَقَالَ " إِنَّ الْمُصَلِّيَّ يُنَاجِي رَبَّهُ فَلْيَنْظُرْ بِمَا يُنَاجِيهِ بِهِ وَلَا يَجْهَرُ بِبَعْضِكُمْ عَلَى بَعْضٍ بِالْقُرْآنِ " . (موطا مالك والألبان في المسلسل الصحيح ص 133 حديث رقم 1603)

If raising one's voice while reciting the Quran inside the mosque is impermissible, what do you think is the ruling of raising one's voice in a blameworthy argument or debate, even if it was outside the mosque?

- ❖ Sayyiduna Anas ibn Malik (RAA) reports that the Nabi (PBUH) said: "Soon a time will come wherein people will group up in their masjids, their only worry and concern will be the affairs of the Dunya, Allah has no need for these people so do not sit with them"

(Mustadrak Hakim, vol. 4 pg. 323. Declared authentic –sahih– by Imam Hakim and Hafiz Dhahabi concurs. Also see Sahih Ibn Hibban; Al Ihsan, Hadith: 6761)

رواه ابن حبان في صحيحه: "سيكون في آخر الزمان قوم يكون حديثهم في مساجدهم، ليس الله فيهم حاجة"  
 الراوي : عبدالله بن مسعود | المحدث : ابن حبان | المصدر : صحيح ابن حبان  
 الصفحة أو الرقم: 6761 | خلاصة حكم المحدث : أخرجه في صحيحه

- ❖ Narrated Al-Sa'ib bin Yazid: I was standing in the mosque and somebody threw a gravel at me. I looked and found that he was 'Umar bin Al-Khattab. He said to me, "Fetch those two men to me." When I did, he said to them, "Who are you? (Or) where do you come from?" They replied, "We are from Ta'if." 'Umar said, "Were you from this city (Medina) I would have punished you for raising your voices in the mosque of Allah's Messenger (PBUH)." (Bukhari, Hadith: 470)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا الْجُعَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ حَدَّثَنِي يَزِيدُ بْنُ خُصَيْفَةَ، عَنْ السَّائِبِ بْنِ يَزِيدَ، قَالَ كُنْتُ قَائِمًا فِي الْمَسْجِدِ فَحَصَبَنِي رَجُلٌ، فَتَنَظَّرْتُ فَإِذَا عُمَرُ بْنُ الْخَطَّابِ فَقَالَ اذْهَبْ فَأَتِنِي بِهِدَيْنِ. فَجِئْتُهُ بِهِمَا. قَالَ مَنْ أَنْتُمَا - أَوْ مِنْ أَيْنَ أَنْتُمَا قَالَا مِنْ أَهْلِ الطَّائِفِ. قَالَ لَوْ كُنْتُمَا مِنْ أَهْلِ الْبَلَدِ لَأَوْجَعْتُكُمَا، تَرْفَعَانِ أَصْوَاتَكُمَا فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (البخاري/ حديث 470)

### ***Riba will become rife***

- ❖ Narrated Abu Huraira: The Prophet (PBUH) said: A time is certainly coming to mankind when only the receiver of usury will remain, and if he does not receive it, some of its vapour will reach him. Ibn Isa said: Some of its dust will reach him. (Sunan Abu Dawud and Al-Albani in Da'if At-Targheeb wa At-Tarheeb /Da'if, Hadith No 1167)

حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا عَبَّادُ بْنُ رَاشِدٍ، قَالَ سَمِعْتُ سَعِيدَ بْنَ أَبِي خَيْرَةَ، يَقُولُ حَدَّثَنَا الْحَسَنُ، مِنْدُ أَرْبَعِينَ سَنَةً عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح وَحَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ أَخْبَرَنَا خَالِدٌ عَنْ دَاوُدَ - يَعْنِي ابْنَ أَبِي هِنْدٍ - وَهَذَا لَفْظُهُ عَنْ سَعِيدِ بْنِ أَبِي خَيْرَةَ عَنْ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى أَحَدٌ إِلَّا أَكَلَ الرَّبَا فَإِنْ لَمْ يَأْكُلْهُ أَصَابَهُ مِنْ بُخَارِهِ " . قَالَ ابْنُ عِيْسَى " أَصَابَهُ مِنْ غُبَارِهِ " . (سنن ابو داوود، الالباني / في ضعيف الترغيب والترهيب حديث رقم 1167 )

### ***Masajid will be beautified but empty***

- ❖ Narrated Abdullah ibn Abbas: I was not commanded to build high mosques. Ibn Abbas said: You will certainly adorn them as the Jews and Christians did. (Sunan Abu Dawud / Sahih)



حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ، أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي قَزَّارَةَ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ " . قَالَ ابْنُ عَبَّاسٍ لَنَزَحْرِفُنْهَا كَمَا زَحَرَفَتْ الْيَهُودُ وَالنَّصَارَى .. (سنن ابو داود: حسن)

### ***The Umma of Mohammad (PBUH) will split into 73 sects – all but one will be in the Hellfire***

- ❖ Narrated Abu Hurairah: that the Messenger of Allah (PBUH) said: "The Jews split into seventy-one sects, or seventy-two sects, and the Christians similarly, and my Ummah will split into seventy-three sects." (Jami' At-Tirmithi / Hasan)

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ أَبُو عَمَّارٍ، حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " تَفَرَّقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ أَوْ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً وَالنَّصَارَى مِثْلَ ذَلِكَ وَتَفَرَّقَتْ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً " . وَفِي الْبَابِ عَنْ سَعْدِ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَوْفِ بْنِ مَالِكٍ . قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ . (جامع الترمذي: حسن)

### ***People will cut off family ties***

- ❖ 'Abdu'r-Rahman ibn 'Awf heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Allah, the Almighty and Exalted, said, 'I am the Merciful (Ar-Rahman). I have created ties of kinship and derive a name for it from My Name. If anyone maintains ties of kinship, I maintain connection with him, and I shall cut off anyone who cuts them off.'" (Al-ADab Al-Mufrad / Sahih)

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا الرَّدَادِ اللَّيْثِيَّ أَخْبَرَهُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا الرَّحْمَنُ، وَأَنَا خَلَقْتُ الرَّحِمَ، وَاشْتَقَقْتُ لَهَا مِنْ اسْمِي، فَمَنْ وَصَلَهَا وَصَلْتُهُ، وَمَنْ قَطَعَهَا بَنَيْتُهُ. (الادب المفرد: صحيح)

### ***Zakah will become a burden on the people***

- ❖ 'Ali bin Abi Talib narrated that the Messenger of Allah (PBUH) said: "When my Ummah does fifteen things, the afflictions will occur in it." It was said: "What are they O Messenger of Allah?" He said: "When Al-Magham (the spoils of war) are distributed (preferentially), trust is usurped, **Zakah is a fine**, a man obeys his wife and disobeys his mother, he is kind to his friend and abandons his father, voices are raised in the Masajid, the leader of the people is the most despicable among them, the most honoured man is the one

whose evil the people are afraid of, intoxicants are drunk, silk is worn (by males), there is a fascination for singing slave-girls and music, and the end of this Ummah curses its beginning. When that occurs, anticipate a red wind, collapsing of the earth, and transformation." (Jami' At-Tirmithi / Dai'f)

حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ التِّرْمِذِيُّ، حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ أَبُو فَضَالَةَ الشَّامِيُّ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا فَعَلْتَ أُمَّتِي خَمْسَ عَشْرَةَ خَصْلَةً حَلَّ بِهَا الْبَلَاءُ " . فَقِيلَ وَمَا هُنَّ يَا رَسُولَ اللَّهِ قَالَ " إِذَا كَانَ الْمَغْنَمُ دُولًا وَالْأَمَانَةُ مَغْنَمًا وَالزَّكَاةُ مَغْرَمًا وَأَطَاعَ الرَّجُلُ زَوْجَتَهُ وَعَقَّى أُمَّهُ وَبَرَّ صَدِيقَهُ وَجَفَّ أَبَاهُ وَارْتَفَعَتِ الْأَصْوَاتُ فِي الْمَسَاجِدِ وَكَانَ رَعِيمُ الْقَوْمِ أَرْذَلَهُمْ وَأَكْرَمَ الرَّجُلُ مَخَافَةَ شَرِّهِ وَشَرِبَتْ الْخُمُورُ وَلَيْسَ الْحَرِيرُ وَاتَّخَذَتِ الْقَبَائِلُ وَالْمَعَارِفُ وَلَعَنَ آخِرُ هَذِهِ الْأُمَّةِ أَوَّلَهَا فَلْيَرْتَقِبُوا عِنْدَ ذَلِكَ رِيحًا حَمْرَاءَ أَوْ حَسْفًا وَمَسْحًا " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَا نَعْلَمُ أَحَدًا رَوَاهُ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ غَيْرَ الْفَرَجِ بْنِ فَضَالَةَ . وَالْفَرَجُ بْنُ فَضَالَةَ قَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْحَدِيثِ وَضَعْفُهُ مِنْ قَبْلِ جَفْظِهِ وَقَدْ رَوَاهُ عَنْهُ وَكِيعٌ وَغَيْرُ وَاحِدٍ مِنَ الْأَئِمَّةِ . (جامع الترمذي / ضعيف).

### **Many earthquakes will occur**

- ❖ Narrated Abu Huraira: The Prophet (PBUH) said, "The Hour (Last Day) will not be established until (religious) knowledge will be taken away (by the death of religious learned men), earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase and money will overflow amongst you." (See Hadith No. 85 Vol 1) [Sahih al-Bukhari 1036]

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، قَالَ أَخْبَرَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَقُومُ السَّاعَةُ حَتَّى يُقْبِضَ الْعِلْمُ، وَتَكْثُرَ الزَّلَازِلُ، وَيَتَقَارَبَ الزَّمَانُ، وَتَظْهَرَ الْفِتَنُ، وَيَكْثُرَ الْهَرْجُ - وَهُوَ الْقَتْلُ الْقَتْلُ - حَتَّى يَكْثُرَ فِيكُمْ الْمَالُ فَيَفِضُ " . (البخاري)

### **People will be treated with respect out of fear of their evil**

- ❖ 'Ali bin Abi Talib narrated that the Messenger of Allah (PBUH) said: "When my Ummah does fifteen things, the afflictions will occur in it." It was said: "What are they O Messenger of Allah?" He said: "When Al-Magham (the spoils of war) are distributed (preferentially), trust is usurped, Zakah is a fine, a man obeys his wife and disobeys his mother, he is kind to his friend and abandons his father, voices are raised in the Masajid, **the leader of the people is the most despicable among them, the most honoured man is the one whose evil the people are afraid of**, intoxicants are

drunk, silk is worn (by males), there is a fascination for singing slave-girls and music, and the end of this Ummah curses its beginning. When that occurs, anticipate a red wind, collapsing of the earth, and transformation." (Jami' At-Tirmithi / Dai'f)

حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ التِّرْمِذِيُّ، حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ أَبُو فَضَالَةَ الشَّامِيُّ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا فَعَلْتَ أُمَّتِي خَمْسَ عَشْرَةَ خَصْلَةً حَلَّ بِهَا الْبَلَاءُ " . فَقِيلَ وَمَا هُنَّ يَا رَسُولَ اللَّهِ قَالَ " إِذَا كَانَ الْمَغْنَمُ دُولًا وَالْأَمَانَةُ مَغْنَمًا وَالزَّكَاةُ مَعْرَمًا وَأَطَاعَ الرَّجُلُ زَوْجَتَهُ وَعَقَّ أُمَّهُ وَبَرَّ صَدِيقَهُ وَجَفَّ أَبَاهُ وَارْتَفَعَتِ الْأَصْوَاتُ فِي الْمَسَاجِدِ وَكَانَ زَعِيمُ الْقَوْمِ أَرْذَلَهُمْ وَأَكْرَمَ الرَّجُلُ مَخَافَةَ شَرِّهِ وَشَرِبَتْ الْخُمُورُ وَلَيْسَ الْحَرِيرُ وَاتَّخَذَتِ الْقَيْنَاتُ وَالْمَعَازِفُ وَلَعَنَ آخِرُ هَذِهِ الْأُمَّةِ أَوْلَهَا فَلْيَرْتَفِعُوا عِنْدَ ذَلِكَ رِيحًا حَمْرَاءَ أَوْ حَسَنًا وَمَسْحًا " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَلِيٍّ بْنِ أَبِي طَالِبٍ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَا نَعْلَمُ أَحَدًا رَوَاهُ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ غَيْرَ الْفَرَجِ بْنِ فَضَالَةَ . وَالْفَرَجُ بْنُ فَضَالَةَ قَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْحَدِيثِ وَضَعْفُهُ مِنْ قَبْلِ حِفْظِهِ وَقَدْ رَوَاهُ عَنْهُ وَكِيعٌ وَغَيْرُ وَاحِدٍ مِنَ الْأَئِمَّةِ . (جامع الترمذي / ضعيف).

### ***The Ruwaybida (ignorant) will be shown respect***

- ❖ Awf ibn Malik Al-Ashjai' (RA) narrated the Messenger of Allah (PBUH) said, 'the time of the Dajjal will be years of confusion, rain will be abundant but less vegetation. People will believe a liar, and disbelieve one who tells the truth. People will distrust one who is trustworthy, and trust one who is treacherous; and the Ruwaybidah will have a say.' Someone asked, 'Who are the Ruwaybidah?' He said, 'Those who are of low status will have a say in general affairs.' [Ithaf Alkhayarah Al-Mahara / trusted narrators. Al-Albani Page 508]

يَكُونُ أَمَامَ الدَّجَالِ سَنُونَ خَوَادِغُ يَكْثُرُ فِيهَا الْمَطَرُ وَيَقِلُّ فِيهَا النَّبْتُ وَيُكْذَّبُ فِيهَا الصَّادِقُ وَيُصَدَّقُ فِيهَا الْكَاذِبُ وَيُؤْتَمَنُ فِيهَا الْخَائِنُ وَيُخَوَّنُ فِيهَا الْأَمِينُ وَيَنْطِقُ فِيهَا الرُّوَيْبِضَةُ قِيلَ: يَا رَسُولَ اللَّهِ وَمَا الرُّوَيْبِضَةُ؟ قَالَ: مَنْ لَا يُوْبَةُ لَهُ

الراوي : عوف بن مالك الأشجعي | المحدث : البوصيري | المصدر : إتحاف الخيرة المهرة

الصفحة أو الرقم: 119/8 | خلاصة حكم المحدث : رواه ثقات. الإلباني صفحه

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### ***The worst of men will become leaders***

- ❖ Hudhaifah bin Al-Yaman narrated that the Messenger of Allah (PBUH) said: "By the One in Whose Hand is my soul! The Hour will not be established until you fight your A'immah, and you strike each

other with your swords, and your world will be inherited by the evilest among you." [Jami' Tirmithi / hasan]

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عَبْدِ اللَّهِ، وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ الْأَشْهَلِيِّ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتُلُوا إِمَامَكُمْ وَتَجْتَلِدُوا بِأَسْيَافِكُمْ وَيَرِثَ دُنْيَاكُمْ شِرَارُكُمْ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَمْرِو بْنِ أَبِي عَمْرٍو . (جامع الترمذي / حسن)

### ***Sudden death will become rife***

- ❖ Anas bin Malik (RA) narrated that the Prophet (PBUH) said: "Among the signs that the Last Hour is near, is that the crescent would appear larger than its actual size and people would say: 'It appears as if it is only two days old.' and the masajid will be taken as streets, and sudden death will spread." [Al-Mu'jam al-Awsat al-Tabarani (9/147) No. 9376. Al-Albani / Hadith Hasan, Sahih Al-Jami' No 5899]

عن أنس بن مالك رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: من اقتراب الساعة: أن يرى الهلال قَبْلًا، فيقال: لليلتين، وأن تتخذ المساجد طُرُقًا، وأن يظهر موتُ الفجأة (المعجم الأوسط، الطبراني - 9/147 - رقم 9376 / الالباني حديث حسن في صحيح الجامع صفحه 5899)

### ***Holding onto Islam is like holding onto fire coals***

- ❖ Anas bin Malik narrated that the Messenger of Allah (PBUH) said: "There shall come upon the people a time in which the one who is patient upon his religion will be like the one holding onto a burning ember." [Jami' At Tirmithi / Hasan]

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ ابْنُ بَنْتِ السُّدِّيِّ الْكُوفِيِّ، حَدَّثَنَا عُمَرُ بْنُ شَاكِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجَمْرِ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ . وَعُمَرُ بْنُ شَاكِرٍ شَيْخٌ بَصْرِيٌّ قَدْ رَوَى عَنْهُ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ . (جامع الترمذي/حسن)

### ***Some people will reject the Sunnah***

- ❖ Narrated Al-Miqdam ibn Ma'dikarib: The Prophet (PBUH) said: Beware! I have been given the Qur'an and something like it, yet the time is coming when a man replete on his couch will say: Keep to the Qur'an; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited. Beware! The domestic donkey, beasts of prey with fangs, a find belonging to confederate, unless its owner does not want it, are not permissible to

you If anyone comes to some people, they must entertain him, but if they do not, he has a right to mulct them to an amount equivalent to his entertainment.{Sunan Abu Dawud / Sahih}

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ، حَدَّثَنَا أَبُو عَمْرٍو بْنُ كَثِيرٍ بْنُ دِينَارٍ، عَنْ حَرِيزِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَوْفٍ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلُهُ مَعَهُ أَلَا يُوشِكُ رَجُلٌ شَبَعَانُ عَلَى أَرِيكَتِهِ يَقُولُ عَلَيْكُمْ بِهِذَا الْقُرْآنَ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَجْلُوهُ وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ أَلَا لَا يَحِلُّ لَكُمْ لَحْمُ الْحِمَارِ الْأَهْلِيِّ وَلَا كُلُّ ذِي نَابٍ مِنَ السَّبْعِ وَلَا لُقْطَةُ مُعَاهِدٍ إِلَّا أَنْ يَسْتَعْنِيَ عَنْهَا صَاحِبُهَا وَمَنْ نَزَلَ بِقَوْمٍ فَعَلَيْهِمْ أَنْ يَقْرُوهُ فَإِنْ لَمْ يَقْرُوهُ فَلَهُ أَنْ يُعَذِّبَهُمْ بِمِثْلِ قِرَاءِهِ " (سنن أبو داود / صحيح)

### ***Inanimate objects will speak to people (mobiles, internet, social media...etc)***

- ❖ Abu Sa'eed Al-Khudri narrated that the Messenger of Allah (SWT) said: "By the One in Whose Hand is my soul! The Hour will not be established until predators speak to people and until the tip of a man's whip and the straps on his sandal speak to him, and his thigh informs him of what occurred with his family after him." (Jami' At-Tirmithi / Sahih)

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، حَدَّثَنَا أَبِي، عَنِ الْقَاسِمِ بْنِ الْفَضْلِ، حَدَّثَنَا أَبُو نَضْرَةَ الْعَبْدِيُّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَالَّذِي نَفْسِي بِيَدِهِ لَا تَقُومُ السَّاعَةُ حَتَّى تُكَلِّمَ السِّبَاغُ الْإِنْسَ وَحَتَّى تُكَلِّمَ الرَّجُلَ عَذْبَةُ سَوْطِهِ وَشِرَاكُ نَعْلِهِ وَتُخْبِرَهُ فَخْذُهُ بِمَا أَحْدَثَ أَهْلُهُ مِنْ بَعْدِهِ " . قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ . وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْقَاسِمِ بْنِ الْفَضْلِ . وَالْقَاسِمُ بْنُ الْفَضْلِ ثِقَةٌ مَأْمُونٌ عِنْدَ أَهْلِ الْحَدِيثِ وَثَقَّةٌ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ . (جامع الترمذي / صحيح)

### ***A fitna that will enter every Arab house***

- ❖ Narrated by Auf bin Malik: I went to the Prophet during the Ghazwa of Tabuk while he was sitting in a leather tent. He said, "Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dinars, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Bani Al-Asfar (i.e. the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers. [Bukhari]

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ بْنِ رَبْرِ، قَالَ سَمِعْتُ بُسْرَ بْنَ عُبَيْدِ اللَّهِ، أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ، قَالَ سَمِعْتُ عَوْفَ بْنَ مَالِكٍ، قَالَ أَتَيْتُ النَّبِيَّ

صلى الله عليه وسلم في غزوة تبوك، وهو في قبّة من آدم فقال " اعدّد سنّا بين يدي الساعة، موتي، ثمّ فتح بيت المقدس، ثمّ موتان يأخذ فيكم كقصاص الغنم، ثمّ استفاضة المال حتّى يعطى الرجل مائة دينار فيظلّ ساخطاً، ثمّ فتنة لا يبقى بيت من العرب إلّا دخلته، ثمّ هذنة تكون بينكم وبين بني الأصفر فيعذرون، فيأتونكم تحت ثمانين غايّة، تحت كلّ غايّة اثنا عشر ألفاً". (البخاري)

### ***People will have intercourse in public***

- ❖ Narrated Anas: Allah's Messenger (PBUH) said, "From among the portents of the Hour are (the following): -1. Religious knowledge will be taken away (by the death of Religious learned men). -2. (Religious) ignorance will prevail. -3. Drinking of Alcoholic drinks (will be very common). -4. There will be prevalence of open illegal sexual intercourse.[Bukhari]

حدّثنا عمران بن ميسرة، قال حدّثنا عبد الوارث، عن أبي التّياح، عن أنس، قال قال رسول الله صلى الله عليه وسلم " إنّ من أشراط الساعة أن يرفع العلم، ويثبت الجهل، ويشرب الخمر، ويظهر الزّنا". (البخاري)

- ❖ Abdullah ibn Amr reported: "The Messenger of Allah, peace and blessings be upon him, said, "The Hour will not be established until people fornicate with each other in the road just as a donkeys fornicate." (As-Silsilah As-Sahiha / Sahih)

"لا تقوم الساعة حتى يتسافدوا في الطريق تسافد الحمير ، قلت : إن ذلك لكائن ؟ قال : نعم ليكونن"

الراوي : عبدالله بن عمرو | المحدث : الألباني | المصدر : السلسلة الصحيحة

الصفحة أو الرقم: 481 | خلاصة حكم المحدث : إسناده صحيح

Also as mentioned in the Hadith narrated by An-Nawwas b. Sama'an that Prophet (PBUH) said:

- ❖ "... and at that time Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them. (Muslim)

"...فَيَبِيحُ هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِيحًا طَيِّبَةً فَتَأْخُذُهُمْ تَحْتَ أَبْطِحِهِمْ فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ وَيَبْقَى شِرَارُ النَّاسِ يَتَهَارَجُونَ فِيهَا تَهَارُجُ الْخُمْرِ فَعَلَيْهِمْ نَقُومُ السَّاعَةُ". (مسلم)

### ***Women will dress but they look semi naked***

- ❖ Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "There are two types of people who will be punished in Hell and whom I have not seen: men having whips like the tails of cows and they will be beating people with them, and, women who will be dressed but appear to be naked, inviting to evil; and they themselves will be inclined to it. Their heads will appear like the humps of the Bactrian camel inclined to one side. They will not enter Jannah and they will not smell its fragrance which is perceptible from such and such a distance." [Muslim]

وعنه قال: قال رسول الله صلى الله عليه وسلم: "صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٍ عَارِيَاتٍ مُمِيلَاتٍ مَائِلَاتٍ، رِعَوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ، وَلَا يَجِدْنَ رِيحَهَا، وَإِنْ رِيحُهَا لِيُوجِدْنَ مِنْ مَسِيرَةِ كَذَا وَكَذَا" (رواه مسلم)

### ***Time will pass quickly***

- ❖ Anas bin Malik narrated that the Allah's Messenger (s.a.w) said: "The hour shall not be established until time is constricted, and the year is like a month, a month is like the week, and the week is like the day, and the day is like the hour, and the hour is like the flare of the fire." (Jami' At-Tirmithi / Sahih).

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْعُمَرِيُّ، عَنْ سَعْدِ بْنِ سَعِيدٍ الْأَنْصَارِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَقُومُ السَّاعَةُ حَتَّى يَتَقَارَبَ الزَّمَانُ فَتَكُونَ السَّنَةُ كَالشَّهْرِ وَالشَّهْرُ كَالْجُمُعَةِ وَتَكُونَ الْجُمُعَةُ كَالْيَوْمِ وَيَكُونُ الْيَوْمُ كَالسَّاعَةِ وَتَكُونَ السَّاعَةُ كَالضَّرْمَةِ بِالنَّارِ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ . وَسَعْدُ بْنُ سَعِيدٍ هُوَ أَخُو يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ . عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ( لَا تَقُومُ السَّاعَةُ حَتَّى يُقْبَضَ الْعِلْمُ ، وَتَكْثُرَ الزَّلَازِلُ ، وَيَتَقَارَبَ الزَّمَانُ ، وَتَظْهَرَ الْفِتَنُ ، وَيَكْثُرَ الْهَرْجُ وَهُوَ الْقَتْلُ الْقَتْلُ ، وَحَتَّى يَكْثُرَ فِيكُمْ الْمَالُ فَيَفِيضَ ) (جامع الترمذي صحيح).

- ❖ Narrated Abu Huraira: The Prophet (PBUH) said, "The Hour (Last Day) will not be established until (religious) knowledge will be taken away (by the death of religious learned men), earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase and money will overflow amongst you." (Bukhari).

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، قَالَ أَخْبَرَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَقُومُ السَّاعَةُ حَتَّى يُقْبَضَ الْعِلْمُ، وَتَكْثُرَ الزَّلَازِلُ، وَيَتَقَارَبَ الزَّمَانُ، وَتَظْهَرَ الْفِتَنُ، وَيَكْثُرَ الْهَرْجُ - وَهُوَ الْقَتْلُ الْقَتْلُ - حَتَّى يَكْثُرَ فِيكُمْ الْمَالُ فَيَفِيضَ " . (البخاري)



### Social deterioration

- ❖ Awf ibn Malik Al-Ashjai' (RA) narrated the Messenger of Allah (PBUH) said, 'the time of the Dajjal will be years of confusion, rain will be abundant but less vegetation. People will believe a liar, and disbelieve one who tells the truth. People will distrust one who is trustworthy, and trust one who is treacherous; and the Ruwaybidah will have a say.' Someone asked, 'Who are the Ruwaybidah?' He said, 'Those who are of low status will have a say in general affairs.' [Ithaf Alkhayarah Al-Mahara / trusted narrators]

يَكُونُ أَمَامَ الدَّجَالِ سَنُونَ خَوَادِعُ يَكْثُرُ فِيهَا الْمَطَرُ وَيَقْلُ فِيهَا النَّبْتُ وَيُكَدَّبُ فِيهَا الصَّادِقُ وَيُصَدَّقُ فِيهَا الْكَاذِبُ وَيُؤْتَمَنُ فِيهَا الْخَائِنُ وَيُخَوَّنُ فِيهَا الْأَمِينُ وَيَنْطِقُ فِيهَا الرُّوَيْبِضَةُ قِيلَ: يَا رَسُولَ اللَّهِ وَمَا الرُّوَيْبِضَةُ؟ قَالَ: مَنْ لَا يُؤْبَهُ لَهُ

الراوي : عوف بن مالك الأشجعي | المحدث : البوصيري | المصدر : إتحاف الخيرة المهرة

الصفحة أو الرقم: 119/8 | خلاصة حكم المحدث : رواه ثقات. الإلباني صفحه 508

- ❖ Narrated Hudhaifa: Allah's Messenger (PBUH) related to us, two prophetic narrations one of which I have seen fulfilled and I am waiting for the fulfilment of the other. The Prophet (PBUH) told us that the virtue of honesty descended in the roots of men's hearts (from Allah) and then they learned it from the Qur'an and then they learned it from the Sunna (the Prophet's traditions). The Prophet (PBUH) further told us how that honesty will be taken away: He said: "Man will go to sleep during which honesty will be taken away from his heart and only its trace will remain in his heart like the trace of a dark spot; then man will go to sleep, during which honesty will decrease further still, so that its trace will resemble the trace of blister as when an ember is dropped on one's foot which would make it swell, and one would see it swollen but there would be nothing inside. **People would be carrying out their trade but hardly will there be a trustworthy person.** It will be said, 'in such-and-such tribe there is an honest man,' and later it will be said about some man, 'What a wise, polite and strong man he is!' Though he will not have faith equal even to a mustard seed in his heart." No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim his Islam would compel him to pay me what is due to me, and if he was a Christian, the Muslim official would compel him to pay me what is



due to me, but today I do not deal except with such-and-such person.(Bukhari)

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا الْأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ، حَدَّثَنَا حُذَيْفَةُ، قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَيْنِ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الْآخَرَ حَدَّثَنَا " أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ عَلِمُوا مِنَ الْقُرْآنِ، ثُمَّ عَلِمُوا مِنَ السُّنَّةِ ". وَحَدَّثَنَا عَنْ رَفْعِهَا قَالَ " يَنَامُ الرَّجُلُ النَّوْمَةَ فَتَقْبِضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظِلُّ أَنْزَهاً مِثْلَ أَنْزِ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتَقْبِضُ فَيَبْقَى فِيهَا أَنْزَهاً مِثْلَ أَنْزِ الْمَجْلِ، كَحِمْرِ دَحْرَجَتِهِ عَلَى رَجُلِكَ فَتَفْطُ، فَتَرَاهُ مُنْتَبِهاً وَلَيْسَ فِيهِ شَيْءٌ، وَيُصْبِحُ النَّاسُ يَتَّبِعُونَ فَلَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ فَيَقَالُ إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا. وَيُقَالُ لِلرَّجُلِ مَا أَغْفَلَهُ، وَمَا أَظْرَفَهُ، وَمَا أَجْلَدَهُ، وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرَدَلٍ مِنْ إِيْمَانٍ، وَلَقَدْ أَتَى عَلَى زَمَانٍ، وَلَا أَبَالِي أَيْكُمْ بَايَعْتُ، لَئِنْ كَانَ مُسْلِمًا رَدَّهَ عَلَى الْإِسْلَامِ، وَإِنْ كَانَ نَصْرَانِيًّا رَدَّهَ عَلَى سَاعِيهِ، وَأَمَّا الْيَوْمَ فَمَا كُنْتُ أَبَايَعُ إِلَّا فُلَانًا وَفُلَانًا ". (البخاري)

### ***Nations will summon each other to destroy Islam***

- ❖ Narrated Thawban: The Prophet (PBUH) said: The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He replied: No, you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and last enervation into your hearts. Someone asked: What is wahn (enervation). Messenger of Allah (PBUH): He replied: Love of the world and dislike of death." (Sunan Abu Daud / Sahih)

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، حَدَّثَنَا بِشْرُ بْنُ بَكْرِ، حَدَّثَنَا ابْنُ جَابِرٍ، حَدَّثَنِي أَبُو عَبْدِ السَّلَامِ، عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَوْشِكُ الْأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكْلَةُ إِلَى قَصْعَتِهَا ". فَقَالَ قَائِلٌ وَمِنْ قَلَّةٍ نَحْنُ يَوْمَئِذٍ قَالَ " بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ وَلَكِنْكُمْ غَنَاءٌ كَغَنَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمْ الْمَهَابَةَ مِنْكُمْ وَلَيَقْذِفَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهْنَ ". فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ وَمَا الْوَهْنُ قَالَ " حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ ". (سنن أبو داود / صحيح)

### **C. Signs that are yet to appear**

#### ***Judgment Day will not come until tribes from the Ummah will fall into shirk***

- ❖ Thawban narrated that the Messenger of Allah (PBUH) said: "The Hour shall not be established until tribes of my Ummah unite with the idolaters, and until they worship idols. And indeed there shall be thirty imposters in my Ummah, each of them claiming that he is a

Prophet. And I am the last of the Prophets, there is no Prophet after me." [Jami' at-Tirmithi]

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنْ ثُوبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَقُومُ السَّاعَةُ حَتَّى تَلْحَقَ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ وَحَتَّى يَعْبُدُوا الْأَوْثَانَ وَإِنَّهُ سَيَكُونُ فِي أُمَّتِي ثَلَاثُونَ كَذَّابُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ وَأَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .. (جامع الترمذي: صحيح)

### ***Some people will be transformed into animals***

- ❖ And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they should have been unable to go forward (move about) nor they could have turned back. (Ya-Sin 36:67)

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ (67)

- ❖ Narrated By Abu 'Amir or Abu Malik Al-Ash'ari: That he heard the Prophet saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection." [Bukhari]

وَقَالَ هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، حَدَّثَنَا عَطِيَّةُ بْنُ قَيْسٍ الْكِلَابِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَنَمٍ الْأَشْعَرِيُّ، قَالَ حَدَّثَنِي أَبُو عَامِرٍ - أَوْ أَبُو مَالِكٍ - الْأَشْعَرِيُّ وَاللَّهُ مَا كَذَّبَنِي سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحَرَ وَالْحَرِيرَ وَالْخَمْرَ وَالْمَعَازِفَ، وَلَيُنْزِلَنَّ أَقْوَامٌ إِلَى جَنْبِ عِلْمٍ يَرْوُحُ عَلَيْهِمْ بِسَارْحَةٍ لَهُمْ، يَأْتِيهِمْ - يَغْنِي الْفَقِيرَ - لِحَاجَةٍ فَيَقُولُوا ارْجِعْ إِلَيْنَا غَدًا. فَيَنْبِيئُهُمُ اللَّهُ وَيَضَعُ الْعِلْمَ، وَيَمَسُخُ آخَرِينَ قِرْدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ " . (البخاري)

### ***A man will go to his bed a Muslim and wake up a kafir***

- ❖ It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allah (?) said: "Before the Hour comes, there will be tribulation like pieces of black night, when a man will wake up as a believer but be a disbeliever by evening, or he will be a believer in the evening but will be a disbeliever by morning. And the one who is sitting will be better

than the one who is standing, and the one who is standing will be better than the one who is walking, and the one who is walking will be better than the one who is running. So break your bows, cut their strings and strike your swords against rocks, and if anyone enters upon anyone of you, let him be like the better of the two sons of Adam. (i.e. the one killed, not the killer).” {Sunan Ibn Majah Hasan}

حَدَّثَنَا عُمَرَانُ بْنُ مُوسَى اللَّيْثِيُّ، حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعَادَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَرْوَانَ، عَنْ هُزَيْلِ بْنِ شَرْحِبِيلَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ بَيْنَ يَدَيِ السَّاعَةِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُصْبِحُ كَافِرًا الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي فَكَبِّرُوا قِسِّبِكُمْ وَقَطِّعُوا أوتَارَكُمْ وَاضْرِبُوا بِسُيُوفِكُمُ الْحِجَارَةَ فَإِنْ دَخَلَ عَلَى أَحَدٍ مِنْكُمْ فَلْيَكُنْ كَخَيْرِ ابْنَيْ آدَمَ " . (سنن ابن ماجه / حسن)

### ***The Arab lands will become green again***

- ❖ Abu Huraira reported Allah's Messenger (way PBUH) as saying: The Last Hour will not come before wealth becomes abundant and overflowing, so much so that a man takes Zakat out of his property and cannot find anyone to accept it from him and till the land of Arabia becomes meadows and rivers. [Muslim]

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِي - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ الْمَالُ وَيَفِضَ حَتَّى يَخْرُجَ الرَّجُلُ بِرِكَاتِهِ مَالِهِ فَلَا يَجِدُ أَحَدًا يَقْبَلُهَا مِنْهُ وَحَتَّى تَعُودَ أَرْضُ الْعَرَبِ مُرُوجًا وَأَنْهَارًا " . (مسلم)

### ***Islamic knowledge will decrease; the passing away of pious ones and evil ones will be left on the earth***

- ❖ It was narrated from ‘Abdullah that the Messenger of Allah (PBUH) said: “Just before the Hour, there will be days when knowledge will disappear, ignorance will become widespread and there will be much Harj. And Harj means killing.” [Sunan Ibn Majah / Sahih]

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي وَوَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " يَكُونُ بَيْنَ يَدَيِ السَّاعَةِ أَيَّامٌ يُرْفَعُ فِيهَا الْعِلْمُ وَيَنْزِلُ فِيهَا الْجَهْلُ وَيَكْثُرُ فِيهَا الْهَرْجُ " . وَالْهَرْجُ الْقَتْلُ . (سنن ابن ماجه / صحيح)

- ❖ Narrated Mirdas Al-Aslami: The Prophet (PBUH) said, "The righteous (pious people will depart (die) in succession one after the other, and there will remain (on the earth) useless people like the useless husk of barley seeds or bad dates. { Bukhari }

حَدَّثَنِي يَحْيَى بْنُ حَمَّادٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ بَيَانَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ مَرْدَاسِ الْأَسْلَمِيِّ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَذْهَبُ الصَّالِحُونَ الْأَوَّلُ فَالْأَوَّلُ، وَيَبْقَى خُفَالَةٌ كَخُفَالَةِ الشَّعِيرِ أَوْ التَّمْرِ، لَا يُبَالِيَهُمُ اللَّهُ بِأَلَّةٍ ". قَالَ أَبُو عَبْدِ اللَّهِ يُقَالُ خُفَالَةٌ وَخُفَالَةٌ. (البخاري)

- ❖ Narrated Abu Huraira: The Prophet (PBUH) said, "The Hour (Last Day) will not be established until (religious) knowledge will be taken away (by the death of religious learned men), earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase and money will overflow amongst you." (See Hadith No. 85 Vol 1). [Bukhari]

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، قَالَ أَخْبَرَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَقُومُ السَّاعَةُ حَتَّى يُفْبِضَ الْعِلْمُ، وَتَكْثُرَ الزَّلَازِلُ، وَيَقْفَرَبَ الزَّمَانُ، وَتُظْهَرَ الْفِتَنُ، وَيَكْثُرَ الْهَرْجُ - وَهُوَ الْقَتْلُ الْقَتْلُ - حَتَّى يَكْثُرَ فِيكُمْ الْمَالُ فَيَفْبِضُ ". (البخاري)

- ❖ Narrated `Abdullah bin `Amr bin Al-`As: I heard Allah's Messenger (PBUH) saying, "Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray. (Bukhari)

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ اللَّهَ لَا يَفْبِضُ الْعِلْمَ انْتِزَاعًا، يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَفْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يَبْقَ عَالِمًا، اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا ". (البخاري)

قَالَ الْفَرَبَرِيُّ حَدَّثَنَا عَبَّاسٌ قَالَ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ نَحْوَهُ.

### ***The banks of the Euphrates will uncover a mountain of gold***

- ❖ `Abdullah b. Harith b. Naufal reported: I was standing along with Ubayy b. Ka'b and he said: The opinions of the people differ in regard to the achievement of worldly ends. I said: Yes, of course. Thereupon he said: I heard Allah's Messenger (PBUH) as saying: The Euphrates would soon uncover a mountain of gold and when the people would bear of it they would flock towards it but the people

who would possess that (treasure) (would say): If we allow these persons to take out of it they would take away the whole of it. So they would fight and ninety-nine out of one hundred would be killed. Abu Kamil in his narration said: I and Ubayy b. Ka'b stood under the shade of the battlement of Hassan." {Muslim}

حَدَّثَنَا أَبُو كَامِلٍ، فَضِيلُ بْنُ حُسَيْنٍ وَأَبُو مَعْنٍ الرَّقَاشِيُّ - وَاللَّفْظُ لِأَبِي مَعْنٍ - قَالَ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، أَخْبَرَنِي أَبِي، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، قَالَ كُنْتُ وَاقِفًا مَعَ أَبِي بْنِ كَعْبٍ فَقَالَ لَا يَزَالُ النَّاسُ مُخْتَلِفَةً أَعْنَأْفُهُمْ فِي طَلَبِ الدُّنْيَا . قُلْتُ أَجَلٌ . قَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " يُوشِكُ الْفَرَاتُ أَنْ يَحْسِرَ عَنْ جَبَلٍ مِنْ ذَهَبٍ فَإِذَا سَمِعَ بِهِ النَّاسُ سَارُوا إِلَيْهِ فَيَقُولُ مَنْ عِنْدَهُ لِنَنْ تَرَكَنَا النَّاسَ يَأْخُذُونَ مِنْهُ لِيَذْهَبَ بِهِ كُلُّهُ قَالَ فَيَقْتُلُونَ عَلَيْهِ فَيَقْتُلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ " . قَالَ أَبُو كَامِلٍ فِي حَدِيثِهِ قَالَ وَقَفْتُ أَنَا وَأَبِي بْنُ كَعْبٍ فِي ظِلِّ أُجْمَ حَسَّانَ . (مسلم)

- ❖ Narrated Abu Huraira: Allah's Messenger (PBUH) said, "Soon the river "Euphrates" will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it." Al-A'raj narrated from Abii Huraira that the Prophet (PBUH) said the same but he said, "It (Euphrates) will uncover a mountain of gold (under it).[ Bukhari]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ، حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَدِّهِ، حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يُوشِكُ الْفَرَاتُ أَنْ يَحْسِرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلَا يَأْخُذْ مِنْهُ شَيْئًا " .

قَالَ عُقْبَةُ وَحَدَّثَنَا عُبَيْدُ اللَّهِ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ إِلَّا أَنَّهُ قَالَ " يَحْسِرُ عَنْ جَبَلٍ مِنْ ذَهَبٍ " . (البخاري)

- ❖ Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "The Hour will not come to pass before the River Euphrates dries up to unveil the mountain of gold, for which people will fight. Ninety-nine out of one hundred will die (in the fighting) and every man amongst them will say: 'Perhaps I may be the only one to remain alive.'" Another narration is: "The time is near when the River Euphrates will dry up to unveil a treasure of gold. Whosoever may be alive at that time, should not take anything of it." [Al-Bukhari and Muslim] “

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفَرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ يَقْتُلُ عَلَيْهِ، فَيَقْتُلُ مِنْ كُلِّ مِائَةٍ

تسعة وتسعون، فيقول كل رجل منه: لعلني أن أكون أنا أنجو". وفي رواية: "يوشك أن يحسر الفرات عن كنز من ذهب، فمن حضره فلا يأخذ منه شيئاً" (متفق عليه).

### ***A man will pass by a grave and wish it had been his abode***

- ❖ Abu Huraira reported Allah's Messenger (PBUH) said: The Last Hour would not come until a person would pass by a grave of another person and he would say: I wish it had been my abode: {Muslim}

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تَقُومُ السَّاعَةُ حَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ يَا لَيْتَنِي مَكَانُهُ ". (مسلم)

### ***The three landslides***

A hadith mentioned that among the major signs of the Day of Judgment are the three landslides that will occur. One will occur in the East, one in the West and one in the Arabian Peninsula. Not much further information has been given concerning these events; therefore, not much can be added. However, Ibn Hajar says, it is likely that the nature of these three landslides will be of a much greater magnitude and severity, setting them apart from what occurs customarily in this world, and God alone knows best. It is worth-mentioning that some scholars classify the three landslides as a major sign.

- ❖ Hudhaifa b. Usaid reported: Allah's Apostle (PBUH) was in an apartment and we were beneath in a discussion, he looked at us and said to us: What are you discussing about? We said: (We are discussing about the Last) Hour. Thereupon he said: The Last Hour would not come until the ten signs appear: **land-sliding in the east, and land-sliding in the west, and land-sliding in the peninsula of Arabia**, the smoke, the Dajjal, the beast of the earth, Gog and Magog, the rising of the sun from the west and the fire which would emit from the lower part of 'Adan. Shu'ba said that 'Abd al-'Aziz b. Rufai' reported on the authority of Abu Tufail who reported on the authority of Abu Sariha a hadith like this that Allah's Apostle (PBUH) did not make a mention of (the tenth sign) but he said that out of the ten one was the descent of Jesus, son of Mary (PBUH), and in another version it is the blowing of the violent gale which would drive the people to the ocean." (Muslim)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ فُرَاتِ الْقَرَّازِ، عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ، حَدَّثَنَا بَنُ أَسِيدٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غُرْفَةٍ وَنَحْنُ أَسْفَلَ مِنْهُ فَاطَّلَعَ إِلَيْنَا فَقَالَ " مَا تَذْكُرُونَ " . قُلْنَا السَّاعَةَ . قَالَ " إِنَّ السَّاعَةَ لَا تَكُونُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ خَسَفٌ بِالشَّرْقِ وَخَسَفٌ بِالشَّرْقِ وَخَسَفٌ بِالْمَغْرِبِ وَخَسَفٌ



فِي جَزِيرَةِ الْعَرَبِ وَالْدُّخَانُ وَالْجَّالُ وَدَابَّةُ الْأَرْضِ وَيَأْجُوجُ وَمَأْجُوجُ وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَنَارٌ تَخْرُجُ مِنْ فُجْرَةٍ عَدَنِ تَرَحَّلُ النَّاسَ " . قَالَ شُعْبَةُ وَحَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ عَنْ أَبِي الطُّفَيْلِ عَنْ أَبِي سَرِيحَةَ . مِثْلَ ذَلِكَ لَا يَذْكُرُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ أَحَدُهُمَا فِي الْعَاشِرَةِ نُزُولُ عِيسَى ابْنِ مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَقَالَ الْآخَرُ وَرِيحٌ تُلْقِي النَّاسَ فِي الْبَحْرِ . (مسلم)

## 7.2 Major signs of the Day of Judgment

The major signs are those signs that will occur relatively close to the Day of Judgment and involve matters that can be considered, in general, “out of the ordinary” or which are sensational.

There are a number of hadiths in which the Prophet, may the mercy and blessings of Allah be upon him, mentioned the greater signs of the Day of Judgment together. These hadiths include the following:

Imam Muslim narrated in his Saheeh the following hadith:

- ❖ Hudhaifa b. Usaid al-Ghifari reported: Allah's Messenger (PBUH) came to us all of a sudden as we were (busy in a discussion). He said: What do you discuss about? They (the Companions) said. We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), the Gog and Magog, and land-slides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.” (Muslim)

حَدَّثَنَا أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ - وَاللَّفْظُ لَزُهَيْرٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الْآخَرَانِ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ فُرَاتٍ، الْقَرَّازِ عَنْ أَبِي الطُّفَيْلِ، عَنْ حُدَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ، قَالَ اطَّلَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا وَنَحْنُ نَتَذَكَّرُ فَقَالَ " مَا تَذَاكُرُونَ " . قَالُوا نَذْكُرُ السَّاعَةَ . قَالَ " إِنَّهَا لَنْ تَقُومَ حَتَّى تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ " . فَذَكَرَ الدُّخَانَ وَالْجَّالَ وَدَابَّةَ وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا وَنُزُولَ عِيسَى ابْنِ مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَأْجُوجَ وَمَأْجُوجَ وَثَلَاثَةَ خُسُوفٍ خَسَفَ بِالْمَشْرِقِ وَخَسَفَ بِالْمَغْرِبِ وَخَسَفَ بِجَزِيرَةِ الْعَرَبِ وَآخِرُ ذَلِكَ نَارٌ تَخْرُجُ مِنَ الْيَمَنِ تَطْرُدُ النَّاسَ إِلَى مَحْشَرِهِمْ . (مسلم)

- ❖ Abu Huraira reported Allah's Messenger (PBUH) having said: Hasten to do good deeds before six things happen: the rising of the sun from the west, the smoke, the Dajjal, the beast and (the death) of one of you or the general turmoil.” (Muslim)

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " بَادِرُوا بِالْأَعْمَالِ سِتًّا طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا أَوْ الدُّخَانَ أَوْ الدَّجَالَ أَوْ الدَّابَّةَ أَوْ خَاصَّةَ أَحَدِكُمْ أَوْ أَمْرَ الْعَامَّةِ ". (مسلم)

### The order of appearance of the Major Signs

There are no explicit texts that mention the order of appearance of the major signs of the Day of Judgment. The hadith which mentions the signs in a group, like those just quoted above, either use the conjunction 'and' or 'or'. In neither case, do these conjunctions give any positive indication as to the time ordering of the events.

Ibn Hajr, however, has divided the major signs into two main categories, one definitely occurring before the other. The first set of signs is those that occur on this earth, without the nature of this earth changing completely. These are signs that should clearly awaken the people and drive them to repent to God. During those signs, there is no ultimate distinguishing between the believer and the disbeliever nor is there any unquestionable occurrence in this creation that makes it clear that the Resurrection is at hand. The signs of this category include the coming of the Dajjaal, the return of Jesus, Gog and Magog and the landslides.

The second category of these major signs leaves no doubt as to the actual occurring of the Resurrection and the end of the world as humans know it now. In addition, there will be a distinguishing of the believer from the disbeliever. Hence, during and after these signs, there will be no question of repentance or returning to God. At that time, it would be too late for any repentance to be accepted by God. The signs in this category would include the appearance of the beast, the smoke and the rising of the sun from the West.

It also seems to be true that when these signs begin to occur, one will be following up the other at a relatively fast pace.

- ❖ It has been narrated that the Prophet said: "The signs are like beads strung on a string. If the string breaks, they [quickly] follow one after the other." (Ahmad, Alhakim in his Mustadrak, Ath-Habi and Al-Albani/Sahih)

ففي الحديث الذي رواه أحمد والحاكم في مستدركه وصححه على شرط مسلم وأقره الحاكم والذهبي والألباني من حديث أنس أن النبي قال: الأمارات (أي العلامات الكبرى) خرزات منظومات في سلك، فإن يقطع السلك يتبع بعضها بعضاً.

#### 7.2.1 Mahdi

The first major sign is the appearance of Mahdi. He will spread justice and will revive Sunnah. His name and his father's name are similar to the Prophet's name. His first name is Mohammad and his father's name is Abdullah. He is a descendant of Ahlu-l-Bait and goes back to Fatima (RAA) - the daughter of our beloved Prophet PBUH.



According to the hadith, Mahdi will rule for 7 or 8 years. Prior to his appearance, there would be too much injustice and when he rules, he will establish justice and fairness. Khair will be abundant in his time. He will appear before the descending of Prophet Issa PBUH whose descent will coincide with a prayer time. He will be called to lead the Muslims in their prayer, but Prophet Issa refuses and leaves that to Mahdi to lead the prayer. Many Saheeh hadiths support the above statement: Tabarany (7/ 318), Abu Dawood (4282, 4284, 4286), Muslim (156, 2913 & 2914), Ibn Katheer (1 / 55), Alhaakim in his Mustadrak (4/557-558), Ahmad (1 / 84 & 3 / 17), Ibn Majah (4136), AlTirmithi (2231, 2232), Ibn Taimiyah in Minhaj Al-Sunnah (4 / 211) and Al-Albany (1029 page 41).

### 7.2.2 The False Messiah (The Dajjal)

Numerous are the hadiths of the Prophet concerning the coming of the Dajjaal or the false Messiah. These hadiths demonstrate what a great trial and temptation this person is going to be for all humans, believers and disbelievers alike. For example, the Prophet mentioned that all of the previous prophets also warned their people about the coming of the Dajjaal. The Prophet said:

- ❖ Anas b. Malik reported that Allah's Messenger (PBUH) said: There is never a prophet who has not warned the Ummah of that one-eyed liar; behold he is one-eyed and your Lord is not one-eyed. On his forehead are the letters k. f. r. (means Kafir / non-believer). (Muslim)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُنْذِرَ أُمَّتَهُ الْأَعْوَرَ الْكَذَّابَ إِلَّا إِنَّهُ أَعْوَرُ وَإِنْ رَبُّكُمْ لَيَسَّ بِأَعْوَرَ وَمَكْتُوبٌ بَيْنَ عَيْنَيْهِ ك ف ر ". (مسلم)

These three letters, in this exact order form the basis for Arabic word “Kaaafir” which means ‘disbeliever’, and it will be in between the eyes of the Dajjaal; every Muslim would be able to read those letters.

Furthermore, the Prophet, as recorded in an authentic hadith, used to seek refuge in God during his prayers from the trials of the False Messiah.

The various hadiths of the Prophet provide a great deal of information about the Dajjaal. The Prophet, for example, made it clear that he is a human being. In general, the true believer should not be deceived by the Dajjaal because the Prophet has given such a clear description of him that there is very little room for him to deceive a believer. However, this emphasizes the importance of knowledge in Islam. If someone is completely unaware of how the Prophet described the Dajjaal, then it would not be surprising that he may fall for some of the tricks and deception of this evil being.

The numerous hadiths about the Dajjaal include a description of the Dajjaal's physical features. These hadiths include the following:

- ❖ Ibn Umar reported that Allah's Messenger (PBUH) made a mention of Dajjal in the presence of the people and said: "Allah is not one-eyed and behold that Dajjal is blind of the right eye and his eye would be like a floating grape." (Muslim)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، وَمُحَمَّدُ بْنُ بَشِيرٍ، قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، وَحَدَّثَنَا ابْنُ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ الدَّجَالَ بَيْنَ ظَهْرَانِي النَّاسِ فَقَالَ " إِنَّ اللَّهَ تَعَالَى لَيْسَ بِأَعْوَرَ . أَلَا وَإِنَّ الْمَسِيحَ الدَّجَالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ " . (مسلم)

The Prophet also described some of what the Dajjaal would come with. For example, Imam Muslim recorded the following:

- ❖ "Hudhaifa reported Allah's Messenger (PBUH) as saying: "the Dajjal would have with him water and fire and his fire would have the effect of cold water and his water would have the effect of fire, so don't put yourself to ruin. Abu Mas'ud reported: I also heard it from Allah's Messenger (PBUH)." (Muslim)

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، - وَاللَّفْظُ لَهُ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ عَنْ حُدَيْفَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي الدَّجَالِ " إِنَّ مَعَهُ مَاءٌ وَنَارًا فَنَارُهُ مَاءٌ بَارِدٌ وَمَاؤُهُ نَارٌ فَلَا تَهْلِكُوا " . قَالَ أَبُو مَسْعُودٍ وَأَنَا سَمِعْتُهُ مِنْ، رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . (مسلم)

- ❖ "Hudhaifa and Ibn Mas'ud met together. Hudhaifa said: "I know more than you as to what there would be along with the Dajjal. There would be along with him two canals (one flowing with water) and the other one (having) fire (within it), and what you would see as fire would be water and what you would see as water would be fire. So he who amongst you is able to see that and is desirous of water should drink out of that which he sees as fire." (Muslim)

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لَابْنِ حُجْرٍ قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ ابْنُ حُجْرٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الْمُغِيرَةِ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ قَالَ اجْتَمَعَ حُدَيْفَةُ وَأَبُو مَسْعُودٍ فَقَالَ حُدَيْفَةُ " لَأَنَا بِمَا مَعَ الدَّجَالِ أَعْلَمُ مِنْهُ إِنَّ مَعَهُ نَهْرًا مِنْ مَاءٍ وَنَهْرًا مِنْ نَارٍ فَأَمَّا الَّذِي تَرَوْنَ أَنَّهُ نَارٌ مَاءٌ وَأَمَّا الَّذِي تَرَوْنَ أَنَّهُ مَاءٌ نَارٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَأَرَادَ الْمَاءَ فَلْيَشْرَبْ مِنَ الَّذِي يَرَاهُ أَنَّهُ نَارٌ فَإِنَّهُ سَيَجِدُهُ مَاءً " . قَالَ أَبُو مَسْعُودٍ هَكَذَا سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ . (مسلم)

The Dajjaal is a deceiver; only those who are cognizant of the truth will be able to see behind his amazing schemes and tricks. The following hadith makes this point very

clear. Abu Saeed al-Khudri reported that God's Messenger, one day gave a detailed account of the Dajjaal, and in that he mentioned the following:

- ❖ Narrated Abu Sa'id: One day Allah's Messenger (PBUH) narrated to us a long narration about Ad-Dajjal and among the things he narrated to us, was: "Ad-Dajjal will come, and he will be forbidden to enter the mountain passes of Medina. He will encamp in one of the salt areas neighbouring Medina and there will appear to him a man who will be the best or one of the best of the people. He will say 'I testify that you are Ad-Dajjal whose story Allah's Messenger (PBUH) has told us.' Ad-Dajjal will say (to his audience), 'Look, if I kill this man and then give him life, will you have any doubt about my claim?' They will reply, 'No,' Then Ad-Dajjal will kill that man and then will make him alive. The man will say, 'By Allah, now I recognize you more than ever!' Ad-Dajjal will then try to kill him (again) but he will not be given the power to do so." (Bukhari)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عُيَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أَبَا سَعِيدٍ، قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا حَدِيثًا طَوِيلًا عَنِ الدَّجَالِ، فَكَانَ فِيمَا يُحَدِّثُنَا بِهِ أَنَّهُ قَالَ "يَأْتِي الدَّجَالُ وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ بَقَابَ الْمَدِينَةِ، فَيَنْزِلُ بَعْضَ السِّبَاخِ الَّتِي تَلِي الْمَدِينَةَ، فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ وَهُوَ خَيْرُ النَّاسِ أَوْ مِنْ خِيَارِ النَّاسِ، فَيَقُولُ أَشْهَدُ أَنَّكَ الدَّجَالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَهُ، فَيَقُولُ الدَّجَالُ أَرَأَيْتُمْ إِنْ قَتَلْتُ هَذَا ثُمَّ أَحْيَيْتُهُ، هَلْ تَشْكُونَ فِي الْأَمْرِ فَيَقُولُونَ لَا. فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ فَيَقُولُ وَاللَّهِ مَا كُنْتُ فِيكَ أَشَدَّ بَصِيرَةً مِنِّي الْيَوْمَ. فَيُرِيدُ الدَّجَالُ أَنْ يَقْتُلَهُ فَلَا يَسْلُطُ عَلَيْهِ". (البخاري)

One of the many aspects that one learns from the story of the Dajjaal is that worldly wealth and achievements are not what determine a person's worth and true value. Indeed, a person could possess all that the world contains, yet, if he is devoid of faith in his heart, he is truly worth nothing. Another hadith in Saheeh Muslim reads:

- ❖ Mughira b. Shu'ba reported: No one asked Allah's Messenger (PBUH) more about Dajjal than I asked him. He said: He should not be a source of worry to you for he would not be able to do any harm to you. I said: Allah's Messenger, it is alleged that he would have along with him (abundance of) food and water. Thereupon he said: He would be very insignificant in the eye of Allah (even) with all this. (Muslim)

حَدَّثَنَا شَيْهَابُ بْنُ عَبَّادٍ الْعَدَنِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ الرَّوَّاسِيُّ، عَنْ إِسْمَاعِيلَ، بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ مَا سَأَلَ أَحَدٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الدَّجَالِ أَكْثَرَ مِمَّا سَأَلْتُ قَالَ "وَمَا يُنْصِبُكَ مِنْهُ إِنَّهُ لَا

يَضْرُكَ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّهُمْ يَقُولُونَ إِنَّ مَعَهُ الطَّعَامَ وَالْأَنْهَارَ قَالَ " هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ " . (مسلم)

Also reported in Saheeh Muslim, a hadith in which states that the Dajjal will not be able to enter Mecca and Madina:

- ❖ "Anas b. Malik reported that Allah's Messenger (PBUH) said: "There will be no land which would not be covered by the Dajjal but Mecca and Medina, and there would no passage out of the passages leading to them which would not be guarded by angels arranged in rows. Then he (the Dajjal) would appear in a barren place adjacent to Medina and it would rock three times that every unbeliever and hypocrite would get out of it towards him." (Muslim)

حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنِي أَبُو عَمْرٍو، - يَعْنِي الْأَوْزَاعِيَّ - عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَيْسَ مِنْ بَلَدٍ إِلَّا سَيَطُوهُ الدَّجَالُ إِلَّا مَكَّةَ وَالْمَدِينَةَ وَلَيْسَ نَقَبٌ مِنْ أُنْقَابِهَا إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَافِّينَ تَحْرُسُهَا فَيَنْزِلُ بِالسَّبْخَةِ فَتَرْجُفُ الْمَدِينَةُ ثَلَاثَ رَجَفَاتٍ يَخْرُجُ إِلَيْهِ مِنْهَا كُلُّ كَافِرٍ وَمُنَافِقٍ " . (مسلم)

The Prophet also described the followers of the Dajjaal:

- ❖ Anas (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Dajjal (the Antichrist) will be followed by seventy thousand Jews of Isfahan and will be dressed in robes of green coloured satin (Persian shawls)." [Muslim].

وعن انس رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "يتبع الدجال من يهود أصبهان سبعون ألفا عليهم الطيالة" (رواه مسلم).

The following long hadith from Saheeh Muslim provides a more detailed account of the exploits of the Dajjaal and that it will lead directly into the next occurring major sign of the Day of Judgment, the return of Jesus:

- ❖ An-Nawwas b. Sam'an reported that Allah's Messenger (PBUH) made a mention of the Dajjal one day in the morning. He (PBUH) sometimes described him to be insignificant and sometimes described (his turmoil) as very significant (and we felt) as if he were in the cluster of the date-palm trees. When we went to him (to the Holy Prophet) in the evening and he read (the signs of fear) in our faces, he (PBUH) said:  
What is the matter with you? We said: Allah's Messenger, you made a mention of the Dajjal in the morning (sometimes describing him) to be insignificant and sometimes very important, until we began to think as if he were present in some (near) part of the cluster of the

date-palm trees. Thereupon he (PBUH) said: I harbor fear in regard to you in so many other things besides the Dajjal. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take care of every Muslim on my behalf (and safeguard him against his evil). He (Dajjal) would be a young man with twisted, contracted hair, and a blind eye. I compare him to 'Abd-ul-'Uzza b. Qatan. He who amongst you would survive to see him should recite over him the opening verses of Sura Kahf (xviii). He would appear on the way between Syria and Iraq and would spread mischief right and left. O servant of Allah! Adhere (to the path of Truth). We said: Allah's Messenger, how long would he stay on the earth? He (PBUH) said: For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days. We said: Allah's Messenger, would one day's prayer suffice for the prayers of day equal to one year? Thereupon he (PBUH) said: No, but you must make an estimate of time (and then observe prayer). We said: Allah's Messenger, how quickly would he walk upon the earth? Thereupon he (PBUH) said: Like cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their pasturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched. He would then come to another people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth. He would then walk through the waste land and say to it: Bring forth your treasures, and the treasures would come out and collect (themselves) before him like the swarm of bees. He would then call a person brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is generally) between the archer and his target. He would then call (that young man) and he will come forward laughing with his face gleaming (with happiness) and it would be at this very time that Allah would send Jesus, son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he would lower his head, there would fall beads of perspiration from his head, and

when he would raise it up, beads like pearls would scatter from it. Every non-believer who would smell the odour of his self would die and his breath would reach as far as he would be able to see. He would then search for him (Dajjal) until he would catch hold of him at the gate of Ludd and would kill him. Then a people whom Allah had protected would come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus these words: I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur. And then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tiberias and drink out of it. And when the last of them would pass, he would say: There was once water there. Jesus and his companions would then be besieged here (at Tur, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred dinars and Allah's Apostle, Jesus, and his companions would supplicate Allah, Who would send to them insects (which would attack their necks) and in the morning they would perish like one single person. Allah's Apostle, Jesus, and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not filled with their putrefaction and stench. Allah's Apostle, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of Bactrian camels and they would carry them and throw them where God would will. Then Allah would send rain which no house of clay or (the tent of) camels' hairs would keep out and it would wash away the earth until it could appear to be a mirror. Then the earth would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow (such a big) pomegranate that a group of persons would be able to eat that, and seek shelter under its skin and milch cow would give so much milk that a whole party would be able to drink it. And the milch camel would give such (a large quantity of) milk that the whole tribe would be able to drink out of that and the milch sheep would give so much milk that the whole family would be able to drink out of that and at that time Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them. (Muslim)



حَدَّثَنَا أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ، بْنُ يَزِيدَ بْنِ جَابِرٍ حَدَّثَنِي يَحْيَى بْنُ جَابِرٍ الطَّائِي، قَاضِي حِمَصٍ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ، جُبَيْرٍ عَنْ أَبِيهِ، جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيُّ أَنَّهُ سَمِعَ النَّوَاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِي، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ، نُفَيْرٍ عَنْ أَبِيهِ، جُبَيْرِ بْنِ نُفَيْرٍ عَنِ النَّوَاسِ بْنِ سَمْعَانَ، قَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدَّجَالَ ذَاتَ غَدَاةٍ فَحَقَّقَ فِيهِ وَرَفَعَ حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّحْلِ فَلَمَّا رُحْنَا إِلَيْهِ عَرَفَ ذَلِكَ فِينَا فَقَالَ " مَا شَأْنُكُمْ " . قُلْنَا يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَالَ غَدَاةً فَحَقَّقْتَ فِيهِ وَرَفَعْتَ حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّحْلِ . فَقَالَ " غَيْرَ الدَّجَالَ أَحْوَفُنِي عَلَيْكُمْ إِنْ يَخْرُجَ وَأَنَا فِيكُمْ فَأَنَا حَاجِبُهُ دُونَكُمْ وَإِنْ يَخْرُجَ وَلَسْتُ فِيكُمْ فَأَمْرُو حَاجِبِ نَفْسِهِ وَاللَّهِ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ إِنَّهُ شَابٌّ قَطَطٌ عَيْنُهُ طَائِفَةٌ كَأَنِّي أَشَبَّهُهُ بِعَبْدِ الْعَزَى بْنِ قُطَيْنٍ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُفِرَّ عَلَيْهِ قَوَاتِحِ سُورَةِ الْكَهْفِ إِنَّهُ خَارِجٌ خَلَّةً بَيْنَ الشَّامِ وَالْعِراقِ فَعَاثَ يَمِينًا وَعَاثَ شِمَالًا يَا عِبَادَ اللَّهِ فَانْتَبِهُوا " . قُلْنَا يَا رَسُولَ اللَّهِ وَمَا لَيْتُهُ فِي الْأَرْضِ قَالَ " أَرْبَعُونَ يَوْمًا يَوْمَ كَسَنَةِ وَيَوْمَ كَشْهَرٍ وَيَوْمَ كَجُمُعَةٍ وَسَائِرِ أَيَّامِهِ كَأَيَّامِكُمْ " . قُلْنَا يَا رَسُولَ اللَّهِ فَذَلِكَ الْيَوْمُ الَّذِي كَسَنَةِ أَتَكْفِينَا فِيهِ صَلَاةُ يَوْمٍ قَالَ " لَا أَقْدِرُوا لَهُ قَدْرَهُ " . قُلْنَا يَا رَسُولَ اللَّهِ وَمَا إِسْرَاعُهُ فِي الْأَرْضِ قَالَ " كَالْعَيْثِ اسْتَدْبَرْتُهُ الرِّيحُ فَيَأْتِي عَلَى الْقَوْمِ فَيَدْعُوهُمْ فَيُؤْمِنُونَ بِهِ وَيَسْتَجِيبُونَ لَهُ فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ وَالْأَرْضُ فَتَنْبُتُ فَتَرْوَحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ دُرًا وَأَسْبَعُهُ ضُرُوعًا وَأَمَدَهُ خَوَاصِرَ ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرْتَدُّونَ عَلَيْهِ قَوْلُهُ فَيَنْصَرِفَ عَنْهُمْ فَيُصْبِحُونَ مُمْلِكِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ وَيَمُرُّ بِالْخَرْبَةِ فَيَقُولُ لَهَا أَخْرِجِي كُنُوزَكَ . فَتَنْبَعُهُ كُنُوزُهَا كَيْعَاسِيْبِ النَّحْلِ ثُمَّ يَدْعُو رَجُلًا مُمْتَلِئًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جَزَلَتَيْنِ رَمِيَةَ الْعَرَضِ ثُمَّ يَدْعُوهُ فَيَقْبِلُ وَيَتَهَلَّلُ وَجْهُهُ يَضْحَكُ فَيَبِينَمَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِي دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا كَفَّيْهِ عَلَى أَجْنَحَةِ مَلَكَينِ إِذَا طَاطَأَ رَأْسَهُ قَطَرَ وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ فَلَا يَحِلُّ لِكَافِرٍ يَحْدُ رِيحَ نَفْسِهِ إِلَّا مَاتَ وَنَفْسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرَفُهُ فَيَطْلُبُهُ حَتَّى يَدْرَكَهُ بَابَ لُدٍّ فَيَقْتُلُهُ ثُمَّ يَأْتِي عِيسَى ابْنَ مَرْيَمَ قَوْمٌ قَدْ عَصَمَهُمُ اللَّهُ مِنْهُ فَيَمْسَحُ عَنْ وُجُوهِهِمْ وَيُحْدِثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ فَيَبِينَمَا هُوَ كَذَلِكَ إِذْ أَوْحَى اللَّهُ إِلَى عِيسَى إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي لَا يَدَانِ لِأَحَدٍ بِقَتَالِهِمْ فَحَرَّرَ عِبَادِي إِلَى الطُّورِ . وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ طَبْرِيةَ فَيَشْرَبُونَ مَا فِيهَا وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ لَقَدْ كَانَ بِهِذِهِ مَرَّةً مَاءً . وَيُحْصَرُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرًا مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمْ الْيَوْمَ فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ فَيُرْسِلُ اللَّهُ عَلَيْهِمُ التَّلَافُ فِي رِقَابِهِمْ فَيُصْبِحُونَ فَرَسَى كَمُوتِ نَفْسٍ وَاحِدَةٍ ثُمَّ يَهْبِطُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى الْأَرْضِ فَلَا يَجِدُونَ فِي الْأَرْضِ مَوْضِعَ شِبْرٍ إِلَّا مَلَأَهُ رَهْمُهُمْ وَنَتْنُهُمْ فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ فَيُرْسِلُ اللَّهُ طَيْرًا كَأَعْنَاقِ الْبُحْتِ فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ ثُمَّ يُرْسِلُ اللَّهُ مَطَرًا لَا يَكُنْ مِنْهُ بَيْتٌ مَدَرٍ وَلَا وَبَرٍ فَيَغْسِلُ الْأَرْضَ حَتَّى يَتْرَكَهَا

كَالزَّلَافَةِ ثُمَّ يُقَالُ لِلْأَرْضِ أَنْبِئِي ثَمَرَتَكَ وَرُدِّي بَرَكَاتِكَ . فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَانَةِ وَيَسْتَظِلُّونَ بِقَحْفِهَا وَيُبَارِكُ فِي الرِّسْلِ حَتَّى أَنْ اللَّفْحَةَ مِنَ الْإِبِلِ لَتَكْفِيَ الْفِئَامَ مِنَ النَّاسِ وَاللَّفْحَةَ مِنَ الْبَقَرِ لَتَكْفِيَ الْقَبِيلَةَ مِنَ النَّاسِ وَاللَّفْحَةَ مِنَ الْعَنَمِ لَتَكْفِيَ الْفَخْدَ مِنَ النَّاسِ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِيحًا طَيِّبَةً فَتَأْخُذُهُمْ تَحْتَ أَبْطِهِمْ فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ وَيَبْقَى شِرَارُ النَّاسِ يَتَهَارَجُونَ فِيهَا تَهَارُجَ الْحُمْرِ فَعَلَيْهِمْ نَقُومُ السَّاعَةِ " . (مسلم)

### 7.2.3 The Descent of Jesus

Another one of the amazing signs shortly before the Day of Judgment is the return and the descending of Jesus (PBUH) to this earth again. God says in the Quran:

- ❖ “And because of their saying (in boast), ‘We killed Messiah Jesus, son of Mary, the Messenger of God,’ - but they did not kill him and nor did they crucify him, but the resemblance of Jesus was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. Surely, they did not kill him. But God raised him (Jesus) up (with his body and soul) unto Himself (and he is in the heavens). And God is Ever All-Powerful, All-Wise. And there is none of the people of the Scripture (Jews and Christians), but must believe in him (Jesus) before his death. And on the Day of Resurrection, he (Jesus) will be a witness against them.” (An-Nisa 4:157-159)

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا (157) بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (158) وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا (159)

The words, “And there is none of the people of the Scripture (Jews and Christians), but must believe in him (Jesus) before his death,” refer to Jesus’ worldly death after he returns to earth. At that time, the Jews and Christians will finally believe in him as a Messenger of God and a human being only.

There are numerous hadiths which discuss the coming of Jesus during the last days of this world. They give a description of many of the acts of Jesus after his return.

As is clear from the last hadith presented under the section concerning the Dajjaal, Jesus’ return will occur while the false messiah is upon the earth.

At the time of Jesus’ return, the Muslims will be led by the Mahdi (A guided leader), as is mentioned in various hadiths, such as the Prophet’s words:



- ❖ “Narrated Abu Huraira: Allah's Messenger (PBUH) said "How will you be when the son of Mary (i.e. Jesus) descends amongst you and your imam is among you.” (Al-Bukhari and Muslim)

حَدَّثَنَا ابْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ نَافِعٍ، مَوْلَى أَبِي قَتَادَةَ الْأَنْصَارِيِّ أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ ". تَابَعَهُ عَفِيْلٌ وَالْأَوْزَاعِيُّ. (متفق عليه)

In another hadith in Saheeh Muslim, it reads:

- ❖ Jabir b. 'Abdullah reported: I heard the Messenger of Allah (PBUH) say: A section of my people will not cease fighting for the Truth and will prevail till the Day of Resurrection. He said: Jesus son of Mary would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst you). This is the honour from Allah for this Ummah.” (Muslim)

حَدَّثَنَا الْوَلِيدُ بْنُ شُجَاعٍ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالُوا حَدَّثَنَا حَجَّاجٌ، - وَهُوَ ابْنُ مُحَمَّدٍ - عَنْ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ - قَالَ - فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ أَمِيرُهُمْ تَعَالَى صِلَ لَنَا . فَيَقُولُ لَا . إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أَمْرَاءٌ . تَكْرِمَةً اللَّهُ هَذِهِ الْأُمَّةَ " . (مسلم)

This hadith is evidence that when Jesus returns, he will not return in the role of being a new messenger with a new law. Instead, he will return as a follower of the Prophet Mohammad and submitting to the laws of Islam. In fact, another hadith in Saheeh Muslim describes Jesus as performing the Islamic ritual of Hajj (pilgrimage).

A hadith in Saheeh Muslim further describes that Jesus will remain ruling among the people for seven years. The Prophet (PBUH) said:

- ❖ “Abdullah b. 'Amr reported that a person came to him and said: What is this hadith that you narrate that the Last Hour would come at such and such time? Thereupon he said: Hallowed be Allah, there is no god but Allah (or the words to the same effect). I have decided that I would not narrate anything to anyone now. I had only said that you would see after some time an important event that the (sacred) House (Ka'ba) would be burnt and it would happen and definitely happen. He then reported that Allah's Messenger (PBUH) said: The Dajjal would appear in my Ummah and he would stay (in the world) for forty - I cannot say whether he meant forty days, forty months or forty years. **And Allah would then send Jesus son of Mary who would resemble 'Urwa b Mas'ud.** He (Jesus Christ)

would chase him and kill him. Then people would live for seven years that there would be no rancour between two persons. Then Allah would send cold wind from the side of Syria that none would survive upon the earth having a speck of good in him or faith in him but he would die, so much so that even if some amongst you were to enter the innermost part of the mountain, this wind would reach that place also and that would cause his death. I heard Allah's Messenger (PBUH) as saying: Only the wicked people would survive and they would be as careless as birds with the characteristics of beasts. They would never appreciate the good nor condemn evil. Then Satan would come to them in human form and would say: Don't you respond? And they would say: What do you order us? And he would command them to worship the idols but, in spite of this, they would have abundance of sustenance and lead comfortable lives. Then the trumpet would be blown and no one would hear that but he would bend his neck to one side and raise it from the other side and the first one to hear that trumpet would be the person who would be busy in setting right the tank meant for providing water to the camels. He would swoon and the other people would also swoon, then Allah would send or He would cause to send rain which would be like dew and there would grow out of it the bodies of the people. Then the second trumpet would be blown and they would stand up and begin to look (around). Then it would be said: O people, go to your Lord, and make them stand there. And they would be questioned. Then it would be said: Bring out a group (out of them) for the Hell-Fire. And then it would be asked: How much? It would be said: Nine hundred and ninety-nine out of one thousand for the Hell-Fire and that would be the day which would make the children old because of its terror and that would be the day about which it has been said: "On the day when the shank would be uncovered." (Muslim)

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، قَالَ سَمِعْتُ يَعْقُوبَ بْنَ عَاصِمٍ بْنَ عُرْوَةَ بْنَ مَسْعُودٍ النَّقْفِيَّ، يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، وَجَاءَهُ رَجُلٌ فَقَالَ مَا هَذَا الْحَدِيثُ الَّذِي تُحَدِّثُ بِهِ تَقُولُ إِنَّ السَّاعَةَ تَقُومُ إِلَى كَذَا وَكَذَا . فَقَالَ سُبْحَانَ اللَّهِ - أَوْ لَا إِلَهَ إِلَّا اللَّهُ أَوْ كَلِمَةً نَحْوَهُمَا - لَقَدْ هَمَمْتُ أَنْ لَا أُحَدِّثَ أَحَدًا شَيْئًا أَبَدًا إِنَّمَا قُلْتُ إِنَّكُمْ سَتَرُونَ بَعْدَ قَلِيلٍ أَمْرًا عَظِيمًا يُحَرِّقُ الْبَيْتَ وَيَكُونُ وَيَكُونُ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَخْرُجُ الدَّجَالُ فِي أُمَّتِي فَيَمُكُّثُ أَرْبَعِينَ - لَا أَدْرِي أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ عَامًا - فَيَبْعَثُ اللَّهُ عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ فَيَطْلُبُهُ فَيَهْلِكُهُ ثُمَّ يَمُكُّثُ النَّاسُ سَبْعَ

سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ ثُمَّ يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّأَمِ فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبِضَتْهُ حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ حَتَّى تَقْبِضَهُ " . قَالَ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " فَيَبْقَى شِرَارُ النَّاسِ فِي خِفَّةِ الطَّيْرِ وَأَحْلَامِ السَّبَاعِ لَا يَعْرِفُونَ مَعْرُوفًا وَلَا يَنْكُرُونَ مُنْكَرًا فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ أَلَا تَسْتَحْيُونَ فَيَقُولُونَ فَمَا تَأْمُرُنَا فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ وَهُمْ فِي ذَلِكَ دَارٌ رَزَقَهُمْ حَسَنٌ عَيْشُهُمْ ثُمَّ يُنْفَخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْعَى لِينًا وَرَفَعَ لِينًا - قَالَ - وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ - قَالَ - فَيَصْعَقُ وَيَصْعَقُ النَّاسُ ثُمَّ يُرْسِلُ اللَّهُ - أَوْ قَالَ يُنْزِلُ اللَّهُ - مَطَرًا كَأَنَّهُ الطَّلُّ أَوْ الظِّلُّ - نِعْمَانُ الشَّاكُّ - فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ثُمَّ يُقَالُ يَا أَيُّهَا النَّاسُ هَلُمَّ إِلَى رَبِّكُمْ . وَقَفَوْهُمْ إِنَّهُمْ مَسْئُولُونَ - قَالَ - ثُمَّ يُقَالُ أَخْرِجُوا بَعَثَ النَّارَ فَيَقَالُ مِنْ كَمْ فَيَقَالُ مِنْ كُلِّ أَلْفٍ تِسْعِمَائَةٍ وَتِسْعَةٍ وَتِسْعِينَ - قَالَ - فَذَلِكَ يَوْمٌ يَجْعَلُ الْوِلْدَانَ شِيبًا وَذَلِكَ يَوْمٌ يُكْشَفُ عَنْ سَاقٍ " . (مسلم)

#### 7.2.4 Gog and Magog (Ya'ajuj wa Ma'ajuj)

As stated earlier, when one of these great signs appear, the others are soon to follow. It is in the context of Jesus' return that the Prophet also spoke about Gog and Magog.

The Tribes of Gog and Magog are referred to in a couple of occurrences in the Quran. In one instance in the Quran, Allah (SWT) makes it clear that these tribes existed during the time of Dhul-Qarnain. Allah (SWT) says:

- ❖ "Then he [Dhul-Qarnain] followed (another) way, until, when he reached between two mountains, he found, before them a people who scarcely understood a word. They said, 'O Dhul-Qarnain! Verily! Gog and Magog are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?' He said, 'That which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier. Give me pieces (blocks) of iron,' then, when he had filled up the gap between the two mountain-cliffs, he said, 'Blow,' till when he had made it (red as) fire, he said, 'Bring me molten copper to pour over it.' So they [Gog and Magog] were made powerless to scale it or dig through it. [Dhul-Qarnain] said, 'This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true.' And on that Day [i.e., the day Gog and Magog will come out], We shall leave them to surge like waves on one another, and the Trumpet will be blown, and We shall collect them all together." (Al-Kahf 18:92-99)

ثُمَّ أَتْبَعَ سَبَبًا (92) حَتَّى إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا (93) قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ

لَكَ خَرْجًا عَلَى أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا (94) قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا (95) أَتُونِي زُبَرَ الْحَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ أَتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا (96) فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا (97) قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا (98) وَتَرَكَنَا بَعْضُهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا (99)

In another instance in the Quran, Allah (SWT) also speaks about them as a sign of the end of times:

- ❖ “Until, when Gog and Magog are let loose (from their barrier), and they swiftly swarm from every mound. And the true promise (Day of Resurrection) shall draw near (of fulfilment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly stare in horror. (They will say), ‘Woe to us! We were indeed heedless of this; nay, but we were wrongdoers.’” (Al-Anbiya 21:96-97)

حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ (96) وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا بَلْ كُنَّا ظَالِمِينَ (97)

The Prophet (PBUH) gave the following description for the ruthlessness of these tribes when they are finally released upon the world. They would walk until they reach a mountain in Jerusalem and would say:

- ❖ This hadith has been narrated on the authority of Jabir with the same chain of transmitters but with this addition that Gog and Magog would walk until they would reach the mountain of al-Khamar and it is a mountain of Bait-ul-Maqdis and they would say: We have killed those who are upon the earth. Let us now kill those who are in the sky and they would throw their arrows towards the sky and the arrows would return to them besmeared with blood. And in the narration of Ibn Hujr (the words are):" I have sent such persons (Gog and Magog) that none would dare fight against them. (Muslim).

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، وَالْوَلِيدُ بْنُ مُسْلِمٍ - قَالَ ابْنُ حُجْرٍ دَخَلَ حَدِيثُ أَحَدِهِمَا فِي حَدِيثِ الْآخَرِ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ بِهِذَا الْإِسْنَادِ . نَحْوَ مَا ذَكَرْنَا وَزَادَ بَعْدَ قَوْلِهِ " لَقَدْ كَانَ بِهِذِهِ مَرَّةً مَاءٌ ثُمَّ يَسِيرُونَ حَتَّى يَنْتَهُوا إِلَى جَبَلِ الْخَمَرِ وَهُوَ جَبَلُ بَيْتِ الْمُقَدَّسِ فَيَقُولُونَ لَقَدْ قَتَلْنَا مَنْ فِي الْأَرْضِ هَلُمَّ فَلْنَقْتُلْ مَنْ فِي السَّمَاءِ . فَيَرْمُونَ بِنُشَابِهِمْ إِلَى

السَّمَاءِ فَيَرُدُّ اللَّهُ عَلَيْهِمْ نُشَابَهُمْ مَخْضُوبَةً دَمًا " . وَفِي رِوَايَةِ ابْنِ حُجْرٍ " فَإِنِّي قَدْ أَنْزَلْتُ عِبَادًا لِي لَا يَدِي لِأَحَدٍ بِقَتَالِهِمْ " . (مسلم)

- ❖ It was narrated from Abu Hurairah that the Messenger of Allah (PBUH) said: "Gog and Magog people dig every day until, when they can almost see the rays of the sun, the one in charge of them says: "Go back and we will dig it tomorrow." Then Allah puts it back, stronger than it was before. (This will continue) until, when their time has come, and Allah wants to send them against the people, they will dig until they can almost see the rays of the sun, then the one who is in charge of them will say: "Go back, and we will dig it tomorrow if Allah wills." So they will say: "If Allah wills." Then they will come back to it and it will be as they left it. So they will dig and will come out to the people, and they will drink all the water. The people will fortify themselves against them in their fortresses. They will shoot their arrows towards the sky and they will come back with blood on them, and they will say: "We have defeated the people of earth and dominated the people of heaven." Then Allah will send a worm in the napes of their necks and will kill them thereby." The Messenger of Allah (PBUH) said: "By the One in Whose Hand is my soul, the beasts of the earth will grow fat on their flesh." (Sunan Ibn Majah / Sahih)

حَدَّثَنَا أَبُو هُرَيْرَةَ بْنُ مَرْوَانَ، حَدَّثَنَا عَبْدُ الْأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، قَالَ حَدَّثَنَا أَبُو رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ يَأْجُوجَ وَمَاجُوجَ يَحْفَرُونَ كُلَّ يَوْمٍ حَتَّى إِذَا كَادُوا يَرَوْنَ شُعَاعَ الشَّمْسِ قَالَ الَّذِي عَلَيْهِمْ ارْجِعُوا فَسَنَحْفَرُهُ غَدًا . فَيُعِيدُهُ اللَّهُ أَشَدَّ مَا كَانَ حَتَّى إِذَا بَلَغَتْ مَدَّتُهُمْ وَأَرَادَ اللَّهُ أَنْ يَبْعَثَهُمْ عَلَى النَّاسِ حَفَرُوا حَتَّى إِذَا كَادُوا يَرَوْنَ شُعَاعَ الشَّمْسِ قَالَ الَّذِي عَلَيْهِمْ ارْجِعُوا فَسَنَحْفَرُونَهُ غَدًا إِنْ شَاءَ اللَّهُ تَعَالَى وَاسْتَنْتَوْنَا فَيَعُودُونَ إِلَيْهِ وَهُوَ كَهَيْئَتِهِ حِينَ تَرْكُوهُ فَيَحْفَرُونَهُ وَيَخْرُجُونَ عَلَى النَّاسِ فَيَنْشِفُونَ الْمَاءَ وَيَتَحَصَّنُ النَّاسُ مِنْهُمْ فِي حُصُونِهِمْ فَيَرْمُونَ بِسِهَامِهِمْ إِلَى السَّمَاءِ فَتَرْجِعُ عَلَيْهَا الدَّمُ الَّذِي اجْقَطَ فَيَقُولُونَ قَهْرَنَا أَهْلُ الْأَرْضِ وَعَلَوْنَا أَهْلَ السَّمَاءِ فَيَبْعَثُ اللَّهُ نَعْفًا فِي أَفْقَائِهِمْ فَيَقْتُلُهُمْ بِهَا " . قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ دَوَابَّ الْأَرْضِ لَتَأْكُلُنَّ وَلَتَشْكُرُنَّ شَكْرًا مِنْ لُحُومِهِمْ " . (سنن ابن ماجه / صحيح)

In the lengthy hadith from which two portions have been quoted above, the Prophet further described the relationship between Jesus and the tribes of Gog and Magog. The Prophet (PBUH) continued speaking about what would occur after Jesus kills the false messiah (Dajjal),

- ❖ An-Nawwas b. Sam'an reported that Allah's Messenger (PBUH) made a mention of the Dajjal one day in the morning. He (PBUH) sometimes described him to be insignificant and sometimes

described (his turmoil) as very significant (and we felt) as if he were in the cluster of the date-palm trees. When we went to him (to the Holy Prophet) in the evening and he read (the signs of fear) in our faces, he (PBUH) said: What is the matter with you? We said: Allah's Messenger, you made a mention of the Dajjal in the morning (sometimes describing him) to be insignificant and sometimes very important, until we began to think as if he were present in some (near) part of the cluster of the date-palm trees. Thereupon he (PBUH) said: I harbor fear in regard to you in so many other things besides the Dajjal. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take care of every Muslim on my behalf (and safeguard him against his evil). He (Dajjal) would be a young man with twisted, contracted hair, and a blind eye. I compare him to 'Abd-ul-'Uzza b. Qatan. He who amongst you would survive to see him should recite over him the opening verses of Sura Kahf (xviii). He would appear on the way between Syria and Iraq and would spread mischief right and left. O servant of Allah! Adhere (to the path of Truth). We said: Allah's Messenger, how long would he stay on the earth? He (PBUH) said: For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days. We said: Allah's Messenger, would one day's prayer suffice for the prayers of day equal to one year? Thereupon he (PBUH) said: No, but you must make an estimate of time (and then observe prayer). We said: Allah's Messenger, how quickly would he walk upon the earth? Thereupon he (PBUH) said: Like cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their pasturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched. He would then come to another people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth. He would then walk through the waste land and say to it: Bring forth your treasures, and the treasures would come out and collect (themselves) before him like the swarm of bees. He would then call a person brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is



generally) between the archer and his target. He would then call (that young man) and he will come forward laughing with his face gleaming (with happiness) and it would be at this very time that Allah would send Jesus, son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every non-believer who would smell the odour of his self would die and his breath would reach as far as he would be able to see. He would then search for him (Dajjal) until he would catch hold of him at the gate of Ludd and would kill him. Then a people whom Allah had protected would come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus these words: I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur. And then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tiberias and drink out of it. And when the last of them would pass, he would say: There was once water there. Jesus and his companions would then be besieged here (at Tur, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred dinars and Allah's Apostle, Jesus, and his companions would supplicate Allah, Who would send to them insects (which would attack their necks) and in the morning they would perish like one single person. Allah's Apostle, Jesus, and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not filled with their putrefaction and stench. Allah's Apostle, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of Bactrian camels and they would carry them and throw them where God would will. Then Allah would send rain which no house of clay or (the tent of) camels' hairs would keep out and it would wash away the earth until it could appear to be a mirror. Then the earth would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow (such a big) pomegranate that a group of persons would be able to eat that, and seek shelter under its skin and milch cow would give so much milk that a whole party would be able to drink it. And the milch camel would give such (a large quantity

of) milk that the whole tribe would be able to drink out of that and the milch sheep would give so much milk that the whole family would be able to drink out of that and at that time Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim **and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them.** (Muslim)

حَدَّثَنَا أَبُو حَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ، بْنُ يَزِيدَ بْنِ جَابِرٍ حَدَّثَنِي يَحْيَى بْنُ جَابِرٍ الطَّائِيُّ، قَاضِي حِمَصَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ، جُبَيْرٍ عَنْ أَبِيهِ، جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيُّ أَنَّهُ سَمِعَ النَّوَاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ، نُفَيْرٍ عَنْ أَبِيهِ، جُبَيْرِ بْنِ نُفَيْرٍ عَنِ النَّوَاسِ بْنِ سَمْعَانَ، قَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدَّجَالَ ذَاتَ غَدَاةٍ فَخَفَّضَ فِيهِ وَرَفَعَ حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّخْلِ فَلَمَّا رُحْنَا إِلَيْهِ عَرَفَ ذَلِكَ فِينَا فَقَالَ " مَا شَأْنُكُمْ " . قُلْنَا يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَالَ غَدَاةً فَخَفَّضْتَ فِيهِ وَرَفَعْتَ حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّخْلِ . فَقَالَ " غَيْرُ الدَّجَالِ أَحْوَفُنِي عَلَيْكُمْ إِنْ يَخْرُجُ وَأَنَا فِيكُمْ فَأَنَا حَاجِبُهُ دُونَكُمْ وَإِنْ يَخْرُجُ وَلَسْتُ فِيكُمْ فَأَمْرُو حَاجِبِ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ إِنَّهُ شَابٌّ قَطَطٌ عَيْنُهُ طَائِفَةٌ كَأَنِّي أَشَبَّهُهُ بِعَبْدِ الْغُرَى بْنِ قَطَنِ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ إِنَّهُ خَارِجٌ خَلَّةَ بَيْنَ الشَّامِ وَالْعِراقِ فَعَاثَ يَمِينًا وَعَاثَ شِمَالًا يَا عِبَادَ اللَّهِ فَانْتَبِهُوا " . قُلْنَا يَا رَسُولَ اللَّهِ وَمَا لَبَنُهُ فِي الْأَرْضِ قَالَ " أَرْبَعُونَ يَوْمًا يَوْمًا كَسَنَةٌ وَيَوْمًا كَشْهَرٌ وَيَوْمًا كَجُمُعَةٍ وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ " . قُلْنَا يَا رَسُولَ اللَّهِ فَذَلِكَ الْيَوْمُ الَّذِي كَسَنَةٌ أَتَكْفِينَا فِيهِ صَلَاةَ يَوْمٍ قَالَ " لَا أَفْذَرُوا لَهُ قَدْرَهُ " . قُلْنَا يَا رَسُولَ اللَّهِ وَمَا إِسْرَاعُهُ فِي الْأَرْضِ قَالَ " كَالْغَيْثِ اسْتَنْدَبَرْتُهُ الرِّيحُ فَيَأْتِي عَلَى الْقَوْمِ فَيَدْعُوهُمْ فَيُؤْمِنُونَ بِهِ وَيَسْتَجِيبُونَ لَهُ فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ وَالْأَرْضَ فَتَنْبُتُ فَتَدْرُخُ عَلَيْهِمْ سَارِحَتَهُمْ أَطْوَلَ مَا كَانَتْ دُرًا وَأَسْبَعُهُ ضُرُوعًا وَأَمَدَهُ حَوَاصِرَ ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ فَيَنْصَرِفَ عَنْهُمْ فَيُصْبِحُونَ مُمَجَّلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ وَيَمُرُّ بِالْخَرَبَةِ فَيَقُولُ لَهَا أَخْرِجِي كُنُوزَكِ . فَتَنْبُعُهُ كُنُوزُهَا كَيْعَاسِيبِ النَّخْلِ ثُمَّ يَدْعُو رَجُلًا مُمْتَلِئًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جَزَلَتَيْنِ رَمِيَةَ الْعَرَضِ ثُمَّ يَدْعُوهُ فَيَقْبِلُ وَيَتَهَلَّلُ وَجْهُهُ يَضْحَكُ فَيَبِينَمَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا كَفَّيْهِ عَلَى أَجْنَحَةِ مَلَكَيْنِ إِذَا طَاطَأَ رَأْسَهُ قَطَرَ وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ فَلَا يَجِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفْسِهِ إِلَّا مَاتَ وَنَفْسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرَفُهُ فَيَطْلُبُهُ حَتَّى يَدْرَكَهُ بَبَابٍ لَدَى فَيَقْتُلُهُ ثُمَّ يَأْتِي عِيسَى ابْنَ مَرْيَمَ قَوْمٌ قَدْ عَصَمَهُمُ اللَّهُ مِنْهُ فَيَمْسَحُ عَنْ وُجُوهِهِمْ وَيُحْدِثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ فَيَبِينَمَا هُوَ كَذَلِكَ إِذْ أَوْحَى اللَّهُ إِلَى عِيسَى إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي لَا يَدَانِ لِأَحَدٍ بِقَتَالِهِمْ فَحَرَّرَ عِبَادِي إِلَى الطُّورِ . وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ طَبْرِيةَ فَيَشْرَبُونَ مَا فِيهَا وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ لَقَدْ كَانَ بِهِذِهِ مَرَّةٌ مَاءٌ . وَيُحْصَرُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرًا مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمْ الْيَوْمَ فَيَرْعَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ فَيُرْسِلُ اللَّهُ عَلَيْهِمُ النَّعْفَ فِي رِقَابِهِمْ



فَيُصْبِحُونَ قَرَسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ ثُمَّ يَهْبِطُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى الْأَرْضِ فَلَا يَجِدُونَ فِي الْأَرْضِ مَوْضِعَ شَيْءٍ إِلَّا مَلَأَهُ زَهْمُهُمْ وَنَتْنُهُمْ فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ فَيُرْسِلُ اللَّهُ طَيْرًا كَأَعْنَاقِ الْبُحْتِ فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ ثُمَّ يُرْسِلُ اللَّهُ مَطَرًا لَا يَكُنْ مِنْهُ بَيْتٌ مَدَرٍ وَلَا وَبَرٌ فَيَغْسِلُ الْأَرْضَ حَتَّى يَنْزُكَهَا كَالزَّلْفَةِ ثُمَّ يَقَالُ لِلْأَرْضِ أَنْبِئِي ثَمَرَتَكَ وَرُدِّي بَرَكَتَكَ . فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَانَةِ وَيَسْتَظِلُّونَ بِقَحْفِهَا وَيُبَارِكُ فِي الرِّسْلِ حَتَّى أَنْ اللَّفْحَةَ مِنَ الْإِبِلِ لَتَكْفِيَ الْفِئَامَ مِنَ النَّاسِ وَاللَّفْحَةَ مِنَ الْبَقَرِ لَتَكْفِيَ الْقَبِيلَةَ مِنَ النَّاسِ وَاللَّفْحَةَ مِنَ الْعَنَمِ لَتَكْفِيَ الْفَخْدَ مِنَ النَّاسِ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِيحًا طَيِّبَةً فَتَأْخُذُهُمْ تَحْتَ أَبْطَاهُمْ فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ وَيَبْقَى شِرَارُ النَّاسِ يَتَهَارَجُونَ فِيهَا تَهَارُجُ الْحُمُرِ فَعَلَيْهِمْ تَقْوَمُ السَّاعَةُ " . (مسلم)

In another important hadith from Saheeh Muslim, the Prophet spoke about the future coming of Gog and Magog and, at the same time, stated a very important lesson that all should reflect upon. This lesson has to do with the importance of not allowing evil to be prevalent in society. In this narration, the Prophet said:

- ❖ “Zainab (May Allah be pleased with her) reported: The Prophet (PBUH) came to visit me one day frightened and he (PBUH) said: "La ilaha illallah (There is no true God but Allah). Woe to the Arabs because of an evil which has drawn near! Today an opening of this size has been made in the barrier restraining Ya'juj and Ma'juj (Gog and Magog people)." And he (PBUH) made a circle with his thumb and index finger. I said, "O Messenger of Allah! Shall we perish while still there will be righteous people among us?" He (PBUH) replied, "Yes, when wickedness prevails". [Al-Bukhari and Muslim].

عن أم المؤمنين أم الحكم زينب بنت جحش رضي الله عنها أن النبي صلى الله عليه وسلم دخل عليها فزعا يقول: "لا إله إلا الله، ويل للعرب من شر قد اقترب، فتح اليوم من ردم يأجوج ومأجوج مثل هذه" وحلق بأصبعيه الإبهام والتي تليها. فقلت: يا رسول الله أنهلك وفينا الصالحون؟ قال: "نعم إذا كثر الخبث" (متفق عليه) .

Incidentally, there is a great deal of speculation concerning who exactly these tribes are. However, due to space limitations, the discussion here is limited to what is known directly from the texts of the Quran and Sunnah. As such, these are the tribes of Gog and Magog and, with respect to identifying them, very little more can be said, although a couple of hadith provide further information concerning their physical characteristics.

### 7.2.5 Destruction of Ka'abah

One of the major signs is the destruction of Al Ka'abah in the hands of Thu Al-Suwaiqatayn (a man from Habasha). According to a hadith narrated by Ahmad in his Musnad (2 / 220) and Bukhari (2 / 59),

- ❖ Narrated Abu Huraira: "The Prophet (PBUH) said, "Dhus-Suwaitain (literally: One with two lean legs) from Ethiopia will demolish the Ka'ba." (Bukhari)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا زِيَادُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يُحْرَبُ الْكَعْبَةُ ذُو السُّوَيْتَيْنِ مِنَ الْحَبَشَةِ ". (البخاري)

- ❖ Narrated Abdullah ibn Amr ibn al-'As: "The Prophet (PBUH) said: Leave the Abyssinians alone as long as they leave you alone, for it is only the Abyssinian with short legs who will seek to take out the treasure of the Ka'bah." (Sunan Abu Dawud / Hasan)

حَدَّثَنَا الْقَاسِمُ بْنُ أَحْمَدَ الْبَغْدَادِيُّ، حَدَّثَنَا أَبُو عَامِرٍ، عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ، عَنْ مُوسَى بْنِ جُبَيْرٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حَنْظَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اَتْرَكُوا الْحَبَشَةَ مَا تَرَكُوكُمْ فَإِنَّهُ لَا يَسْتَخْرِجُ كَنْزَ الْكَعْبَةِ إِلَّا ذُو السُّوَيْتَيْنِ مِنَ الْحَبَشَةِ ". (سنن أبو داود / حسن)

Some of the scholars say that the Ka'abah will be destroyed after the death of Prophet Issa, and the gentle breeze which will take away the soul of every person who has an atom of faith in his heart – which means that this event will occur when no believers are left on earth.

#### 7.2.6 The Smoke (Ad-Dukhan)

Among the major signs mentioned by the Prophet, may the mercy and blessings of God be upon him, is that of "the smoke." Scholars who say that the smoke sign has not happened yet are Imam Ali (RAA), Abu Saeed Alkhudry (RAA), Ibn Abbas (RAA), Al-Hassan Al-Basry (RAA), Ibn Katheer rahimahu Allah. Allah (SWT) refers to this event in the Quran, saying:

- ❖ "Then wait you for the Day when the sky will bring forth a visible smoke, covering the people, this will be a painful torment" (Ad-Dukhan 44:10-11)

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ (10) يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ (11)

- ❖ It was narrated that Hudhaifah bin Asid said: "The Prophet (PBUH) looked out at us from a room, when we were talking about the Hour. He said: "The Hour will not begin until there are ten signs: Dajjal, (False Christ), the smoke, and the rising of the sun from the west." (Sunan Ibn Majah / Sahih)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ فُرَاتِ الْقُرَّازِ، عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ، قَالَ أَطَّلَعَ عَلَيْنَا النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ غُرْفَةٍ

وَنَحْنُ نَنْتَظِرُ السَّاعَةَ فَقَالَ " لَا تَقُومُ السَّاعَةُ حَتَّى تَكُونَ عَشْرُ آيَاتِ الدَّجَالِ وَالْدُّخَانِ  
وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا ". (سنن ابن ماجه / صحيح)

### 7.2.7. The rising of the sun from the West

According to a large number of the Quranic commentators, based on the hadith of the Prophet, the following verses is in reference to the phenomenon of the rising of the sun from the West, just prior to the Day of Resurrection:

- ❖ "Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some Signs of your Lord should come! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say [to the disbelievers], 'Wait you! We (too) are waiting'" (Al-Ana'm 6:158).

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي  
بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا  
خَيْرًا قُلِ انْتَضِرُوا إِنَّا مُنْتَظِرُونَ (158)

In an authentic narration, the Prophet recited this verse after mentioning the people see the rising of the sun from the West. Al-Bukhari records that the Prophet said:

- ❖ Narrated Abu Huraira: Allah's Messenger (PBUH) said, "The hour will not be established till the sun rises from the West; and when it rises (from the West) and the people see it, they all will believe. And that is (the time) when no good will it do to a soul to believe then." Then he recited the whole Verse (6.158). (Bukhari)

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ -  
رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَقُومُ السَّاعَةُ حَتَّى  
تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتْ وَرَأَاهَا النَّاسُ آمَنُوا أَجْمَعُونَ، وَذَلِكَ حِينَ لَا يَنْفَعُ  
نَفْسًا إِيْمَانُهَا ". ثُمَّ قَرَأَ الْآيَةَ. (البخاري)

In numerous narrations, the Prophet has made it abundantly clear that the nature of this sign is such that no one would have any reason to doubt, question or refuse to believe after seeing it. When an individual experiences a sign of this nature, the reality virtually becomes exposed to him and, therefore, there is no longer any sense of a trial or test. In fact, at that time, the test is over and the individual is already seeing the results unfolding in front of his/her very eyes. That is why "conversion" to faith will have no meaning at that time and will not be acceptable by God.

However, before this occurs, the door of repentance to God and His mercy is always open—such is how great the mercy of God but it is also just and based on wisdom. Muslim recorded that the Prophet said:

- ❖ Abu Huraira reported Allah's Messenger (PBUH) as saying: He who seeks repentance (from the Lord) before the rising of the sun from the west (before the Day of Resurrection), Allah turns to him with Mercy." (Muslim)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ، وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجِيُّ، حَدَّثَنَا حَفْصٌ، - يَعْنِي ابْنَ غِيَاثٍ - كُلُّهُمْ عَنْ هِشَامٍ، وَحَدَّثَنِي أَبُو حَنِيمَةَ، زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا إِسْمَاعِيلُ، بْنُ إِبرَاهِيمَ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا تَابَ اللَّهُ عَلَيْهِ " . (مسلم)

The rising of the sun from the West is one of the three greatly definitive signs of this nature. The Prophet (PBUH) said:

- ❖ "Narrated Abu Hurairah: that the Prophet (PBUH) said: "There are three, for which when they appear, a soul will not benefit by its faith, if it did not believe before the Signs: Ad-Dajjal, the Beast, and the rising of the sun from its setting place" - or "from the west." (Jami'At-Tirmithi / Sahih)

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ فَضِيلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " ثَلَاثٌ إِذَا خَرَجْنَ : (لَمْ يَنْفَعْ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ ) الْآيَةُ الدَّجَالُ وَالْدَّابَّةُ وَطُلُوعُ الشَّمْسِ مِنَ الْمَغْرِبِ أَوْ مِنْ مَغْرِبِهَا " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَأَبُو حَازِمٍ هُوَ الْأَشْجَعِيُّ الْكُوفِيُّ وَاسْمُهُ سَلْمَانُ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ . (سنن الترمذي / صحيح)

- ❖ Abdullah b. 'Amr reported: I committed to memory a hadith from Allah's Messenger (PBUH) and I did not forget it after I had heard Allah's Messenger (PBUH) as saying: The first sign (out of the signs of the appearance of the Dajjal) would be the appearance of the sun from the west, the appearance of the beast before the people in the forenoon and which of the two happens first, the second one would follow immediately after that." (Muslim)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا لَمْ أَنْسَهُ بَعْدُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ أَوَّلَ آيَاتِ خُرُوجِ طُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجِ الدَّابَّةِ عَلَى النَّاسِ ضُحَى وَأَيُّهُمَا مَا كَانَتْ قَبْلَ صَاحِبَتِهَا فَالْأُخْرَى عَلَى إِثْرِهَا قَرِيبًا " . (مسلم)

This leads directly into the next sign, which is the appearance of the Beast of the Earth.

### 7.2.8 The beast of the earth (Dabbat-ul-Ardh)

Allah SWT says in the Quran:

- ❖ “And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast to them, which will speak to them because mankind believed not with certainty in Our Signs” (al-Naml 27:82).

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ (82)

This verse refers to the beast of the earth which will appear shortly before the Day of Judgment. When the Beast comes, it will distinguish the believers from the disbelievers.

- ❖ It was narrated from Anas bin Malik that the Messenger of Allah (PBUH) said: "Hasten to do good deeds (before) six things (happen): The rising of the sun from the west (place of its setting), the smoke, the beast of the earth, Dajjal (False Christ), that which will happen to each of you (death); and that which will happen to all people (the Day of Resurrection)." (Sunan Ibn Majah / Hasan)

حَدَّثَنَا حَرَمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، وَابْنُ لَهِيْعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سِنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " بَادِرُوا بِالْأَعْمَالِ سِتًّا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَالْدُّخَانُ وَدَابَّةُ الْأَرْضِ وَالْجَبَالُ وَخُوصِصَةٌ أَحَدِكُمْ وَأَمْرُ الْعَامَةِ " . (سنن ابن ماجه / حسن)

- ❖ Narrated Abu Hurairah: that the Messenger of Allah (PBUH) said: "A beast will emerge from the earth. With it shall be the ring of Sulaiman and the staff of Musa. It will brighten the face of the believer, and stamp the nose of the disbeliever with the ring, such that when the people gather to eat, it will be said to this one: 'O believer! And to that one: 'O disbeliever!'" (Jami' At-Tirmithi and Al-Albani/ Dai'f)

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَوْسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " تَخْرُجُ الدَّابَّةُ مَعَهَا خَاتَمُ سُلَيْمَانَ وَعَصَا مُوسَى فَتَجْلُو وَجْهَ الْمُؤْمِنِ وَتَخْتِمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ حَتَّى إِنَّ أَهْلَ الْخَوَانِ لَيَجْتَمِعُونَ فَيَقُولُ هَاهَا يَا مُؤْمِنُ وَيُقَالُ هَاهَا يَا كَافِرُ وَيَقُولُ هَذَا يَا كَافِرُ وَهَذَا يَا مُؤْمِنُ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ . وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ هَذَا الْوَجْهِ فِي دَابَّةِ الْأَرْضِ . وَفِيهِ عَنْ أَبِي أَمَامَةَ وَحَدِيثَةَ بْنِ أُسَيْدٍ . (جامع الترمذي والالباني/ ضعيف)

- ❖ Abu Umamah narrated that the Prophet (PBUH) Said: "The beast will appear and he will brand the people on their noses. The people will then go on living with this branding such that a person will buy a camel and when he is asked, 'From whom did you buy it?' he will reply, 'From one of the branded people.'" (Ahmad 5/268, Al-Albani in As\_Silsilah As-Sahihah 322 / Isnaduh Sahih and the narrators are trusted)

عن أبي أمامة رضي الله عنه يرفعه إلى النبي -صلى الله عليه وآله وسلم- قال: تخرج الدابة ، فتسم الناس على خراطيمهم ثم يغمرون فيكم حتى يشتري الرجل البعير فيقول ممن اشتريته ؟ فيقول: من أحد المخطيين. (رواه أحمد 5 / 268 ، الالباني في المسلسل الصحيحه 322 – اسناده صحيح ورجاله ثقات)

- ❖ It is narrated on the authority of Abu Huraira that the Messenger of Allah (PBUH) observed: When three things appear faith will not benefit one who has not previously believed or has derived no good from his faith: the rising of the sun in its place of setting, the Dajjal, and the beast of the earth. (Muslim)

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالََا حَدَّثَنَا وَكِيعٌ، وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ، جَمِيعًا عَنْ فَضِيلِ بْنِ غَزْوَانَ، وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لَهُ - حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " ثَلَاثٌ إِذَا حَرَجْنَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَالدَّجَالُ وَدَابَّةُ الْأَرْضِ ". (مسلم)

### 7.8.9 Islam will disappear

- ❖ Narrated Anas: Allah's Messenger (PBUH) said, "From among the portents of the Hour are (the following): -1. Religious knowledge will be taken away (by the death of Religious learned men). -2. (Religious) ignorance will prevail. -3. Drinking of Alcoholic drinks (will be very common). -4. There will be prevalence of open illegal sexual intercourse." [Al-Bukhari]

حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي النَّيَّاحِ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَنْبُتَ الْجَهْلُ، وَيُشْرَبَ الْخَمْرُ، وَيَظْهَرَ الزِّنَا ". (البخاري)

### 7.9.10 Fire that will gather the people

This is the last of the great signs. Following this sign, the beginning of a new experience and creation will commence. Muslim records a hadith in which the Prophet stated the ten major signs and it concludes with:

- ❖ Hudhaifa b. Usaid al-Ghifari reported: Allah's Messenger (PBUH) came to us all of a sudden as we were (busy in a discussion). He said: What do you discuss about? They (the Companions) said. We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), the Gog and Magog, and land-slides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly."

حَدَّثَنَا أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ - وَاللَّفْظُ لِرُحَيْمٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الْآخَرَانِ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ فُرَاتٍ، الْقَرَّازِ عَنْ أَبِي الطُّفَيْلِ، عَنْ حُدَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ، قَالَ أَطَّلَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا وَنَحْنُ نَتَذَكَّرُ فَقَالَ " مَا تَذَكَّرُونَ " . قَالُوا نَذْكُرُ السَّاعَةَ . قَالَ " إِنَّهَا لَنْ تَقُومَ حَتَّى تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ " . فَذَكَرَ الدُّخَانَ وَالْجَالَ وَالْدَّابَّةَ وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا وَنُزُولَ عِيسَى ابْنِ مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَأْجُوجَ وَمَأْجُوجَ وَثَلَاثَةَ خُسُوفٍ خَسَفَ بِالْمَشْرِقِ وَخَسَفَ بِالْمَغْرِبِ وَخَسَفَ بِجَزِيرَةِ الْعَرَبِ وَآخِرُ ذَلِكَ نَارٌ تَخْرُجُ مِنَ الْيَمَنِ تَطْرُدُ النَّاسَ إِلَى مَحْشَرِهِمْ . (مسلم)

Many hadiths clearly mentioned Al-Shaam as the land of assembly. One can only imagine the intensity of this fire and the shear horror and fear that the individuals will experience at that time. After this, all that will be left is for the masses of humanity to be resurrected and to face the reckoning of their Lord.

**In conclusion**, a Muslim knows with full certainty that this is what is going to occur, as the Quran and the Prophet (PBUH) have described these events. These events will occur and the Hour will be established. With the Hour comes judgment, and this is what every human should be thinking about and preparing for, especially as he/she is reading about these events that shall occur before that momentous occasion.



## SECTION 8: FORTRESS OF A MUSLIM

### 8.1 Words of remembrance for morning and evening

All praises are due to Allah alone, and peace and blessings be upon the Prophet (PBUH) after whom there is no other. The following hadith describes the merits of Zikr, then it is followed by some recommended invocations from the Quran and Sunnah:

- ❖ Anas (RA) said that he heard the Prophet (PBUH) say: "That I sit with people remembering Almighty Allah from the morning (Fajr) prayer until sunrise is more beloved to me than freeing four slaves from among the Children of Isma'il. That I sit with people remembering Allah from the afternoon ('Asr) prayer until the sun sets is more beloved to me than freeing four slaves from among the Children of Isma'il." This was reported by Abu Dawud (no. 3667). Al-Albani graded it good in Sahih Abu Dawud 2/698.

أَخْرَجَ أَبُو دَاوُدَ فِي سَنَنِهِ (3667) عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَأَنْ أَقْعَدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ تَعَالَى مِنْ صَلَاةِ الْغَدَاةِ، حَتَّى تَطْلُعَ الشَّمْسُ: أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتِقَ أَرْبَعَةً مِنْ وَلَدِ إِسْمَاعِيلَ، وَلَأَنْ أَقْعَدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ مِنْ صَلَاةِ الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ: أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتِقَ أَرْبَعَةً». حَسَنَهُ الْأَلْبَانِيُّ.

If you do not have time to say all the below invocations, then you may select some of them depending on your circumstances:

- ❖ **I seek refuge in Allah from Satan the outcast. - Allah! There is none worthy of worship but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.**

'A 'oothu billaahi minash-Shaytaanir-rajeem. Allahu laa 'ilaaha 'illaa Huwal-Hayyul-Qayyoom, laa ta'khuthuhu sinatun wa laa nawm, lahu maa fis-samaawaati wa maa fil-'ardh, man thailathee yashfa'u 'indahu 'illaa bi'ithnih, ya'lamu maa bayna 'aydeehim wa maa khalfahum, wa laa yuheetoona bishay'im-



**min 'ilmihi 'illaa bima shaa'a, wasi'a kursiyyuhus samaawaati wal'ardh, wa laa ya'ooduhu hifdhuhumaa, wa Huwal- 'Aliyyul- 'Adheem.**

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ".

Whoever says this when he rises in the morning, will be protected from jinns until he retires in the evening. And whoever says it when retiring in the evening will be protected from them until he rises in the morning. It was reported by Al-Hakim 1 / 562, Al-Albani graded it as authentic in Sahihut-Targhib wat-Tarhib 1/273, and traces it to An-Nasa'i and At-Tabarani. He says that At-Tabarani's chain of transmission is reliable (Jayyid).

- ❖ **With the Name of Allah, the Most Gracious, the Most Merciful. Say: He is Allah (the) One. The Self-Sufficient Master, Whom all creatures need, He begets not nor was He begotten, and there is none equal to Him.**

**Bismillaahir-Rahmaanir-Raheem. Qul HuwAllahu 'Ahad. Allahus-Samad. Lam yalid wa lam yoolad. Wa lam yakun lahu kufuwan 'ahad.**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ "قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ"

- ❖ **With the Name of Allah, the Most Gracious, the Most Merciful. Say: I seek refuge with (Allah) the Lord of the daybreak, from the evil of what He has created, and from the evil of the darkening (night) as it comes with its darkness, and from the evil of those who practice witchcraft when they blow in the knots, and from the evil of the envier when he envies.**

**Bismillaahir-Rahmaanir-Raheem. Qul 'a'oothu birabbil-falaq. Min sharri ma khalaq. Wa min sharri ghaasiqin 'ithaa waqab. Wa min sharrin-naffaathaati fil-'uqad. Wa min sharri haasidin**

### 'ithaa hasad.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ "قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ."

- ❖ With the Name of Allah, the Most Gracious, the Most Merciful. Say: I seek refuge with (Allah) the Lord of mankind, the King of mankind, the God of mankind, from the evil of the whisperer who withdraws, who whispers in the breasts of mankind, of jinns and men.

**Bismillaahir-Rahmaanir-Raheem. Qul 'a'oothu birabbin-naas. Malikin-naas. 'Ilaahin-naas. Min sharri-waswasil-khannaas. Allathee yuwaswisu fee sudoorin-naas. Minal-jinnati wannaas.**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ "قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ."

(Recite these three times each, in Arabic).

Al-Ikhlās 112:1-4. Al-Falaq 113:1-5. An-Nas 114:1-6. Whoever recites these three times in the morning and in the evening, they will suffice him (as a protection) against everything. The Hadith was reported by Abu Dawud 4/322, and At-Tirmithi 5/567. See Al-Albani's Sahih At-Tirmithi 3/182.

- ❖ We have entered a new day<sup>1</sup> and with it all dominion is Allah's. Praise is to Allah. None has the right to be worshipped but Allah alone, Who has no partner. To Allah belongs the dominion, and to Him is the praise and He is Able to do all things. My Lord, I ask You for the goodness of this day and of the days that come after it, and I seek refuge in You from the evil of this day and of the days that come after it.<sup>2</sup> My Lord, I seek refuge in You from laziness and helpless old age. My Lord, I seek refuge in You from the punishment of Hellfire, and from the punishment of the grave.

**'Asbahnaa wa 'asbahal-mulku lillaahi walhamdu lillaahi, laa 'ilaaha 'illAllahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu wa Huwa 'alaa kulli shay'in Qadeer. Rabbi 'as'aluka khayra maa fee haathal-yawmi wa khayra maa ba'dahu wa 'a'oothu bika min sharri maa fee haathal-yawmi wa sharri**

**maa ba'dahu, Rabbi 'a'oothu bika minal-kasali, wa soo'il-kibari, Rabbi 'a'oothu bika min 'athaabin fin-naari wa 'athaabin fil-qabri.**

"أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ."

When you say this in the evening you should say, 'Amsaynaa wa'amsal-mulku lillaah: "We have ended another day and with it all dominion is Allah's. When you say this in the evening you should say: Rabbi 'as'aluka khayra maa fee haathihil-laylati, wa khayra maa ba'dahaa, wa 'a'oothu bika min sharri maa fee haathihil-laylati wa sharri maa ba'dahaa: "I ask You for the good things of this night and of the nights that come after it and I seek refuge in You from the evil of this night and of the nights that come after it." Muslim 4/2088.

- ❖ Allah, by You we enter the morning and by You we enter the evening, <sup>1</sup> by You we live and and by You we die, and to You is the Final Return.

**Allahumma bika 'asbahnaa, wa bika 'amsaynaa, wa bika nahyaa, wa bika namootu wa 'ilaykan-nushoor.**

"اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ."

When you say this in the evening, you should say: Allahumma bika 'amsaynaa wa bika 'asbahnaa, wa bika nahyaa, wa bika namoot, wa 'ilaykal-maseer: "O Allah, You bring us the end of the day as You bring us its beginning, You bring us life and you bring us death, and to You is our fate." Sahih At-Tirmithi 3/142.'

- ❖ Allah, You are my Lord, there is none worthy of worship but You. You created me and I am your slave. I keep Your covenant, and my pledge to You so far as I am able. I seek refuge in You from the evil of what I have done. I admit to Your blessings upon me, and I admit to my misdeeds. Forgive me, for there is none who may forgive sins but You.

**Allahumma 'Anta Rabbee laa 'ilaaha 'illaa 'Anta, khalaqtanee wa 'anaa 'abduka, wa 'anaa 'alaa 'ahdika wa wa'dika mas-tata'tu, 'a'oothu bika min sharri maa sana'tu, 'aboo'u laka bini'matika 'alayya, wa 'aboo'u bithanbee faghfir lee fa'innahu laa**

**yaghfiruth-thunooba 'illaa 'Anta.**

"اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا  
اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي فَاغْفِرْ  
لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ".

Whoever recites this, with conviction, in the evening and dies during that night, shall enter Paradise, and whoever recites it with conviction in the morning and dies during that day, shall enter Paradise, Al-Bukhari 7/150. Other reports are in An-Nasa'i and At-Tirmithi.

- ❖ Allah , I have entered a new morning <sup>1</sup> and call upon You and upon the bearers of Your Throne , upon Your angels and all creation to bear witness that surely You are Allah , there is none worthy of worship but You alone , You have no partners, and that Mohammad is Your slave and Your Messenger . (Recite four times in Arabic.)

**Allahumma 'innee 'asbahtu 'ush-hiduka wa 'ush-hidu hamalata  
'arshika, wa malaa'ikataka wajamee'a khalqika, 'annaka  
'AntAllahu laa 'ilaaha 'illaa 'Anta wahdaka laa shareeka laka, wa  
'anna Mohammadan 'abduka wa Rasooluka.**

"اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ وَأَشْهَدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ، أَنَّكَ أَنْتَ  
اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ".

When you say this in the evening you should say, Allahumma 'innee 'amsaytu. . . .: "O Allah,I have ended another day...".

Allah will spare whoever says this four times in the morning or evening from the fire of Hell, " (Abu Dawud 4/317). It was also reported by Al-Bukhari in Al-'Adab Al-Mufrad, An-Nasa'i in 'Amalul-Yawm wal-Laylah and Ibn As-Sunni. Nasa'i's and Abu Dawud's chains of transmission are good (Hasan), Ibn Baz, p. 23.

- ❖ Allah, whatever blessing has been received by me or anyone of Your creation <sup>1</sup> is from You alone, You have no partner. All praise is for you and thanks are to You.

**Allahumma maa 'asbaha bee min ni'matin 'aw bi'ahadin min  
khalqika faminka wahdaka laa shareeka laka, falakal-hamdu  
wa lakash-shukru.**

"اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ، فَالَكَ

## الْحَمْدُ وَلَكَ الشُّكْرُ".

When you say this in the evening, you should say: Allahumma maa 'amsaa bee...: "O Allah, as I... enter this evening...".

Whoever recites this in the morning, has completed his obligation to thank Allah for that day; and whoever says it in the evening, has completed his obligation for that night. Abu Dawud 4/318, An-Nasa'i 'Amalul-Yawm wal-Laylah (no. 7), Ibn As-Sunni (no. 41), Ibn Hibban (no. 2361). Its chain of transmission is good (Hasan), Ibn Baz, p. 24.

- ❖ Allah, make me healthy in my body. O Allah, preserve for me my hearing. O Allah, preserve for me my sight. There is none worthy of worship but You. (Recite three times in Arabic.) O Allah, I seek refuge in You from disbelief and poverty and I seek refuge in You from the punishment of the grave. There is none worthy of worship but You. (Recite three times in Arabic.)

**Allahumma 'aafinee fee badanee, Allahumma 'aafinee fee sam'ee, Allahumma 'aafinee fee basaree, laa 'ilaaha 'illaa 'Anta (three times).**

**Allahumma 'innee 'a'oothu bika minal-kufri, walfaqri, wa 'a'oothu bika min 'athaabil-qabri, laa 'ilaaha 'illaa 'Anta. (three times)**

اللَّهُمَّ عَافِنِي فِي بَدَنِي ، اللَّهُمَّ عَافِنِي فِي سَمْعِي ، اللَّهُمَّ عَافِنِي فِي بَصَرِي ، لَا  
إِلَهَ إِلَّا أَنْتَ . (ثَلَاثًا)  
اللَّهُمَّ إِنِّي أَعُوذُكَ مِنَ الْكُفْرِ ، وَالْفَقْرِ ، وَأَعُوذُكَ مِنْ عَذَابِ الْقَبْرِ ، لَا إِلَهَ إِلَّا  
أَنْتَ . (ثَلَاثًا)

Abu Dawud 4/324, Ahmad 5/42, An-Nasa'i, 'Amalul-Yawm wal-Laylah (no. 22), Ibn As-Sunni (no. 69), Al-Bukhari Al-'Adab Al-Mufrad. Its chain of transmission is good (Hasan), Ibn Baz, p. 26.

- ❖ Allah is sufficient for me. There is none worthy of worship but Him. I have placed my trust in Him, He is Lord of the Majestic Throne. (Recite seven times in Arabic.)

**HasbiyAllahu laa 'ilaaha 'illaa Huwa 'alayhi tawakkaltu wa Huwa Rabbul-'Arshil-'Adheem.**

"حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ".

Allah will grant whoever recites this seven times in the morning or evening, whatever he desires from this world or the next, (Ibn As-Sunni (no. 71), Abu Dawud 4/321). Both reports are attributed directly to the Prophet (PBUH). The chain of transmission is sound (Sahih). (Ibn As-Sunni).

- ❖ Allah, I seek Your forgiveness and Your protection in this world and the next. O Allah, I seek Your forgiveness and Your protection in my religion, in my worldly affairs, in my family and in my wealth. O Allah, conceal my secrets and preserve me from anguish. O Allah, guard me from what is in front of me and behind me, from my left, and from my right, and from above me. I seek refuge in Your Greatness from being struck down from beneath me.

**Allahumma 'innee 'as'alukal-'afwa wal'aafiyata fid-dunyaa wal'aakhirati, Allahumma 'innee 'as'alukal-'afwa wal'aafiyata fee deenee wa dunyaaya wa 'ahlee, wa maalee, Allahum-mastur 'awraatee, wa 'aamin raw'aatee, Allahum-mahfadhnee min bayni yadayya, wa min khalfee, wa 'an yameenee, wa 'an shimaalee, wa min fawqee, wa 'a'oothu bi'adhamatika 'an 'ughtaala min tahtee.**

"اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي، وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي".

- ❖ Allah, Knower of the unseen and the evident, Maker of the heavens and the earth, Lord of everything and its Possessor, I bear witness that there is none worthy of worship but You. I seek refuge in You from the evil of my soul and from the evil of Satan and his helpers. (I seek refuge in You) from bringing evil upon my soul and from harming any Muslim.

**Allahumma 'Aalimal-ghaybi wash-shahaadati faatiras-samaawaati wal'ardhi, Rabba kulli shay'in wa maleekahu, 'ash-hadu 'an laa 'ilaaha 'illaa 'Anta, 'a'oothu bika min sharri nafsee, wa min sharrish-shaytaani wa shirkihi, wa 'an 'aqtarifa 'alaa nafsee soo'an, 'aw 'ajurrahu 'ilaa Muslimin.**

"اللَّهُمَّ عَالَمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَه، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا، أَوْ أَجْرَهُ إِلَى مُسْلِمٍ".

- ❖ In the Name of Allah, Who with His Name nothing can cause harm in the earth nor in the heavens, and He is the All-Hearing, the All-Knowing. (Recite three times in Arabic).

**Bismillaahil-lathee laa yadhurru ma'as-mihi shay'un fil-'ardhi wa laa fis-samaa'i wa Huwas-Samee 'ul- 'Aleem.**

"بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ".

"Whoever recites it three times in the morning will not be afflicted by any calamity before evening, and whoever recites it three times in the evening will not be overtaken by any calamity before morning." (Abu Dawud 4/323, At-Tirmithi 5/465, Ibn Majah 2/332, Ahmad). Ibn Majah's chain of transmission is good (Hasan), Ibn Baz, p. 39.

- ❖ I am pleased with Allah as my Lord, with Islam as my religion and with Mohammad (peace and blessings of Allah be upon him) as my Prophet. (Recite three times in Arabic)

**Radheetu billaahi Rabban, wa bil-'Islaami deenan, wa bi-Mohammadin (sallAllahu 'alayhi wa sallama) Nabiyyan.**

"رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا".

"Allah has promised that anyone who says these three times every morning or evening will be pleased on the Day of Resurrection." (Ahmad 4/ 337, An-Nasa'i, 'Amalul-Yawm wal-Laylah p. 4, Ibn As-Sunni (no. 68), At-Tirmithi 5/465). Its chain of transmission is good (Hasan), Ibn Baz, p. 39.

- ❖ Ever Living One, O Eternal One, by Your mercy I call on You to set right all my affairs. Do not place me in charge of my soul even for the blinking of an eye (i.e. a moment).

**Yaa Hayyu yaa Qayyoomu birahmatika 'astagheethu 'aslih lee sha'nee kullahu wa laa takilnee 'ilaa nafsee tarfata 'aynin.**

"يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةً عَيْنٍ".

- ❖ We have entered a new day and with it all the dominion which belongs to Allah, Lord of all that exists. O Allah, I ask You for the goodness of this day, its victory, its help, its light, its blessings, and its guidance. I seek refuge in You from the evil that is in it and from the evil that follows it.

**'Asbahnaa wa 'asbahal-mulku lillaahi Rabbil-'aalameen, Allahumma 'innee 'as'aluka khayra haathal-yawmi: Fathahu wa nasrahu wa noorahu, wa barakatahu, wa hudaahu, wa'a'oothu bika min sharri maafeehi wa sharri maa ba'dahu.**

اصبحنا واصبح الملك لله رب العالمين، اللهم اني اسالك خير هذا اليوم: فتحه ونصره ونوره وبركته وهداه، واعوذ بك من شر ما فيه وشر ما بعده

For evening recitation, say: Allahumma 'innee 'as'aluka khayra haathihil-laylati: "My Lord, I ask You for the good things of this night." (Abu Dawud 4/322). Its transmission chain is good (Hasan). See also Ibn Al-Qayyim, Zadul- Ma'ad 2/273.

- ❖ We have entered a new day<sup>1</sup> upon the natural religion of Islam, the word of sincere devotion, the religion of our Prophet Mohammad (peace and blessings of Allah be upon him), and the faith of our father Ibrahim. He was upright (in worshipping Allah), and a Muslim. He was not of those who worship others besides Allah.

**'Asbahnaa 'alaa fitratil-'Islaami wa 'alaa kalimatil-'ikhlaasi, wa 'alaa deeni Nabiyyinaa Mohammadin (sallAllahu 'alayhi wa sallama), wa 'alaa millati 'abeenaa 'Ibrahima, haneefan Musliman wa maa kaana minal-mushrikeen.**

"أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَعَلَى كَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَلَى مِلَّةِ آبَائِنَا إِبْرَاهِيمَ، حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ".

When you say this in the evening, you should say: 'Amsaynaa 'alaa fitratil-'Islaam...: "We end this day..." (Ahmad 3/406-7, 5/123, An-Nasa'i, 'Amalul- Yawm wal-Laylah (no. 34), At-Tirmithi 4/209).



- ❖ Glory is to Allah and praise is to Him. (Recite one hundred times in Arabic).

**SubhaanAllahi wa bihamdihi.**

"سُبْحَانَ اللَّهِ وَبِحَمْدِهِ".

"Whoever recites this one hundred times in the morning and in the evening will not be surpassed on the Day of Resurrection by anyone having done better than this except for someone who had recited it more." (Al-Bukhari 4/2071).

- ❖ None has the right to be worshipped but Allah alone, Who has no partner. His is the dominion and His is the praise and He is Able to do all things. (Recite ten times 'in Arabic or one time to ward off laziness.)

**Laa 'ilaaha 'illAllahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'alaa kulli shay'in Qadeer.**

"لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ".

Allah will write ten Hasanaat (rewards) for whoever recites this ten times in the morning, and forgive him ten misdeeds and give him the reward of freeing ten slaves and protect him from Satan. Whoever recites this ten times in the evening will get the same reward. (An-Nasa'i, 'Amalul-Yawm wal-Laylah (no. 24)). Its chain of transmission is sound (Sahih). (Albani 1/272). Abu Huraira (RAA) narrated that the Prophet (PBUH) said: "Allah will write one hundred Hasanat for whoever says, There is no God but Allah alone, He has no partner. To Allah is possession of everything, and to Him all praise is. He is Capable of all things", ten times in the morning, and forgive him one hundred misdeeds. He will have the reward of freeing a slave and will be protected from Satan throughout the day unto dusk. Whoever says it in the evening will have the same reward." (Ahmad 8/704, 16/293). Its chain of transmission is good (Hasan), Ibn Baz, p. 44.

Whoever recites this in the morning, will have the reward of freeing a slave from the Children of Isma'il. Ten Hasanaat (rewards) will be written for him, and he will be forgiven ten misdeeds, raised up ten degrees, and be protected from Satan until evening. Whoever says it in the evening will have the same reward until morning. (Abu Dawud 4/319, 3/957, Ahmad 4/ 60, Ibn Majah 2/331, Ibn Al-Qayyim Zadul-Ma'ad 2/388). Its chain of transmission is sound (Sahih). (Al-Albani 1/270).

- ❖ Glory is to Allah and praise is to Him, by the multitude of His creation, by His Pleasure, by the weight of His Throne, and by the extent of His Words. (Recite three times in Arabic upon rising in the morning)

**SubhaanAllahi wa bihamdihi: 'Adada khalqihi, wa ridhaa nafihi, wa zinata 'arshihi wa midaada kalimaatihi.**

"سُبْحَانَ اللَّهِ وَبِحَمْدِهِ: عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِينَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ".

- ❖ Allah, I ask You for knowledge that is of benefit, a good provision, and deeds that will be accepted. (Recite in Arabic upon rising in the morning.)

**Allahumma 'innee 'as'aluka 'ilman naafi'an, wa rizqan tayyiban, wa 'amalan mutaqabbalan.**

"اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا".

- ❖ I seek the forgiveness of Allah and repent to Him. (Recite one hundred times in Arabic during the day)

- ❖ **'Astaghfirullaaha wa 'atoobu 'ilayhi.**

"أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ"

- ❖ I seek refuge in the Perfect Words of Allah from the evil of what He has created. (Recite three times in Arabic in the evening)

**'A'oothu bikalimaatil-laahit-taammaati min sharri maa khalaqa.**

"أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ".

Whoever recites this three times in the evening will be protected from insect stings (Ahmad 2/ 290, An-Nasa'i, 'Amalul-Yawm wal-Laylah no. 590, At-Tirmithi 3/187, Ibn As-Sunni no. 68). According to Al-Albani, Ibn Majah's (2/266) chain of transmission is

sound (Sahih), and following Ibn Baz 45, At-Tirmithi's report is good (Hasan).

- ❖ Oh Allah, we ask you for peace and blessings upon our prophet Mohammad (Recite ten times in Arabic)

**Allahumma salli wa sallim 'alaa nabiyyinaa Mohammadin**

"اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ".

The prophet (PBUH) said: "Who recites blessings upon me 10 times in the morning and 10 times in the evening will obtain my intercession on the Day of Resurrection." At-Tabrani reported this Hadith together with two chain of transmissions. One of them is reliable (Jayyid). See Haithami's Majma' Az-Zawa'id 10/120, and Al-Albani's Sahih At-Targhib Wat-Tarhib 1/273.

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<https://youtu.be/eisRWa9gKv4>
51. MUST SEE! WHY Smoking is HARAAM (Forbidden)  
<https://youtu.be/8iL2hK63CdM>
52. My Hijab - Inspirational True Story  
<https://youtu.be/a1O7HEs7ER4>
53. New Muslim Guide Paragraph 19 Islam is a Moderate Religion  
<https://youtu.be/wSFIxkKhxE>
54. Of ethics of Islam not spying التجسس  
<https://youtu.be/KTaoHnsxYiU>
55. Pornography | The New Drug | Mufti Menk | Islamic Reminde  
<https://youtu.be/v6IWus5NWWI>
56. Powerful Tips to Avoid Anger - Mufti Menk  
<https://youtu.be/Viz7cKzBv6Q>
57. Punishment For Leaving Salah - Powerful Reminder  
<https://youtu.be/qZn2MzMvYbY>
58. Purpose of life by Mufti Menk  
<https://youtu.be/ZUpYpj3NvQ>
59. Qadr / Predestination / Free-will / Divine Decree - Nouman Ali Khan  
<https://youtu.be/zAr4cu5znTI>
60. Quranic conditions for marrying women of other faiths - Yasir Qadhi | June 2012

- <https://youtu.be/1Jh5SXPkPiE>
61. Respect your parents - powerful reminder  
<https://youtu.be/ZSS3RcVtvBw>
  62. Riba is War with Allah and His Messenger (SAW) Eye Opener  
<https://youtu.be/DT56CVn2NXI>
  63. Rights of Parents & the Sin of Disobedience to Parents  
<https://youtu.be/KmnoNgG4ot8>
  64. Save Yourself From The Jealousy | Mufti Ismail Menk | Holyspeech  
<https://youtu.be/lAzVRPtJkOg>
  65. Shaking Hands With The Opposite Gender? Muhammad Hoblos  
<https://youtu.be/F4cjgLPe2oc>
  66. Show off by Mufti Menk  
[https://youtu.be/FANJebu\\_MoY](https://youtu.be/FANJebu_MoY)
  67. Showing Disobedience To Your Parents - Powerful Reminder  
<https://youtu.be/YxtTCSGltFc>
  68. Signs of Ingratitude - Shaykh Riyadh ul Haq  
<https://youtu.be/KyoWpPZa2Wg>
  69. So You Think You Can't Be Special To Allah? - Nouman Ali Khan  
<https://youtu.be/YuPISLzjAig>
  70. Spying and It's Remedy | Mufti Menk  
<https://youtu.be/tBUaI2LBwWo>
  71. Suicide is never an option to run away from problems ~Mufti Menk [Save yourself]  
[https://youtu.be/r49Fbzqq\\_w4](https://youtu.be/r49Fbzqq_w4)
  72. Superstition in islam, is superstition in islam forbidden?  
<https://youtu.be/oc68fTNmESg>
  73. Suspicion" |A short Islamic Film|  
<https://youtu.be/cbEk9CH4-To>
  74. The Creation Of Adam (AS) - Prophets of Allah Series  
<https://youtu.be/iVXCBUoIudc>
  75. The Dangers Of Backbiting & Slandering <sup>HD</sup> | Powerful Speech | by Mufti Ismail Menk  
<https://youtu.be/TorTRuPFudU>
  76. The Dangers of Listening to Music - Nouman Ali Khan  
<https://youtu.be/rUrzuwD6Boo>
  77. The Dangers of Pornography – SHOCKING  
<https://youtu.be/B8n74OdNMh8>
  78. THE MEANING OF LIFE | MUSLIM SPOKEN WORD  
<https://youtu.be/7d16CpWp-ok>
  79. The Shirk of Horoscopes - Yusuf Estes  
<https://youtu.be/oUQDUquTqQk>
  80. The Third Crusade: Saladin & Richard the Lionheart Documentary  
<https://youtu.be/CiYNdexDwYw>
  81. Too Lazy To Pray? - Watch This! <sup>HD</sup> | Amazing Reminder | by Mufti Ismail Menk  
[https://youtu.be/bNdjnK8B\\_Co](https://youtu.be/bNdjnK8B_Co)

82. TRAPS OF SATAN: WASTING TIME - Tim Humble Animated  
<https://youtu.be/BS5V-7pO-Mc>
83. Wasting time - Nouman Ali Khan  
<https://youtu.be/FcH2unDKDXM>
84. What is Extremism in Islam? - Yusuf Estes  
<https://youtu.be/1IjzjoRxynA>
85. What Islam say about Interest/Usury/Riba/Sood? By Mufti Menk  
[https://youtu.be/Anfk\\_pMIQR8](https://youtu.be/Anfk_pMIQR8)
86. What Islam Says About Black Magic, Evil Eye, Fortune Telling & Jinn | Mufti Menk  
<https://youtu.be/yMkoGkx9oUM>
87. What Did Prophet Muhammad Say About Domestic Violence? - Eye Opening  
[https://youtu.be/v6IysFWJ\\_dU](https://youtu.be/v6IysFWJ_dU)
88. Wearing a Tattoo in Islam - Shaykh Hamza Yusuf  
<https://youtu.be/i1hpp7QdCRU>
89. Why Am I Here: The purpose of life  
<https://youtu.be/WL9SrdxU2TI>
90. Why are there restrictions on interacting with the opposite gender? - Q&A - Sh. Shady Alsuleiman  
<https://youtu.be/HrDHT-N7EBw>
91. Why Do Muslim Women Cover Their Head? - Aminah Assilm  
<https://youtu.be/O7MyxpmMfHc>
92. WHY DONT YOU PRAY? POWERFUL MUSLIM MOVIE 2015  
<https://youtu.be/31YqBqnizv4>
93. Why is Gambling Forbidden in Islam?  
[https://youtu.be/OCuG\\_Vou24A](https://youtu.be/OCuG_Vou24A)
94. Why is Music Haram & Punishment for Listening to Music By Mufti Menk Q&A  
<https://youtu.be/bfMcuRc8Pdc>
95. Why is alcohol forbidden in Islam?  
<https://youtu.be/LQhT83PpZ4s>
96. Why Is Jerusalem So Important For Muslims  
<https://youtu.be/zRTAODoiP4>
97. Why Pork is prohibited in Islam - yusuf estes READ DESCRIPTION BELOW  
<https://youtu.be/sqioaeeBp4Y>
98. Why QABIL killed HABIL? | The First Murder On Earth | Mufti Menk 2017  
[https://youtu.be/CdM\\_ORrfmdk](https://youtu.be/CdM_ORrfmdk)
99. Yahya Ibrahim: Is Jealousy unhealthy? #LoveNotesQandA  
<https://youtu.be/qit9CxUSlyo>