

سَلَامٌ رِيَاضُ الْمَالِحِينَ

# بَابُ الْمُبَادَرَةِ إِلَى الْخَيْرَاتِ

Explanation of Riyaadh Saliheen:

## THE CHAPTER ON HASTENING TOWARDS GOOD DEEDS

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Maktabatul-Irshad

مكتبة الإرشاد

# Explanation Of Riyaadh Saliheen: The Chapter On Hastening Towards Good Deeds

*By Shaykh Muhammad bin Saleh al-'Uthaymeen*

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# INTRODUCTION

The author (Imam Nawawi) said,

Urging whoever pursues good deeds to be steadfast, without hesitation. Allah says,

**“So hasten towards all that is good.”** [*Soorah al-Baqarah*  
2:148]

And Allah says,

**“And march forth in the way (which leads to) forgiveness  
from your Lord, and for Paradise as wide as are the heavens  
and the earth, prepared for Al-Muttaqûn (the pious).”**  
[*Soorah aali Imran* 3:133]

## The Explanation

The author - *rahimahullah*- stated,

**“Hastening for good deeds and urging whoever pursues good deeds to be determined sustaining no hesitation.”**

This title implies two points:

**Firstly:** Hastening and taking the initiative to do good deeds.

**Secondly:** If the person is determined to do something good, he/she should proceed without hesitation.

The first point is initiative which opposes laziness and slackness. The person who is lazy and slack has missed plenty of good deeds. The Prophet Muhammad (*‘alayhi salātu wa salaam*) said,

**“The strong believer is better and more beloved to Allah than the weak believer, although both are good. Strive to do that which will benefit you and seek the help of Allah, and do not feel helpless.”[1]**

The individual should hasten to do good deeds as soon as he is told about them such as Salah, *Sadaqah* (charity), Sawm (fasting), Hajj (pilgrimage), obedience to the parents, retaining ties of kinship and so on. The individual should hasten to perform these good deeds because he/she does not know if they will be (physically) able to do these deeds after missing it due to death, sickness, or something else. The Messenger of Allah (*‘alayhi salātu wa salaam*) said,

**“Whoever intends to perform Hajj, let him hasten to do so, for he may fall sick, lose his mount, or be faced with some need.”[2]**

Something may appear (suddenly) and prevent the individual from proceeding to do good deed. Hence, one should hasten to do good deeds and shun laziness. The author then quoted,

**“hasten towards all that is good.”**

This word ‘hasten’ is more eloquent than ‘race’ because it prompts the person to gain the lead in scoring good deeds. Similarly, hastening to catch the first row in Salah. The Messenger of Allah (*sallallahu ‘alayhi wa sallam*) said,

**“The best rows for men are the first rows, and the worst ones the last ones, and the best rows for women are the last ones and the worst ones for them are the first ones.”[3]**

The Prophet (*sallallahu ‘alayhi wa sallam*) saw some people in the rear of the Masjid who haven’t raced nor approached to the front (rows); he therefore said,

**“People will continue to keep back till Allah will put them at the back.”[4]**

So seize this opportunity and hasten to do good deeds. Allah says,

**“And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqûn (the pious). Those who spend [in Allah’s Cause] in prosperity and in adversity ...” [Soorah aali Imran 3:133-134]**

Allah said:

**‘March forth in the way that leads to forgiveness and paradise.’**

**As for marching forth to seek forgiveness:** the person should pursue means of forgiveness like saying:

Astaghfirullah! (I ask Allah’s forgiveness) or O Allah! Forgive me and so on. Besides, ablution, the five (daily) prayers, back-to-back Jumu’ah, and back-to-back (fasting) Ramadhaan. If the person perfected his/her ablution and then said: I bear witness that there is no God (worthy of worship) but You, and I bear witness that Muhammad is Your servant and messenger. (Allahumma ij’alni minat-tawwabina waj’alni minAl-mutatahhirina) “O Allah! Include me among those who repent and those who keep themselves pure, the eight gates of paradise will be open for him/her and they have free choice to enter from whichever gate they desire[5]. In addition, if the person made ablution, his/her sins would come out of the parts of the body exposed to the water to the last drop of water.[6] These are causes of forgiveness.

Furthermore, the five daily prayers, back-to-back Jumu'ahs, back-to-back (fasting) Ramadhan purges sins committed between them as long as major sins are not committed.[7]

**The second matter:**

**“Paradise as wide as are the heavens and the earth.”**

This is acquired through implementing our assigned obligations. It **means:** to march forth in the way (that leads) to paradise through committing oneself to good deeds only, which is the key for entering paradise. Allah has informed us that the paradise is as wide as heavens and earth, which implies its spaciousness and wideness and that no one gives it its true estimate except for Allah. So, hasten and seize all forms of good deeds that lead you to paradise.

Allah says,

**“prepared for Al-Muttaqûn (the pious).”**

Allah is the one who prepared it for them as mentioned in the Hadith Qudsi,

**“Allah said, ‘I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of.’”[8]**

But who are the pious? Allah says,

**“Those who spend [in Allah’s Cause] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinûn (the good - doers). (134) And those who, when they have committed Fâhishah (illegal sexual intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know. (135) For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allah’s Orders).” [Soorah aali Imran 3:134-136]**

These are the pious...

“...who spend [in Allah’s Cause] in prosperity and in adversity.”

They spend their wealth in prosperity (i.e. plenty of money and in conditions of happiness), and in adversity (i.e. distress and suffer). However, Allah has not mentioned the amount they spend but it’s mentioned in other verses,

“And they ask you what they ought to spend. Say: “al-‘Afu.”  
[*Soorah al-Baqarah* 2:219]

**Al-‘Afu means:** The excess which remains after your needs have been taken care of.

And He also says,

“And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).” [*Soorah Furqan* 25:67]

### “Those who repress anger”

**Meaning:** when they get so angry, they suppress this anger and don't give it up although the act of suppressing is very hard to execute as the Prophet (*sallallahu ‘alayhi wa sallam*) said,

“The strong man is not the good wrestler; but the strong man is he who controls himself when he is angry.”<sup>[9]</sup>

The strong person is not the wrestler who defeats people in wrestling, but rather is who suppresses his/her anger because anger creates losing temper, inflation of one’s veins, the eyes turn red, and desire for revenge. However, if he/she suppresses this anger and cools off, this will lead to paradise. Know that anger is a firebrand thrown by Satan in the heart of the human being when he/she is afflicted with something that shaken him/her up.

The Prophet (*sallallahu 'alayhi wa sallam*) has informed us how to smother this firebrand; to seek refuge in Allah from the outcast Satan when the person gets angry and feels that anger will defeat him/her[10], to sit down if he/she is standing and to lie down if he/she is sitting[11].

Moreover, one should perform ablution[12] by purifying the four organs; the face, the hands, the head, and the feet as this act suppresses anger. If you ever felt angry, implement this Prophetic advice in order for the anger to fade away; otherwise it will cause (unnecessary problems) like separation between married couples. There are a great number of people who express: I was angry with my wife and divorced her three times. The person also may get angry and severely beats his/her children, breaks his/her containers, tears his/her clothes, and so on. Thus, Allah says,

### “Those who suppresses anger”

Allah praised them because they control themselves when anger strikes.

### “And who pardon men”

**Means:** they forgive whoever harms them since whoever forgives and sought compromise, his/her reward is with Allah. The concept of forgiveness is generalized in this verse, but it's detailed in Allah's saying,

“If a person forgives and makes reconciliation.” [*Soorah ash-Shura* 41:40]

Forgiveness is considered good only if it's accompanied with reconciliation. (For instance) if someone known for harming and transgressing were to harm you, it's better not to forgive him but to claim your right otherwise his transgression will increase. However, if a person is not known for harm nor transgression were to harm you (rarely), it's better to forgive him.

For example, the increasing car accidents. Some people hasten and forgive the guilty person who made the accidents; this is not the right choice, but rather one should consider the following: If this driver is carless and impetuous who does not care about people nor the system, then don't have mercy on him rather claim your full right. By contrast, if this person is known for carefulness, fearing Allah, discipline, and observant of the system although he committed this accident inadvertently, forgiveness is more appropriate in this situation due to Allah's saying,

**“If a person forgives and makes reconciliation, his/her reward is with Allah.”**

So it's a must to consider reconciliation along with forgiveness.

**“Allah loves Al-Muhsinûn (the good - doers).”**

The ultimate purpose of any servant is to be loved by Allah since every believing person pursues Allah's love; Allah says,

**“Say (O Muhammad (*sallallahu 'alayhi wa sallam*) to mankind): “If you (really) love Allah then follow me (i.e. accept Islâmic Monotheism, follow the Quran and the Sunnah) Allah will love you.” [Soorah aali Imran 3:31]**

Allah has not said: follow me and you be truthful; rather Allah said: Allah will love you because the most important of all is that Allah loves you. I beseech Allah to make me and you from whom He loves.

The intended individuals by **Al-Muhsinûn** in Allah's saying,

**“Allah loves Al-Muhsinûn.”** are those who are righteous in worshipping Allah and act gently with Allah's servants.

The rank of those who are righteous in worshipping Allah is mentioned in Jibriel's question to the Prophet (*'alayhi salātu wa sallam*) about Ihsân, and the answer was,

**“To worship Allah as if you see Him, and since you don't see Him, know for sure that He sees you.”[\[13\]](#)**

It means that the person should worship Allah with a mindful heart as if you see your Lord and want to reach to Him; if you couldn't,

know for certain that Allah sees you. Thus, worship Him out of fear and awe. This latter rank is less in virtue than the first one. The first rank is to worship Allah out of loving, yearning, and seeking Him; whereas the second is to worship Him out of fear and owe to Him.

As for acting gently with Allah's servants: is to treat them in the best manner; in speech, actions, generosity, refraining from inflicting harm, and so on. Allah says,

**“When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.”** [*Soorah an-Nisa* 4:86]

**It means:** if you couldn't return the greeting in a better form, you should, at least, greet back. Some scholars maintained thereby, “if a Muslim says: ‘*As-salaamu alaikum wa rahmatullahi*’, one should reply: ‘*wa 'alaikum salaam wa rahmatullahi*’; this is the least, and if you were to add: ‘*wa baarakatuhu*’ this is better because Allah says: return the greeting with what's better. Allah started with the better then followed it with...

**“or return (the greeting) equally.”**

If a person greeted you in a clear voice, you should, in return, respond clearly at least. Many people return greetings from their nose to the extent one almost cannot hear them; this is wrong because this opposes the way they were greeted. You greet one of them with clear voice while he responds with his nose; this is not what Allah has commanded.

Ihsaan also could be with actions like aiding people with money, charity, or gifts which is a kind of Ihsaan. Likewise, to clarify to your brother (or sister) the sin he/she commits if you noticed it because this is considered among the most beneficial Ihsaan to him/her. The Prophet (*'alayhi salātu wa sallam*) said,

**“Help your brother whether he is an oppressor or an oppressed,” they wandered,”** O Allah's messenger: (we understand) about the oppressed; how about the oppressor? He (*sallallahu 'alayhi wa sallam*) replied, **“By preventing him from oppressing (others).”**[14]

This act of prevention is considered an assistance and Ihsaan to your Muslim brother/sister and you should keep in mind, when you deal with people, this Ayah,

**“Allah loves al-Muhsinun.”** In order to deal with people as good as possible.

Allah says,

**“And those who, when they have committed Fâhishah or wronged themselves with evil, remember Allah and ask forgiveness for their sins.”** [*Soorah aali Imran* 3:135]

**Al-Fâhishah:** refers to repulsive and outrageous sins (i.e. major sins like adultery, drinking alcohol, and suicide ....etc.).

**“Wronged themselves with evil”**

**Means:** a lower degree than the Fâhishah (i.e. minor sins).

### **“Remember Allah”**

**Means:** His majesty and His punishment, His mercy and acceptance of repentance and its subsequent reward. They remember Allah from two aspects;

**Firstly:** they remember Allah’s majesty, punishment, and glorious dominance which inflicts fear, awe, and seeking forgiveness on their side.

**Secondly:** they remember Allah’s mercy and acceptance of repentance which arouse their desire for repentance and seeking forgiveness. Thus, Allah says,

**“they remember Allah and ask forgiveness for their sins.”**

The best manner of seeking forgiveness is ' **Syed-ul- Istighfaar**' to say,

**“O Allah! You are my Lord. None has the right to be worshipped except You. You created me and I am your servant and I abide by your covenant and promise as best I can. I seek refuge in you from the evil, which I have committed. I**

acknowledge your favor upon me and I knowledge my sins, so forgive me, for verily none can forgive sin except you.”[15]

Allah says,

**“and none can forgive sins but Allah”**

If the entire Ummah, Jinn, and Angels were to assemble to forgive you for only one sin, they are powerless to do so because Allah is the only that forgives and we should ask Allah for forgiveness for us and those who preceded us in faith. Allah says,

**“And do not persist in what (wrong) they have done”**

They don't persist because they are fully aware it is wrongdoing and oppression. This verse proves that persistence on committing the wrong, while knowing so, is grievous and this covers minor sins as well. This promoted plenty of scholars to maintain that persistence on committing a minor sin escalate its level to become a major one. For instance, what some ignorant people do nowadays of persistent beard-shaving and they think it's better-looking; whereas, it's actually shame and ugly because everything produced by the sin is stripped of goodness.

Those who persist on committing minor sins have mistaken because this persistence turn the minor sins to be major –Allah forbid. Many of these people are heedless; whenever they go out to the market or their job, they check themselves on the mirror and if they found hair on the face, they rush to shave it- we ask Allah to save us. This act is definitely disobedience to the Prophet (*sallallahu ‘alayhi wa sallam*). In addition, there is a fear that Shaytān might gradually lead them to commit more grave and major sins. Allah says,

**“For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allāh's Orders).”**  
[*Soorah aali Imran* 3:136]

O Allah! Join us with those doers and make our reward the same as theirs.

## HADITH NUMBER 87

87- Abu Hurairah reported that the Messenger of Allah, may Allah bless him and grant him peace, said, “Hasten to actions during the times of Fitan (i.e. tribulations) which will be like patches of black night. A man will be a believer in the morning and an unbeliever in the evening, or a believer in the evening and an unbeliever in the morning. He will sell his Deen (religion) for the goods of this world.” [16] {Recorded by Muslim}

## The Explanation

The author –*rahimahullah*– mentioned in what he narrated from the authority of Abu Hurairah- *radhiallahu ‘anhu*- that the Prophet (*sallallahu ‘alayhi wa sallam*) said,

**“Hasten to actions.”**

The intended meaning is the ‘good’ deeds; good deeds have to fulfill two conditions: sincerity and adherence to the (Sunnah of) the Prophet (*sallallahu ‘alayhi wa sallam*). This is the actual fulfillment of the testimony of: there is no God (worthy of worship) but Allah and that Muhammad is His messenger.

The action that lacks the condition of sincerity is not considered as a good deed; if a person prays in order to show off, his/her prayer is not acceptable even if he/she fulfilled all of its conditions, pillars, requirements, its sunnan, tranquility, and outwardly perfected it, it isn't acceptable from him/her because it's mixed up with (minor) shirk (i.e. showing off) which nullifies any action as mentioned in the authentic Hadith narrated by Abu Hurairah that the Prophet (*sallallahu ‘alayhi wa sallam*) said,

**“Allah (glorified and exalted be He) said: I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me.” [17]**

Furthermore, the person may be sincere in his/her actions, but the method is inconsistent (Bid'ah) with what is legislated by the Prophet (*sallallahu ‘alayhi wa sallam*). The actions of the individual are not accepted even if he/she is sincere and weeps out of humility to Allah, this won't benefit him/her because the Bid'ah (religious innovation) is described by the Prophet (*sallallahu ‘alayhi wa sallam*) as misguidance,

**“Every innovated matter (in Islam) is Bid'ah and every Bid'ah is misguidance.”[18]**

Then He said,

## **“Fitan (i.e. tribulations) which will be like patches of black night”**

We seek refuge in Allah- these tribulations will be extremely gloomy that completely block light-Allah forbid. The person will be lost, confused, and doesn't know where to escape- I ask Allah to save us from confusion. These tribulations arise due to either doubtful matters or (following one's) lusts. The fitan caused by doubtful matters are produced by ignorance as the case with those who innovated in their creed, sayings, and actions that which is not from the legislation of Allah. The person may be tested by doubtful matters which alienate him/her from the truth- we seek refuge in Allah from such things.

Similarly, transactions may involve some equivocal issues that don't confuse a certain person (who knows its rulings), but perplex a confused deviant- Allah forbid. This deviant may be involved in a transaction he knew later it's forbidden; however, the rust on his heart caused by sins influences his decision and beautifies his bad deed that makes him eventually think it's good. Allah says concerning this type of people,

**“Say (O Muhammad *Sallallahu ‘alayhi wa sallam*): "Shall We tell you the greatest losers in respect of (their) deeds? (103) "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!"**  
[*Soorah al-Kahf*18:103-104]

They are the real losers- Allah forbid.

Fitan also arise from lusts: meaning that the person knows that so and so is Haram, but he/she is heedless of doing it because his/her soul desires it. Similarly, he/she knows that so and so is obligatory, but his/her soul inclines to laziness and refrain from performing this obligation; this is the Fitnah of lust (i.e. following one's desires). Likewise, or rather the most outrageous Fitnah is the lust of adultery and Homosexuality (i.e. sodomy) – Allah forbid. These lusts considered among the most harmful diseases against the Ummah. The Prophet (*‘alayhi salātu wa sallam*) said,

“I have not left after me any (chance) of turmoil more injurious to men than the harm done to the men because of women.” [19]

And He said,

“Verily, the first trial for the people of Isra'il was caused by women.” [20]

We have in our society nowadays who promotes this vice- Allah forbid- with dishonest ways; they embellish their call with titles totally irrelevant to the essence of their call, but (titles) that serve their purpose such as exposing women and driving her out of her house to join men in their work. This brings about evil and turmoil; however, we ask Allah to ward off their deceit and to let a free hand to our rulers to expel them from anywhere they may potentially cause evil and corruption. In addition, we ask Allah to grant our rulers righteous attendants who guide and urge them to all that is good.

The test of the people of Isra'il caused by women is the most harmful test. Some individuals in our contemporary time conspire to ruin woman's integrity in order to make her like a puppet designed to fulfill the lusts of dissipated and indecent human beings and to (fulfill) their desire of looking at her face anytime they want- we seek Allah's refuge from such things. Nonetheless, by Allah's might, the supplication of the Muslims (against them) will encompass them, suppress, and make them retreat unfruitful. The Saudi woman or rather Muslim women around the globe will be respected and protected wherever they are.

However, the Prophet (*'alayhi salātu wa sallam*) has warned against these trials that resemble the patches of gloomy night where the man is a believer in the morning and unbeliever in the evening- we seek refuge in Allah. He apostates and become out of the fold of Islam in one day- may Allah save us-, but why is this? Because..

**“He sells his Deen for the goods of this world”**

Don't think this is just restricted to money rather it includes every temporal matter; wealth, prestige, presidency, women, and so on.

Allah says,

**“seeking the perishable goods of the worldly life. There are much more profits and booties with Allah.”** [*Soorah an-Nisa* 4:94]

Those who are believers in the morning and unbelievers in the evening and vice-versa sell their religion for the goods of the Dunya- we ask Allah to save all of us from Fitan (trials). Brothers! Always seek refuge from trials and how great that which the Prophet (*sallallahu ‘alayhi wa sallam*) guided us to say,

**“When any one of you utters Tashahhud (in prayer) he must seek refuge with Allah from four (trials) and should thus say: “O Allah! I seek refuge with Thee from the torment of the Hell, from the torment of the grave, from the trial of life and death and from the evil of the trial of Masih al-Dajjal (Antichrist).”** [21]

We beseech Allah to grant us firmness in this world and in the Hereafter upon the word (i.e. there is no God (worthy of worship) but Allah, and that Muhammad is His messenger).

## HADITH NUMBER 88

88- Abu Sirwa'a 'Uqba ibn al-Harith said, "I prayed the 'Asr prayer behind the Prophet (*sallallahu 'alayhi wa sallam*) in Madina. He said the salam and then got up hurriedly and stepped over people's shoulders heading for the room of one of his wives. The people were alarmed at his speed. He came out to them and saw that they were surprised at his speed and said, 'I remembered a piece of gold that we had and I did not want it to distract me so I ordered that it be distributed.'" [\[22\]](#) [Al-Bukhari]

In another narration, "I had left a piece of gold from the *Sadaqah* (charity) in the house and I did not want it to remain with me overnight."

## The Explanation

This hadith promotes initiative for good deeds and the person should not be lazy in catching them because he/she is totally unaware when death strikes. The person should be shrewd (i.e. who dedicates his/her life for the purpose of the Hereafter) and avoid being careless; considering that the individual is attentive to matters related to the Dunya and seizes every possible opportunity, rather he/she should be likewise in matters of the Hereafter or even more (as it's worthier). Allah says,

**“Nay, you prefer the life of this world, (16) although the Hereafter is better and more lasting. (17) Verily, this is in the former Scriptures (18) The Scriptures of Ibrâhim (Abraham) and Mûsa (Moses).” [Soorah al-Ala 87:16-19]**

This hadith indicates that the Prophet (*sallallahu ‘alayhi wa sallam*) is the fastest to do good deeds as he (*sallallahu ‘alayhi wa sallam*) in need for it as well as others. This is due to his statement,

**“one's good deeds will not make him enter Paradise.” They asked, “Even you, O Allah’s Messenger (*sallallahu ‘alayhi wa sallam*)?” He said, “Even me, unless and until Allah bestows His pardon and Mercy on me.” [23]**

And he is the Prophet (*‘alayhi salātu wa sallam*).

This hadith proves the permissibility of stepping over shoulders after the final Salam in prayer especially for necessity because people after Salah are not required to stay where they prayed, but to leave. This is opposed to stepping over shoulders before the beginning of the prayer which is impermissible because it annoys people. Therefore, the Prophet (*sallallahu ‘alayhi wa sallam*) cut off his Khutbah on Friday when he saw a man stepping over people's shoulders and instructed him to,

**“Sit, you have annoyed the people.”[24]**

This hadith also proves that the Prophet (*sallallahu ‘alayhi wa sallam*) is similar to his fellow human beings in terms of forgetting

and since he forgets what he has already known, it's obvious that he is unaware of what he does not know as Allah told him,

**“Say (O Muhammad *sallallahu ‘alayhi wa sallam*): “I don't tell you that with me are the treasures of Allah, nor (that) I know the unseen; nor I tell you that I am an angel.” [Soorah al-An‘aam 6:50]**

Allah has ordered him to publically declare that he does not possess the treasures of Allah, nor knows the unseen, nor an angel (*Salwatullahi wa Salaamuhu ‘alayhi*).

This hadith blocks all possible paths against those who resort to the Prophet (*sallallahu ‘alayhi wa sallam*) in times of distress and call upon him; verily, they are his enemies not his followers and if he were to be alive, he would ask them to repent otherwise he would kill them if they refused because they are polytheists. The person must not call upon other than Allah such as a close angel, nor a messenger. The Prophet (*sallallahu ‘alayhi wa sallam*) was sent to safeguard Tawheed (Monotheism) and to put Allah’s worship into action. The Prophet (*sallallahu ‘alayhi wa sallam*) does not know the unseen and sometimes forgets what he knows, he is in need for food, drink, clothes, and protection against enemies. In addition, he (*sallallahu ‘alayhi wa sallam*) protected himself with two shields in Ghazwah (military expedition) Uhud out of fear of the sword.

The Prophet (*sallallahu ‘alayhi wa sallam*) is identical to other human beings in terms of sharing the same features of the human race. Allah says,

**“Say (O Muhammad *sallallahu ‘alayhi wa sallam*): “I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God — i.e. Allah).” [Soorah al-Kahf 18:110]**

Observe describing him as a human being ‘like you’. If 'like you' has not been mentioned, it would have sufficed (i.e. we knew that he is a human being by means of analogy), but Allah says ‘like you’ to imply that the only distinction between the Prophet and the human being is the revelation,

**“It has been revealed to me that your Ilâh (God) is One Ilâh (God — i.e. Allah)”**

This hadith emphasizes the significance of trust (al-'Amânah) and that the person should hasten to deliver it (to its owner) otherwise it might disturb him/her and thereby the Prophet said,

**“I did not want it to distract me.”**

The person should also hasten to repay his/her debt as well as delivering the trust. One must repay his/her debt if it's due otherwise delaying it is permissible if the creditor allowed it. Scholars- rahimahumallah- maintained: the obligation of pilgrimage is waived for the sake of whoever in debt until the debt is repaid because the matter of debt is very critical.

The Prophet (*'alayhi salātu wa sallam*) before conquests used to inquire about the dead person for whom he will lead the funeral prayer; if he is indebted, he won't pray unless the dead person has what covers his/her debt. The Prophet did not lead the funeral prayer of the person died indebted; one day a dead man from al-Ansar was brought before the Prophet to offer the funeral prayer. The Prophet asked, **“Is he indebted?”** the response was: Yes, he has a debt of three Dinars but he doesn't have what covers it. The Prophet (*sallallahu 'alayhi wa sallam*) refused to lead the prayer and ordered his friends to lead the funeral prayer (instead of him). This negative response had a remarkable impact on the people witnessing the situation wondering: How hasn't the Prophet (*sallallahu 'alayhi wa sallam*) lead the prayer?! Abu Qatadah –*radhiallahu 'anhu*—approached the Prophet and told him: I undertake his debt and thereby the Prophet (*sallallahu 'alayhi wa sallam*) acceded to lead the prayer.[\[25\]](#)

Unfortunately, you find many indebted people while they are financially able to repay it but they procrastinate its payment- we seek refuge in Allah. It has been authentically narrated that the Prophet (*'alayhi salātu wa sallam*) said,

**“Delay in payment by a rich man is injustice.”**[\[26\]](#)

Know that debt is misunderstood by (some) people since they think that debt is that when a person buys goods with an expensive price than its actual price. Rather, debt is whatever the person is liable to pay such as loans, house rent, or even the car fare. The person must hasten to repay his/her debt whenever it's due.

Moreover, this hadith proves the permissibility of authorizing somebody else to distribute whatever the person is liable to distribute. The Prophet said,

**“I ordered it to be distributed.”**

This permissible authorization (for others on one's behalf) applies for any issue related to Allah's right such as pilgrimage, alms-giving and human rights like buying, selling, mortgage, and so on.

**The conclusion:** This hadith prompts people to have the initiative for good deeds and to avoid laziness in doing so. You should take in consideration that the one's soul adapts to whatever he/she habituates it to do; be it determination and initiation or laziness and slackness. I ask Allah (Gory be to Him) to aid us remembering Him, expressing our gratitude to Him, and to worship Him in the best manner.

## HADITH NUMBER 89

89- Jabir said, “A man said to the Prophet (*sallallahu ‘alayhi wa sallam*) on the day of Uhud, ‘Where do you think that I will be if I am killed?’ He said, ‘In the paradise.’ Immediately thereafter he threw away some dates that were in his hand and then fought until he was killed.’[\[27\]](#) {Agreed upon}

## The Explanation

This hadith points out the initiative of the companions for good deeds –*radhiallahu ‘anhum*– and that they never procrastinate as it is their attitude which inherited them honor on this life and the next to come. Similarly, the Prophet (*sallallahu ‘alayhi wa sallam*) delivered a speech on the day of Eid (festival), then addressed the women and commanded them to give *Sadaqah* (charity). In return, the women took off their earrings and rings and put them in the garment of Bilal, who was collecting, and he gave them to the Prophet[28] (*sallallahu ‘alayhi wa sallam*). Those women-*radhiallahu ‘anhu*- were highly responsive to give charity even from their own jewelry.

**The hadith of Jabir contains many benefits:**

1- Whoever is killed for the sake of Allah will be resided in the paradise, but for whom this description befits? It befits whoever fights in order for the Word of Allah to be the topmost as opposed to whoever fights for the sake of fanaticism, bravery, or showing off; rather he is fighting only for the Word of Allah to be the topmost. As for those who fight out of fanaticism like those who fight for the sake of Arabian nationalism not for the sake of Allah.

2- Whoever fights out of bravery: is that whose bravery prompts him to fight (i.e. in order to exhibit it before himself). Most often, the person likes to express any trait he/she is characterized with. This individual, if he is killed, is not considered for the sake of Allah.

Whoever fights to show off- we seek Allah’s refuge- and be publicly observed during his battle against the disbelievers. This is not for the sake of Allah because the Prophet (*sallallahu ‘alayhi wa sallam*) was asked about the man who fights out of bravery, a man who fights to defend himself and a man who fights to show off, and whether any of these were fighting in the way of Allah The Messenger of Allah (*sallallahu ‘alayhi wa sallam*) said,

**“The one fights so that the word of Allah will be topmost is in the way of Allah.”**

This hadith proves that the companions are very diligent in seeking knowledge because this man asked the Prophet (*‘alayhi salātu wa sallam*) about matters of their traditions. They don't waste any chance where they can ask the Prophet (*sallallahu ‘alayhi wa sallam*) due to the benefit they gain in knowledge and in their practical life. The knowledge bestowed upon a scholar is a favor from Allah and this favor is doubled if Allah guides him to implement this knowledge.

This was the attitude of the companions –*radhiallahu ‘anhum*– to ask the Prophet (*sallallahu ‘alayhi wa sallam*) about the legal rulings in order to implement them by contrast with the situation nowadays to many people. Those people ask about legal rulings and when they're well-informed about them, they abandon and completely discard them as if they seek knowledge for just the theoretical side; actually, this is a manifest loss because who abandons implementing knowledge after knowing it is worse than the ignorant.

If someone wandered: would we judge, those who claim to fight for the sake of Islam and to defend it, as martyrs if they died? The answer is: No, we don't acknowledge that they are martyrs because the Prophet (*sallallahu ‘alayhi wa sallam*) said,

**“No one is wounded in the cause of Allah - and Allah knows best who is wounded in His cause - but he will come on the Day of Resurrection with his wounds bleeding the color of blood, but with the fragrance of musk.”**[\[29\]](#)

The Prophet's statement,

**“Allah knows best who is wounded in His cause.”** signifies that it revolves around the intention hidden from us while known to Allah. Umar ibn al-Khattab delivered a speech one day in which he said: You call so and so a martyr while that (so and so) may have stolen his riding camel. Don't say this but say: **‘whoever’** died or killed for the sake of Allah is a martyr. Don't testify to a **‘particular’** person that he is a martyr except for whom Allah and His messenger have

testified he is a martyr. As for other than this type (i.e. for whom Allah and His messenger testified) generalize your statement; whoever is killed for the sake of Allah is a martyr and we wish for him to be included among them. And Allah is the one who grants success.

## HADITH NUMBER 90

90- Abu Hurayrah said, “A man came to the Prophet (*sallallahu ‘alayhi wa sallam*) and said, ‘O Messenger of Allah, which *Sadaqah* has the greatest reward?’ He said, ‘The *Sadaqah* that you give when you are healthy but tight-fisted, in fear of poverty and desiring wealth. Do not put it off until the soul reaches the throat (i.e. sign of death) and you say, “So-and-so should have this much and so-and-so this much,” when it already belongs to someone else.”[\[30\]](#) [Agreed upon]

## The Explanation

This hadith is listed under the chapter of: Initiative for good deeds and performing them without hesitation. The hadith (states) that a man asked the Prophet (*sallallahu 'alayhi wa sallam*) about which *Sadaqah* has the greatest reward? The questionnaire does not refer to the type or the amount of *Sadaqah* but refers to the best timing of giving out *Sadaqah* when nothing is comparable to it. The Prophet (*sallallahu 'alayhi wa sallam*) answered: to give out charity when you're healthy and tight-fisted.

Healthy highlights the physical health while tight-fisted highlights one's trait. The individual tends to be tight-fisted when he/she is entertaining a good health because he/she wishes long-life time and fears poverty. Whereas, if the person is sick, Dunya is worthless and it becomes easier for him/her to give out *Sadaqah*. The Prophet said,

**“To give out *Sadaqah* while you are healthy and tight-fisted in fear of poverty and desiring a long-life”**

and in another narration,

**“in fear of poverty and desiring wealth.”**

The first narration is better because “desiring a long-life” befits when the individual is healthy and wishful for long life because the healthy person excludes death although it might suddenly strikes; as opposed to the sick person who thinks of death as imminent. The statement of “**fear of poverty**” arises from the long life because people fear poverty over their life since everything one has runs out. Therefore, this is the best thing one should do; to give out *Sadaqah* when you are healthy and tight-fisted.

**“Don't put it off”**

**Meaning:** the *Sadaqah*.

**“until death is near and you say, “So-and-so should have this much and so-and-so this much,”**

and after you become certain of your death and saying “this so and so should have this much and that so and so should have this much” of *Sadaqah* while it already belongs to someone else (i.e. his/her inheritors) as one's property is automatically transferred to the inheritors. This hadith encourages the individual to seize this chance before death and gives out *Sadaqah*. If he/she were to give out *Sadaqah* during the agonies of death, it would be less in reward than giving it out when the person is healthy and tight-fisted.

This hadith implies a proof that the person's speech is considered (valid) near death time before he/she becomes unconscious of his/her speech; by then, the speech is not considered to be valid due to the Prophet's statement,

**“until the soul reaches the throat (i.e. sign of death) and you say, “So-and-so should have this much and so-and-so this much,” when it already belongs to someone else.”**

It proves that the soul comes out from the lower part of the body and goes up to the top where it's taken as a sign for a person's death, **“reaches the throat.”** This is similar to Allah's saying,

**“Then why do you not (intervene) when (the soul of a dying person) reaches the throat? (83) And you at the moment are looking on.”** [*Soorah al-Waqi'ah* 56:83-84]

The lower part of the body is the first that dies where the soul goes up the body until it reaches the throat and then the angel of death takes it. We ask Allah to end our life with good and happiness. Allah is the one that grants success.

## HADITH NUMBER 91

91- Anas reported that the Messenger of Allah took a sword on the day of Uhud and said, "Who will take this from me?" They stretched out their hands, every man of them, saying, "Me! Me!" He said, "Who will take it with its right?" The people held back. Abu Dujana said, "I will take it with its right." He took it and split open the heads of the idolaters with it. [Muslim][[31](#)]

The name of Abu Dujana is: Samak ibn Kharshah.

## The Explanation

Anas narrated this hadith about (an incident) during the expedition of Uhud[32], one of the most significant expeditions led by the Prophet (*sallallahu 'alayhi wa sallam*) himself. The cause of this Ghazwah: the tribe of Quraysh wanted to take revenge after their loss in the battle of Badr where their leaders have been killed. Therefore, they set out heading for al-Madinah to fight the Prophet (*sallallahu 'alayhi wa sallam*) who, in return, consulted his companions after he knew they're coming. Some of them preferred to stay and fight in al-Madinah as they would be (strategically) in a good position to shower them with arrows while being fortified in their houses.

Others suggested, especially the youth who hadn't attended the battle of Badr, to fight outside al-Madinah. Thereafter, the Prophet (*sallallahu 'alayhi wa sallam*) entered his house and dressed up with war cloth then went out and ordered for the battle to be outside al-Madinah in the battle of Uhud. They faced the disbelievers in Uhud and the Prophet (*sallallahu 'alayhi wa sallam*) lined up his troops perfectly, put the archers (50) in the top of the mountain led by Abdullah ibn Jubayer- *radhiallahu 'anh*-. He instructed them not to leave the mountain and remain there whether Muslims were winning or losing.

In the beginning of the battle, the disbelievers were starting to lose and retreating. Muslims, then, started to collect the booty and the archers on the top of the mountain said: let's come down and collect the booty, but their leader reminded them of the Prophet's orders to remain on the mountain even if the Muslims are winning.

However, they –*radhiallahu 'anh*um- thought it's all over because they witnessed the retreat of the disbelievers except some of them who were still there. Thereupon, the knights of the disbelievers attacked Muslims from the back after they saw the mountain almost empty from (Muslim) archers. They mixed up with the Muslim army and everything happened accordingly to what Allah has decreed. Muslims' casualties were 70 martyrs (and most

prominently) Hamza- *radhiallahu ‘anhu*- the lion of Allah and His messenger and the paternal uncle of the Prophet - *sallallahu ‘alayhi wa sallam*.

Muslims expressed their shock after this gigantic distress: how is that?! How did we lose and the Prophet (*sallallahu ‘alayhi wa sallam*) is with us and we are the soldiers of Allah while the disbelievers are allies with the devils and they are the soldiers of Satan? Allah says,

**“(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: “From where does this come to us?” Say (to them), “It is from yourselves (because of your evil deeds).”**  
[*Soorah aali Imran* 3:165]

The loss is because of your sins as in Allah’s saying,

**“until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love.”** [*Soorah aali Imran* 3:152]

Then happened what you hate to happen.

Muslims lost in this battle for sublime purposes mentioned in Surat Al-Imran and expounded by al-Hafiz Ibn Al-Qayyim – *rahimahullah*- in his book “Zaad al-Ma'ad” in an impressive manner I have never read similar to it. He explained the sublime purposes derived from this battle (of Uhud).

Back to the hadith, the Prophet (*sallallahu ‘alayhi wa sallam*) took a sword and told his companions, **“Who will take this sword?”** All of them wanted to take it; they put their hands out and stretched them (to take it). The Prophet (*sallallahu ‘alayhi wa sallam*), **“Who will take it with its right?”** they withdrew because they don’t know what is the right of it and (also) being afraid they won’t be able to undertake this right if it’s beyond their capacity, which would break the fulfillment of the promise they gave to the Prophet if they took the sword.

However, Allah favored Abu Dujana –*radhiallahu ‘anhu*- who agreed to take the sword with its right (i.e. that he should take and

strike with it until it's broken). He- *radhiallahu ‘anh*- took it, fought with it, and split open the heads of the polytheists. This proves that the person should hasten to do good deeds and never puts it off while seeking Allah's assistance. Allah, in return, would assist him/her if this person rightly sought His assistance and completely trusted Him.

Many people may deem acts of worship as excessive or difficult to perform which leads them to retreat; instead, it should be said to them: seek Allah's assistance and have reliance on Allah and if you were to do so and engage in what pleases Him, be sure of good tidings that Allah would assist you as He says,

**“And whosoever puts his trust in Allah, then He will suffice him.”** [*Soorah at-Talaq* 65:3]

This hadith also emphasizes on the Prophet's great care over his Ummah because he hasn't specified anyone to take the sword but rather he left it open for anyone to take it; this should be the behavior towards the subjects of anyone whom Allah has entrusted. He/she should not be biased or even act in a manner that seems to involve bias because if he/she do so, disunity is the outcome that negatively affect the unity of the group. But if there is a distinguished person and he/she was favored due to his/her distinguishing trait not found in others, while it's clear why he is favored, then there is no harm and Allah is the one who grants success.

## HADITH NUMBER 92

Az-Zubayr ibn 'Adi narrated, “We went to Anas ibn Malik – *radhiallahu ‘anhu*- and complained to him about what we are we suffering on the part of al-Hajjaj. He said, ‘Be patient. There is no time will come but the time following it will be worse than it until you meet your Lord.’ I heard that from your Prophet.”[\[33\]](#)  
[Al-Bukhari]

## The Explanation

The author *-rahimahullah-* recorded what Az-Zubayr ibn 'Adi narrated that they went to Anas ibn Malik, *- radhiallahu 'anh-* the servant of the Prophet (*sallallahu 'alayhi wa sallam*). He had been aged until he died around the eightieth year of Hijrah in which he experienced some of Fitan that befell upon Muslims. Those people came to him complaining (the ruthless) of al-Hajjaj ibn Yusuf al-Thaqafy, one of the Umayyad's rulers and he was known to be an oppressor, a shedder of blood, tyrannical, and stubborn- we seek Allah's refuge. He is the one who besieged Makkah in order to fight Abdullah ibn Az-Zubair *-radhiallahu 'anh-* and stoned the ka'bah using catapult until he destroyed it or destroyed some of it. He inflicted an (unbearable) harm against his subjects.

Therefore, they were complaining to Anas ibn Malik *-radhiallahu 'anh-* and he instructed them to have patience in the face of tyranny of rulers because rulers may be a punishment for their subjects due to the subjects' sins. Allah says,

“And thus We do make the Zâlimûn (polytheists and wrongdoers, etc.) Auliyâ (supporters and helpers) one to another (in committing crimes etc.), because of that which they used to earn.” [*Soorah al-An'aam* 7:129]

So, when rulers swindle the subjects in their wealth, inflict physical harm, hinder between the callers and Da'wah to Allah (Glory be to Him) and whatever is similar to this, consider the subjects' condition; you would find that affliction is caused by the subjects as they're the ones deviated and subsequently Allah punished them

with (tyrant) rulers. It's mentioned in al-'Athar –not a hadith-: your rulers reflect your condition.

It's reported that one of the Umayyad rulers – I think he is Abdul Malik ibn Marwan- held a meeting with notable people of the society when he was learnt about the talk of the people about rulership. He gathered those notable people and asked them: O people! Do you want us to be rulers like Abu Bakr and Umar? They answered: yes, we do. He replied: then you should be like the subjects (i.e. citizens) ruled by Abu Bakr and Umar in order for us to be as them. This means that rulers reflect the condition of the people; if the rulers are oppressors, it's, most often, due to the sins of their subjects.

A man from al-Khawarij (rebellions) came to Ali ibn Abi Talib – *radhiallahu 'anh* – and asked him: what's the matter with the people repelled against you while they had not done with Abu Bakr and Umar. He answered: Because, the subjects of Abu Bakr and Umar are like me and the likes of me, while my subjects are you and the likes of you. It means that if the subjects are themselves oppressor, they are punished by their rulers.

For this reason, Anas said: Be patient. This instruction with patience is essential since every distress shall be dispelled. Don't think that everything will come easy; evil might suddenly strikes but it will never be triumphant over goodness. We should be patient, be wise, and never surrender nor become rash. We should employ wisdom, patience, and deliberation when we deal with life matters. Allah says,

**“O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful.” [Soorah aali Imran 3:200]**

If you pursue successfulness, then these are its means and causes mentioned earlier in the ayah.

Anas ibn Malik then said,

**“There will no time but the one following it will be worse than it until you meet your Lord. I heard it from your Prophet Muhammad (*sallallahu ‘alayhi wa sallam*).”**

It will religiously become more evil[[34](#)] but it's not an absolute evil; rather it may be more evil in some respects and better in other respects.

Nonetheless, as deeper people are getting immersed in indulgence and become open up as more evil will unfold. Indulgence destroys the individual because if the individual pursues indulgence and excessive comfort, he/she will overlook flourishing his/her heart and become increasingly concerned to afford comfort for the physical body which eventually decomposes and (eaten) by earthworms.

This is the real affliction and this is what harms people nowadays. You find people saying: our palace, our car, our furniture, and our food is so and so even those who are concerned with knowledge and study it; some of them study for the sake of being awarded with a rank that facilitates worldly benefits for him/her. It looks as if the person was not created for a great purpose while the Dunya and its benefits are just serving that great purpose (i.e. worshipping Allah). We ask Allah to make the Dunya a mean for us to (attain His pleasure).

Shaykhul al-Islam ibn Taymiyah *-rahimahullah-* said, “The individual should use money as he/she uses the donkey for riding and the bathroom for discharging excrement.” Or he said something similar to that.

Those (who follow that) know exactly what money is and its actual value. Avoid making money your biggest concern. You should have a grip over the money otherwise it will overwhelm you and you would

become wholly pre-occupied by Dunya. Thus, we maintain that as much indulgence and engaging people are experiencing of Dunya (benefits), as much loss of the Hereafter they will suffer. The Prophet (*sallallahu 'alayhi wa sallam*) said,

**“By Allah, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So you will compete amongst yourselves for it, as they competed for it and it will destroy you as it did with them.”**[35]

The Prophet (*salallahu alayhi wa sallam*) has been truthful. This is what destroyed people nowadays; competing for the Dunya and acting as if they were created for it not as if it's created for them. This led them to be pre-occupied with what is created for them instead of being pre-occupied with what they are created for (i.e. purpose of the creation: worship). This is a form of deterioration and we seek Allah's refuge from it.

This hadith affirms the obligation of patience with the rulers even if they are oppressive and tyrant because you (rulers and their subjects) both will equally stand before Allah and you (subjects) will be their opponent before Allah if they oppressed you. Don't ever think that oppression occurring in the Dunya will be tolerated; each will have his/her right back in the Day of Judgment. You will stand with them (rulers) before Allah and He will judge justly between you. So be patient and await for relief that will inherit yourself tranquility and firmness, and, actually, awaiting for relief is an act of worship; you worship Allah with this. And bear in mind that when you await for relief from Allah, the Prophet (*sallallahu 'alayhi wa sallam*) promised,

**“And know that victory comes with patience, relief with affliction, and hardship with ease.”**[36]

This warning of the increasing evil over time and that time will get worse. The Prophet (*sallallahu 'alayhi wa sallam*) once told his companions,

**“Indeed, whomever among you lives longer, he will see much difference.”[37]**

And I think that—although our life in this world is short compared to those who preceded us—we are seeing a great deal of differing. We have seen a great deal of differing between the years of old and the present time. A trusted person informed me that Adhaan of al-Fajr prayer was not to be called in this Masjid (al-Masjid al-Jami') but the front line is full. The people would come to the Masjid to pray Tahajjud; but where are those who pray Tahajjud today? They are very few. Conditions have changed; you would find the person in the past (matches) the Prophet's (*sallallahu 'alayhi wa sallam*) statement,

**“If you were to rely upon Allah with the reliance He is due, you would be given provision like the birds: They go out hungry in the morning and come back with full bellies in the evening.”[38]**

When he gets up in the morning, he would say: O Allah provide me with sustenance! His heart is closely connected to Allah (glory be to Him) and thus Allah grants him what he asked for as for now, most of the people are not mindful that they rely on other than Allah and whoever do so, he/she is left to it.

It's true that Allah lately has bestowed His bounties upon the youth without a doubt and I ask Allah to increase them from His generosity. Allah has bestowed His bounties upon them and they become more mindful of Allah. You would notice a difference between the (condition) of the youth lately and their peers in about twenty years ago. You would almost find no one of them in the Masjid back then. As for now, most of the people in the Masjid are from the youth. This a great favor –praise be to Allah- that we wish to last. Be sure that if the public become righteous, their rulers will be forced to be righteous in return, whatever the case may be.

We hope for our brothers in other countries, for whom Allah has bestowed righteousness and straightness on the truth, to grant their rulers righteousness. We advise them: Be patient and your rulers will

be righteous despite their disapproval as if the subjects are righteous, rulers will be righteous by necessity. We beseech Allah to grant Muslims' rulers and public righteousness. Certainly, He is the most generous.

## HADITH NUMBER 93

93- Abu Hurayrah reported that the Messenger of Allah (*salallahu alayhi wa sallam*) said, “Hasten to do good deeds before you are overtaken by one of the seven afflictions.” Then (giving a warning) he said, “Are you waiting for poverty which will make you unmindful of devotion, or prosperity which will make you corrupt, or a disease which will disable you, or senility which will make you mentally unstable, or sudden death which will take you all of a sudden, or Ad-Dajjal (false Messiah) who is the worst expected, or the Hour; and the Hour will be most grievous and most bitter.” [At-Tirmidhi and he graded it: Hadith Hasan] [\[39\]](#)

## The Explanation

It's formerly mentioned in the previous hadiths that the Prophet (*sallallahu 'alayhi wa sallam*) has emphasized on the issue of hastening to do good deeds. The Prophet (*sallallahu 'alayhi wa sallam*), in this hadith, referred to various matters where the individual should hasten to do good deeds in order to avoid them.

He stated,

**“Hasten to do good deeds before you are overtaken by one of the seven afflictions.”**

This means that there are seven imminent matters encompassing the individual about to befall upon him/her; poverty is one of them

**“poverty which will make you unmindful of devotion, or prosperity which will make you corrupt.”**

The individual leads two kinds of life in terms of sustenance; sometimes Allah bestows wealth upon him/her and provides him/her with money, children, clan, palace, ships, prestige, and other types of wealth. When the individual perceives himself/herself in such condition, he/she transgresses, becomes arrogant, and refuse to worship Allah—we seek Allah's refuge. Allah says,

**“Nay! Verily, man does transgress (in disbelief and evil deed). Because he considers himself self-sufficient. Surely! unto your Lord is the return.”** [*Soorah al-'Alaq* 96:6-8]

**The verse means:** regardless the degree you (the individual) have reached of self-sufficiency and haughtiness, your return is definitely to Allah. We ourselves witness that wealth gives rise to corruption – we seek Allah's refuge. You notice the humility, constant repentance, self-break of the poor individual to Allah, but if He were to sustain him/her with wealth, he/she would become arrogant and transgressor- we seek refuge in Allah. On the contrary,

**“poverty that creates unmindful of Allah's devotion.”**

**Poverty is:** insufficiency (i.e. lack of life means) to the extent that the person does not have money. Poverty causes the person to forget plenty of beneficial matters because the person occupies

himself/herself with seeking sustenance over other significant matters; this is manifest. Therefore, it's afraid from (potential harm) caused by these two conditions being inflicted on the individual; either overwhelming wealth or poverty that causes unmindfulness.

However, if Allah bestowed upon the individual an underwhelming wealth and poverty that doesn't cause unmindfulness while leading a normal course of life, constant devotion, and upright life, this is the true happiness of the Dunya.

The true happiness of Dunya is not achieved by wealth because it may lead to transgression; consider Allah's statement,

**“Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).”** [*Soorah an-Nahl* 16:97]

**Allah didn't say:** whoever works with righteousness, whether male or female, We would increase his/her wealth; rather He said,

**“to him/her We will give a good life.”**

This good life includes either increase or decrease of wealth. It's reported from the authority of the Prophet (*sallallahu 'alayhi wa sallam*) in the Qudsi hadith,

**“Some of My servants would be corrupted by wealth if I were to confer it upon him/her, and some of My servants would be corrupted by poverty if I were to afflict him/her with it.”**[\[40\]](#)

The third, He said:

**“a disease which will disable you.”**

Sickness spoil one's life. In contrast, if the person is healthy, he/she is delighted, tolerant, and intimate; but if sickness befalls, he/she turns to be distressed, intolerant, and selfish. Sickness spoil many things in the human's life; he/she doesn't like company nor expresses cheerfulness with his/her family because he/she is sick and worn

out. The human isn't always healthy as sickness might strike any minute; people may be healthy and active in the morning while sick and weak in the evening or vice-versa. Hence, the individual must hasten to do good deeds in fear of being afflicted with such things.

**The fourth:**

**“senility which will make you mentally unstable”**

When the individual gets older and his/her life is extended, he/she has reached to the miserable age as Allah said,

**“to the miserable old age”** [*Soorah an-Nahl* 16:70 & *Soorah al-Hajj* 22:5]

**Meaning:** the worst age. You find the man whom you know he is among the most wise men and later become like a child or even worse because the child hasn't built up the sense of intellect yet but that man already entertaining the sense of rationality but he has reached to the worst age which is very tough on him. For this reason, we find those who have reached this age harm their family more than children do. The Prophet (*sallallahu 'alayhi wa sallam*) sought refuge from reaching to the worst or miserable age. [\[41\]](#)

We ask Allah's refuge from bringing us to the miserable age because when the person reaches this age, he/she causes inconvenience to himself/herself and to whoever surrounds him/her till the closest person to him/her would wish death for him/her due to the harm and annoyance he/she creates. This wish may be noticed either by one's speech or actions.

**The fifth:**

**“sudden death which will take you all of a sudden”**

Sudden death comes without a warning; the individual may die on his/her bed while sleeping, die on the chair working, or die walking. When the person dies, his/her actions have been ceased as the Prophet (*'alayhi salātu wa sallam*) said,

**“When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased).”** [\[42\]](#)

So, hasten to do good deeds before death strikes suddenly which gives you no respite.

**The sixth:**

**“Ad-Dajjal who is the worst expected.”**

Ad-Dajjal is an exaggeration form of ad-Dajjal which is lying and camouflage. (ad-Dajjal) is a man sent by Allah –Subhaanahu wa Ta’ala- in the end of time. He claims Lordship. This test remains for forty days; a day equal (in length) to a year, a day like a month, a day like a week, and the rest of the days are equal (in length) to the normal days. Allah –Glory be to Him- supplies him with powers never been given to anybody; He will command the sky, thus it will rain, He will command the earth, thus it will produce vegetation, He will command the earth, thus it will become infertile, and he will command the sky, thus drought will occur and the rain will be prevented. Furthermore, he has a paradise and hell-fire, but they are trickery; his paradise is actually hell-fire while his hell-fire is paradise.

This man is one-eyed and his eye is like a swollen grape. The word “**Kafir**” is written between his two eyes and every believer, whether literate or illiterate would be able to read it.[43] However, both the hypocrite and the disbeliever, even if they are literate, won’t be able to read it; this is from Allah’s signs.

Jesus, son of Mary, (alayhi as-sallam) will be sent descending from heavens to kill that man (ad-Dajjal) in the gate of Ludd[44] as narrated in some of the hadiths.[45]

The conclusion: ad-Dajjal is an expected evil in the future because his test is very dangerous. Therefore, we supplicate in each prayer: I seek refuge in Allah from the punishment of the Hell-fire, the punishment of the grave, the test of life and death, and from the test of false Messiah. He was specified because it's considered the most dangerous test in the life of humanity.

**The seventh: (or the Hour)** Meaning the establishment of the Final Hour where death befalls upon the entire humanity and the Hour

will be most grievous and most bitter as Allah –gory be to Him-said,

**“Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.”** [*Soorah al-Qamar* 54:46]

These are seven matters warned against by the Prophet (*sallallahu ‘alayhi wa sallam*) and ordered us to hasten to do good deeds before (the occurrence) of these matters. Thus, hasten O Muslim brother/sister before it's too late. You are now vigorous and entertain strength and ability, but there will be a time when you won't be able to do good deeds. Hasten and make yourself accustomed to good deeds and it will adapt and good deeds will be easier to perform. On the contrary, if you make yourself accustomed to laziness and carelessness, it will be disable to do good deeds. We ask Allah to aid me and you in remembering Him, expressing our gratitude to Him, and worshipping in the best manner.

## HADITH NUMBER 94

94- On the authority of Abu Hurairah that Allah's Messenger (*sallallahu 'alayhi wa sallam*) said on the Day of Khaibar:

I shall certainly give this flag in the hand of a man who loves Allah and his Messenger and Allah will grant victory at his hand. Umar b. Khattab said: Never did I cherish for leadership but on that day. I came before him with the hope that I may be called for this, but Allah's Messenger (*sallallahu 'alayhi wa sallam*) called 'Ali b. Abu Talib and he conferred (this honor) upon him and said: Proceed on and do not look about until Allah grants you victory, and 'Ali went a bit and then halted and did not look about and then said in a loud voice: Allah's Messenger, on what issue should I fight with the people? Thereupon he (the Prophet) said: Fight with them until they bear testimony to the fact that there is no god but Allah and Muhammad is his Messenger, and when they do that. Then their blood and their riches are inviolable from your hands except that justified by law. and their reckoning is with Allah." Related by Muslim.[46]

## The Explanation

The author *-rahimahullah-* related on the authority of Abu Hurairah *-radhiallahu ‘anhu-* that the Prophet (*sallallahu ‘alayhi wa sallam*) said in the day of Khaibar,

**“I shall certainly give this flag in the hand of a man who loves Allah and his Messenger.”**

Day of Khaibar refers to the battle of Khaibar. Khaibar itself were fortresses and farms belong to the Jews; it's located in the northwestward hundred miles away from al-Madinah. The Prophet (*sallallahu ‘alayhi wa sallam*) conquered it as mentioned in books of his biography.

The Jews were the workers in Khaibar who settled an agreement with the Prophet (*sallallahu ‘alayhi wa sallam*), after the conquest, that they remain in Khaibar as farmers and shared the half of the harvest while the other half was for Muslims. This settlement remained until they were dislodged to al-Sham and 'Adhru'at by Umar ibn al-Khattab during caliphate. The Prophet (*sallallahu ‘alayhi wa sallam*) said,

**“I shall certainly give this flag in the hand of a man who loves Allah and his Messenger.”**

The flag is carried by the leader in order for the troops to follow him. **“A man”** the indefinite article signifies unknown person. Umar ibn al-Khattab said:

**“Never did I cherish for leadership but on that day.”**

He wished to be the man whom the Prophet (*sallallahu ‘alayhi wa sallam*) described.

Therefore, he was looking forward to it and the people spent that night discussing it; each one of them wishes to be the chosen one. In the morning, the Prophet (*sallallahu ‘alayhi wa sallam*) asked: where is Ali ibn Abi Talib (i.e. his cousin)? They said: O messenger of Allah! His eyes hurt him. The Prophet called him and after he came, the Prophet (*sallallahu ‘alayhi wa sallam*) spitted on his eyes.

Thereupon, his eyes were healed as if he they never hurt him and Allah has power over everything. The Prophet handed him the flag and told him,

**“Proceed on and do not look about until Allah grants you victory.”**

He complied with the Prophet's command, but he stopped after a while without looking about applying the Prophet's command. He shouted in a very loud voice:

**O messenger of Allah! On what issue should I fight with them.**

The Prophet responded, **“Fight them until they testify that there is no God but Allah and that Muhammad is His messenger.”** This is a very honorable word and if it were to be measured against the earth and heavens, it would become preponderant. The individual leaves disbelief and enters Islam through this testimony; it's the entry of Islam.

**“And when they do that then, their blood and their riches are inviolable from your hands except that justified by law, and their reckoning is with Allah.”**

This (result) is achieved after pronouncing the testimony that there is no God (worthy of worship) but Allah and that Muhammad is His messenger. Subsequently, they are not to be fought and their blood and wealth are inviolable except that justified by Law (i.e. if a violation is committed after the pronouncement of this testimony). This testimony has requirements; it's not just a word to be pronounced by the tongue. It's rather has conditions and requirements that must be observed.

For this reason, when some of the Salaf (early pious scholars) were asked about the Prophet's statement, **“The key to paradise is: There is no God (worthy of worship) but Allah and that Muhammad is His messenger.”** He responded: yes, but each key requires teeth (to work properly). He said the truth- *rahimahullah*. The key requires teeth otherwise it won't work.

His statement **“except that justified by law.”** covers whatever nullifies one's belief while still pronouncing the testimony of La ilâh illa Allah. Whoever disbelieved even if he/she still pronounces La ilâh illa Allah and committed a nullifier; this testimony won't benefit him/her.

The hypocrites were remembering Allah by saying: La ilâh illa Allah and when you look at them, their persons please you; their appearance resembles that of the most perfect believers. They had always said: we, indeed, testify that you are the messenger of Allah whenever they are with the Prophet (*sallallahu ‘alayhi wa sallam*). Their testimony includes some intensifiers; the verb (testify), and the word (indeed). Allah –glory be to Him- responded (o their claim) who knows what hearts conceal,

**“Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed.”** [*Soorah al-Munafiqoon* 63:1]

Allah's witness is against the hypocrites' witness. He bears witness that they are liars indeed. Allah emphasized their false testimony by three intensifiers. Hence, the blood and wealth are not inviolable for everyone who bears witness that there is no God (worthy of worship) but Allah because the Prophet (*sallallahu ‘alayhi wa sallam*) used exclusion form in his saying,

**“except that justified by law.”**

**For instance:** when some Arabs ceased to give out Zakah after the Prophet's death (*sallallahu ‘alayhi wa sallam*) and Abu Bakr prepared to fight them, some companions discussed (this decision) with him: how do you fight them and they bear witness that there is no God (worthy of worship) but Allah? He –*radhiallahu ‘anhu*- responded: By Allah, I will fight whoever separates between prayer and Zakah; Zakah is the right of the wealth (to be given out) and the Prophet (*sallallahu ‘alayhi wa sallam*) said,

**“except what is justified by law.”**

He fought them –*radhiallahu ‘anhu*- and won the battle- all praise is due to Allah.

**The conclusion:** The blood and wealth are not to be inviolable for anyone who pronounces *La ilâh illa Allah*; there must be exceptions. Thus, the scholars –*rahimahumallah*- said," if a town were to leave performing *Adhaan* (call to prayer) and *Iqamah* (summon those who pray), they would not be disbelievers, but they are to be fought and their blood will be violable until they observe the *Adhaan* and *Iqamah* which are not from the pillars of Islam; they are from the requirements of Islam.

It's said, "if some people haven't observed Eid prayer, which is not from the five obligations, they are to be fought with sword and bullets until they observe praying it. Although Eid prayer is a collective duty, *Sunnah* as some scholars maintain, or an individual duty based on the preponderant opinion, the point is about the permissibility of fighting Muslims in order that they observe the outward Islamic rituals; this is why he said

**“except by what is justified by law.”**

This hadith proves the permissibility of the individual's statement, "I will do so and so in the future" even if he/she hasn't linked it to "If Allah wills". We should know the difference between what the person expresses of what is inside himself/herself and what the person intends to do. The former is tolerable even if the person hasn't linked it to, "if Allah wills because he/she is expressing what is inside himself/herself. As for the latter, if the person intends to do something, he/she must associate it with "if Allah wills". Allah says,

**“And never say of anything, “I shall do such and such thing tomorrow. Except (with the saying), “If Allah will!” [Soorah al-Kahf18:23-24]**

There is a difference between the person's expression of what is inside and the person's intention that he/she will do something tomorrow. You don't expect you'll live till tomorrow; you may die before you reach tomorrow or you may not, but still there are some impediments and preventions. In addition, you may stay alive but Allah diverts your intention away from the thing you intend to do and reality is the proof. It happens frequently that a person may

intend to do something in the next day but Allah drives him/her away from doing it.

It was said to one of the Arab Bedouins – they, Subhanallah, answer naturally sometimes- “How do you observe your Lord's existence?” He replied, “Footprints signifies walking, the camel's dung signifies camel. So, a sky with constellations, a land with spacious roads, and seas with waves don't signify (the existence) of the All-Hearer the All-Seer. He is an ignorant Bedouin, but he employed his intellect to discover Allah's existence; all of these grandiose objects must be a proof for its Creator and Disposer.

Another one was asked,

“How do you observe the existence of your Lord?” He replied, “by holding back the determination people may have and diversion of intention by Allah.”

The individual may determine to do something, then he is held back without perceiving any apparent reason; so who held it back? The one who held back is the same one who created it, namely, Allah. Likewise, diversion of intentions where the individual intends to do something or even starts doing it, but somehow he is diverted.

**We conclude:** This hadith proves the permissibility of saying: I will do so and so; if it he/she just expresses what is inside himself/herself by contrast to expressing a decisive intention of what he/she will do because it's Allah only who knows the future. There is no harm in expressing what is inside oneself and Allah is the one that grants success.

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[1] Recorded by Muslim: (2664).

[2] - Recorded by Ibn Majah: (2883), Ahmad: (1/214). It has other versions recorded by Abu Dawud: (1732), Ahmad: (1/225), al-Hakim: (1/448), and others. It's graded as Hasan by al-Albani: Sahih al-Jami': (6004).

[3] Recorded by Muslim: Book of prayer: Chapter: Straightening the Rows: (440).

[4] Recorded by Muslim: Book of prayer: Chapter: Straightening the Rows: (438).

[5] Recorded by al-Tirmidhi in its full narration in chapter of purification: (55). It's also recorded by Muslim. Book of Purification: chapter of: "admirable Dhikr to be said after ablution" without the portion of "O Allaah! Include me among those who repent and those who keep themselves pure." (234)

[6] It's narrated from the authority of Abu Hurairah (Marfu'). Recorded by Muslim. Book of purification: chapter of Purging of Sins with Ablution Water: (244).

[7] Narrated by Abu Hurairah, and recorded by Muslim. Book of purification: chapter of: five daily prayers and back-to-back Jumu'ahs: (233).

[8] Recorded by Al-Bukhari. Book of the beginning of creation. Chapter of the hadiths describing the virtue of paradise: (3244), and Muslim. Book of paradise: chapter of the description of paradise: (2824).

[9] Recorded by al-Bukhari. Book of Adab: chapter of being cautious from being angry: (6114), and Muslim: The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship: chapter 'the virtue of who controls his/her anger: (2609).

[10] Sulaymaan bin Sarad narrated, **Two men abused each other in front of the Prophet (salallahu 'alayhi wa salam) while we were sitting with him. One of the two abused his companion furiously and his face became red. The Prophet (salallahu 'alayhi wa salam) said, "I know a word (sentence) the saying of which will cause him to relax if this man says it. Only if he said, "I seek refuge with Allaah from Satan, the outcast."** Recorded by al-Bukhari. Book of Adab: chapter: To be cautious from being angry: (6115) and Muslim. Book of al-Birr wa sillah: chapter 'the virtue of who controls his/her anger. (2610).

[11] Abū Dharr- radiallahu 'anhu- narrated: **The Messenger of Allaah (salallahu 'alayhi wa sallam) said to us: "When one of you becomes angry while standing, he should sit down If the anger leaves him, well and good; otherwise he should lie down."** Recorded by Abu Dawud. Book of Adab: chapter: Dhikr to be said during anger (4782). It's graded

as Munqati' (i.e. cut off hadith, that which its Isnād is not connected due to a missing link.) but it has graded Mawsool by Ahmad in al-Musnad: (5/152).

[12] AbuWa'il al-Qass said: We entered upon Urwah ibn Muhammad ibn as-Sa'di. A man spoke to him and made him angry. So he stood and performed ablution; he then returned after performing ablution, and said: My father told me on the authority of my grandfather Atiyah who reported the Messenger of Allaah (salallahu 'alayhi wa sallam) as saying: **“Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution.”** Recorded by Abu Dawud. Book of AL-Adab: chapter of: what should be said at times of anger: (4784) and Ahmad in al-Musnad: (4/226).

[13] Recorded by al-Bukhari Book of Emaan Chapter of: Gabriel's questions to the prophet (salallahu 'alayhi wa sallam) about Emaan: (50), and Muslim. Book of Emaan. Chapter of: what is Emaan: (9) from the authority of Abu Hurairah. It's also narrated from the authority of Umar ibn al-Khattab in Sahih Muslim. Book of Emaan: chapter of: clarification of Emaan, Islam, and Ihsân: (8).

[14] Recorded by al-Bukhari. Book of Oppressions: chapter of: help your brother whether he is an oppressor or an oppressed. (2443-2444).

[15] Recorded by al-Bukhari. Book of supplications: chapter: the best of supplication: (6306).

[16] Recorded by Muslim. Book of Emaan. Chapter of: Encouragement to hasten to do good deeds before the emergence of the Fitnah: (118).

[17] Recorded by Muslim. Book of al-Zuhd: chapter: who associates others along with Allah in his/her actions: (2985).

[18] Recorded by Abu Dawud. Book of Sunnah: chapter: adherence to the Sunnah: (4607), al-Tirmidhi. Book of al-Ilm: chapter of adherence to the Sunnah and avoidance of Bid'ah: (2676), ibn Majah in al-Muqadimah: chapter of following the Sunnah of the rightly guided Caliphs: (42), and Ahmad in al-Musnad: (4/126-127). Al-Tirmidhi graded it as Hasan Sahih (sound and authentic).

[19] Recorded by al-Bukhari. Book of marriage: chapter: What evil omen of a lady is to be warded off: (5096), and Muslim. Book of heart-melting traditions: (2740).

[20] Recorded by Muslim. Book of heart-melting traditions: chapter: the majority of dwellers of the paradise are the poor, and the majority of the dwellers of the Hell-Fire is women (2742).

[21] Recorded by Muslim using this wording. Book of al-Masajid: chapter: things to be sought refuge against during prayer (588).

[22] - Recorded by al-Bukhari. Book of al-Adhaan: chapter: actions while praying: (851).

[23] Recorded by al-Bukhārī. Book of heart-melting traditions. Chapter: The adoption of a middle course, and the regularity of deeds (6463), and Muslim. Book of description of the Day of Judgment. Chapter: one's good deeds will not make him enter Paradise (2816).

[24] Recorded by Abu Dawud. Book of Salah. Chapter: stepping over people's shoulders on Friday (1118), al-Nasā'ī: Book of Jumu'ah. Chapter: the impermissibility of stepping over people's shoulders (1399), and Ibn Hibān in his Sahih (572).

[25] Recorded by al-Bukhari. Book of al-Hiwalah (Transference): chapter: If the debts due on a dead person are transferred to somebody, the transference is legal (2289).

[26] Recorded by al-Bukhari. Book of Transference. Chapter: Al-Hawala (the transference of a debt from one person to another) (2287), and Muslim, book of transactions, chapter: the forbiddance of debt delay from a rich person (1564).

[27] Recorded by al-Bukhari, book of al-Maghaazi (the expeditions), chapter of Ghazwat Uhud (4046), and Muslim, book of rulership, chapter: paradise is the dweller of martyrs (1899).

[28] Recorded by al-Bukhari, book of Zakah, chapter: encouraging charity (1431), and Muslim, book of al-'Eidain, chapter: the Salah of al-'Eidain (884).

[29] Recorded by al-Bukhari, book of Jihad, chapter: who fights for the sake of Allaah (2803), and Muslim, book of al-Imarah, chapter: the virtue of Jihad and fighting for the sake of Allaah (1876).

[30] Recorded by al-Bukhari, book of Zakah, chapter: the virtue of charity of a healthy miser person (1419), and Muslim, book of Zakah: The best of charity is that which is given when one is a healthy miser person (1032).

[31] Recorded by Muslim, book of the virtues of the companions, chapter: virtues of Abu Dujana (2470).

- [32] Uhud: is a mountain located near to al-Madinah.
- [33] Recorded by al-Bukhari, book of Fitan, chapter: no time will come but the one following it will be worse than it (7068).
- [34] **Translator's note:** The author means that religious strictness will be getting loose as time goes. This looseness brings about evil which evolves over time and is relatively dependent on how far are people away from the religion.
- [35] Recorded by al-Bukhari, book of al-Maghazy, chapter (12) Hadith number (4015), and Muslim, book of Zuhd, chapter: Dunya is the prison of the believer and the paradise of the disbeliever (2961).
- [36] Recorded by Ahmad in al-Musnad (1/307).
- [37] Recorded by Abu Dawud, book of Sunnah, chapter: adhering to the Sunnah (4607), al-Tirmidhi, book of knowledge, chapter: hadiths instructing adherence to the Sunnah and avoidance of innovation (2676), ibn Majah in al-Muqadimmah, chapter: following the path of the rightly guided caliphs (42), and Ahmad in al-Musnad (4/126-127). Al-Tirmidhi classified it as Hasan Sahih (sound and authentic).
- [38] Recorded by al-Tirmidhi, book of Zuhd, chapter: Reliance on Allaah (2344); ibn Majah, book of Zuhd, chapter: reliance and certainty (4164), and Ahmad in al-Musnad (1/30-52).
- [39] Recorded by al-Tirmidhi, book of Zuhd, chapter: Hadiths reported about hastening to do good deeds (2309). He said: Hasan Gharib.
- [40] - Recorded by Abu Nu'aim in al-Hilyah (8/318-319).
- [41] Recorded by al-Bukhari, book of Jihad, chapter: seeking refuge from cowardliness (2822); and Muslim, book of remembrance and supplication, chapter: seeking refuge from inability and laziness (2706).
- [42] Recorded by Muslim, book of Will, chapter: the reward conferred on the individual after his/her death (1631).
- [43] Recorded by al-Bukhari, book of al-Fitan, chapter: Al-Dajjal (7131); and Muslim, book of al-Fitan, chapter: Ad-Dajjal, his description, and his possessions (2933).

[44] A town close to Jerusalem.

[45] Recorded by Muslim, book of Fitān, chapter: hadiths about ad-Dajjal (2937).

[46] Recorded by Muslim, book of: the virtues of the companions, chapter: virtues of Ali ibn Abi Talib –radiallahu 'anhu- (2405).

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