

Selected Ahadeeth from Silsillah Ahadeeth as-Saheeha of Shaykh Al-Albaani

Ahaadeeth of Tawheed

The Ahaadeeth of Tawheed, Explained By the Muhaaddith, the Allaamah, Shaykh Naasirud-Deen al-Albaanee (rahimullaah)

Translated by: Abbas Abu Yahya

Chapters of Tawheed and the Shahadatayn

The Excellence of Tawheed and Seeking Forgiveness

127- " Allaah Ta'aala said: O son of Adam, indeed you did not supplicate to Me and nor had hope in Me, except that I forgave you for all what you had done without any consideration. O son of Adam even if your sins reached the clouds of the sky, and then you requested forgiveness from Me I would forgive you, without any consideration.

O son of Adam indeed if you came to Me with nearly the whole world in mistakes and you met Me not having associated anything with Me, I would bring the equivalent to that in forgiveness."

[Silsilah Saheehah: 127]

128- " Allaah Tabaraka wa Ta'aala said: One good deed is the equivalent of ten good deeds, or I might increase them. One bad deed (remains as one bad deed) or I forgive it, and if you meet me with the whole world in mistakes, not having associated anything with Me I would

meet you with the equivalent to that in forgiveness." [Silsilah Saheehah:128]

Forgiveness and Tawheed

1747- "Shall I not show you the major supplication for forgiveness?"

O Allaah You are my Lord, there is none worthy of worship in truth except You. You created me and I am Your slave and the son of your slave and I am abiding to Your covenant and promise as best as I can. I seek refuge in You from the evil that I have committed. I acknowledge Your favour upon me, I profess to you my sins and, so forgive me my sins. Verily no one forgives sins except you.

Allaahumma anta rabbee, la ilaha illa anta, Khalaqtanee, wa ana abduka wa ibn abduka, wa ana ala ahduka wa wa'dika mastata'tu, a'outhu bika min sharri ma sanatu, aboo'u laka bini'matika alayya, wa a'atarifu bithambee, faghfirlee thambee innahu la yaghfiru ath-thunooba 'illa 'anta

None says this when the evening arrives except Paradise becomes obligatory for him." [Silsilah Saheehah: 174]

195 – " I swear by the One in whose Hand is my soul, if you did not sin Allaah would have taken you away, and come with a people who would sin. Then they would seek forgiveness from Allaah, and He would forgive them."

[Silsilah Saheehah: 195]

1951 – " I swear by the One in whose Hand is my soul – or he said: I swear by the One in whose Hand is the soul of Muhammad – if you sinned, until your sins filled what is between the heavens and the earth, then you sought forgiveness from Allaah Azza wa Jal, He would forgive you.

I swear by the One in whose Hand is the soul of Muhammad – or he said: I swear by the One in whose Hand is my soul – if you did not sin, Allaah Azza wa Jal, would have brought a people who would sin and then seek forgiveness from Allaah, and He would forgive them."

[Silsilah Saheehah: 1951]

The bequest of Nooh – alayhi as-Sallam

134 - "When death was approaching the Prophet of Allaah Nooh -sallAllaahu alayhi wa sallam – he said to his son: I will narrate to you my bequest; I command you with two things and prohibit you from two things. I command you with 'La ilaha 'illa Allaah' (*There is none*

worthy of worship in truth except Allaah) if the seven heavens and the seven earths were placed upon a scale and 'La ilaha 'illa Allaah' was placed on the other, then 'La ilaha 'illa Allaah' would be heavier.

If the seven heavens and the seven earths were a closed off circle then 'La ilaha 'illa Allaah' would be able to break it.

The second thing I command you with is Subhana Allaahi wa bihamdihi (*Far is Allaah from imperfection and praise is for Him*), since it is a supplication for everything, and by it the creation is given its provision. I prohibit you from shirk and pride. (the narrator said: I asked or someone asked) : O Messenger of Allaah as for shirk then we know about it, but what is pride? Is it that one of us has sandals with two good straps?

The Messenger answered: No.

He asked again: is it that one of us has companions and they sit with him?

The Messenger again answered: No.

Someone asked: O Messenger of Allaah, what is pride?

He said: ridiculing the truth and belittling the people and reviling them."

[Silsilah Saheehah: 134]

From the benefits of the hadeeth:

I say: there are many benefits from this hadeeth; I will suffice by indicating to some of them:

1- The permissibility of writing a bequest at the time of death.

2- The excellence of saying 'La ilaha 'illa Allaah' and saying Subhana Allaah and that they are a cause for the creation to receive provision from Allaah.

3- The scales on the Day of Judgment are true and real, and they have two pans. This is from the belief of the ahl-ul Sunnah, opposing that of the Mu'tazilah and their followers in the modern times. Who do not believe that which has been affirmed regarding 'Aqeedah in the authentic Ahadeeth, with the claim that these are Ahkbaar al-Ahad (singular narrations) which do not

convey certainty. I have exposed this claim in my book 'with ustaadh at-Tantawee'.

4 - The seven earths are like the seven heavens. There are many Ahadeeth regarding this in Bukharee and Muslim and in other books. Perhaps one day we will have time to follow up these Ahadeeth and research them. What supports these Ahadeeth is the saying of Allaah Tabaraka wa Ta' aala : << It is Allaah Who has created seven heavens and of the earth the like thereof (i.e. seven). >> I.e. they are similar in creation and in number.

So, you should not pay any attention to the one who explains it away, there by it ends up as a negation of similarity as well as in numbers, being deceived by the Europeans and where

their knowledge has reached to, from having gone up in to space however they do not know of seven earths, along with that they do not know about seven heavens. Will we reject the speech of Allaah and the speech of His Messenger due to the ignorance of the Europeans and others along with them, declaring that the more they increase their knowledge of the universe, the more they increase in their ignorance of it. Allaah the Most Great has spoken the truth when He said : << And of knowledge, you (mankind) have been given only a little>>

5 - That beautification with good clothing has nothing to do with pride what so ever. Rather, it is a matter which is permissible, because Allaah is Beautiful and He loves beauty, like the Messenger of Allaah -sallAllaahu alayhi wa sallam – said regarding this issue, as is narrated by Muslim in his 'Saheeh'.

6- Pride which has been equated with Shirk will not allow entrance in to Paradise for the one who has an equivalent of an atoms worth. That is the pride, which is rejecting the truth after it has been made clear, and defaming innocent people without truth. So, the Muslim should be extremely cautious from being characterized with this type of pride, just like he should be extremely cautious from being characterized with the Shirk which places its companion in the Hell-fire for eternity.

Giving Allegiance on Tawheed

“I take your allegiance from you that you will worship Allaah, establish the prayer, give the Zakaat and give advice to the Muslims, and to keep away from the Mushrikeen.”
[Silsilah Saheehah: 636]

The Excellence of the Shahadattan

“There is no one that dies except that he testifies that there is none worthy of worship except Allaah, and that I am the Messenger of Allaah, and this depends upon the believing heart with certainty; except that Allaah forgives him.” [Silsilah Saheehah : 2278]

“Indeed Allaah will single out a man from my Ummah in front of all the people on the Day of Judgment. Ninety-nine scrolls will be unrolled for him; every scroll will be as long as the eye can see. Then Allaah will say: Do you deny anything from this? Did the Angels that record your deeds oppress you? So the man will say: No, my Lord. Allaah will say: Do you have an excuse? The man will say: No, my Lord. Allaah will say: “Yes, indeed, we have a good deed for you and indeed, there will be no oppression upon you today.” Then a card will be brought

forward and in it will be: 'I testify that there is none worthy of worship except Allaah, and Muhammad is His slave and His Messenger.' Then Allaah will say: Bring your bad deeds. The man will say: What is this card along with these scrolls? Allaah will say : indeed you will not be oppressed. The Prophet continued: The scrolls will be put on one side of the scales, and the card will be put on the other side, and the scrolls will be light and the card would be heavy, there can be nothing more heavier than with the name of Allaah." [Silsilah Saheehah : 135]

The proof from this hadeeth is that the scales have two pans, which the actions are placed upon, which you can see, and even though actions are tangible they will be weighed. Allaah is capable of doing all things, and this is from the beliefs of the Ahl-ul-Sunnah, the Ahadeeth regarding this issue are supported if not mutawaatir.

Prompting a Dying Person to Say the Shahadah

"Say the testification, 'la illah ila Allaah' (there is none worthy of worship except Allaah) a lot, before there comes a separation between that and yourselves, and prompt the one who has reached death to say it." [Silsilah Saheehah: 467]

From the Fiqh of the hadeeth:

The hadeeth shows the legislation of prompting the dying person to say the testification of Tawheed, hoping that he will say it and become successful.

The meaning of '....the one who has reached death....'is the one whose death has now approached him, and he is still in this world where he has obligations, and it is possible that he benefits from the one who prompts him with the Shahdah, thereby he says it, and becomes from the people of Paradise.

As for prompting him after his death, then along with that being a bida' which has not been mentioned in the Sunnah, and also there is no benefit from this, since he has left the world where he has obligations to the world of recompense, and he does not have the ability to say the Shahdah, << to warn the one who is alive >>

The way to prompt the dying person is to order him to say the Shahadah. It is mentioned in some books, that you yourself should say it and not order the dying person with it, which is in opposition to the Sunnah of the Prophet - sallAllaahu alayhi wa sallam.

The Excellence of Saying ‘La illaha ila Allaah’

“If the slave says: la illah ila Allaah, wa Allaahu akbar (there is none worthy of worship in truth except Allaah, and Allaah is the Greatest) Allaah Azza Wa Jaal says: my slave has spoken the truth, there is none worthy of worship except Me, and I am the Greatest.

And if the slave says : la illah ila Allaah Wahdahu, then Allaah Azza Wa Jaal says: There is none worthy of worship except Me Alone.

And if the slave says: La ilaha ila Allaahu lahul mulku wa lahul hamdu (There is none worthy of worship in truth except Allaah, to Him belongs the Dominion and for Him is all praise)

Then Allaah Azza Wa Jaal Says: My slave has spoken the truth, There is none worthy of worship in truth except Me, to Me belongs the Dominion and all praise is for Me.

And if the slave says: la illah ila Allaah, La hawla wa la quwwata illa billaa (There is none worthy of worship in truth except Allaah, there is no capability nor is there any power except with Allaah.)

Then Allaah Azza Wa Jaal Says: There is none worthy of worship in truth except Me, there is no capability nor is there any power except with Me.)

Whoever is blessed to say this when death approaches him, then the fire will not touch him.” [Silsilah Saheehah: 139]

“The best Dhikr (remembrance) is la illah ila Allaah, and the best Shukr (being thankful) is al-Hamdulillaah.” [Silsilah Saheehah : 1497]

“Whoever says: ‘la illah ila Allaah’ it will make him successful, one day, no matter what he had done before that.” [Silsilah Saheehah: 1932]

“A statement of relief from hardship: la illah ila Allaah al-Haleem al-Kareem, la illah ila Allaah al-‘Aleeul al-Atheem, la illah ila Allaah Rabbus-samaawaat as-Saba’ wa Rabbul ‘Arsh al-‘Atheem. (None is worthy of worship except Allaah the Haleem and the Kareem, None is worthy of worship except Allaah the Most High and the Most Great, none is worthy of worship except Allaah Lord of the seven heavens and the Lord of the great ‘Arsh).” [Silsilah Saheehah: 2045]

“Whoever says: ‘la illah ila Allaah’ sincerely, enters Paradise.” [Silsilah Saheehah: 2355]

“Whoever says in the morning time : ‘There is none worthy of worship in truth except Allaah Alone, He has no partners, He has the Dominion and for Him is all praise, He gives life and He takes life, and He is capable of all things.’ <La ilaha ila Allaahu wahdahu la shareeka lahu, lahul mulku wa lahul hamdu yuhyee wa youmeeta wa huwa ala kulli shayin qadeer.> Ten times, then Allaah writes ten rewards for every time he says this one. Ten bad deeds are erased. Allaah raises him up by ten grades, and it is equivalent to him freeing ten slaves. It is a protection for him from the beginning of the day until the end of the day. He will not do an action that day better than it, and if he says it during the evening then he gets the same reward.” [Silsilah Saheehah: 2523]

Tawheed of Dua’

“Supplicate to Allaah Alone, Who, if any harm comes to you and you supplicate to Him then He relieves you of it. Who, if you lose your provisions in a desolate place and you supplicate to Him, He returns your goods. Who if you are affected by drought and you supplicate to Him, He cultivates the land for you.” [Silsilah Saheehah: 42]

The Return of Shirk and Islaam is wiped out after becoming Apparent

1- 'Night and day will not pass away until al-Laah and al 'Uzzaa are worshipped." So 'Ayesha said: O Messenger of Allaah! I thought that when Allaah sent down: that it would be complete. He sallallaahu 'alayhi wa sallam said: "There will be of that what Allaah wishes.'

87- "Islaam will become unknown like a garment is worn out due to constant washing, until fasting, prayer, nor the rituals of Hajj, nor charity are known. The Book of Allaah Azza wa Jal will be taken up in one night, and not even an Ayaah will remain on the earth. There will remain a group of people, (an old man and an old woman), who will say: We found our forefathers on this statement: 'La illa ill Allaah' so we also say it."

Narrated by Ibn Majah (4049) and Hakim (4/473) from the way of Abu Muwaaawiyah on the authority of Abu Maalik al-Ashjaa'ee on the authority of Rab'aee bin Harrash on the authority of Hudayfah bin al-Yaaman marfoo'an with him, and he had extra wording: "Silaah bin Zafr said to Hudayfah: 'What will 'La illa ill Allaah' Benefit them if they don't know what is prayer nor fasting, nor the rituals of Hajj nor charity? '

Hudayfah turned away from him, but he repeated this to Hudayfah three times, and Hudayfah would turn away from him every time, then Hudayfah turned towards him on the third time and said: 'O Silaah! It will save them from the fire.' And he said this three times.'From the benefits of this hadeeth:There is some dangerous information in this hadeeth, which is that there will come a day upon Islaam, where its traces will be wiped out. And a day upon which the Qur'aan will be raised, and nothing will remain of it, not even one Ayaah will remain.This will not happen absolutely, except after Islaam will colonize/control all over the planet earth, and Allaah's word will be high. As is clearly mentioned in the text of the saying of Allaah Tabaraka wa Ta'ala: << It is He Who has sent His Messenger with guidance and the religion of truth, to make it superior over all religions >> and as is explained by the Messenger of Allaah - sallAllaahu alayhi wa sallam – in many Ahadeeth.The Noble Qur'aan will not be raised at the end of time except as a preparation for the establishment of the last hour upon the most evil ones of creation. They will not know anything of Islaam whatsoever, not even the Tawheed of Allaah Ta'ala.There is also an indication in the hadeeth to the greatness of the Qur'aan. It being present amongst the Muslims is the reason for their Deen to remain and its structure to be well solid and stable. Which can only occur by studying the Qur'aan and pondering over it and understanding it. That is why you should make a contract with Allaah to memorize it, until Allaah permits it to be taken up.So, how greatly misguided are some of the blind followers, who hold the opinion that the Deen is preserved by the four schools of thought (Madhaaib), and that there is no harm upon the Muslims if their Qur'aan was lost, if this were to happen!!

From the Aspects of Shirk

331- "Indeed Ruqya, amulets and Tiwalah (a form of magic) are Shirk."Ruqya - here it means, what is used to seek refuge with the Jinn, or something which is used but its meaning is not understood. Similar to how some of the non-Arab religious people write some words on their books like 'Ya Kabeej' to protect their books from woodworm, as they claim.Amulets – these were originally taken from gems which the Arabs used to tie on the head of the new born baby to protect it from the evil eye. Then they extended this to all forms of seeking refuge. I say: And from this practice is what some of the people do, when they attach a horse shoe to the door of the house, or at the front of their place!Some drivers attach a shoe to the front of their car or to the back of it, or a blue gem on the car mirror, which will be in front of the driver from the inside of the car. They do all of this because of the evil eye, as they claim.Do amulets include those types which some people attach upon their children or upon themselves, if it is from the Qur'aan or supplications which are established on the Prophet - sallAllaahu alayhi wa sallam. Here the Salaf have two opinions, I hold that the stronger opinion is the impermissibility of such things, as I have illustrated in the notes to 'al-kalimat -

Tayyib' by Shaykh ul-Islam Ibn Taymeeyah. Tiwalah is a type of magic and things which a woman uses to cause her husband to love her. Ibn al-Atheer said: 'It was classified as Shirk, due to their belief that it has the ability to affect the person and it opposes that which Allaah Ta'ala has destined.'

The Danger of Shirk and ar-Riyaa (Showing off)

52- "Indeed Allaah Azza wa Jal does not accept any action except that which is done sincerely and intended by it the Face of Allaah." There are many Ahaadeeth which we find with this meaning, in the beginning of the book 'at-Targheeb' by Hafidh al-Mundharee. So, this hadeeth and other hadeeth indicate that a believer's righteous actions are not accepted from him if he does not intend by them the Face of Allaah Azza wa Jal. Regarding this, Allaah Ta'ala said: "So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

If this is the situation of a believer then what is the situation of a kaffir with his Lord, if he is not sincere in his actions for his Lord?

The answer is in the saying of Allaah Tabaraka wa Ta'ala: "And We shall turn to whatever deeds they (the disbelievers) did. And We shall make such deeds as scattered floating particles of dust" If we say for instance that some of the kuffar intend by their righteous actions the Face of Allaah, even though they disbelieve. Then Allaah will not let that be lost for them, rather He rewards them for it in this world.

Regarding this, there is a clear authentic text on the authority of the Messenger of Allaah - sallAllaahu alayhi wa sallam – which is:

53 – " Indeed Allaah does not oppress a believer with regards to his good deeds. But He rewards him for it (and in a narration: he is given a reward for this of provision in this world), and he is also rewarded with those good deeds in the Hereafter. As for the kaffir than he is fed in this world for his good deeds which he did for Allaah, until he departs to the Hereafter and he has no good deeds to be rewarded for." This is the principle regarding this issue: that a kaffir is rewarded for his righteous legislated actions in this world. So, his good deeds do not benefit him in the Hereafter, and his punishment will not be lessened due to his good deeds. Let alone that he will not be saved from His punishment. Perhaps some people think that in the Sunnah there is something which negates the previously mentioned principle with the likes of the

following hadeeth:

54- " On the authority of Sa'eed al-Khudri that the Messenger of Allaah - sallAllaahu alayhi wa sallam – mentioned his uncle Abu Taalib in front of him, and said: 'Perhaps my intercession will benefit him on the Day of Judgment, where he will be in the shallow part of the fire, which will reach his ankles, by which his brain will boil.' Our answer to this is also from two angles: The first; that we do not find anything in this hadeeth which contradicts the previously mentioned principle. Since it does not contain in it, that the deeds of Abu Taalib are the reason for his punishment to be lightened. Rather it is the intercession of the Messenger - sallAllaahu alayhi wa sallam – which will benefit him and what supports this is the following hadeeth:

55- "On the authority of al-Abbas bin Abdul-Muttalib that he said: O Messenger of Allaah, does Abu Taalib benefit from anything, since he used to defend you and get angry for you? He said: Yes, he will be in the shallow part of the fire, if it was not for me (i.e. the Prophet's intercession) he would be in the deepest part of the fire." Hence, this hadeeth is a clear text that the reason for the lessening of punishment is indeed the Prophet – alayhi sallam– as is mentioned in the hadeeth before this one – and it is not due to the deeds of Abu Taalib. Therefore, no contradiction appears between the hadeeth and between the previously mentioned principle. Finally, the issue of this hadeeth returns to the point that this is specific for the Messenger - sallAllaahu alayhi wa sallam. A miracle which Allaah Tabaraka wa Ta'ala had honored the Messenger - sallAllaahu alayhi wa sallam – with. Whereby Allaah accepted the Prophet's intercession for his uncle, even though he had died upon Shirk. Whereas, the principle regarding the Mushriks is like what Allaah Azza wa Jal said: "So no intercession of intercessors will be of any use to them." However, Allaah Tabaraka wa Ta'ala specifies/chooses with His excellence who He wills. And who is more deserving of this than the Messenger of Allaah - sallAllaahu alayhi wa sallam –, the leader of the Prophets? May the prayers of Allaah be upon them all. The Second: If we say for the sake of the argument, that the reason for the lessening of the punishment of Abu Taalib was that he helped the Prophet - sallAllaahu alayhi wa sallam – even though he did not believe in him. This is an exception to the rule, and it is not permissible to use this hadeeth as a principle as is determined in the science of the principles of fiqh. As for what we endorsed in the answer, then without doubt it is the first point because of its clarity. And Allaah knows best.

511- "There is hope that Allaah will forgive every sin, except the one who died associating partners to Allaah, or a believer who intentionally kills another believer." This hadeeth apparently contradicts the saying of Allaah Ta'ala: "Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives

except that (anything else) to whom He pleases" This is because clearly, killing is less than Shirk. So, why will Allaah not forgive it? Al-Manawee combined the meaning, following others before him, by understanding the meaning of the hadeeth to be: if the person made killing permissible, any other meaning would be an exaggeration and a distortion of its meaning. A better explanation than Al-Manawee's is what as-Sindi said in his footnotes to an-Nisaa'e's book of hadeeth : " It is as if the intent is: there is hope that every sin will initially be forgiven, except killing a believer, since he will not be forgiven without being punished first. Disbelief will also not be forgiven due to its foundation. If the explanation is understood that there is no forgiveness for killing a believer. Then this implies that the killer holds it permissible to kill, and then, there does not remain any comparison between this and disbelief. (Which means: because making something permissible is disbelief, and there is no difference between making killing permissible or sins other than killing, since all of this is disbelief.) Also, this hadeeth is understood to be about the person who did not repent. Since the one who repents is like the one who has no sin. Perhaps, the killer and the one killed enter into Paradise together. Like the disbeliever who kills a believer, then he accepts Islaam and then he is killed (due to his sin of killing.)" 512- "A neck will come out of the Fire on the Day of Judgment, it will have two eyes with which it will see, two ears with which it will hear, and a tongue with which it will speak. It will say: certainly I have been appointed with three types of people; with every proud, obstinate person, with everyone who supplicated to a deity along with Allaah, and those who make pictures."

2764 –"Verily Allaah says: I am the best Partner for you, so whoever associates anyone with Me then he is for the one that he associated me with!" O you people! Make your actions sincerely for Allaah. Truly Allaah does not accept any action except if it was for Him Alone. Do not say: this is for Allaah and for kinship and there is no-thing for Allaah from it! Do not say: this is for Allaah and for your selves, and there is nothing for Allaah from it"

The Different Types of Oppression and the Type Which Will not be Forgiven

1927- " Oppression is of three types, the oppression which Allaah will not leave, an oppression that will be forgiven, and an oppression that will not be forgiven. As for the oppression which will not be forgiven, then Shirk will not be forgiven. As for the oppression which will be forgiven, then that is the oppression which the slave commits between himself and his Lord. As for the oppression which will not be left, then it is the oppression of the slaves, then Allaah will take the rights some from others."

The covenant that Allaah took from His slaves

172- "Allaah will say to the one who has been punished the least from the people of the Hell-fire on the Day of judgment: 'O son of Adam! How have you found your resting place?' He will say: 'An evil resting place!' It will be said to him: 'If you had the world and everything in it, would you ransom yourself with it?' He will say: Yes.

Allaah will say: You have lied, what I wanted from you was less than that, while you were in the spine (and in another narration: in the back) of Adam, that you do not associate anything with Me, and I will not enter you into the fire, but you refused and committed Shirk. He will be ordered to be taken to the fire.'

Regarding this hadeeth:

Regarding His saying: 'He will say: you have lied.' An-Nawawee said: 'It means: If We returned you to the Duniya, you would not have ransomed it, because you were asked for something easier than that but you refused. This will have the same meaning as in the saying of Allaah Ta'ala: << But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars >>.

Therefore, the meaning of this hadeeth is combined with the saying of Allaah Ta'ala: << If they had all that is in the earth, and as much again therewith to ransom themselves thereby >>'

Regarding, His saying: 'I wanted from you': i.e. I would have loved from you. When the word 'Allaah's Will' (al-Irada) is mentioned in the sharia', it is used in the absolute sense. It means what is general both from the good and the bad, guidance and misguidance.

As is mentioned in the saying of Allaah Ta'ala: << And whomsoever Allaah wills to guide, He opens his heart to Islaam, and whomsoever He wills to send astray, He makes his heart closed and constricted, as if he is climbing up to the sky. >>

This Will of Allaah (al-Irada) is that which will most definitely happen. Sometimes when this Will of Allaah (al-Irada) is applied it means, that which is the synonym of love and being pleased. As is mentioned in the saying of Allaah Ta'ala:

<< Allaah intends for you ease, and He does not want to make things difficult for you.

>>

That is the meaning of the intent of the saying of Allaah Ta'ala in this hadeeth: 'I wanted from you' i.e. that I loved from you. The Will of Allaah (al-Irada) with this meaning might not happen, since Allaah Tabaraka wa Ta'ala does not force anyone to obey Him, even though He created them because of it.

<< Then whosoever wills, let him believe, and whosoever wills, let him disbelieve >>

So, therefore Allaah Tabarak wa Ta'ala could want from His slave that what Allaah does not love from His slave, and Allaah loves from His slave that which His slave does not want.

Ibn al-Qayyim -may Allaah have mercy upon him - called this Will of Allaah (al-Irada) a will of the order of being (al-Irada), taking that from the saying of Allaah Ta'ala:<< Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is>>

He called the other Will (al-Irada) which is a synonym for 'being pleased': the Sharia' Will (al-Irada).

Whoever understands this division, then he has a solution to many of the problems of understanding the issues of al-Qadaa (Allaah's ordainment of everything in creation) and al-Qadr (Allaah's Pre-decree for the creation). And he will succeed from the fitna (tribulations) of the stance of those who say that a person does actions under force, or who hold the beliefs of the Mu'tazilah. The explanation of this can be found in the magnificent book 'Shifaa' al-Aleel al-Qadaa wal-Qadr wal-Hikmaah wa Ta'aleel' by Ibn al-Qayyim -May Allaah have mercy upon him.

Regarding His saying: '..... and you were in the spine of Adam.'

Qadi Iyaad said: 'The Messenger indicates to the saying of Allaah Ta'ala << And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring)>>, in the Ayaah.

This covenant was taken from them while they were in the spine of Adam. So, whoever fulfills it after he is brought into this world then he is a believer, and whoever does not fulfill it, is a kaffir. Therefore, the intent of this hadeeth is: I wanted from you when I took the covenant, but you refused so I took you to the Duniya but you committed Shirk.' This is mentioned in 'al-Fath' All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all

those who follow his guidance.

There is no good in the Arabs nor the Non-Arabs except with Islaam

“Whoever from a household, from among the Arabs and the non-Arabs, whom Allaah intends good for them, Allaah enters Islaam upon them, then the Fitn appear as if it were a shade.” [Silsilah Saheehah : 51]

Hakim (1/61-62) narrated from the narration of Ibn Shihab who said: “Umar bin al-Khattab left for Shaam and Abu Ubaida ibn al-Jarrah was with us, and they came upon a wet ditch, and Umar was upon a she-camel, he got down from her and took off his leather socks and carried them on his shoulder, and took the reins of the she-camel and walked her through the wet ditch.”

Abu Ubaida said: “O Ameer –ul-Mumineen, you do this?! Take your leather socks off and carry them on your shoulder, and take the reins of your she-camel and walk her through the wet ditch?! It does not please me that the people of this country see you like this?”

Umar said: “Oh! If only someone other than you Abu Ubaida had said this, I would have made an example of him for the Ummah of Muhammad - sallAllaahu alayhi wa sallam!

Indeed we were the most insignificant of people and Allaah honoured us with Islaam. No matter how much we seek honour with other than what Allaah has honoured us with, then Allaah will make us the most insignificant of people.” And Hakim said about this hadeeth: “It is Saheeh according to the conditions of Bukhari and Muslim.” And ad-Dhaahbi agreed with him, and the hadeeth is like they have said. In another narration he said: “O Ameer –ul-Mumineen, you will meet the soldiers and the generals of Shaam, and this is your condition?” Umar said: “Indeed we are a people, whom Allaah has honoured with Islaam, so we will never seek honour with other than Islaam.”²- From the Pillars and Signs of Islaam “Indeed Islaam has milestones, and sign posts like the lights which illuminate the pathways. From them is that you believe in Allaah and do not associate anything with Him, and you establish the prayer, give Zakaat, fast Ramadan, perform the Hajj to the House, and command the good, and forbid evil, and to give salaams to your family if you enter upon them, and to give salaams to the people if you pass by them, so whoever leaves something of this, then he has left a portion of Islaam, and whoever leaves all of them, then he has turned his back on Islaam.” [Silsilah Saheehah : 333]

A benefit: The saying of the Messenger after he mentioned, belief in Allaah is a portion of

Islaam, like the prayer and the Zakaat; “.....whoever leaves something of this, then he has left a portion of Islaam, and whoever leaves all of them, then he has turned his back on Islaam.”I (Albaani) say: This is a clear text which shows that a Muslim does not leave Islaam by not performing some its duties, such as is the prayer. It is sufficient for the one who does not perform it to be a disobedient person, whose testification will not be accepted, and an evil end is feared for him. There has been a detailed piece of research which has already been completed under the section of ‘Hukm Tarik as-Salaat’ (The ruling of the one who abandons the prayer) in hadeeth no.87. This hadeeth is a decisive evidence about what we have mentioned in this issue. That is why some of the people tried to invalidate these evidences by trying to show it as Da’eef (weak hadeeth). How wrong they are! We have indeed refuted them with proofs and clear signs, and with an explanation from what the scholars of Islaam have authenticated. Taken from the Shaykh’s amendments to volume one of Silsilah Saheehah Vol.1 /no. 13 / p.9353- The Excellence of Tawheed “As for your father, if he affirmed Tawheed and if you fasted and gave charity on his behalf, then this would benefit him.” [Silsilah Saheehah:484] The origin of this hadeeth is as follows: “al-Aas bin Wa’il took an oath in the days of ignorance – before Islaam - that he would slaughter one hundred camels. His son Hisham bin al-Aas slaughtered fifty camels on behalf of his father. Umar asked the Prophet - sallAllaahu alayhi wa sallam – about this? And he said: ... (The above hadeeth).” This hadeeth is clear evidence that the reward of giving charity and fasting reaches the father, likewise the mother after their death. If they were Muslims, the reward reaches them for giving charity and fasting, even without them bequeathing it. Since the son is a product from the work of the parents. So this is included in the general saying of Allaah Ta’ala : << And that man can have nothing but of what he does (good or bad) >> There is no need to specify this general meaning of the Ayaah with this hadeeth. Likewise the other hadeeth which has the same meaning in this subject, from what al-Majd Ibn Taymeeyah mentioned in his book ‘al-Muntaqa’ like some of the people who have generalized the texts. Acknowledge that all the Ahaadeeth that he mentioned regarding this subject are specific to the parents of the son. As for using these Ahadeeth as evidences that the reward reaches all dead people, like al-majd ibn Taymeeyah mentions as a heading in his book, by saying: ‘Chapter - Reaching close of the reward gifted to the dead’ then this is not correct, because this claim is more general than the evidence provided. There is no evidence which shows a clear general proof, that the dead benefit from the general good actions which are gifted to them from the living, except for those specific matters which ash-Shawkaani mentions in his book ‘Nail Awwtaar’ (4/78-80), and also this writer in his book ‘Ahkaam al-Janaiz wa bida’iah’. From those things is doing Dua’ for the dead since it benefits them, if Allaah - Tabaraka wa Ta’ala - accepts it. So, remember this, and it will save you from going beyond the limits or falling short on this issue. The summary of this is that the son can give charity, fast, perform hajj and umrah, and read Qur’aan on behalf of his parents, since this is from their own actions, and he cannot do this for other than his parents, except what has been specified with proof, of what we have indicated before and

Allaah knows best. 4- Being Pleased With Allaah“Whoever says: I am pleased with Allaah as my Lord, and with Islaam as my religion, and Muhammad as a Messenger, Paradise becomes obligatory for him.” [Silsilah Saheehah: 3345]

The Command with Tawheed

“I command you with three things and prohibit you from threethings, I command you to worship Allaah, and do not associate anything with Him. And hold together to the rope of Allaah and do not be divided, and obey the one whom Allaah places in command over you. And I prohibit you from idle talk, gossip and asking too many questions, and wasting wealth.” [Silsilah Saheehah : 685]

Glad Tidings for those who Worship Allaah Alone

712 - "May you have glad tidings, and give glad tidings to those after you, that the one who truly testifies that there is no one worthy of worship except Allaah, enters Paradise."713 – "May you have glad tidings, may you have glad tidings, do you not testify that there is none worthy of worship in truth except Allaah, and that verily I am the Messenger of Allaah?They said : YesHe said: Then this Quraan is rope, one end of it is in Allaah's Hand, and the other end is in your hands, so hold on to it, indeed you will never be misguided and never be destroyed after it."

1314 - "May you have glad tidings, and give glad tidings to the people; whoever says : 'La ilaha 'illa Allaah' being truthful to it enters Paradise."In the following chapter in the narration of Mu'aadh bin Jabal -radiAllaah anhu- it is mentioned: "I said : should I not convey the good news to them O Messenger of Allaah?He said: leave them to do good actions."It was narrated by Bukharee (1/199 – Fathul – Bari) and Muslim (1/45) and other than them from the hadeeth of Anas that the Messenger of Allaah - sallAllaahu alayhi wa sallam - and Mu'aadh were riding companions on a riding beast, and the Messenger said: O Mu'aadh....." the hadeeth.And in it is mentioned:

"Shall I not inform the people so they can receive this good news?"

He said: they will rely just upon that.Mu'aadh narrated this at his death due to the fear of being sinful."Ahmad narrated (5/228, 229, 230, 232, 236) from many narrations on the authority of Mu'aadh, and in one of them he said: "I will inform you of something which I heard from the Messenger of Allaah - sallAllaahu alayhi wa sallam – , nothing prevented me from narrating it except that you will just rely upon that, I heard the Messenger say: "Who ever testifies to 'La ilaha 'illa Allaah' ('There is none worthy of worship in truth except Allaah) sincerely from his heart, or with certainty from his heart will not enter the fire, or he will enter Paradise." And another time he said: "He will enter paradise, and the fire will

not touch him."Its chain of narration is authentic according to the conditions of Bukharee and Muslim.Bukharee wrote a chapter heading for the hadeeth of Mu'aadh saying: "Chapter: whoever selected some people to teach them knowledge preferring them over others for fear that the others may not understand it" Alee said: speak to the people with what they know, would you like that they disbelieve in Allaah and His Messenger.Then Imaam Bukharee brings forth the chain of narration, and Adam bin Abu Eeyas mentioned in (his) 'Book of Knowledge', an extra wording: " Leave off what they dislike." i.e. that which will be confusing for them to understand.And similar to this is the saying of Ibn Masood: "If you speak to a people, and their intellects cannot comprehend your speech except that it will be a fitnah for some of them."

Narrated by Muslim (1/9).Hafidh Ibn Hajr said: "From those who disliked narrating some hadeeth more than others, like Ahmad regarding the hadeeth which apparently show rebelling against the ruler. Also, Maalik regarding the hadeeth of Sifaat (the Characteristics) of Allaah Azza wa Jal, and Abu Yusuf regarding hadeeth which are not mutawatir. Before them was Abu Huraira from what has preceded regarding the story when he was reluctant to narrate in case he was killed. The meaning here is what occurred from Fitn(trials and tribulations). Similar to this is what Hodayfah had narrated.Additionally, on the authority of al-Hasan who disliked narrating the hadeeth of Anas to those performing Hajj with the story of the Bedouins who were entrusted with the camels of the Prophet - sallAllaahu alayhi wa sallam – but they stole them. He punished them, due to what some of the people took as a means of what they used to rely upon, in going to extremes in spilling blood, by using weak explanations.The principle behind this issue is; If what is apparent from the hadeeth is something that strengthens a bida' and the apparent meaning is not primarily intended, then refraining from narrating that hadeeth is better, if you fear that the person your conveying it to will take the apparent meaning, and Allaah knows best."Indeed the scholars have differed in their explanation of the hadeeth in this chapter, and those Ahadeeth which have this meaning. Which is, the fire is prohibited upon the one who says 'La ilaha 'illa Allaah' the scholars have many different statements. Some of them were mentioned by al-Mundhiri in his book 'al-Targheeb' (2/238), and the rest can be seen in 'al-Fath'.That which gives content to the soul, and delight to the heart, based on the evidence gathered shows there is no conflict between these evidences. This can be conveyed in the following three situations:Firstly: The one who fulfills the necessities of the shahadtayn, adhering to the obligations of the sharia' and keeping away from the prohibitions. In this instance the hadeeth is on its apparent meaning, so the person enters Paradise and is completely prohibited from the fire.Secondly: That the person dies upon the shahadatayn, and he had fulfilled the five pillars. However, perhaps he had neglected some of the obligatory duties, and he perpetrated some prohibitions, so this person is under Allaah's Will. He will forgive him as is mentioned in the following hadeeth that comes after this hadeeth, and also in other well-known hadeeth, which talk about the expiation of sins.Thirdly: This point is similar to the previous one, although this person does not exercise

the rights of shahadatyn. The shahadatyn does not prevent him from what Allaah has prohibited, as is mentioned in the hadeeth of Abu Dharr that has been agreed upon by Bukharee and Muslim: "even if he commits adultery and steals....." To the end of the hadeeth. Furthermore, this person did not perform actions that could merit him Allaah's forgiveness. Therefore, this person would be prohibited from the fire which is obligatory for the kuffar. If he does enter it, then he would not stay in it with them for ever. Rather he would come out of the fire, due to intercession or something other than it and surely enter into Paradise. This is clear from the saying of the Messenger - sallAllaahu alayhi wa sallam – : "Whoever says: 'la illah ila Allaah' it will make him successful, one day, no matter what he had done before that." It is an authentic hadeeth..... Allaah Subanahau wa talaah knows best.1315- "Whoever meets Allaah not having associated partners with Him, performing the five prayers, and fasting Ramadhan, then Allaah will forgive that person. I said : Shall I not give the people this good news O Messenger of Allaah? He said: Leave them to do good actions." I (al-Albaani) say: The evidence which is apparent from this hadeeth is that a Muslim does not merit the forgiveness of Allaah except if he meets Allaah The Mighty and Majestic not having associated anything in worship with Him. This is because Shirk is the biggest of major sins, as is well-known in the authentic Ahaadeeth. From here it becomes apparent to us the misguidance of those people who live along side us, and they pray our prayer and fast along with us, but they fall into types of shirk and idolatry, like seeking assistance from the dead of the Aawliyaa and the righteous people. Making Dua' to them in times of hardship and not making dua' to Allaah. Slaughtering for them and making oaths to them, by which they think they come close to Allaah by doing so. How wrong they are! "That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!" So, it is upon every one of our Muslim brothers who have been afflicted with something from Shirk that they hurry and repent to the Lord of the worlds. There is no path to this repentance except with beneficial knowledge which is taken from the Book and the Sunnah. This knowledge has been propagated in the books of our scholars – may Allaah Ta'aala have mercy on them, and from those who specifically propagated this were Shaykh ul-Islam Ibn Taymeeyah and his student Ibn Qayyim al-Jawzeeyah, and those who imitated their example, and followed their path. The Muslims should not be discouraged from repenting by those who whisper mischief. Implying that these forms of shirk are means of closeness and nearness to Allaah. So, the affair of these people is the same as those about whom the Prophet - sallAllaahu alayhi wa sallam – mentioned "they call it with other than its name" making permissible some of the prohibited things. This advice I direct towards whoever is concerned with his hereafter from amongst our misguided Muslim brothers, before the day comes when the truth of the saying of the Lord of the Worlds about His worshippers who are far from Him. "And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust."

Exiting from the Fire for those who Worshipped Allaah Alone

225 – When the believers will have finished from the fire on the Day of Judgment and become secure. Then one of you arguing for the truth, in the Duniya for his companion will not be more intense than the debating of the believers with their Lord, regarding their brothers whom had been entered into the fire. He said : they will say: Our Lord! These are our brothers they used to pray along with us, and fast along with us, and perform the Hajj along with us, and you have entered them into the fire. He said: that Allaah will say: "go and take out those whom you know." So they will come to them, and they will know them by their faces. The fire would not have eaten their faces. From amongst them there will be, he whom the fire has reached half way up his shins, and he whom the fire has reached to his ankles, and they will take them out. The believers will say: "We took out those whom You have commanded to take out." Then Allaah will say: "Take out he who has the weight of a dirham of Emaan in his heart. Then the one who has the weight of half a dirham,' until He says: He who has an atom's weight in his heart. Abu Sa'eed said: whoever does not believe this, then let him read this ayah : "Surely! Allaah wrongs not even of the weight of an atom, but if there is any good (done), He doubles it, and gives from him a great reward." He said: The Believers will say: "O our Lord! Indeed we have taken out those whom You have commanded to take out.' Then there will not remain anyone in the fire who has good in himself." He said: Then Allaah will say: the Angels have interceded, and the Prophets have interceded, and the believers have interceded and The Most Merciful of those who shows mercy remains. He said : Then Allaah will grab a handful from the fire - or He said : two handfuls - of people who never did any good for Allaah at all, indeed they will be burnt so much that they will have become charcoal. He said: they will be brought to water, which is said to be called the water of life. It will be poured on them they will sprout out like the seed sprouts after what is left over by the torrential floods, they will come out of their bodies like pearls, and they will have a stamp on their necks, saying: those freed by Allaah. He said: it will be said to them: Enter into Paradise, whatever you wish for or anything you see then it is for you, and I have something with Me which is better than that. He said: They will say: Our Lord! What can be better than this? He said: Allaah will say: My being pleased with you, I will never be angry with you." 1661- "Indeed Allaah Azza wa Jal will take out a people from the fire after nothing remains of them except for their faces and Allaah will enter them into Paradise."

The hadeeth is in saheeh al-Bukharee (4/463-464) by a different narration on the authority of Abu Sa'eed marfoo'an, and he mentions the whole of the hadeeth of the intercession; and in it, is stated: "Allaah Ta'aala will say: Go to those whom you find in their hearts the equivalent to a dinar of emaan and take them out of the fire, Allaah prohibits the fire from their faces..." 1450 - "Take out of the fire whoever has in his heart the equivalent of an

atom worth of Emaan."1451- "Some people from the people of Tawheed will be punished in the fire, until they will be like charcoal, then mercy will reach them. They will be taken out and thrown at the doors of Paradise. He said: then the people of Paradise will sprinkle water upon them, they will sprout like seeds left over, sprouts after the torrential floods, then they will enter paradise."

Supplicating with the Beautiful Names of Allaah

"Allaah does not afflict a slave with grief nor sadness, except that if the slave says: -

اللَّهُمَّ إِنِّي عَبْدُكَ وَإِنَّ عَبْدَكَ وَإِنَّ أُمَّتَكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ ، عَدْلٌ فِي قَضَائِكَ ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَهُ بِهِ نَفْسَكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ اسْتَأْنَرْتَهُ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي وَنُورَ صَدْرِي وَجِلَاءَ حُزْنِي وَذَهَابَ هَمِّي

O Allaah indeed I am Your slave, and the son of Your slave, and the son of Your female slave, my forelock is in Your Hand, Your command over me is forever executed and Your decree over me is just. I ask of You with all Your names, which belong to You, which You have named Yourself with, or which You have taught someone from Your creation or revealed it in Your Book or that which You have taken unto Your self with the knowledge of the unseen with You, that You make the Quraan the life of my heart and light of my breast and keep away from me my sadness, and that my grief goes away –

Allaahumma ‘innee ‘abduka, wabnu ‘abdika, wabnu amatika, nasiyatee biyadika, madhin fiyya hukmuka, adlun fiyya qadha’uka, asaluka bikulli ismin huwa laka, sammayta bihi nafsaka, aw anzaltahu fee kitabika, ‘aw allamthu ahadan min khaliqika, aw ista’tarta bihi fee ilmil ghaybi ‘indaka, an taj’alal-qurana rabee’a qalbee, wa noora sadree, wa jala’a huznee, wa thahaba hammee

then Allaah takes away his grief and sadness and replaces it with happiness."

The narrator said: It was said: O Messenger of Allaah should we not learn it?He answered: Of course, it is necessary for the one who hears it, that he learns it.Silsilah Saheehah: 199“What prevents you from listening to what I advise you with? That you should say in the morning and the evening:

يا حي يا قيوم برحمتك أستغيث, أصلح لي شأني كله, و لا تكلني إلي نفسي طرفة عين أبداً

Ya Hayyu Ya Qayyoom (The Ever-Living, The Eternal) I seek aid with your Mercy, and correct all my affairs, and do not ever leave me to my own self even for a blink of an eye.Ya Hayyu Ya Qayyoom bi-rahmaatika astageethu, asslih lee shaa’anee kullihee, wa la takillnee ila

nafsee turfatu aeynin abadnSilsilah Saheehah: 22712- Obediance to the Leader in Goodness"Obedience to the leader is a right upon the Muslim man, as long as the leader does not order him with disobedience to Allaah Azza wa Jal. So, if he orders you to disobey Allaah, then there is no obedience to him." [Silsilah Saheehah: 752]

No obedience to the created if it means disobedience to the Creator

"There is no obedience due to anyone in disobedience to Allaah Tabarak wa Ta'aala."
[Silsilah Saheehah: 179]

"There is no obedience in disobedience to Allaah Tabaraka wa Ta'aala." [Silsilah Saheehah: 180]

"There is no obedience to mankind in disobedience to Allaah, indeed obedience is in goodness. [Silsilah Saheehah: 181] The reason for this hadeeth: The Messenger of Allaah - sallAllaahu alayhi wa sallam – dispatched an army, and he commanded a man to lead them, who lit a fire, and the man said to the army: enter into the fire. The people wanted to enter into the fire, but some of them said : verily we have just fled from the fire.This was mentioned to the Messenger of Allaah - sallAllaahu alayhi wa sallam – and he said to those who wanted to enter into it: if you entered it you would have remained in it until the Day of Judgment, and he said a good word to the others, and he said.....(the above hadeeth).The extra wording in the hadeeth is from Tayyalisee and the context is by Muslim.In another narration by him where he said:“The Messenger of Allaah - sallAllaahu alayhi wa sallam – dispatched a battalion and ordered a man from the Ansaar to lead them, and he ordered them to listen to him and obey him. They caused this man to get angry, so he said to them: Gather some firewood for me, so they gathered it for him. Then he said: light the fire and they lit the fire, then he said to them: Did not the Messenger of Allaah - sallAllaahu alayhi wa sallam –order you to listen and to obey me? They said Yes, of course. He said enter in to the fire!So they started to look at each other, and said (and in another narration: a young boy said to them) : indeed we fled to the Messenger of Allaah - sallAllaahu alayhi wa sallam – from the fire, [do not be hasty, until you meet the Prophet - sallAllaahu alayhi wa sallam – and if he orders you to enter it, then enter into it], so this is what they did. The man's anger came down/subsided, and the fire was put out. When they returned to the Prophet - sallAllaahu alayhi wa sallam – and mentioned it to him, he said: if you had entered it, you would never have exited from it, indeed obedience is in goodness."Narrated by Bukharee (8/47, 13/109), Muslim (6/16), Ahmad (1/82, 134) and other narrations which contain the extra wording is also by Ahmad.This hadeeth has many benefits, the most important of which is the impermissibility of obedience to anyone, if it is disobedience to Allaah Tabarak wa Ta'aala, whether it is the leaders, scholars and the shaykhs.Also from this hadeeth you get to know the misguidance of different groups of

people;The first: some of the soofis who obey their shaykhs, even if they command them to commit sins, using as a proof, that they in reality are not committing sins. Also that the shaykh sees that which the follower does not see.I know a shaykh from amongst these people who appointed himself as a leader. He mentioned a story to his followers in some of his lessons in the masjid, the summary of which is, one of the soofi shaykhs ordered one of his followers that during the night he should go to his father and kill him while he is in his bed next to his wife! So when he killed him, he returned to the shaykh, happily having carried out the command of the shaykh! The shaykh looked at him and said: Do you think that you have really killed your father? Rather he is your mother's boyfriend! As for your father he is away!Then he makes and presents a sharia' ruling, as he claims, from his story, and he says to his followers : If a shaykh orders his follower with a ruling which is apparently against the sharia', it is upon the followers to obey him in this, then he said: Do you not see this shaykh, he apparently orders the boy to kill his father, however in reality he ordered him to kill the one who fornicated with his mother, and that person deserved to be killed!The falsity of this story is not hidden according to the sharia' from many angles:Firstly: Carrying out the punishment is not the right of the shaykh, no matter how important he is; rather it is from the right of the leader or the one in charge.Secondly : if the case was that this actually took place, then why did he only carry out the punishment on the man and not the woman, and they both fornicated?Thirdly: the sharia' ruling for the married adulterer is to be stoned to death, and the person is not killed except by stoning. From this it is clear that the shaykh has opposed the sharia' from many angles, this is also the situation with the follower who based upon this previous story, made it incumbent upon the Muslims to be obedient to the shaykh, to the extent one of them said to the people: if you see the shaykh and he is wearing a cross around his neck, then it is not allowed to criticize him!With all the clarity of the absurdity of these stories, and their opposition together to the sharia' and to the intellect, we find some people become deceived by these stories, and amongst them some of the cultured youth.A discussion took place between me and one of those youths about that story, and he had heard it from that follower of the shaykh, and what the shaykh had based his ruling upon. However, the discussion with him did not bring about any benefit. He persisted in believing this story, since according to his claim, it was a miracle, and he added: you people reject miracles!So when I said to him: If your shaykh orders you to kill your father, would you do it?He said: Indeed I have not reached that level yet!So after this can anyone be blamed for characterizing the religion of these shaykhs except that they are the opium of the people?The second group is:The blind followers who prefer to follow the statements of the madhab above the statement of the Prophet - sallAllaahu alayhi wa sallam with what is clearly taken from the statements of the Prophet - sallAllaahu alayhi wa sallam.So if it is said to one of them, for example: do not pray the sunnah of the fajr prayer after the obligatory prayer has begun, due to the prohibition of the Prophet - sallAllaahu alayhi wa sallam – from doing so, which is clear, they do not obey, and they say the madhab allows

this.If it is said to them: the nikah at-Tahleel (whereby another man marries the divorced woman and then divorces so that she can be allowed to marry her first husband) is invalid, because the Prophet - sallAllaahu alayhi wa sallam – cursed the one who does this. They would answer by saying: No, but it is permissible according to such and such madhab!There are hundreds of issues like this, and this is why many of the scholars held the opinion that the saying of Allaah Tabaraka wa Ta'ala about the Christians: << They took their rabbis and their monks to be their lords besides Allaah >> applies to these blind followers, as Fahkr ar-Razi has explained in his Tafseer.

From the Completeness of Relying upon Allaah Ta'ala is Leaving off Cauterization and Requesting Ruqiyaah

“Whoever gets cauterized or requests Ruqiyaah then he is far from relying upon Allaah.” [Silsilah Saheehah: 244] I say: this hadeeth shows a dislike of cauterization, and requesting Ruqiyaah. As for the first thing then it is due to being afflicted with the fire. As for the other thing then it is due to the person being in need of someone else in which there is benefit, although this benefit is not strong.This is why from the characteristics of those who enter Paradise with out being taken in account for anything, is that they do not request Ruqiyaah, nor do they become cauterized, nor do they seek omens, and they rely upon their Lord. As is mentioned in the hadeeth of Ibn Abbas in Bukhari and Muslim.

None knows the unseen except Allaah

"There are five things which are not known except to Allaah: "Verily, Allaah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allaah is the All--Knower, All--Aware" [Silsilah Saheehah: 2914]

The Ruqiya which is Shirk

276 - 'Nushratu (type of spell using magic & the Shaytaan) is from the actions of the Shaytaan.'

An-Nushratu is a Ruqiya (type of spell using magic & the Shaytaan).

Al-Khattabi said: ' An-Nushratu is a type of Ruqiya and cure; it is used to cure someone whom, it is thought has been touched by the Jinn.'

I say: this is a Ruqiya which is not permissible. That which is not from the Qur'aan and the authentic Sunnah, that which is labeled with the word shirk, in more than one hadeeth, It may be a shirk which is hidden in some words which have an unknown meaning, or it has a code with unconnected letters of the alphabet, as is seen in some of the amulets which are issued by some swindlers.

As for the Ruqiya which is permissible, it is what is understood from what Bukhaaree narrated on the authority Qatada in a mua'laq form, that Qatada said:

'I said to Sa'eed ibn al-Mussayib: a man can have magic done upon him, or he can be taken away from his wife, should he be untied from his magic or have Ruqiya done to him?

He said: 'There is no problem with that, indeed what is intended is correction, as for what benefits then it is not prohibited.'

Hafidh brings a connected chain for this narration in 'al-Fath' (10/233) from the narration of al-Athraam and other than him from different chains on the authority of Qatada.

The narration of Qatada was narrated by Ibn Abee Shaybah (8/28), with an authentic chain, which was narrated by him in a summarized form.

I see no contradiction between the two narrations, as for the narration of al-Hasan then it is understood to mean when people seek aid with the Jinn and the Shayateen, and with means which are pleasing to them, such as slaughtering for them, etc. This is the intent of this hadeeth. As for the narration of Sa'eed, then this is regarding seeking aid by using Ruqiya and seeking refuge which is legislated by the Book and the Sunnah. This is what Bayhaaqi inclined towards in 'as-Sunnan' and this is the intent of what Hafidh mentioned on the authority of Imaam Ahmad, that he was asked about the one who releases magic from the one who is affected by it?

So he said: 'There is no problem with that.'

As for the statement of Hafidh: 'The ruling upon this differs according to the intention, so whoever intended by it goodness then it is goodness, otherwise it is evil.'

I say: this is not sufficient in making the distinction, because, perhaps the good intent could gather together with it being a means to evil, like it was said about the evil woman:

"if only she had not committed zina nor did she give charity"

Also a type of cure, which is used by some of those who claim that they help cure the

people, is what they call 'spiritual healing'. Whether it was done in the ways of old, by calling upon the sick person's companion of the Jinn like the people used to do before the advent of Islaam. Or using the means nowadays which is called 'bringing forward the souls.' I think what is similar to this is magnetic hypnosis.

Indeed all of these are from the means which are not permissible, since it goes back to seeking aid from the Jinn who were the reason for the misguidance of the Mushrikeen, as is mentioned in the noble Qur'aan :

<< 'And verily, there were men among mankind who took shelter with the masculine among the Jinns, but they (Jinns) increased them (mankind) in sin and disbelief.>> meaning : out of fear and sinning.

There is a false claim some of those who were afflicted with seeking aid from the Jinn make, they claim that they seek aid from the righteous Jinn. This claim is a lie because it is not - customary - to interact with them, nor to accompany them, which would uncover whether they are good or bad.

We know from experience that many of those who accompany the Jinn, find it more difficult than keeping association with mankind, which makes it clear to you that they are not good to associate with.

Allaah Ta'ala said: << O you who believe! Verily, among your wives and your children there are enemies for you (i.e. may stop you from the obedience of Allaah), therefore beware of them! >>

This is what is apparent about humans, so how would it be about the Jinn about whom Allaah Ta'ala said:

<< Verily, he (the Shaytaan) and (his soldiers from the Jinns or his tribe) see you from where you cannot see them. >>

Magic & Fortune Tellers & Omens

2650 - 'Whoever performs magic is not from us, (or has magic done for him), or performs fortune telling or has his fortune told for him, or believes in omens or has an omen done for him.'

793 - ' Whoever acquires knowledge from the stars, has acquired a branch of magic.'

762 - 'The Messenger of Allaah never used to seek omens from anything. If he would send a worker, he would ask about his name, if he liked his name it would make him happy, and happiness could be seen on his face. If he disliked his name, dislike could be seen on his face.'

And if he entered a village he would ask about its name, if he liked its name, it would make him happy and happiness could be seen on his face, and if he disliked its name, dislike could be seen on his face.'

777 - 'The Messenger was an optimist and did not believe in omens, and he admired the name al-Hasan.'

780 - 'There is no contagious disease that is transferred except by Allaah's permission. Nor is there the belief of when seeing or hearing an owl that it is the announcement of someone's death. Nor is there the belief of being pessimistic about the month of Safar. And fear the leper like you fear a lion.'

781- 'There is no contagious disease that is transferred except by Allaah's permission. Nor is there any effective omen, and the evil eye is true.'

782 - 'There is no contagious disease that is transferred except by Allaah's permission. Nor is there any effective omen, nor the belief of being pessimistic about the month of Safar. Nor the belief of when seeing or hearing an owl is the announcement of someone's death. A Bedouin said: what about camels which are out in the desert, like Gazelles, and they mix with a mangy camel and it affects them.'

The Messenger - sallAllaahu alayhi wa sallam – said: 'Who affected the first one?'

783 - 'There is no contagious disease that is transferred except by Allaah's permission, nor is there any effective omen. Nor the belief of when seeing or hearing an owl that it is the announcement of someone's death. Nor the belief of being pessimistic about the month of Safar, run away from the leper like you run away from the lion.'

784- 'There is no contagious disease that is transferred except by Allaah's permission, nor any effective omen, nor a species from the Jinn and Shayateen which is claimed that it misguides people from the path and destroys them.'

785- 'There is no contagious disease that is transferred except by Allaah's permission. Nor the belief of being pessimistic about the month of Safar. Nor the belief of when seeing or hearing an owl that it is the announcement of someone's death.'

786- 'There is no contagious disease that is transferred except by Allaah's permission, nor any effective omen, and I admire good optimism; which would be a good saying.'

787- 'There is no contagious disease that is transferred except by Allaah's permission, nor any effective omen, and I love good optimism.'

788- 'There is no contagious disease that is transferred except by Allaah's permission, nor any effective omen, certainly you find pessimism in three things: a woman, a horse and a house.'

789- 'There is no contagious disease that is transferred except by Allaah's permission, nor any effective omen, nor the belief of when seeing or hearing an owl that it is the announcement of someone's death, if there was to be an omen in something, then it would be in a horse a woman and a house.'

And if you hear about the plague in a place then do not enter in to it, and if there is a plague in a place and you are in it, then do not leave that place.'

993- 'The people of Jahileeyah used to say: 'There are omens in a house, in a woman and a horse.'

The origins of the hadeeth:

Two men from Bani 'Aamir entered upon 'Ayesha, they told her that Abu Huraira narrates on the authority of the Prophet-sallAllaahu alayhi wa sallam - that he said: 'The people of Jahileeyah used to say: 'There are omens in a house, in a woman and a horse.'

She became very angry; half of her flew to the sky, and half to the earth.

She said : I swear by the One Who sent down the Furqaan to Muhammad, that the Messenger never ever said this, rather what he said was: 'the people of jahileeyah used to seek omens from that.'

And in the narration of Ahmad:

'But the Prophet of Allaah -sallAllaahu alayhi wa sallam - used to say: the people of jahileeyah used to say: Omens are in a woman, a house and a riding animal. Then 'Ayesha read to the end of the Ayaah.'

And it was narrated by al-Hakim (2/479) and he said: 'authentic Isnaad' and ad-Dhahabi agreed with him, it is as they said it was, rather it is upon the conditions of Muslim.

What supports this narration is what at-Tayaalisee narrated in his 'Musnad' (1537): Muhammad bin Raashid narrated to us on the authority of Makhool, it was said to 'Ayesha : that Abu Huraira says: that the Messenger of Allaah -sallAllaahu alayhi wa sallam - said; 'Pessimism is found in three things: in a house, a woman and a horse.'

'Ayesha said: Abu Huraira did not memorize this, because when he entered, the Messenger of Allaah -sallAllaahu alayhi wa sallam - was saying: May Allaah curse the Jews; they say: 'Without doubt pessimism is in a house, a woman and a horse,' so he heard the end of the hadeeth, and he never heard the beginning of it.'

To sum up, the narrators had differed in the wording of the hadeeth, some of them narrated it as in the chapter heading.

There are narrators who mentioned this saying with an extra wording in the beginning of the hadeeth. This indicates that there are no omens or pessimism (and they have the same meaning like the scholars have said). This is what the majority of narrators were upon.

Therefore their narration is the stronger opinion, since they have more information/knowledge, so it is obligatory to accept it.

Certainly what supports this opinion is the hadeeth of 'Ayesha, which is the one where the people of jahileeyah are those who said that Omens are in a woman, a house and a riding animal.

Zarkashee said in 'al-Ejabah' (p.128) : 'Some of the scholars have said: The narration of 'Ayesha regarding this matter resembles the truth InshAllaah (i.e. More than the hadeeth of Abu Huraira) due to it being in agreement with the prohibition of the Messenger of Allaah -alayhi as-Sallat wa sallam of believing in omens, which is a general prohibition, disliking them and persuasion in leaving them, due to the saying of the Messenger : 'Seventy thousand people will enter Paradise without being taken into account. They are those who don't seek cauterization,(and in the original text: do not hoard up wealth) do not request Ruqya, nor do they believe in omens, and they rely upon their Lord.'

I say: he indicates by his saying: 'Some of the scholars' to Imaam at-Tahawee -may Allaah have mercy upon him. At-Tahawee favours the previously mentioned hadeeth of 'Ayesha in 'Mushkil al-Athaar', and similarly in 'Sharh al-Ma'aani' and he ended his research about this subject with this hadeeth.

He said regarding the hadeeth of Sa'ad, and about those which are similar in meaning:

'What is indicated in this hadeeth is different to what is indicated before it in other

hadeeth, (I mean, the hadeeth of Ibn Umar, narrated by 'Utbah bin Muslim and that which has the same meaning on the authority of Ibn Umar), that is due to Sa'ad scolding Sa'eed when he mentioned to him about omens, he informed him on the authority of the Prophet -sallAllaahu alayhi wa sallam - that he said : 'There are no omens,' then he said: If there were omens in anything, it would be in a woman, a horse and in a house.'

However he did not say that omens are in these things. Rather what he said was if there were omens in things they would be in those, i.e. if there were to be in anything they would be in those things. So if they were not in these things, then they would not be in anything.'

The Dislike of Making a vow

478 - "Allaah Azza wa jal said: Making a vow does not earn anything for the son of Adam except that which I have destined for him. Rather, making a vow is something which makes a miserly person give. He comes to Me with that which he would not offer due to his miserliness."

And in another narration: 'He offers that which he never offered before.'

From The Fiqh of the hadeeth

This hadeeth, with all its different wordings, indicates that it is not legislated to make a vow, rather it is disliked.

The apparent meaning of this prohibition in some of its narrations is that making a vow is haram as some of the scholars have said. However, the saying of Allaah Ta'ala: "Rather, making a vow is something which makes a miserly person give." One feels that this dislike or prohibition is specific to making a vow which is offered to Allaah as a recompense or which is done in exchange for a reward rather than a vow which, from the onset, is done out of obedience to Allaah. This (second type of) vow is purely a means of coming closer to Allaah.

This is because the one who is making the (second type of) vow has the correct intent with it, i.e. that he wants to receive an obligatory reward, which is better than the optional reward. This is the vow which is intended - and Allaah knows best - with the saying of Allaah Ta'ala: rather than the meaning of the vow which is offered as a recompense to Allaah or which is done in exchange for a reward.

Al-Hafidh said in 'al- Fath (11/ 5000) that at -Tabari narrated an athar with an authentic

chain on the authority of Qatadah who said regarding the saying of Allaah Ta'ala:

'They would make vows in obedience to Allaah in their prayer and their Fasting, Zakaat, Hajj, Umra and in those things that Allaah had made obligatory upon them. Allaah labelled them as righteous people. It is clear that this praise is not for the making a vow which is offered as a recompense to Allaah.'

Before this he said:

'That Qurtubi mentioned in his book 'al- Mufhim', that the prohibition in the hadeeth regarding the vow was that vow offered as a reward to Allaah, and he said:

An example of this prohibition is to say for instance, "If Allaah cures me from my illness then I will give such and such in charity." The point of objection here is when the goal of coming closer to Allaah is given a condition, this then makes it clear that the action was not done with the pure intention of coming closer to Allaah Ta'ala rather he did it in exchange for recompense.

What shows us this is that if he was not cured -from his illness- then he would not give charity. So he attached the act of giving charity to (Allaah) curing him. This is the condition of the miserly person. Surely he does not give anything from his wealth unless he has a quick, increased return on what he gave.

So this is the meaning which is referred to in the hadeeth when the Messenger of Allaah said "Making a vow is something which extracts from a miserly person, that which a miserly person would not give"

Sometimes what is added to this ignorant belief is the idea that a vow means that the goal will be achieved or that Allaah gives him this goal due to this vow. This is also indicated in the hadeeth: "Without doubt, a vow cannot repel whatever Allaah has destined". The first situation is close to disbelief and the second is a clear mistake.'

Al- Hafidh said: "I say: rather that the second type is also close to disbelief." Then he brings a quote from al-Qurtubi in which the scholars regarded the prohibition mentioned in the narration is understood to be of disapproval.

Then he says: "what is apparent to me is that, it is held to be prohibited for the one whom you fear has corrupt belief. Therefore it would be haram for this person to make this vow, and it would be regarded as disapproval for the one who does not have that corrupted belief."

This is a good explanation and what supports this is the story of Ibn Umar, who is the narrator of the hadeeth regarding the prohibition of vows, since they are vows offered as recompense.

I say: what he intends by this story is what has been narrated by Hakim (4/304) by way of Faleeh bin Sulayman on the authority of Sa'eed bin Harith that he heard Abdullaah bin Umar when he was asked by a man called Mas'ood bin 'Amr, from the tribe of Bani Ka'b, say: o Abu Abdur Rahman my son was in the lands of the Persians, from those who were with Umar bin UbaydAllaah in Basra. There fell a severe plague, so when this reached me I made a vow that if Allaah brought my son to me I would walk to the ka'ba. My son came, but he was sick and died, so what do you think? '

Ibn Umar said: Were we not prohibited from making vows?! Certainly the Messenger of Allaah -alayhis-sallat wa sallam- said; "A vow doesn't bring anything forward nor does it delay anything, rather it takes something out of a miserly person." Fulfil your vow."

So, summing up, there is a warning in this hadeeth for the Muslim not to approach a vow which is offered as a reward. Therefore it is for the people to know this so that they do not fall into this prohibition whilst they thought that they were acquiring good by their deeds!

MORAL FIBRE, FILIAL PIETY, KINSHIP BONDS

Translated by: *Mutwakil Abel Khadir*

- 1)** By way of Anas who said: He (peace and blessings of Allaah be upon him) initiated intimate brotherly bonds between Az Zubair and Abdullah ibni Masood ["Saheeha" 3166].
- 2)** By way of Abee Masood Albadri (saying without attributing to the Prophet): The last thing picked up by the people concerning the statement of the Prophetic revelations: If you feel no shame then do as you wish. ["Saheeha" 684]
- 3)** By way of Kab ibn Ujra-May Allaah be pleased with him-who stated that the Prophet peace and blessings of Allaah be upon him noticed Ka'ab's absence and thusly inquired. He was informed "He is sick". Forthwith he proceeded to walk until reaching his abode. Upon entering he exclaimed "Receive good news O Kaab!" His mother then announced "Be happy about receiving the Garden O Kaab!" So he said: "Who is the female that has resigned a decision on behalf of God?" He replied (Kaab):"It is my mother O Messenger of Allah". He said: "So how do you know Umm Kaab?" Ka'ab could have very well said something of no concern to him or refrained from giving something which is of no avail to him. ["Saheeha" 3103]
- 4)** By way of Aaisha-May Allaah be pleased with her- stating that the Prophet-peace and blessings of Allaah be upon him- said "The most abhorrent of men In the sight of God is the Vehement Antagonizer" ["Saheeha" 3970]
- 5)** By way of Anas ibni Maalik from the Prophet- Peace and blessings of Allaah be upon him- who said: Do you know what really bites? They answered: Allaah and his messenger know best. That would be transmitting statements from one group to another to cause dissension between them. ["Saheeha" 845]
- 6)** By way of Muhammad ibni Jahaada; from a man on the authority of a friend of his who hailed from the Anbar tribe; from his father who was known by the agnomen (kunya) Abdul Muntafiq who said: " I came to Makkah in turn, asking about the messenger of Allaah- peace and blessings be upon him. I was then told then told by some, "He is at Arafa". Subsequently I went to him desiring to get close to him, however I was prevented from doing so." He then ordered them: "Leave him be." I in turn came close to him so that the neck of his riding beast was juxtaposed to the neck of my riding beast. Then I proclaimed" O Messenger of Allaah, inform me that which would make me

far removed from the punishment of Allaah and facilitate my entrance into the Garden.”
“1. Worship Allaah and associate naught with Him. 2. Establish the prescribed prayers. 3. Pay the obligatory alms. 4. Fast in Ramadan. 5. Make the greater (Hajj) and the lesser(Umra) pilgrimage. 6. Look to what good do the people except from you to them and carry out it for them. Likewise that which you dislike from them to you refrain from such in their respect.” [“Saheeha” 3508]

7) By way of Abee Hurairah-May Allaah be pleased with him- That the messenger of Allaah-Peace and blessings of Allaah be upon him- was asked: “Who are the most honorable of people?” He replied “Those who are more conscious of Allaah.” They stated “We are not asking in that regard.” He inquired “So is it of the origins of the Arabs you are asking me? Mankind in general are according to their sources. The choicest of them in the days of ignorance are the best of them in Islam as long as they gain in prudential knowledge.” [“Saheeha” 3996]

8) By way of Ibni Mas’ood who said without direct attribution. “ Be conscious of Allaah and connect the wombs that bind you” [“Saheeha” 869]

9) By way of Abee Ad Dardaa from the Prophet-Peace and blessings of Allaah be upon him- who said: “The heaviest thing on the scale is strong moral fibre.” [“Saheeha” 876]

10) By way of a man from the companions of the Prophet-peace and blessings of Allaah be upon him- who said that a man said to the Prophet- Peace and blessing of Allaah be upon him-“Inform me with some words of advice to live by. Do not however give me too much from which I will forget.” He conceded by saying “Shun the state of anger”. He then repeated the request to which the Prophet replied: “Shun the state of Anger.” [“Saheeha” 884]

11) By way of Rabee’ah Al-aslami who said: “I used to serve the messenger of Allaah-Peace and blessings of Allaah be upon him- who at one point gave me some land. He also gave Aboo Bakr some land. Then came the Proverbial Dunyaa under which we differed concerning a date cluster. In this case Aboo Bakr said: “It’s on my side of the land.” In the same way I said it was on my side. Abu Bakr and I then had an exchange of words. Abu Bakr then said something that I disliked and he too regretted. As a result he said to me: “O Rabee’ah reciprocate with its like as a retribution.” I said “I will not do it.” Abu Bakr replied saying: “You will surely say it otherwise I will set upon you the messenger of Allaah-peace and blessings of Allaah be upon him. I said “I will not do it”. He continued by saying “ He even refused thereafter the disputed piece of land and Abu Bakr-may Allaah be pleased with him- went off to the Prophet-peace and blessings of Allaah be upon him- and I went on after him. Some people from the Aslam tribe came

afterwards and commented: “May Allaah have mercy on Abu Bakr. It is as if he wishes to set upon you the messenger of Allaah صلى الله عليه وسلم for the slightest reason while he is the one who said what he said?”. I said in reply: “Do you guys know who this is? This is Abu Bakr the Veracious, the Second of the Two and the elder of the Muslims so beware lest he see you taking my side over his side which would in turn make him angry. As a result of which the messenger of Allaah-peace and blessings of Allaah be upon him- would come and get angry. Both of whose anger at you would result in the anger of Allaah causing thereafter the destruction of Rabe’e’ah.” They implored “What should we do then?” He ordered them “Go back.” Abu Bakr continued on and I carried on alone following him right in his trail. He finally reached the Prophet-peace and blessings of Allah be upon him- forthrightly relating to him the story as it happened. He subsequently motioned his head towards me saying: “O Rabe’e’ah what is the problem with you and the Veracious?” I said “O messenger of Allaah this and that and the other thing happened which resulted in him saying to me a statement which I did not like. Thereafter he told me to say the like thereof to him as retribution.” The messenger of Allaah-peace and blessings of Allaah be upon him- then said “Yea! Reciprocate not, rather you should say May Allaah forgive you Abu Bakr” He continues: “thereafter Aboo Bakr-May Allaah have mercy on him-turned to go away while crying. [“Saheeha” 1837]

12) By way of Abdillah ibni Umar who said that the Prophet –peace and blessings of Allaah be upon him- was asked: “Which people are he best?” He replied: “Those who are best in moral fibre.” [“Saheeha” 1837]

13) By way of Usamah ibni Shuaik who said: We were sitting one time with the Prophet-peace and blessings of Allaah be upon him-(in a state so serene) it was as if the birds were perching atop our heads none of us daring to speak until there came some people who asked “Who of Allaah’s servitors are most are most beloved to Allaah?” He replied: “Those who are best in moral fibre” [“Saheeha” 432]

14) By way of al-Hasan (not attributing it to the messenger صلى الله عليه وسلم) who related thus: Guard your tongue, your mother be bereaved on your account O Muaadh, Is it not the tongues of people that causes them to be thrown on their faces”. [“Saheeha” 1122]

15) By way of Abee Hurairah (without directly attributing it to the Prophet who said) “ If a servant of one of you comes to you with food that he has slaved over with due care you should in turn invite him to sit with you but if he refuses then give him some food in his hand” [“Saheeha” *1285]

16) By way of Ali ibni-Hasan who narrated, the meaning of which is raised to the Prophet-peace and blessings of Allaah be upon him- without directly attributing it to

him, thus: “If one of you loves his brother for Allaah’s sake then proclaim such, for it is the best way to develop affection and firmly ingrain that love” [“Saheeha” 1199]

17) By way of Aesha who narrated ,the meaning of which is raised to the Prophet without directly attributing it to him, thus: “If Allaah Mighty and Majestic be He desires good for the people of a certain house He facilitates the practice of gentleness in their midst”. [“Saheeha” 1219]

* The Sheikh may Allaah have mercy on him repeated this in [“The Authentic”] as number 2569 and will come in this book as number 239.

18) By way of Abee Hurairah from the Prophet- Peace and blessings of Allaah be upon him- who said: “When intervals of time become clustered the dreams of a Muslim would hardly prove wrong. It will play that those with the truest of dreams are the one who are truest in speech. Likewise, the dream of the Muslim is considered to be one out of forty six (1/46) aspects of prophet hood. Dreams, as it were, are three types. There is the Righteous tiding which is from Allaah, mighty and Majestic be He. There is a Dream which is a grief giving sight brought on by Satan. The third is a dream which comes from the person himself playing out his own subconscious desires. Therefore, when one of you sees something he doesn’t like, you must not tell anyone and you should pray forthright. I like wholesome sleep while I dislike unsound slumber. Wholesomeness is a sign of steadfastness in the religion” [“Saheeha” 3014]

19) By way of Abee Hurairah who narrated (the meaning of which is raised to the Prophet, without directly attributing it to him) thusly: “ If the servant of one of you comes to you with food which he has prepared duly with care then the least level of courtesy is to give him to partake of a portion thereof. This is if he doesn’t desire to sit with you and eat. [“Saheeha” 1043]

20) By way of Abee Bakra –May Allaah be pleased with him- That the messenger of Allaah-peace and blessings of Allaah be upon him- said: “If a Muslim levels a weapon against his brother the Angels of Allaah will continue to curse him until he sheathes it away from him.” [“Saheeha” 3973]

21) By way of Jaabir who said: The messenger of Allaah-peace and blessings of Allaah be upon him- said: “If you decided on presumption then do not assume certainty. If you smite with envy do not then continue with transgression. If you happen to take an omen

disregard it and continue as planned trusting in Allaah. Finally, when you give measure give the fullest thereof.” [“Saheeha” 3942]

22) By way of Abee Hurairah who narrated (the meaning of which is raised to the prophet, without directly attributing it to him thusly: “When a man becomes angry invoking as a result; A’oodhu Billah (I seek refuge in Allaah) his anger will subside.” [“Saheeha” 1376]

23) By way of Abda ibn Abee Lubada from Mujahid, then Ibni Abbas who narrated (the meaning of which is Prophetic, without being directly attributed to them) thusly: “When a Muslim meets his brother, taking his hand, thereby shaking it, their sins in turn trickle down from in between the fingers just as leaves trickle down in the autumn of winter.” Abda says: “Upon this I said to Mujahid “This is rather slight.” Thereafter Mujahid rebutted: “Do not say that as Allaah- Transcendent be He- stated empathetically in his book ((If you spent all that is in the Heavens and the Earth on an endeavor to buy mutual affection of the hearts you would succeed not in binding them, rather it is Allaah who has bound together their hearts with mutual affection)) Al-Anfal 23. “ After that I realized the superiority of his knowledge compared to others.” [“Saheeha” 2004]

24) By way of ibni Abbas who said: “A man came to the Prophet-peace and blessings of Allaah be upon him- and said: “My father died without having made the Pilgrimage, should I then make the Pilgrimage on his behalf?” He replied: “Do you not see it similar to if your father had a debt? Wouldn’t you pay it on his behalf?” He answered: “Yes I would.” He retorted: “Therefore make Hajj on your father’s behalf. [“Saheeha” 3047].

25) By way of Anas ibn Maalik who narrated: The Prophet-peace and blessings of Allaah be upon him- said during his sickness: “Guard the wombs that bind you, guard the relations of the womb.” [“Saheeha” 1538, 736]

26) By way of Abdillaah ibn Amr inilAas who narrated (with a Prophetic meaning but not directly attributing it to him), thusly: Have mercy and mercy will be your Lot. Likewise, forgive and Allaah will forgive you. Fie upon that speech which is full of hot air and fie upon the obstinate those who persist in wrong-doing knowingly. [“Saheeha” 482]

27) By way of Yazid ibn Jaariyah who said: The Prophet-peace and blessings of Allaah be upon him- said at the farewell pilgrimage: “See your slaves; Take care of your slaves; I beseech you concerning your slaves. Feed them from that which you yourself eats, clothe them from that which you wear and if they happen to do something wrong and you cannot find it in yourselves to forgive them, then sell the servitors of Allaah and do not punish them.” [“Saheeha” 740]

28) By way of Umar-May Allaah be please with him- who said the Messenger of Allaah-peace and blessings of Allaah be upon him-said: “Be ye modest! However Allaah is not conserving as it relates to stating the truth. Do not copulate with women in their backsides.” [“Saheeha” 3377]

29) By way of ibn Abbass(with a prophetic meaning) who narrated: “Be tolerant and tolerance will be shown to you. [“Saheeha” 1465]

30) By way of Ubaadah(with a prophetic meaning the exact text thereof being non-attributable) who narrated: “ Guarantee for me six things concerning your person and will guarantee the Garden for you. Be truthful when you speak, come through on your promises, fulfill that which you are entrusted with, guard your private parts, lower you gaze and fetter your hands.” [“Saheeha” 1470]

31) By way of Hamza ibn Abdillah ibn Umar from his father-May Allaah be pleased with the twain- who said: “I was married to a woman who I loved however Umar disliked her. Henceforth Umar ordered: “Divorce her”. I in turn refused upon which he mentioned it to the Prophet-peace and blessings of Allaah be upon him- who said: “ Obey your father and divorce her.” [“Saheeha” 919]

32) By way of Abdillah ibn Amr who narrated that Mu’aadh ibn Jabal intended to travel and in that vein asked: “O Messenger of Allaah advise me.” He retorted: “Worship Allaah and associate naught with Him.” He implored “O Prophet of God, give me more” He conceded “Be steadfast and strengthen your moral fibre.” [“Saheeha”1228]

33) By way of Ishaq ibn Saeed who said: “I was informed by my father who said: “I was once with ibni Abbaas when a man came and asked him “who are you?” He continued: “It so happened that the man was distantly related to him which led him to address the man with terms of endearment.” Subsequently he stated: “The messenger of Allaah-peace and blessings of Allaah be upon him- said: “Know your lineages so you can keep bound the bonds on kinship because there cannot truly be bonds of kinship if they are cut off no matter how close they be, Likewise it would not be considered far as long as they are kept bound even if they are in actuality far.” [“Saheeha”277]

34) By way of Al Abbaas ibn Julaid Al-Hujrari who said: “I heard Abdallah ibn Amr saying: “A man came to the prophet-peace and blessings of Allaah be upon him- and said: “O messenger of Allaah, to what extent should we pardon a servant?” He remained silent so the man repeated his question. Again he remained silent but this third time he proclaimed: “pardon him every day seventy times” [“Saheeha” 488]

35) By way of Muaadh ibn Jabal who narrated that the messenger of Allaah صلى الله عليه وسلم dispatched him to a people upon which he requested: “O messenger of Allaah Advise me.” He retorted: “ Spread the greeting of peace and give out food abundantly , be shy in front of Allaah as a man is covering with his family and strengthen your moral fibre as much as you can*.” [“Saheeha”3559]

36) By way of Abee Hurairah(with prophetic meaning the exact text thereof being non attributable) who narrated : “The best actions are to initiate happiness on your Muslim brother, lift a debt off his shoulders or feed him some bread.” [“Saheeha”1494]

37) By way of Abdillah ibn Amr (with a prophetic meaning the exact text thereof being non attributable) who narrated: “The best form of charity is thatrectifying disunion [“Saheeha”2639]

38) By way of Anas ibn Malik who said: “The Arabs were a people who served each other when it came to traveling. In that regard both Abu Bakr and Umar had such a man with them. A time came upon them under which they slept. As they awoke, they saw that the said man had not prepared any food for them. One of them commented to the other sardonically: “it’s like this man is in harmony with the sleep of your Prophet (in another narration: in harmony with the sleep of your house). They subsequently woke him and ordered: “Go to the messenger of Allaah صلى الله عليه وسلم and say to him Abu Bakr and Umar affectionately convey to you the salaam and they request from you some provisions”. In reply to the conveyance he said: “Convey to them the salam and inform them that they have already received provision.” Upon receipt of the response they were shocked and subsequently went to the Prophet inquiring: “O messenger of Allaah, we sent a messenger to you to request provision and you said’ you have already received provision. In what way have we acquired provision?” He answered: “by way of the flesh of your brother. By Him in Whose Hand is my soul I see his flesh between your canine teeth.” The implorer: “Seek forgiveness for us.” He replied: “Rather it is he that will have to seek forgiveness for you.” [“Saheeha”2608]

*Having brought it out thusly I would like to say, at one point I had recorded this hadeeth in “A Continuum of Inauthentic traditions”. Then I realized that it has supporting chains which entail that it be mentioned in the “Authenticum” its sources having already been stated. In that regard the reader should take a look at the said so as to be upon a certainty as it relates to this issue. In this vein I say: as for the first part then this has preceded from the hadeeth of Abdillah ibn Sallaam through a number of chains. One of them being Tirmidhi who authenticated it. The same has been mentioned in number (596). With relation to the second part then this preceded from the hadith of

Saeed ibn Yazid Al Ansan by way of Ahmad's chain among others with a sound transmission (741). The last part came from the hadeeth of Abdullah ibn Amr by way of ibn Hibbaan among others with a sound chain¹²²⁸. In other words, the hadeeth is authentic. All Praise is for Allaah. (Al-Albaani).

I would add: one can see those said traditions mentioned by the Sheikh in this book. Numbers 461, 102, 32 respectively.

39) By way of Abee Sa'eed Al-Khudri (with prophetic meaning the exact text being non-attributable) who narrated thusly: The best of believers as it relates to their actual faith are those who are strongest in moral fibre. They are those who are down to earth, who facilitate mutual endearment as there is no good in he who cannot evoke love or is a benefactor thereof. [751]

40) By way of Abee Hurairah who said: The Messenger of Allaah صلى الله عليه وسلم said: "The most wholesome of believers as it relates to the actuality of their faith are the strongest of them in moral-fibre and the best of them are those who are the best in regards their women folk." [284]

41) By way of Abdillah ibn Masood who said: The messenger of Allaah صلى الله عليه وسلم said: "Shall I inform you of the one upon whom the fire has been prohibited or who has been prevented from the fire? That is everyone who is approachable, humble, and easy going." [938]

42) By way of Abee Ayoyoon Al-Ansari (with a prophetic meaning the exact text thereof being non-attributable) who narrated thusly: "Shall I inform you of a charity whose efficacy is loved by Allaah? Straightening out discord is indeed a charity whose efficacy is loved by Allaah." [2644]

43) By way of Anas who said: The Prophet passed by a people who were lifting a stone so he asked: "What are they doing?" Those with him answered "They are lifting stones to gain strength." The Prophet retorted: "Shall I tell you something which is more conducive to strength than that??" -Or something to that effect- "someone who can control himself when angry." In another narration: The prophet passed by some people who were wrestling upon which he asked: "What is this?" They answered: "O Messenger of Allaah this is so and so the wrestler. Everyone he wrestles is defeated by him." The messenger of Allaah صلى الله عليه وسلم didactically replied: "Shall I tell you of one stronger than him? A man oppressed another man however he held back his fury thereby beating him, his demon and the demon of the one who did him wrong." [3295]

44) By way of Iyaad Ibn Himar that the messenger of Allah صلى الله عليه وسلم said one day in his sermon, “Yes indeed, my lord has ordered me to teach you what you do not know, specifically something which he taught me today: ‘ Any monies which I have bestowed on a servitor is halaal (pure). Likewise I have created me servitors as pure monotheists with no exception. However, demonic forces came to them and influenced them away from the way ordained for them. Thus, informing them that things were unlawful which I ordained as lawful for them-prompting them to associate with me that which I had designated no authority.’” So it was that Allah looked upon the people of earth and abhorred them, Arab and non-Arab alike; except a small remnant of the people of the book. Likewise, he said: “It is a fact that I have sent you to test you and to test through you. I revealed unto you a book whose words cannot be washed away with water as you can read it while you are sleeping as well as awake.” Allah has also told me to set a fire to Quaraish. So I asked: “My lord my god in that case they would break my head open and leave it a mess of shattered pieces.” He ordered: “Drive them out as they drove you out. Campaign against them and we will equip you. Spend what you have and expenditure will be made for your efforts; send forth an army and we will sent reinforcements five-times fold. In this way, use those who have obeyed you to fight those who have rejected you.” He continued: “The people of the garden are of three types: A just, charitable, providential ruler, a man who is merciful and soft-hearted towards anyone of kin and any Muslim, and a decent steadfastly-upright benevolent man of a household. He continued: “Thusly, the people of the fire are of five types. A weak person who cannot control his desires, those among you who follow women and don’t pursue family or money for its sake, the one who is so treacherous that even the slightest opportunity to act treacherously would be availed, the man who cannot have a day go by without deceiving you in some way as it relates to your family or wealth (mentioning in his regard miserliness and lying), and the expressly vulgar and lewd. Allah as it were has revealed to me thusly, “be humble so that one man should not boast over another, nor one man desire lustfully that which another man has.” [Saheeha 3599]

45) By way of Abdillah Ibini Masood who said: Muhammad definitely said thus: Shall I inform you of what really bites? It is tale carrying and malicious story telling among the people. In a like narration: It is that tale carrying which sows corruption among the people. [Saheeha 846]

46) By way of Abee Hurairah who said: The messenger of Allah صلى الله عليه وسلم entered the masjid while some women of the Ansar were present. He in turn gave them words of encouragement and motion directing them to give in charity even if from their jewelry. The he continued thusly: “So has it ever come about that a woman would tell others of what takes place in private between her and her husband. Has it likewise come about that a man would tell of his private exploits with his women?” Subsequently a

woman with burn marks on her cheeks stood up and said: “It is a fact that they do so, men and women alike.” He replied: “Don’t do so. As it were I will inform you of a similar mischief. It is like a demon falling upon a demoness in the street while the people watch.” [Saheeha 3153]

47) By way of Anas who said: The messenger of Allah ﷺ passed by the neighborhood of the Najarsons finding there some girls beating the hand drum singing: “we are the maidens of Najarsons be he Muhammad our neighbor of association.... The prophet commented thusly: “Allah knows the extent of my hearts endearment to you.” [Saheeha 3154]

48) By way of Abdillah Ibn Amir who said: “The messenger of Allah ﷺ came to our house. I being a mere boy went out to play. My mom then called out saying: “Hey Abdillah come and get it.” The messenger of Allah ﷺ inquired: “What is it that you want to give him?” She replied, “I will give him dates.” He retorted, “Very well, because if you did not give him something a lie would have been recorded against you.” [Saheeha 748]

49) By way of Ibn Umar who said: “The messenger of Allah ﷺ made tawaf riding on his camel Qaswaa, on the day of the conquest and pointed to the rukn with his staff not finding however a halting place in the masjid itself. The camel in that case was taken out to the middle of the valley and made to halt. The prophet then extolled praises and magnificence of god saying thereafter: “As it were, o you people, the heavy handed wretchedness of the days of ignorance is a by gone. People are of two types: On the one hand, a pious one, given to god consciousness honorable in the sight of his lord. While on the other hand, a wicked person prone to misery debased in the sight of his lord.” He followed that by reciting the following: “O mankind we have indeed created you from a male and female thereby making you into nations and tribes so you could identify one another.” After finishing the verse he ended. “This I have said and I seek Allah’s forgiveness for me and you.” [Saheeha 2803]

50) By way of Bishr Ibn Aqraba who said: “My father was martyred while fighting with the prophet in some of his campaigns. It happened that the prophet passed by me while I was crying at which he said to me: “Cry not. Does it not please you that I be as your father and Aaisha your mother.” [Saheeha 3249]

51) By way of Ibini Abbaas who said: “The prophet sent an army out who eventually acquired booty. There, being among the vanquished was a man who said: “I am not of them, rather, I was attracted to a girl and so I sought after her. Would you then just let me look upon her and after that do with me as you please?” So they brought him to

look, and saw a tall ebony complexioned woman to whom he subsequently said: “Accept Islam girl, O Habashi darling, lest shall end your span of living. What if I were to follow you and arrived thereto with jewels; upon that reaching you while choking. Is it not right that one in love should be conceded his desire? Seeing as though he traversed the night over its meadows and mire. She said: “I have thus granted you.” Thereafter they took him and smote his neck. The women then came and stood over him. She subsequently sighed with a deep gulp and died. When they came to the messenger of Allah صلى الله عليه وسلم, he was informed of that and thusly commented: “Was there not among you even one merciful man?” [Saheeha 2594]

52) By way of Sa’ad who said: “On the day of the conquest of Makkah, Abdullah Ibn Sa’ad Ibn Abee Sarh hid at the place of Uthman Ibn Affaan who took him straight to the prophet and implored: “O messenger of Allah, except allegiance from Abdullah.” At this request he raised his head looking at him three times, each time refusing; eventually conceding the request after the third. Thereafter he turned to his consorts saying was there not one man of sound mind among you who was able to see that I held my hand back from accepting his allegiance; thereby taking the hint and killing him?” They replied: “We know not what is in your soul, O messenger of Allah. Shouldn’t you have hinted at us with your eye?” He answered: “It is not befitting for a prophet to have deceitful eyes.” [Saheeha 1723]

53) By way of Abee Dharr who said: “I was ordered by my confidant to carry out seven directives. He instructed me to love the poor-especially those nearest of kin, he instructed that I contrast my slate with what is worse off than me and not contrast my slate with he who is better off than me, he ordered me to connect the ties of kinship even if the relation is far. I was likewise ordered not to ask of anything from anyone, he also told me to always state the truth –even if be bitter, in like manner I was instructed to fear the blame of any criticizer, and finally he directed me to abundantly engage in saying: ‘Ultimately there is no ability nor power save with Allah’ because those words are taken from a treasure present under The Throne [another narration states: “They are a treasure form the treasures of the garden.”] [Saheeha 2166]

54) By way of Abee Dharr from the prophet who said: “There are from your brothers those who are your servants. Allah has placed them under your authority. In this vein, whoever of you has a brother of his under his authority he should then feed him the same as he himself eats, clothe him with the same clothing as himself, and do not overburden them. If they so happened to be heavily tasked, you should help them.” [Saheeha 2842]

55) By way of Anas Who said: “The messenger of Allah صلى الله عليه وسلم said that the most integral of believers, as it relates to their faith, are those who are the strongest in moral-fiber. Of a fact, strong moral fiber reaches the same heights as fasting and salah (prayer). [1590]

56) By way of Iyaad Ibn Himar who related a related statement of the prophet from a public sermon of his: “Allah has revealed to me thus: ‘Humble yourselves so that no one would boast over another nor should one man desire lustfully what another has.’” [570]

57) By way of Sahl ibn Saad who said, “the Messenger of Allaah, ' صلى الله عليه وسلم said Allah Mighty and Majestic be He – is definitively Generous. As such He loves generosity and culminal moral fibre, while He abhors the baseborn forms thereof.” [1378]

58) By way of Abu Hurayrah who said that the Messenger of Allaah, ' صلى الله عليه وسلم said, “It so happened, that when Allah-Mighty and Majestic be He-created the creation, the womb rushed to seek the protection of the Most Merciful. At that He said, ‘Stop.’ The womb retorted, ‘This is the action of one seeking protection in you from being severed.’ He said, ‘All right, does it then please you that I will be close to he who facilitates your closeness and cut off he who has cut you off.’ It answered, ‘Yes indeed, my Lord.’ He said, ‘So it is, that you will have.’” Abu Hurayrah continued, “Then the Messenger of Allaah, ' صلى الله عليه وسلم said, in this vein read, if you wish, ‘Is it not so, that if you turn away, you sow corruption in ones whom Allah has cursed henceforth making them deaf while blinding their sights. Do they not then ponder over the Quran or are there perpetual locks upon certain hearts.’” [2841]

59) The Messenger of Allaah, ' صلى الله عليه وسلم said, “Allah has definitely forgiven your lying as a result of your truthful earnestness as it relates to ‘There is no ilah except Allah.’” This was related from the narration of Anas, ibn ‘Umar, ibn ‘Abbaas, and Hasan pendantsly (without mention of the companion between him and the Messenger صلى الله عليه وسلم). This, as it were, is the wording of Anas.

60) By way of Anas who said that the Messenger of Allaah, صلى الله عليه وسلم asked a man, “Excuse me sir, did you do that?” He answered, “No! By the one whom there is no god but He.” The prophet very well knew that he did it so he said to him...He then mentioned what proceeded. [3064]

60a) By way of Abd Allah who said that the Messenger of Allaah, صلى الله عليه وسلم said, “Allah has determined for each a set portion of moral fibre just as he has done with regards to your tangible sustenance. Moreover, Allah gives the extras of the world to whom He loves as well as he whom He loves not. Faith, however, is only given to the

one whom He has loved. In this vein let it be said then, 'He who withholds wealth to where he can't spend it, who fears the enemy to where he can't fight him or who is immobilized by the night that he can't cure the hardship of standing at night.' The crutch of this should then be to abundantly repeat, 'Glory be to Allah (Subhan Allah), All Praise is for Allah (Al Hamdulillah), There is no god but Allah (La ilaha illalallah) and Allah is the Most Great (Allah Akbar). [2714]

60b) By way of Abee Musa who said that the Messenger of Allaah, صلى الله عليه وسلم said, "Allah would very well give lee-way of time to an oppressor. Culminating in the final seizure of him not letting him go thereafter." He continued, "He then read, 'In this way is the seizure of your Lord when He seizes any place which has become prone to wrongdoing. In this way His grasps is punishing and severe.'" [3512]

e Bench' and there being a time in my experience where not one of us had an adequate garment. This was to the point where the sweat of our skins would act as a resting place for the dust and dirt. At one point the Messenger of Allaah, صلى الله عليه وسلم said, 'The poor ones from the Emigrants (Muhaajiroon) may now rejoice.'" This statement was made in connection with a man who came around having a distinguished appearance. Every time the Prophet spoke, this man would try his utmost to speak in a way as to out due the expressions of the Prophet. Finally, when this man left, he said, 'In no way does Allah like this one of his ilk. The turn over their tongues to impress the people like a cow turns it's tongue when chewing grass. Allah will in turn transplant their tongues and faces to the Fire.'" [3426]

62) By way of al-Miqdam ibn Ma'adee Karib al-Kindi from the Prophet who said, "Allah has certainly fixed upon you due responsibility as regards your mothers. He has enjoined upon you the same as regards your fathers. He has likewise fixed upon you respectively as it relates to your family line." [1666]

63) By way of Abd Allah ibn Amr ibn al-'Aas from the prophet who said, "Included in the people of the Fire is every pompous, conceited and arrogant one who gathers at any expense only to be miserly. While the people of the Garden include those who are weak and down-trodden." [1741]

64) By way of Abee Umaamah who said that the Messenger of Allaah, صلى الله عليه وسلم said, "The most significant of mankind in the sight of Allah are those who are foremost in initiating the salaam (greeting of peace)." [3382]

65) By way of Anas who said, "The Messenger of Allaah, صلى الله عليه وسلم had a she-camel by the name of Adhbaa which was never beat in a race. It so happened that a Bedouin Arab came with a camel of his and over took her in a race. The Muslims took this defeat

hardly saying in exclamation, 'Adhbaa has been defeated.' At which point the Prophet said, 'It is a constant theme established by Allah that He will not elevate anything from this world without then lowering it in turn.'" [3525]

A Selection of Ahaadeeth and their benefits

Translated by Abbas Abu Yahya

Sufficing with one Tasleem in the prayer

316 – “He used to give one Tasleem.”

Summarizing the statement: That this hadeeth is authentic, and it is the most authentic of the Ahadeeth that mention giving one *Tasleem* in the prayer.

Bayhaqi quotes a portion of these ahaadeeth, but none of those *asaneed* are without a weakness. However, in general they support this hadeeth. Bayhaqi said at the end: 'It has been narrated on a group of the Companions –*radiAllaahu anhum* – that they gave one *Tasleem*, and this is from the differences that are permissible, and that can be limited to being allowed.'

And at-Tirmidhee mentions something similar about the Companions, then he says: 'Ash-Shafiee said: If you wish you can give one *Tasleem*, and if you wish you can give two Tasleems.'

I say: The giving of one *Tasleem* is obligatory, which must be done, due to his -*sallAllaahu alayhi wa sallam*- saying: “....exiting oneself from the prayer is by giving *Tasleem*.” And giving two Tasleems is Sunnah, and it is permissible to leave the second *Tasleem*, sometimes due to this hadeeth.

And from the guidance of the Messenger -*sallAllaahu alayhi wa sallam*- the method of exiting from the prayer thus follows:

- 1 - Limiting to one *Tasleem*, as was previously mentioned.
- 2 - To say on his right hand side: 'assalamu alaykum wa rahmatullaahi', and to say on his left side: 'assalamu alaykum.'
- 3 - Like the *Tasleem* before, except that you also add 'wa rahmatullaahi' in the second *Tasleem*.
- 4 - Just like the *Tasleem* before, except that you add 'wa barakatuhu' in the first *Tasleem*.

All of these are established in the ahaadeeth and I have mentioned their sources in 'sifaat as-salaat an-Nabi -*sallAllaahu alayhi wa sallam*-' so whoever wishes can refer back to it.

516- On the authority of Abdullaah bin 'Amr, on the authority of the Prophet - *sallAllaahu alayhi wa sallam*- who said: 'The pleasure of your Lord is in the pleasure of your father and the anger of your Lord is in the anger of your father.'

792- On the authority of Abdullaah bin Amr – in a narration ascribed to the Prophet -*sallAllaahu alayhi wa sallam*: "Indeed the most beloved of you to me is the best of you in manners."

From the Prophet's - *sallAllaahu alayhi wa sallam* – humility

1002- On the authority of Abu Huraira who said: Jibraeel sat with the Prophet - *sallAllaahu alayhi wa sallam*- and he looked up to the sky, and there was an angel descending. Jibraeel said to the Prophet: This angel has never descended until this time since he was created. So when the angel descended he said: 'O Muhammad, your Lord has sent me to you: Shall I make you a king or slave & Messenger?' Jibraeel said to him: 'Be humble for your Lord O Muhammad!'

So the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said: 'No, but rather a slave & Messenger.'

1047 – On the authority of Muhammad bin Saad, on his father in a narration ascribed to the Prophet -*sallAllaahu alayhi wa sallam*: 'There are three things that are from happiness, and the three things from happiness are: A wife, who you are pleased with what you find from her, and if you are away from her she keeps herself and your wealth secure. And a riding beast which is quick and easy, so it can take you to your friends. And a house which is spacious and has many visitors.'

And from the wretched things: A wife, who you are upset with from what you find from her, and she talks badly about you, and if you are away from her she does not secure herself nor your wealth. And a riding beast which is slow, so if you beat it you just tire yourself out, and if you leave it, it will not take you to your friends. And a house which is cramped and has few visitors.'

1802- The Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said: 'There are three destructive things, and three successful things', then he said: 'The three destructive things are: miserliness which is obeyed, and a desire which is followed, and a person is amazed by his own self. And the three successful things: having fear of Allaah in secret and in the open, and having a balance in poverty and richness, and doing justice at the time of anger and at the time of happiness.'

The virtue of Abu Ubayda and using Khabar al-Ahad as a proof

1964 – “This is the trustworthy one of this Ummah. Meaning Abu Ubayda.”

Narrated by Muslim (1297) and Hakim (3/267) and Ahmad (3/125) and Abu Yaa’la (2/831) from the different routes on the authority of Hamad bin Salama on the authority of ‘Anas: “The people of Yemen came to the Messenger -*sallAllaahu alayhi wa sallam*- and said : Send a man with us who will teach us the Sunnah and al-Islaam.

Then the Messenger took the hand of Abu Ubayda and said: “ This is the trustworthy one of this *Ummah*. ” Then the Messenger mentioned him. This wording is from Muslim, and from the wording of Haakim, ‘teach us the Qur’aan.’

And Haakim said: ‘Authentic according to the conditions of Muslim, but Muslim & Bukhari did not narrate this hadeeth with mentioning the word: ‘Qur’aan.’

I say : and in this hadeeth there is an important benefit, the *Khabar al-Ahad* is used as a proof in ‘*Aqeedah*, like it is used as a proof in Fiqh rulings, since we know – out of necessity that the Prophet -*sallAllaahu alayhi wa sallam*- did not send Abu Ubayda to the people of Yemen just to teach them *fiqh* rulings, but also to teach the ‘*Aqeedah*. So if the *khabar al-Ahad* did not necessitate knowledge of the *Sharia*’ in ‘*Aqeedah*, then sending Abu Ubayda to teach them by himself would be similar to mockery. And this is what the One who established the *Sharia*’ is free from. So it is established with certainty that the *Khabar al-Ahad* necessitates knowledge, and that is my intent. I have two well-known booklets, which have been printed many times regarding this important issue, so anyone who wants a further explanation can refer back to them.

1939 – On the authority of Hani : When he came to the Messenger of Allaah -*sallAllaahu alayhi wa sallam*-, and said : ‘O Messenger of Allaah what obligates Paradise for me? He said: “Have good speech and give food.”

From the best advice of the Messenger of Allaah – *sallAllaahu alayhi wa sallam* for Abu Dharr

2166 – On the authority of Abu Dharr, who said: ‘My friend - Messenger of Allaah - *sallAllaahu alayhi wa sallam*- ordered me with seven things : He commanded me to love the poor, and to come close to them. And he commanded me to look at the one who is lower than me, and not look at the one above me. And he commanded me to have good ties with my family even if they turn away. And he commanded me not to ask anyone for anything. And he commanded me to speak the truth even if it is bitter. And he commanded me not to fear for Allaah the blame of those who rebuke, and he commanded me to say : There is no capability nor is there any power except with Allaah. *La hawla wa la quwwata illa billaa* often, as it is indeed from the treasures from under the ‘Arsh. [And in a narration : indeed it is a treasure from the treasures of Paradise.]

3258 - On the authority of Rabeeyah al-Aslamee who said : I used to serve the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- and he gave me some land, and he gave Abu Bakr some land, and when it came to dividing the land, we differed over a cluster of dates from a date palm tree. Abu Bakr said : this is on my side of the land! And I said : It is on my side! There used to be a problem between me and Abu Bakr, and Abu Bakr said a statement to me which I hated but he regretted saying it, so he said to me: 'O Rabeeyah! Say something to me similar to what I said to you, so that it can be a requital.' So I said : 'I will not say it.' Abu Bakr said : 'You will say it or I will request the Messenger of Allaah - *sallAllaahu alayhi wa sallam*- to order you to say it. So I said : 'I will not say it.' Abu Bakr left that portion of the land for me and went off to the Prophet - *sallAllaahu alayhi wa sallam*- and I followed him. The people from my tribe followed us and said to me: 'May Allaah have mercy on Abu Bakr, why is he going to the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- about you, and he said what he said about you.' So I said : 'Do you know who this is?? This is Abu Bakr as-Siddeeq, he is one of the two who were in the cave, he is one who has grown old as a Muslim (one of the elders of the Muslims), beware he does not turn around and see you assisting me against him and becomes angry and he meets the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- , and the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- will become angry due to him being angry, and then Allaah Azza wa Jal becomes angry due to them being angry and then Rabeeyah will be destroyed.' They said : 'What do you order us to do?' I said : 'Go back.' Abu Bakr -*RadhiAllaahu anhu*- went off to the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- , so I followed him by myself, until he reached the Prophet -*sallAllaahu alayhi wa sallam*- and he told him the story as it was. The Prophet -*sallAllaahu alayhi wa sallam* raised his head towards me and said: 'O Rabeeyah what's the matter between you and as-Siddeeq?' I said : 'O Messenger of Allaah -*sallAllaahu alayhi wa sallam*- such and such happened, and he said a statement to me which I disliked, then he said to me, say something similar to what I said to you so that it can be requited, but I refused.' Then the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said: 'Yes, do not say a word back to him, but say: May Allaah forgive you O Abu Bakr. May Allaah forgive you O Abu Bakr.' Hasan said: 'Abu Bakr turned around and he was crying.'

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.