

Zād al-Ma'ād

*Provisions*  
*for the*  
*Hereafter*

Select Points of Benefit

Dr. Fadi Yousef Kablawi

# **Select Topics from the Book Provisions for the Hereafter**

by 'Ibn Qayyim al-Jawzīyah

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Compilation and Commentary by Dr. Fadi Yousef  
Kablawi



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## Legend for transliteration symbols

وَوُو	u, i, a
ء	'
أ	ā 'a
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	'
غ	gh
ف	f
ق	q
ك	k
م	m
ن	n
ه	h
و	w or ū
ي	ī or y
آ	'ā
ة	h or t
ى	ā
ال	al-

بسم الله الرحمن الرحيم: الحمد لله الذي بنعمته تتم الصالحات.  
أرجو من الله عز وجل ان يتقبل مني هذا العمل ويجعله خالصاً  
لوجهه الكريم. وأرجو ان يكون صدقة جارية ينتفع بها والديّ لما  
لهما من الفضل عليّ ما لا استطيع شكره، وشيوعي الأحياء منهم  
والاموات لكرمهم، وزوجتي وبنتيّ لصبرهم وتضحياتهم، وإخواني  
وأخواتي من والديّ ومن المسلمين لتشجيعهم واعانتهم، واختص  
بذلك اخي أبا نجم ابن الإسكندر لإعانتة لي في هذا الأمر. والله  
من وراء القصد. ٣٠ شوال ١٤٣٤ هـ -- ٦/٩/٢٠١٣ م

In the name of Allah, the Most Merciful, Most Beneficent: All praise is due to Allah through whose favor righteous deeds are completed and fulfilled.

I have hope in Allah, lofty and sublime is He, that He will accept this work from me and make it for His sake alone. I hope that it will be a form of continuous charity which will benefit the following: my parents for their favor upon me for which I could not possibly thank them enough; my teachers, both those who are alive and those who have passed, for their generosity; my spouse and my children for their patience and their sacrifice; and my brothers and sisters, both blood-relations and in Islam, for their support and supplications. And a special thanks to my brother in Islam Abū Najm bin al-Iskandar for his support in this matter.

And Allah is aware of intentions.

The 30th of Shawwāl, in the year 1434 AH  
September 6th, 2013

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## Foreword



**Al-Farooq**  
Youth & Family Center

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ولاية نيسر المنيسية  
خادم القرآن الكريم

الحمد لله رب العالمين . والصلاة والسلام على محمد رسول الله . وبعد :  
فقد اطلعت على ما انتقاه اخونا الكريم الدكتور أبو عبدة فادي بن يوسف  
قبلاوي حفظه الله من كتاب زاد المعاد للإمام ابن القيم رحمه الله وهذبته  
وترجمته إلى اللغة الإنجليزية فوجدته عملا موفقا وجهدا مشكورا أسأل الله  
تعالى أن يكتب له القبول وأن ينفع به المسلمين . والدكتور فادي وفقه الله  
طبيب حافظ لكتاب الله مجاز به وهو من طلاب العلم النجباء، ومن الدعاة  
الأفاضل في ولاية فلوريدا بأمريكا . بارك الله فيه وفي جهوده واستعملنا  
وإياه في طاعته ومرضاته. وبالله التوفيق.

إمام ورئيس مركز الفاروق الإسلامي بولاية منيسوتا  
ونائب رئيس اتحاد الانمة بأمريكا  
د. وليد إدريس المنيسي

ولاية نيسر المنيسية  
1433 هـ

ولاية نيسر المنيسية  
1433 هـ

ولاية نيسر المنيسية  
1433 هـ

Translation:

All praise is due to Allah, Lord of the worlds; and blessings and greetings upon Muḥammad, the Messenger of Allah. As for what follows: I have just examined what our noble brother, Dr. ‘Abū ‘Ubaydah Fādī bin Yūsuf Qablāwī, may Allah preserve him, selected from the book *Zād al-Ma‘ād* by al-‘Imām Ibn al-Qayyim, may Allah have mercy on him, and his refinement of it and translation of it into the English language. We have found it to be a successful, diligent, and praiseworthy work. I ask Allah, exalted is He, to ordain acceptance for it and that the Muslims benefit through it. And Dr. Fādī, may Allah grant him success, the physician, *Ḥāfiẓ* of the Book of Allah, authorized in it, is from among the noble students of knowledge, and from among the virtuous Callers in the state of Florida in America, may Allah bless him and his efforts and make us and him from among those who are obedient to Him and pleasing to Him. And with Allah lies all success.

Dr. Walīd ‘Idrīs al-Manīsī

Imām and President of al-Farooq Islamic Center of Minnesota

Vice-President of the Assembly of Muslim Jurists of America



In the Name of Allah, the Gracious, the Merciful.  
All praise is due to Allah, Lord of the worlds. May the peace and blessings of Allah be upon the Prophet Muḥammad, upon his family, his Companions, and all those who follow them sincerely until the Day of Resurrection. *Amīn*.

As for what follows:

## Part 1

وَدَكَرَ شَيْخُ الْإِسْلَامِ لَهُ ثَلَاثَةٌ شُرُوطٍ: أَحَدُهَا: أَنْ يَكُونَ الضَّعْفُ  
غَيْرَ شَدِيدٍ نَقَلَ الْعَلَائِيُّ الْإِتْفَاقَ عَلَيْهِ. الثَّانِي: أَنْ يَنْدَرِجَ تَحْتَ  
أَصْلِ مَعْمُولٍ بِهِ. الثَّلَاثُ: أَنْ لَا يُعْتَقَدَ عِنْدَ الْعَمَلِ بِهِ ثُبُوتُهُ، بَلْ  
يُعْتَقَدُ الْإِحْتِيَاظُ. وَقَالَ: هَذَانِ ذَكَرَهُمَا ابْنُ عَبْدِ السَّلَامِ وَابْنُ دَقِيقِ  
الْعِيدِ.

1. *Shaykh ul-Islām* (an-Nawawī) mentioned that there are three conditions for acting upon weak narrations: 1) that the weakness not be severe- al-`Alā`ī related a consensus on that; 2) that it falls under an established principle; and 3) that it is not considered as established (in the religion) simply because it is acted upon, rather it should be considered with caution. ‘Ibn`Abd as-Salām and ‘Ibn Daqīq al-`Id mentioned these (last) two conditions.

وَفِي مُسْنَدِ الْبَزَارِ وَغَيْرِهِ مِنْ حَدِيثِ أَبِي الدَّرْدَاءِ قَالَ: سَمِعْتُ أَبَا  
الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ اللَّهَ تَعَالَى قَالَ لِعِيسَى ابْنِ  
مَرْيَمَ: إِنِّي بَاعْتُ مِنْ بَعْدِكَ أُمَّةً إِنْ أَصَابَهُمْ مَا يُحِبُّونَ حَمْدُوا  
وَشَكَرُوا، وَإِنْ أَصَابَهُمْ مَا يَكْرَهُونَ احْتَسَبُوا وَصَبَرُوا، وَلَا حِلْمَ وَلَا

عِلْمٌ، قَالَ: يَا رَبِّ، كَيْفَ هَذَا وَلَا حِلْمٌ وَلَا عِلْمٌ؟ قَالَ: أُعْطِيهِمْ مِنْ حِلْمِي وَعِلْمِي.

2. In *Musnad al-Bazzār* and *Musnad ‘Aḥmad* is a narration of ‘Abūd-Dardā’ where he said that he heard ‘Abūl-Qāsim (the Prophet Muḥammad) peace and blessings of Allah upon him, saying: “Indeed Allah, exalted is He, said to Jesus, the son of Mary: ‘Indeed I will send after your time a nation that if something should befall them that they like, they will give praise and thanks; and if something should befall them that they dislike they will be content and be patient and there is no forbearance and no knowledge’. (Jesus) said: ‘Oh Lord, how can this be and there is ‘no forbearance and no knowledge?’ (Allah) said: ‘I will give to them from my forbearance and my knowledge’<sup>1</sup>.”

وَمِنْ خَوَاصِّهِ أَنَّهُ يُعَاقَبُ فِيهِ عَلَى الْهَمِّ بِالسَّيِّئَاتِ وَإِنْ لَمْ يَفْعَلْهَا، قَالَ تَعَالَى: ﴿وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ﴾ كَيْفَ عَدَى فِعْلَ الْإِرَادَةِ هَاهُنَا بِالْبَاءِ، وَلَا يُقَالُ: أَرَدْتُ بِكَذَا إِلَّا لِمَا ضُمِّنَ مَعْنَى فِعْلِ " هَمَّ " فَإِنَّهُ يُقَالُ: هَمَمْتُ بِكَذَا، فَتَوَعَّدَ مَنْ هَمَّ بِأَنْ يَظْلِمَ فِيهِ بِأَنْ يُذِيقَهُ الْعَذَابَ الْأَلِيمَ.

3. From [the characteristics of the Sanctuary of Mecca (Ḥarām)] is that [Allah] may punish (a person) in it based on the intention to commit sin even if it is not performed as He, exalted is He, says: **{And whoever intends Disbelief or oppression therein, We shall cause him to undergo an agonizing punishment}**<sup>2</sup>. How is the verb of ‘volition’ here turned intransitive through the addition of a single letter [Bā’], as it is not said: ‘I wish [with Bā’] such-and-such’

<sup>1</sup> Declared ‘weak’ by al-‘Arna’ūt and ‘fair’ by adh-Dhahabī and Ibn Ḥajar.

<sup>2</sup> [al-Ḥajj: 25]

unless when the meaning of the verb 'to intend (something)' is included? Indeed it is said: 'I intend [with Bā'] such-and-such'. Thus He threatens whoever intends [with Bā'] to commit Disbelief therein that He will cause him to taste the agonizing punishment.

الدُّورُ ثَلَاثَةٌ: دَارُ الطَّيِّبِينَ الْجَنَّةُ. دَارُ الْخَبِيثِينَ النَّارُ. دَارُ اخْتِلَاطٍ فِيهَا الطَّيِّبُ وَالْخَبِيثُ وَهِيَ الدُّنْيَا.

4. The abodes are three: The abode of the pure ones is Paradise; the abode of the impure ones is the Fire; and the abode in which the pure and impure ones are mixed together is the earthly world<sup>3</sup>.

فَأَوْلُهُمْ عَمْرُو بْنُ أُمَيَّةَ الضَّمْرِيُّ، بَعَثَهُ إِلَى النَّجَاشِيِّ، وَاسْمُهُ أَصْحَمَةُ بْنُ أَبَجْرٍ، وَتَفْسِيرُ "أَصْحَمَةَ" بِالْعَرَبِيَّةِ: عَطِيَّةٌ، فَعَظَّمَ كِتَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ أَسْلَمَ وَشَهِدَ شَهَادَةَ الْحَقِّ، وَكَانَ مِنْ أَعْلَمِ النَّاسِ بِالْإِنْجِيلِ، وَصَلَّى عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ مَاتَ بِالْمَدِينَةِ وَهُوَ بِالْحَبَشَةِ، هَكَذَا قَالَ جَمَاعَةٌ، مِنْهُمْ الْوَاقِدِيُّ وَغَيْرُهُ، وَلَيْسَ كَمَا قَالَ هُوَ لِأَنَّ أَصْحَمَةَ النَّجَاشِيِّ الَّذِي صَلَّى عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ هُوَ الَّذِي كَتَبَ إِلَيْهِ، هَذَا الثَّانِي لَا يُعْرَفُ إِسْلَامُهُ بِخِلَافِ الْأَوَّلِ فَإِنَّهُ مَاتَ مُسْلِمًا.

5. Thus their first [those who were dispatched to the various kinds and rulers by the Prophet after al-Ḥudaybiyyah] was `Amr bin `Umayyah aḍ-Ḍamrī. He dispatched him to an-Najāshī, and his name was `Aṣḥamah bin `Abjar, and the interpretation of `Aṣḥamah in Arabic is `Aṭīyyah (Gift). So he extolled the writing of

<sup>3</sup> [Paraphrased]

the Prophet, peace and blessings of Allah upon him, then became Muslim and bore witness to the Truth. He was among the most knowledgeable people with regards to the Revelation of Jesus. The Prophet, peace and blessings of Allah upon him, prayed for him in Medina the day [an-Najāshī] died while he was in Ḥabashah. The above is what a group [of scholars] said; among them al-Wāqīdī and others, however it is not as they say. ‘Aṣḥamah an-Najāshī who the Messenger of Allah, peace and blessings of Allah upon him, prayed for is not the one he wrote to. The second [an-Najāshī] becoming Muslim was not known as opposed to the first who did indeed die a Muslim.

وَكَانَ قَمِيصُهُ مِنْ قُطْنٍ، وَكَانَ قَصِيرَ الطُّوْلِ قَصِيرَ الْكُمَيْنِ، وَأَمَّا  
هَذِهِ الْأَكْمَامُ الْوَاسِعَةُ الطَّوَالُ الَّتِي هِيَ كَالْأَخْرَاجِ، فَلَمْ يَلْبَسْهَا هُوَ وَلَا  
أَحَدٌ مِنْ أَصْحَابِهِ النَّبَتَّةِ، وَهِيَ مُخَالَفَةٌ لِسُنَّتِهِ، وَفِي جَوَازِهَا نَظْرٌ،  
فَإِنَّهَا مِنْ جِنْسِ الْخِيَلَاءِ.

6. [The Prophet’s] shirt was made from cotton and it was short in length, [and] with short sleeves. As for these wide, long sleeves which are like big bags, then [the Prophet] did not dress in them, not him or anyone from the Companions at all. It opposes his Sunnah and its permissibility is debatable for indeed it is counted as among the types of vanity.

مَوَاضِعُ خَمْسَةٌ تَكُونُ فِيهَا الْأُنْثَى عَلَى النَّصْفِ مِنَ الذَّكَرِ: عِتْقُ  
عَبْدٍ يَعْدِلُ عِتْقَ أَمَتَيْنِ، الْعَقِيقَةُ، الشَّهَادَةُ، الْمِيرَاثُ، الدِّيَّةُ.

7. There are five situations in which that of women counts as half of that of men: to free a male (purchased) slave is the equivalent of freeing two female (purchased) slaves; the ritual slaughter for the newborn [al-`Aqīqah]; testimony; inheritance; and money due

to the family of the victim for compensation in a killing [*ad-Diyyah*].

وَإِنْ كَانَ الْعَقْدُ مُضَارِبَةً، فَالْمُضَارِبُ أَمِينٌ، وَأَجِيرٌ، وَوَكِيلٌ،  
وَشَرِيكٌ، فَأَمِينٌ إِذَا قَبِضَ الْمَالَ، وَوَكِيلٌ إِذَا تَصَرَّفَ فِيهِ، وَأَجِيرٌ  
فِيمَا يُبَاشِرُهُ بِنَفْسِهِ مِنَ الْعَمَلِ، وَشَرِيكٌ إِذَا ظَهَرَ فِيهِ الرَّيْحُ.

8. And if the contract is speculative, then the speculator is a custodian, employee, agent, and partner. He is a custodian since he takes hold of the wealth; an agent when he disposes of it; an employee in whatever he takes for himself from the work done; and a partner when profits arise in [the business].

الْمُدَارَاةُ وَهِيَ الْمُدَافَعَةُ بِالَّتِي هِيَ أَحْسَنُ. أَمَّا الْمُدَارَاةُ فَهِيَ مُدَافَعَةُ  
الْحَقِّ (رَفُضُ الْحَقِّ).

9. Humoring (someone) [*Mudārāh*] is to respond with that which is more excellent. Repelling (something) [*Mudārā'ah*] is to repel the truth (or reject the truth)<sup>4</sup>.

وَحَلَفَ (الله) فِي أَكْثَرِ مِنْ ثَمَانِينَ مَوْضِعًا. وَأَمَرَهُ اللهُ سُبْحَانَهُ بِالْحَلْفِ  
فِي ثَلَاثَةِ مَوَاضِعَ، فَقَالَ تَعَالَى: ﴿وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي  
وَرَبِّي إِنَّهُ لِحَقٌّ﴾ وَقَالَ تَعَالَى: ﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ  
قُلْ بَلَى وَرَبِّي لَتَأْتِيَنَّكُمْ﴾ وَقَالَ تَعَالَى: ﴿رَعِمَ الَّذِينَ كَفَرُوا أَنْ لَنْ  
يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللهِ  
يَسِيرٌ﴾.

<sup>4</sup> [Paraphrased]

10. [Allah] swore an oath in more than eighty places [in the Qur'ān]. And Allah, glorified is He, commanded [the Prophet] to swear an oath in three places [in the Qur'ān]: **{And they ask you, 'Is it true?' Say: Indeed, by my Lord, it is verily true}⁵**; and **{And those who disbelieve said: 'The Hour will not happen to us'. Say: 'Indeed, by my Lord, truly it will happen to you'}⁶**; and **{Those who disbelieve alleged that they will not be resurrected. Say: 'Indeed, by my Lord, you shall be resurrected then informed about what you have done and that is easy for Allah'}⁷**.

وَأُصُولُ الطِّبِّ ثَلَاثَةٌ: الْحِمِيَّةُ وَحِفْظُ الصِّحَّةِ وَاسْتِفْرَاجُ الْمَادَّةِ  
 الْمُضِرَّةِ- الْحِمِيَّةُ ﴿وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ  
 مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا  
 طَيِّبًا﴾؛ وَحِفْظُ الصِّحَّةِ ﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ  
 مِنْ أَيَّامٍ أُخَرَ﴾؛ الْإِسْتِفْرَاجِ ﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَدَىٰ مِنْ  
 رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾.

11. The principles of medicine are three: diet, protecting health, and purging of harmful matters. As for diet, then there is the verse: **{And if you are ill, on a journey, have defecated, or had intimate relations, and you cannot find water, then perform ablution using clean high-ground soil}⁸**; protecting health is from the verse: **{Thus whoever is sick or on a journey, then [make up the fast] on the same number of other days}⁹**; and purging [of

<sup>5</sup> [Yūnus: 53]

<sup>6</sup> [Sabā: 3]

<sup>7</sup> [at-Taghābun: 7]

<sup>8</sup> [an-Nisā': 43]

<sup>9</sup> [al-Baqarah: 184]

harm] is from the verse: **{Thus whoever is ill or has suffered a head ailment<sup>10</sup>, then he must offer in exchange a fast, charity, or sacrifice}**<sup>11</sup>.

وَالْمَشِيَّاتُ عَشْرَةٌ أَنْوَاعٍ: إِذَا مَشَى تَكْفًا وَهَوْنَا كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ؛ التَّمَاوُتِ كَأَنَّهُ حَشْبَةٌ مَحْمُولَةٌ؛ الْمَهَانَةِ يَبْرَزُحُ كَالَأَهْبَلِ؛ السَّعْيِ؛ الرَّمْلِ، وَهُوَ أَسْرَعُ الْمَشْيِ مَعَ تَقَارُبِ الْخُطَى وَيُسَمَّى: الْخَبَبَ؛ النَّسْلَانَ، وَهُوَ الْعَدُوُّ الْخَفِيفُ الَّذِي لَا يُزْعَجُ الْمَاشِيَّ؛ الْخَوَزَلَى وَهِيَ مَشِيَّةٌ تَخُنُّنًا؛ الْفَهْقَرَى وَهِيَ الْمَشِيَّةُ إِلَى وِرَاءٍ؛ الْجَمَزَى وَهِيَ مَشِيَّةٌ وَثْبًا؛ مَشِيَّةُ التَّبَخُّثِرِ.

12. There are ten manners of walking: *Takaffa'*- to take long easy strides as if descending a slope; *Tamāwut*- walking as if one is a piece of hauled wood; *Mahānah*- in a disgraceful manner stumbling like a fool; *Sa'y*- as if in pursuit; *Ramal*- to walk quickly with one's footsteps close together, also called *Khabab*; *Nasalān*- it is a light run or jog which does not trouble the walker to do; *Khawzalā*- it is an effeminate type of walking; *Qahqarā*- it is to walk backwards; *Jamazā*- it a jumping kind of walk; *Tabakhtur*- to strut.

عَنْ وَائِلِ بْنِ حُجْرٍ فِي سُنَنِ أَبِي دَاوُدَ وَالتِّرْمِذِيِّ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَرَأَ ﴿وَلَا الضَّالِّينَ﴾ [الفاتحة: 7]، قَالَ: «آمِينَ»، وَرَفَعَ بِهَا صَوْتَهُ.

<sup>10</sup> i.e. lice or some other nuisance, and they must shave their head before the correct time.

<sup>11</sup> [al-Baqarah: 196]

13. On authority of Wā'il bin Ḥujr in Sunan 'Abī Dāwud and at-Tirmidhī, he said: "When the Messenger of Allah, peace and blessings of Allah upon him, recited *{...and not of those who go astray}*<sup>12</sup>, he would say, 'Āmīn, and raise his voice with it"<sup>13</sup>.

سَمَى مَنْ يَسْتَطُولُونَ الصَّلَاةِ خَلْفَ الْأَيْمَةِ بِالنَّفَارِينَ.

14. Those who complain about the length of the recitation of the prayer leader [‘Imām] [even if done according to the Prophetic traditions] are called ‘those who peck’ [like birds]<sup>14</sup>.

قِرَاءَةُ نَفْسِ السُّورَةِ فِي رَكَعَتَيْنِ قَلَّمَا فَعَلَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَرَدَ عِنْدَ أَبِي دَاوُدَ عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ، أَنَّ رَجُلًا، مِنْ جُهَيْنَةَ أَخْبَرَهُ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يَقْرَأُ فِي الصُّبْحِ ﴿إِذَا زُلْزِلَتِ الْأَرْضُ﴾ فِي الرَّكَعَتَيْنِ كِلْتَابِيهِمَا» فَلَا أُدْرِي أَنَسِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْ قَرَأَ ذَلِكَ عَمْدًا.

15. To recite the same chapter of the Qur’ān [after the chapter *al-Fātiḥah*] in both of the first units of prayer [*Rak`ah*] was done rarely<sup>15</sup>; it is related by ‘Abū Dāwud on authority of Mu`ādh bin `Abd Allah al-Juhanī, that: "A man from Juhaynah informed him that he heard the Prophet, peace and blessings of Allah upon him, reciting in the morning prayer *{When the earth convulses}*<sup>16</sup> in each of the first two units of prayer". [He added:] "I did not know if the Messenger of Allah, peace and blessings of Allah upon him, recited that way out of forgetfulness or intentionally"<sup>17</sup>.

<sup>12</sup> [al-Fātiḥah: 7]

<sup>13</sup> Declared ‘authentic’ by al-‘Arna’ūṭ and al-‘Albani.

<sup>14</sup> [Paraphrased]

<sup>15</sup> [Paraphrased]

<sup>16</sup> [az-Zalzalah: 1]

<sup>17</sup> Declared ‘fair’ by al-‘Albānī.

ورسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الصَّلَاةِ عَنِ التَّشْبِهِ  
بِالْحَيَوَانَاتِ، فَنَهَى عَنْ بُرُوكِ الْبَعِيرِ، وَالْتِقَاتِ النَّعْلِ، وَافْتِرَاشِ  
السَّبْعِ، وَأَفْعَاءِ الْكَلْبِ، وَنَقْرِ الْعُرَابِ، وَرَفْعِ الْأَيْدِي وَفَتْ السَّلَامِ  
كَأَذْنَابِ الْخَيْلِ الشُّمْسِ.

16. The Messenger of Allah, peace and blessings of Allah upon him, prohibited imitating the posture of animals in the prayer. So he prohibited kneeling down like a camel, stealing glances like a fox, spreading out like predators, squatting like a dog, pecking like a crow, and raising the hands at the time of the greeting<sup>18</sup> like the tails of timid horses.

أَيُّهُمَا أَفْضَلُ الْقِيَامُ أَمْ السُّجُودُ فِي الصَّلَاةِ؟ وَقَالَ شَيْخُنَا ابْنُ تَيْمِيَّةَ:  
الصَّوَابُ أَنَّهُمَا سَوَاءٌ، وَالْقِيَامُ أَفْضَلُ بِذِكْرِهِ وَهُوَ الْقِرَاءَةُ، وَالسُّجُودُ  
أَفْضَلُ بِهَيْئَتِهِ.

17. Which of the two is more virtuous, standing or prostrating in the prayer?<sup>19</sup> Our *Shaykh*, ‘Ibn Taymiyyah, said: “The correct view is that they are both equal in virtue. Standing in the prayer is more favorable for its remembrance, which is the recitation, and prostration is more favorable for its form”.

الْمُصَلِّي إِذَا فَرَغَ مِنْ صَلَاتِهِ وَذَكَرَ اللَّهَ وَهَلَّلَهُ وَسَبَّحَهُ وَحَمِدَهُ وَكَبَّرَهُ  
بِالْأَذْكَارِ الْمَشْرُوعَةِ عَقِيبَ الصَّلَاةِ، اسْتَحِبَّ لَهُ أَنْ يُصَلِّيَ عَلَى  
النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ، وَيَدْعُو بِمَا شَاءَ، وَيَكُونُ

<sup>18</sup>At the end of the prayer.

<sup>19</sup>[From the Author]

دُعَاؤُهُ عَقِيبَ هَذِهِ الْعِبَادَةِ الثَّانِيَةِ، لَا لِكَوْنِهِ دُبْرَ الصَّلَاةِ، فَإِنَّ كُلَّ مَنْ ذَكَرَ اللَّهَ وَحَمِدَهُ وَأَثْنَى عَلَيْهِ وَصَلَّى عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتُحِبَّ لَهُ الدُّعَاءُ عَقِيبَ ذَلِكَ، كَمَا فِي حَدِيثِ فَضَالَةَ بْنِ عُبَيْدٍ «إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِحَمْدِ اللَّهِ وَالنِّثَاءِ عَلَيْهِ، ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ لِيَدْعُ بِمَا شَاءَ» قَالَ التِّرْمِذِيُّ: حَدِيثٌ صَحِيحٌ.

18. When the worshiper completes his prayer and mentions Allah, says ‘there is no god’ but Him, glorifies Him, praises Him, and makes a great deal of legislated remembrance at the end of the prayer, it is preferred after that for him to send blessings and greetings upon the Prophet, peace and blessings of Allah upon him, and to supplicate for whatever he wishes. His supplications should be following this second part of worship, not due to its being the end of the prayer, rather for all who mention Allah, praise Him, extol Him, and send blessings and greetings upon the Messenger of Allah, peace and blessings of Allah upon him, supplications are preferred following that, just as is found in the Prophetic tradition of Faḍālah bin `Ubayd: “When one of you prays, then let him begin with praise of Allah, extolment of Him, then send blessings and greetings upon the Prophet, peace and blessings of Allah upon him, then supplicate afterwards with any (words) he wishes”.<sup>20</sup>

عَنْ ثَوْبَانَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَوْمُ عَبْدٌ قَوْمًا فَيُخْصَّ نَفْسَهُ بِدَعْوَةٍ دُونَهُمْ، فَإِنْ فَعَلَ فَقَدْ خَانَهُمْ. وَسَمِعْتُ شَيْخَ الْإِسْلَامِ ابْنَ تَيْمِيَةَ يَقُولُ: هَذَا الْحَدِيثُ عِنْدِي فِي الدُّعَاءِ الَّذِي

<sup>20</sup> Declared ‘fair, authentic’ by at-Tirmidhī and ‘authentic’ by al-‘Albānī.

يَدْعُو بِهِ الْإِمَامُ لِنَفْسِهِ وَلِلْمَأْمُومِينَ وَيَشْتَرِكُونَ فِيهِ، كَدَعَاءِ الْفُتُوتِ  
وَنَحْوِهِ.

19. On authority of Thawbān, on authority of the Messenger of Allah, peace and blessings of Allah upon him, he said: "A slave of Allah should not lead people in prayer and specify himself in supplication without (also remembering) the others (present). So if he does so, then he has betrayed them". I ('Ibn Qayyim) heard *Shaykh ul-'Islām* 'Ibn Taymiyyah saying: "This Prophetic tradition according to me is regarding the supplication which the prayer leader [*'Imām*] makes for himself and for those following him in the prayer, which they have a share in, like the supplication of *Qunūt*<sup>21</sup> and others like it".

إِنْ كَانَ تَفْتِيحُ الْعَيْنِ لَا يُخِلُّ بِالْخُشُوعِ، فَهُوَ أَفْضَلُ، وَإِنْ كَانَ يَحُولُ  
بَيْنَهُ وَبَيْنَ الْخُشُوعِ لِمَا فِي قِبَلَتِهِ مِنَ الرَّخْرِقَةِ وَالتَّرْوِيقِ أَوْ غَيْرِهِ مِمَّا  
يُسَوِّشُ عَلَيْهِ قَلْبَهُ، فَهَذَا لَا يُكْرَهُ التَّغْمِيضُ قَطْعًا، وَالْقَوْلُ  
بِاسْتِحْبَابِهِ فِي هَذَا الْحَالِ أَقْرَبُ إِلَى أُصُولِ الشَّرْعِ وَمَقَاصِدِهِ مِنْ  
الْقَوْلِ بِالْكَرَاهَةِ.

20. If keeping the eyes open does not upset the state of reverence (during prayer), then it is more favorable [to do so]; and if [keeping them open] is a diversion between a person and his state of reverence, when there are ornaments, decorations, or other distracting items in the direction he is facing whereof it perturbs his heart, then shutting [the eyes] is not disliked in the least. The opinion which states the preference regarding this state [of

<sup>21</sup> A special supplication made after bowing in the second unit of prayer in the morning prayer, and before or after the bowing in the *Witr* prayer.

shutting the eyes when distracted] is closer to the principles and purposes of the law than the opinion of disapproval.

وَدُبِّرَ الصَّلَاةَ يَحْتَمِلُ قَبْلَ السَّلَامِ وَبَعْدَهُ، وَكَانَ شَيْخُنَا يُرَجِّحُ أَنْ  
يَكُونَ قَبْلَ السَّلَامِ، فَرَاغَعْتُهُ فِيهِ، فَقَالَ: دُبِّرَ كُلِّ شَيْءٍ مِنْهُ، كَدُبِّرِ  
الْحَيَوَانَ.

21. The end of the prayer is potentially [designated as] before the *Salām* (sending greetings and mercy to the left and right) or after it, and our *Shaykh* ('Ibn Taymiyyah) preferred that it be [considered as that which is] before the *Salām*. I ('Ibn Qayyim) consulted with him about it and he said: "The end of everything is like the end of creatures (i.e. its tail is a part of it)".

سُورَةٌ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ [الإخلاص: 1]: مُتَضَمِّنَةٌ لِتَوْحِيدِ  
الِاعْتِقَادِ وَالْمَعْرِفَةِ، وَمَا يَجِبُ إِثْبَاتُهُ لِلرَّبِّ تَعَالَى مِنَ الْأَحَدِيَّةِ  
الْمُنَافِيَةِ لِمُطَلَقِ الْمَشَارَكَةِ بِوَجْهِهِ مِنَ الْوُجُوهِ، وَالصَّمَدِيَّةِ الْمُنْتَبِتَةِ لَهُ  
جَمِيعَ صِفَاتِ الْكَمَالِ الَّتِي لَا يَلْحَقُهَا نَقْصٌ بِوَجْهِهِ مِنَ الْوُجُوهِ، وَنَفْيِ  
الْوَالِدِ وَالْوَالِدِ الَّذِي هُوَ مِنْ لَوَازِمِ الصَّمَدِيَّةِ.

22. The chapter *{Say: He is Allah, One}*<sup>22</sup> encompasses monotheistic Belief and awareness, and what is obligated of affirming oneness for the Creator, exalted is He, serving as a prevention to the generality of joining partners [with Allah] in any way possible. [It also encompasses] the affirmed eternal nature of all the perfect Attributes [of Allah] to which decrease cannot be connected in any way possible. [It also] prohibits His having

<sup>22</sup> [al-'Ikhlaṣ: 1]

offspring or being Himself engendered which stems from the requisites of an eternal nature.

كَانَ قِيَامُ النَّبِيِّ وَوَتْرُهُ أَنْوَاعٌ:

(أ) فَصَلَّى رَكَعَتَيْنِ أَطَالَ فِيهِمَا الْقِيَامَ وَالرُّكُوعَ وَالسُّجُودَ، ثُمَّ انْصَرَفَ، فَنَامَ حَتَّى نَفَخَ، ثُمَّ فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ بِسِتِّ رَكَعَاتٍ، كُلُّ ذَلِكَ يَسْتَاكُ وَيَتَوَضَّأُ، وَيَقْرَأُ هَوْلَاءِ الْآيَاتِ، ثُمَّ أَوْتَرَ بِثَلَاثٍ.

(ب) هُوَ كَانَ يَفْتَتِحُ صَلَاتَهُ بِرَكَعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ يُتِمُّ وَرْدَهُ إِحْدَى عَشْرَةَ رَكَعَةً، يُسَلِّمُ مِنْ كُلِّ رَكَعَتَيْنِ وَيُوتِرُ بِرَكَعَةٍ.

(ت) ثَلَاثَ عَشْرَةَ رَكَعَةً كَذَلِكَ.

(ث) هُوَ كَانَ يُصَلِّي ثَمَانَ رَكَعَاتٍ، يُسَلِّمُ مِنْ كُلِّ رَكَعَتَيْنِ، ثُمَّ يُوتِرُ بِخَمْسِ سَرْدًا مُتَوَالِيَةً، لَا يَجْلِسُ فِي شَيْءٍ إِلَّا فِي آخِرِهِنَّ.

(ج) هُوَ كَانَ يُصَلِّي تِسْعَ رَكَعَاتٍ، يَسْرُدُ مِنْهُنَّ ثَمَانِيًا لَا يَجْلِسُ فِي شَيْءٍ مِنْهُنَّ إِلَّا فِي الثَّامِنَةِ، يَجْلِسُ يَذْكُرُ اللَّهَ تَعَالَى وَيَحْمَدُهُ وَيَذْعُرُهُ، ثُمَّ يَنْهَضُ وَلَا يُسَلِّمُ ثُمَّ يُصَلِّي التَّاسِعَةَ، ثُمَّ يَقْعُدُ، وَيَتَشَهَّدُ، وَيُسَلِّمُ، ثُمَّ يُصَلِّي رَكَعَتَيْنِ جَالِسًا بَعْدَمَا يُسَلِّمُ.

(ح) هُوَ كَانَ يُصَلِّي سَبْعًا كَالتَّسْعِ الْمَذْكُورَةِ، ثُمَّ يُصَلِّي بَعْدَهَا رَكَعَتَيْنِ جَالِسًا.

(خ) هُوَ كَانَ يُصَلِّي مَثْنَى مَثْنَى، ثُمَّ يُوتِرُ بِثَلَاثٍ لَا يَفْصِلُ بَيْنَهُنَّ.

23. The nightly and *Wiṭr*<sup>23</sup> prayers of the Prophet were performed in the following ways:

A. So he prayed two units of prayer in which he lengthened his standing, bowing and prostrations, then retired and slept until he breathed (could be heard breathing) and did that three times through six units of prayer, each time brushing his teeth and making ablution. He ended then with a *Wiṭr* of three units of prayer.

B. He would begin with two light units of prayer then complete a portion of the Qur'ān in eleven units total, saying *Salām*<sup>24</sup> in every two units and finishing with a single unit of prayer.

C. He performed thirteen units of prayer like those of the second type.

D. He would pray eight units of prayer saying the *Salām* in every two of them. Then he would perform a *Wiṭr* prayer with five units consecutively without sitting in any of them except the last one.

E. He would pray nine units of prayer consecutively without sitting in any of them except in the eighth one. He would sit in the eighth unit of prayer making mention of Allah, exalted is He, praising and supplicating to Him. Then he would get up and pray the ninth unit of prayer without saying the *Salām*. Then he would sit, say the *Tashahhud*<sup>25</sup>, give the *Salām*, and then pray two units of prayer sitting after giving the *Salām*.

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<sup>23</sup> To end the nightly prayer with an odd number of prayer units

<sup>24</sup> To say 'peace and the mercy of Allah upon you' to the right and left.

<sup>25</sup> He would say 'All greetings, prayers and pure things are for Allah; peace, blessings and the mercy of Allah be upon the Prophet and peace be upon us and the righteous worshippers of Allah. I bear witness there is no god except Allah and that Muḥammad is His Messenger. Oh Allah, send mercy upon Muḥammad and upon the people of

F. He would pray seven units of prayer like the nine mentioned in the fifth type, and then he would pray two more units sitting.

G. He would pray two units of prayer, then two more, and then pray a *Wiṭr* of three units without separating them.

لما كان ينتهي من الوتر كان يقول: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثَ  
مَرَّاتٍ، يَمُدُّ بِهَا صَوْتَهُ فِي الثَّالِثَةِ وَيَرْفَعُ وَهَذَا لَفْظُ النَّسَائِيِّ. زَادَ  
الدَّارِقُطْنِيُّ: رَبِّ الْمَلَائِكَةِ وَالرُّوحِ.

24. When finishing the *Wiṭr* prayer he, peace and blessings of Allah upon him, would say “Glory be to the Holy King” three times, lengthening his voice with it all three times. This is found in the book of Prophetic traditions collected by an-Nasa’ī according to a narration on authority of ‘Ubayy. In the book of Prophet traditions collected by ad-Dāraqūṭnī “Lord of the angels and the Spirit” is added afterwards.<sup>26</sup>

قَالَ تَعَالَى: ﴿وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ  
أَوْ أَرَادَ شُكُورًا﴾ [الْفُرْقَانِ: 62] قَالَ قَتَادَةَ: (عَوِضًا وَخَلْفًا يَفُومُ  
أَحَدُهُمَا مَقَامَ صَاحِبِهِ، فَمَنْ قَاتَهُ عَمَلٌ فِي أَحَدِهِمَا، قَضَاهُ فِي  
الْآخَرِ) قَالَ قَتَادَةَ (فَأَدُّوا لِلَّهِ مِنْ أَعْمَالِكُمْ حَيْرًا فِي هَذَا اللَّيْلِ وَالنَّهَارِ،

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Muḥammad, as you send mercy upon Abraham and the people of Abraham, for you are the Praiseworthy, the Glorious. Oh Allah, send blessings upon Muḥammad and upon the people of Muḥammad, as you send blessings upon Abraham and the people of Abraham, in all the world, indeed You are the Praiseworthy, the Glorious.’

<sup>26</sup>Zād al-Ma’ād 1/326 and 2/335

فَأَنَّهُمَا مَطِيَّتَانِ يُفْحِمَانِ النَّاسَ إِلَى آجَالِهِمْ، وَيُقَرِّبَانِ كُلَّ بَعِيدٍ،  
وَيُبَلِّغَانِ كُلَّ جَدِيدٍ، وَيَجْبِيَانِ بِكُلِّ مَوْعُودٍ إِلَى يَوْمِ الْقِيَامَةِ).

25. Regarding the verse: **{And it is He who has made the night and the day alternating...}**<sup>27</sup> Qatādah said: “‘Exchanging’ and ‘Alternating’ one of them rising in place of its companion; thus whoever misses work in one of them, he performs it in the other. So perform good in your actions for Allah in this night and day for indeed (night and day) are as riding beasts thrusting people towards their appointed times, bringing closer every remote possibility, wearing out everything new, and bringing forward everything promised until the Day of Resurrection”.<sup>28</sup>

سَمِعْتُ شَيْخَ الْإِسْلَامِ ابْنَ تَيْمِيَّةَ يَقُولُ: إِنَّمَا كَانَ النَّبِيُّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ يَفْرَأُ هَاتَيْنِ السُّورَتَيْنِ فِي فَجْرِ الْجُمُعَةِ؛ لِأَنَّهُمَا تَضَمَّنَتَا  
مَا كَانَ وَيَكُونُ فِي يَوْمِهَا، فَأِنَّهُمَا اشْتَمَلَتَا عَلَى خَلْقِ آدَمَ، وَعَلَى  
ذِكْرِ الْمَعَادِ وَحَشْرِ الْعِبَادِ.

26. I heard *Shaykh ul-‘Islām* ‘Ibn Taymiyyah saying: “Indeed the Prophet, peace and blessings of Allah upon him, would recite these two chapters in the morning prayer on Fridays since they include within them what has happened and what will happen on that day. For truly they both involve the creation of ‘Ādam, mention of the Hereafter, and the resurrection of the slaves of Allah.

<sup>27</sup> [al-Furqān: 62]

<sup>28</sup> *Zād al-Ma‘ād* 1/345

لَا يُكْرَهُ فِعْلُ الصَّلَاةِ وَقْتَ الزَّوَالِ يَوْمَ الْجُمُعَةِ ذَلِكَ لِأَنَّ النَّبِيَّ جَعَلَ خُرُوجَ الْإِمَامِ السَّبَبَ الْوَحِيدَ لِمَنْعِ الصَّلَاةِ.

27. It is not disliked to perform the prayer at noontime on Fridays; that is because the Prophet, peace and blessings of Allah upon him, made the emergence of the prayer leader (*‘Imām*) the solitary reason for prohibiting the prayer at that time”.

I say: There is no specific Prophetic tradition [*Rātibah*] for the *Jumu`ah* prayer. The companions would pray once they arrived at the *Masjid* on *Jumu`ah* until the *‘Imām* came out. Then they would stop and pay attention to the *Khuṭbah*.

فَيَوْمُ الْجُمُعَةِ مِيزَانُ الْأُسْبُوعِ، وَرَمَضَانُ مِيزَانُ الْعَامِ، وَالْحَجُّ مِيزَانُ الْعُمْرِ.

28. Friday is the day by which the entire week is measured. The month of fasting [*Ramaḍan*] is the month by which the entire year is measured. The pilgrimage to Mecca [*Hajj*] is that by which an entire lifetime is measured.

كَمَا أَنَّ الْجُمُعَةَ كَالْعِيدِ وَالْعِيدُ فِيهِ صَلَاةٌ وَقُرْبَانٌ، جَعَلَ اللَّهُ قُرْبَانَ الْجُمُعَةِ التَّبَكُّيرَ إِلَى الْمَسْجِدِ؛ مَنْ رَاحَ فِي السَّاعَةِ الْأُولَى فَكَأَنَّمَا قَرَّبَ بَدَنَةً.

29. Just as Friday is like a day of celebration [*Īd*], days of celebration have a designated prayer and sacrifice; Allah made the sacrifice of Friday to go early to the mosque, and whoever

leaves for the mosque in the first hour of morning it is as if he has sacrificed a she-camel or heifer for Allah<sup>29</sup>.

وَشَاهَدْتُ شَيْخَ الْإِسْلَامِ ابْنَ تَيْمِيَّةَ قَدَّسَ اللَّهُ رُوحَهُ إِذَا خَرَجَ إِلَى  
الْجُمُعَةِ يَأْخُذُ مَا وَجَدَ فِي الْبَيْتِ مِنْ خُبْزٍ أَوْ غَيْرِهِ فَيَتَصَدَّقُ بِهِ فِي  
طَرِيقِهِ سِرًّا، وَسَمِعْتُهُ يَقُولُ: إِذَا كَانَ اللَّهُ قَدْ أَمَرَنَا بِالصَّدَقَةِ بَيْنَ يَدَيْ  
مُنَاجَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَالصَّدَقَةُ بَيْنَ يَدَيْ مُنَاجَاةِهِ  
تَعَالَى أَفْضَلُ وَأَوْلَى بِالْفَضِيلَةِ.

30. 'Ibn Qayyim says: "I witnessed *Shaykh ul-'Islām* when he left for the Friday prayer. He took with him whatever he found in the house of bread or anything else and secretly gave it away in charity along his route. I heard him saying: 'Since Allah commanded us to give charity before a private discourse with the Messenger, peace and blessings of Allah upon him, then the charity given before a private discourse with Him is more virtuous and more deserving of merit.'"

وَذَكَرَ الْبَيْهَقِيُّ فِي "الشُّعْبِ" عَنِ عَفْقَمَةَ بْنِ قَيْسٍ قَالَ: رُحْتُ مَعَ  
عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ إِلَى جُمُعَةٍ فَوَجَدَ ثَلَاثَةَ قَدْ  
سَبَقُوهُ، فَقَالَ رَابِعَ أَرْبَعَةٍ وَمَا رَابِعَ أَرْبَعَةٍ بِبَعِيدٍ. ثُمَّ قَالَ: إِنِّي سَمِعْتُ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ النَّاسَ يَجْلِسُونَ يَوْمَ  
الْقِيَامَةِ مِنَ اللَّهِ عَلَى قَدْرِ رَوَاحِهِمْ إِلَى الْجُمُعَةِ، الْأَوَّلُ ثُمَّ الثَّانِي ثُمَّ  
الثَّلَاثُ ثُمَّ الرَّابِعُ. ثُمَّ قَالَ وَمَا أَرْبَعُ أَرْبَعَةٍ بِبَعِيدٍ.

<sup>29</sup> [Paraphrased]

31. Al-Bayhaqī mentioned in his book ‘The Branches of Faith’ [Shu`ab al-`Imān] on authority of `Alqamah bin Qays, he said: “I went out for Friday prayer early in the morning with `Abd Allah bin Mas`ūd, may Allah be pleased with him, and he found three others who had preceded him. So ‘Ibn Mas`ūd said: ‘[I am] the fourth. And how far is the fourth in distance (meaning ‘from Allah’)!’ Then he said: ‘Indeed I heard the Messenger of Allah, peace and blessings of Allah upon him, saying: ‘On the Day of Resurrection people will be seated (their proximity) to Allah according to how early they went out in the morning for Friday prayer- (he who was) first, then second, third, fourth’. Then he, peace and blessings of Allah upon him, said: ‘And how far is the fourth in distance (meaning ‘from Allah’)!’<sup>30</sup>”

أَمَرَ النَّبِيُّ أَصْحَابَهُ الَّذِينَ هَاجَرُوا مِنْ مَكَّةَ أَلَّا يَمْكُنُوا فِي مَكَّةَ أَكْثَرَ  
 مِنْ ثَلَاثَةِ أَيَّامٍ ذَلِكَ أَنَّهُمْ تَرَكُوهَا بِهِ فَلَا يُرِيدُ النَّبِيُّ أَنْ يَتَرَجَعُوا،  
 فَالرَّاجِعُ فِي صَدَقَتِهِ كَالْكَلْبِ يَبْلَعُ قَيْئَهُ.

32. The Prophet, peace and blessings of Allah upon him, commanded his companions who migrated from Mecca not to dwell in Mecca longer than three days. It was so that they would leave it for the sake of Allah. The Prophet, peace and blessings of Allah upon him, did not wish for them to seek to return to it, for seeking the return of something given as charity is like the dog lapping up his own vomit<sup>31 32</sup>.

قَالَ الشَّافِعِيُّ: وَكَانَ أَرْفَقَ بِهِ يَوْمَ عَرَفَةَ تَقْدِيمِ الْعَصْرِ لِأَنَّهُ يَتَّصِلُ لَهُ  
 الدُّعَاءُ، فَلَا يَقْطَعُهُ بِصَلَاةِ الْعَصْرِ، وَأَرْفَقَ بِالْمُرْدَلْفَةِ أَنْ يَتَّصِلَ لَهُ

<sup>30</sup> Reported by Ibn Mājah and declared ‘weak’ by al-`Albānī. Some scholars like al-Mundhirī declared it ‘fair’.

<sup>31</sup> A version of this Ḥadīth is reported in al-Bukhārī, Muslim, ‘Abū Dāwud, ‘Ibn Mājah, and an-Nasā’ī.

<sup>32</sup>[Paraphrased]

الْمَسِيرُ، وَلَا يَقْطَعُهُ بِالنُّزُولِ لِلْمَغْرِبِ؛ لِمَا فِي ذَلِكَ مِنَ التَّضْيِيقِ  
عَلَى النَّاسِ.

33. Ash-Shāfi`ī said: “(The Prophet, peace and blessings of Allah upon him) would attach the advancement of the late afternoon prayer (‘Aṣr) with the Day of ‘Arafah since it was connected with the supplication, thus he would not separate it (the supplication) from the late afternoon prayer. He would attach the period of marching with al-Muzdalifah and he would not separate it by descending (from his mount) for the sunset prayer (Maghrib) due to whatever is in that of difficulty upon the people.”

## Part 2

أَعْظَمُ أَسْبَابِ شَرْحِ الصِّدْرِ التَّوْحِيدِ وَعَلَى حَسْبِ كَمَالِهِ وَقُوَّتِهِ  
وَزِيَادَتِهِ يَكُونُ انْشِرَاحُ صَدْرِ صَاحِبِهِ.

1. The greatest reason for the expansion of chests<sup>33</sup> is believing in the Oneness of Allah [*Tawhīd*]. The chest of a person expands proportionate to the completeness, strength, and abundance of this Belief (the Oneness of Allah)<sup>34</sup>.

وَكَانَ سُورُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفَرَحُهُ بِمَا يُعْطِيهِ أَعْظَمَ مِنْ  
سُرُورِ الْآخِذِ بِمَا يَأْخُذُهُ.

2. The Prophet's happiness, peace and blessings of Allah upon him, and his joy in what he gave (in charity) were greater than the joy someone would have when given (a gift).

وَلِلْمَحَبَّةِ تَأْتِيرٌ عَجِيبٌ فِي انْشِرَاحِ الصِّدْرِ وَطِيبِ النَّفْسِ وَنَعِيمِ  
الْقَلْبِ، لَا يَعْرِفُهُ إِلَّا مَنْ لَهُ حِسٌّ بِهِ، وَكُلَّمَا كَانَتْ الْمَحَبَّةُ أَقْوَى  
وَأَشَدَّ كَانَ الصِّدْرُ أَفْسَحَ وَأَشْرَحَ، وَلَا يَضِيقُ إِلَّا عِنْدَ رُؤْيَةِ الْبَطَالِينِ  
الْفَارِعِينَ مِنْ هَذَا الشَّانِ، فَرُؤْيَتُهُمْ قَدَى عَيْنِهِ، وَمُخَالَطَتُهُمْ حُمَى  
رُوحِهِ.

3. Love [for Allah] has a strange effect regarding the expansion of the chest, remedying the soul, and pleasing the heart, which is not known except to those who are conscious of it. The stronger and

<sup>33</sup> i.e., a sense of acceptance or a light is cast into the heart facilitating good for a person [as per the *Tafsīr* for al-'An`ām: 125].

<sup>34</sup> [Paraphrased]

more powerful is the love, then the more the chest widens and expands and it does not narrow except upon seeing senseless nullifiers of this matter. Thus seeing them is like having a speck in his eye and mixing with them is like a fever in his soul.

فَحَالُ الْعَبْدِ فِي الْقَبْرِ كَحَالِ الْقَلْبِ فِي الصَّدْرِ نَعِيمًا وَعَذَابًا، وَسِجْنًا  
وَأَنْطِلَاقًا.

4. The condition of the slave of Allah in the grave is like the condition of the heart in [his] chest in terms of it being pleased or tormented, imprisoned or unrestrained.

وَالْعِبَادُ قَدْ يَطَّلِعُونَ مِنْهُ عَلَى تَرْكِ الْمُفْطِرَاتِ الظَّاهِرَةِ، وَأَمَّا كَوْنُهُ  
تَرَكَ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِ مَعْبُودِهِ، فَهُوَ أَمْرٌ لَا يَطَّلِعُ  
عَلَيْهِ بَشَرٌ، وَذَلِكَ حَقِيقَةُ الصَّوْمِ.

5. People expect something from their abandoning the external things which break one's fast, even though his abandoning food, drink, and desires itself, on account of who he worships, is a matter that man cannot fully realize- and that is the reality of fasting.

يَجُوزُ صَوْمُ يَوْمِ الْغَيْمِ احْتِيَاظًا عَلَى أَنَّهُ إِنْ كَانَ مِنْ رَمَضَانَ فَهُوَ  
فَرَضُهُ وَإِلَّا فَهُوَ تَطَوُّعٌ. صَامَهُ ابْنُ عُمَرَ وَعَائِشَةُ.

6. It is allowed to fast on cloudy days as a precaution during the month of fasting (*Ramaḍān*) for it is a person's duty<sup>35</sup>, otherwise

<sup>35</sup> There are three opinions- 1) it is not allowed to fast the day before the month of Ramaḍān begins; 2) it is permissible and not obligatory, and 3) obligatory or recommended. See *Majmū` al-Fatāwā* by 'Ibn Taymiyyah 25/98.

it is voluntary. 'Ibn`Umar and `A'ishah, may Allah be pleased with them both, would fast on cloudy days.

فَأَمَرَهُ (لِلصَّائِمِ) أَنْ يَقُولَ لِمَنْ سَابَّهُ: (إِنِّي صَائِمٌ) فَقِيلَ: يَقُولُهُ  
بِلِسَانِهِ وَهُوَ أَظْهَرُ، وَقِيلَ: بِقَلْبِهِ تَذَكِيرًا لِنَفْسِهِ بِالصَّوْمِ، وَقِيلَ: يَقُولُهُ  
فِي الْفَرْضِ بِلِسَانِهِ، وَفِي التَّطَوُّعِ فِي نَفْسِهِ، لِأَنَّهُ أَبْعَدُ عَنِ الرِّيَاءِ.

7. (The Prophet, peace and blessings of Allah upon him), commanded (for the person fasting) to say to whoever insults him: "Truly I am fasting". Thus it is said: "He should say it with his tongue" and it is the most obvious aspect. It is also said: "(He should say it) in his heart", as a reminder to himself of the fast. It is said as well: "Saying it with the tongue is during an obligatory fast and to himself is during the voluntary fast, since it is the furthest removed from showing off".

كَانَ قَدْ أَمَرَ أَصْحَابَهُ بِالْفِطْرِ إِذَا لَاقُوا الْعَدُوَّ فِي السَّفَرِ وَالرَّاجِحُ  
فَعَلُّ ذَلِكَ أَيْضًا وَلَوْ كَانَ لِقَاءُ الْعَدُوِّ فِي الْحَضَرِ.

8. He, peace and blessings of Allah upon him, would command his companions, may Allah be pleased with them all, to break their fast when they met the enemy while traveling. The preferred opinion is to do just that even if meeting the enemy while on home territory as well.<sup>36</sup>

"لَا صِيَامَ لِمَنْ لَمْ يُبَيِّتِ الصِّيَامَ مِنَ اللَّيْلِ" - (الرَّاجِحُ أَنَّهُ مَوْقُوفٌ  
عَلَى عَائِشَةَ وَابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا).

<sup>36</sup> [Paraphrased]

9. “There is no fast for whoever does not clarify (his intention) to fast at night”<sup>37</sup>. The preferred opinion is that this statement is suspended at the level of `A'ishah and `Ibn `Umar<sup>38</sup>, may Allah be pleased with them both.

فَالْقَوْلُ الرَّاجِحُ فِي الدَّلِيلِ الَّذِي عَلَيْهِ جُمهُورُ السَّلَفِ: أَنَّ الصَّوْمَ  
شَرَطٌ فِي الإِعْتِكَافِ.

10. The preferred opinion regarding the evidence which the majority of the *Salaf* were upon is that fasting is a condition of *`itikāf* (staying in the mosque overnight, usually in the last ten nights of *Ramaḍān*).

اعْتَمَرَ أَرْبَعَ عُمَرٍ كُلُّهَا فِي ذِي الْقَعْدَةِ.

11. The Messenger, peace and blessings of Allah upon him, performed *`Umrah* (the minor *Hajj* to Mecca) four times and each of them was during the month of *Dhul-Qa`dah*.

إِنَّمَا يُشْرَعُ الإِحْتِيَاظُ إِذَا لَمْ تَنْبَيِّنِ السُّنَّةُ فَالِإِحْتِيَاظُ هُوَ اتِّبَاعُهَا وَتَرْكُ  
مَا خَالَفَهَا فَإِنْ كَانَ تَرْكُهَا لِأَجْلِ الإِخْتِلَافِ احْتِيَاظًا، فَتَرْكُ مَا  
خَالَفَهَا وَاتِّبَاعُهَا، أَحْوْطُ وَأَحْوْطُ.

12. Caution is only legislated when the *Sunnah* is not clear. For [true] caution consists of following the *Sunnah* and abandoning whatever opposes it. Thus if abandoning the *Sunnah* due to differences of opinion is cautionary, as some say, then

<sup>37</sup> Reported in the four *Sunan* and declared ‘authentic’ by al-‘Albānī and others.

<sup>38</sup> The words are not reported on authority of the Prophet, peace and blessings of Allah upon him.

abandoning what opposes it and following the *Sunnah* is even more cautious and prudent.

قَالَ شَيْخُ الْإِسْلَامِ، وَقَرَّرَهُ بِأَنَّ الْمُحْرِمَ إِذَا التَّرَمَ أَكْثَرَ مِمَّا كَانَ لَزِمَهُ جَازَ بِاتِّفَاقِ الْأَئِمَّةِ. فَلَوْ أَحْرَمَ بِالْعُمْرَةِ ثُمَّ أَدْخَلَ عَلَيْهَا الْحَجَّ، جَازَ بِلَا نِزَاعٍ وَإِذَا أَحْرَمَ بِالْحَجِّ ثُمَّ أَدْخَلَ عَلَيْهِ الْعُمْرَةَ لَمْ يَجُزْ عِنْدَ الْجُمْهُورِ إِلَّا أَبُو حَنِيفَةَ رَحِمَهُ اللَّهُ.

13. *Shaykh ul-'Islām 'Ibn Taymiyyah* established that the *Muḥrim* (one who enters the state of performing the pilgrimage to Mecca) is allowed to observe more than what he intended to by agreement of the *'A'immaḥ* (scholars of the religion). For if he entered *'Iḥrām* with *'Umrah* then added the *Ḥajj* to it, it is permitted without dispute. Entering *'Iḥrām* for *Ḥajj* and then adding *'Umrah* to it is not allowed according to the majority, except Abu Ḥanīfah, may Allah have mercy on him.

لَمْ يَحُجَّ ابْنِ حَزْمٍ قَالَهُ شَيْخُ الْإِسْلَامِ ابْنِ تَيْمِيَّةٍ.

14. *'Ibn Ḥazm* did not perform *Ḥajj*. *Shaykh ul-'Islām 'Ibn Taymiyyah* said so.

سَفَرُ الْقَصْرِ لَا يَتَّحَدُّ بِمَسَافَةٍ مَعْلُومَةٍ، وَلَا بِأَيَّامٍ مَعْلُومَةٍ.

15. The journey wherein prayer is shortened is not defined<sup>39</sup> by an established distance or number of days.

<sup>39</sup> -by a verse in the Qur'ān or an authentic Ḥadīth.

فَبَيْنَ كُلِّ مَشْعَرَيْنِ بَرَزَخٌ لَيْسَ مِنْهُمَا. فَمِنَى: مِنَ الْحَرَمِ، وَهِيَ  
 مَشْعَرٌ، وَمُحَسِّرٌ: مِنَ الْحَرَمِ، وَلَيْسَ بِمَشْعَرٍ، وَمُزْدَلِفَةٌ: حَرَمٌ  
 وَمَشْعَرٌ، وَعُرْنَةٌ لَيْسَتْ مَشْعَرًا، وَهِيَ مِنَ الْحِلِّ. وَعَرَفَةٌ: حِلٌّ  
 وَمَشْعَرٌ.

16. Between each two rites of *Hajj* is a barrier that is not from either one of them, thus *Minā* is part of the Holy Sanctuary (*al-Haram*), and it is a rite; *Muḥassir* is from *al-Haram* and it is not a rite. *Muzdalifah* is from the Holy Sanctuary (*al-Haram*) and is a rite; *ʿUranah* is not a rite and is outside the Holy Sanctuary (*al-Haram*); and *ʿArafah* is also outside the Holy Sanctuary (*al-Haram*) and it is a rite.

فَلَمَّا أَكْمَلَ الرَّمِيَّ (عند الجمره الثالثه) رَجَعَ مِنْ فَوْرِهِ، وَلَمْ يَقِفْ  
 عِنْدَهَا، فَقِيلَ: لِضِيقِ الْمَكَانِ بِالْجَبَلِ، وَقِيلَ وَهُوَ أَصْحٌ: إِنَّ دُعَاءَهُ  
 كَانَ فِي نَفْسِ الْعِبَادَةِ قَبْلَ الْفَرَاغِ مِنْهَا، فَلَمَّا رَمَى جَمْرَةَ الْعَقَبَةِ، فَرَعَ  
 الرَّمِيَّ، وَالِدُعَاءُ فِي صُلْبِ الْعِبَادَةِ قَبْلَ الْفَرَاغِ مِنْهَا أَفْضَلُ مِنْهُ بَعْدَ  
 الْفَرَاغِ مِنْهَا، وَهَذَا كَمَا كَانَتْ سُنَّتُهُ فِي دُعَائِهِ فِي الصَّلَاةِ؛ إِذْ كَانَ  
 يَدْعُو فِي صُلْبِهَا، فَأَمَّا بَعْدَ الْفَرَاغِ مِنْهَا، فَلَمْ يَنْبُتْ عَنْهُ أَنَّهُ كَانَ  
 يَعْتَادُ الدُّعَاءَ.

17. When he (the Messenger, peace and blessings of Allah upon him) would finish stoning (the Devil) during *Hajj*, he would return from doing so immediately and not stand there for supplication. It is said that is due to the narrowness of the place in the mountain and it is said- and it is the strongest view- that his, peace and blessings of Allah upon him, supplication was during the act of

worship itself before completing it. So considering that when he threw the pebbles of *al-ʿAqabah*, he completed the throwing and supplication during the act of worship before the end, (then it) is more favorable than after (throwing the last stones), just as it was his, peace and blessings of Allah upon him, tradition for supplication in the prayer- he would supplicate during the prayer. And as for after he completed the prayer, it is not established that he would frequently supplicate.

وَأَمَّا حَدِيثُ مُعَاذِ بْنِ جَبَلٍ: لَا تَنْسَ أَنْ تَقُولَ دُبْرَ كُلِّ صَلَاةٍ: اللَّهُمَّ  
 أَعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ؛ فَدُبْرُ الصَّلَاةِ يُرَادُ بِهِ  
 آخِرُهَا قَبْلَ السَّلَامِ مِنْهَا، كَدُبْرِ الْحَيَوَانِ وَيُرَادُ بِهِ مَا بَعْدَ السَّلَامِ  
 كَقَوْلِهِ: تُسَبِّحُونَ اللَّهَ وَتُكَبِّرُونَ وَتَحْمَدُونَ دُبْرَ كُلِّ صَلَاةٍ.

18. As for the narration of Mu`ādh bin Jabal, “Do not forget to say at the ‘tail’ of every prayer: ‘Oh Allah, make me mindful of remembering you, thanking you, and perfecting Your worship<sup>40</sup> ...” then he intended by ‘the tail’ of the prayer its ‘end’, before sending peace and salutations, like ‘the tail’ of a creature. He also intended what is after sending peace and salutations, as in his statement, “Praise Allah, extol Him, and thank Him at the ‘tail’ of every prayer<sup>41</sup>”.

فَقَدْ تَضَمَّنَتْ حَجَّتُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتَّ وَقَفَاتٍ لِلدُّعَاءِ.  
 الْمَوْقِفُ الْأَوَّلُ: عَلَى الصَّفَا، وَالثَّانِي: عَلَى الْمَرْوَةِ، وَالثَّلَاثُ بَعْرِفَةَ،

<sup>40</sup> Reported in *Sunan ‘Abī Dawūd* and *Musnad ‘Aḥmad* with a different wording but the same supplication- declared ‘authentic’.

<sup>41</sup> This wording is reported by at-Ṭabarānī in his *al-Awsat* and *aṣ-Ṣaghīr*, as well as Abu Ya`lā and ‘Ibn ‘Abī Shaybah- it is ‘weak’. Another wording with the same meaning is reported by Muslim and at-Tirmidhī and is declared as ‘fair’ by at-Tirmidhī.

وَالرَّابِعُ بِمُزْدَلِفَةَ، وَالخَامِسُ عِنْدَ الْجَمْرَةِ الْأُولَى، وَالسَّادِسُ عِنْدَ  
الْجَمْرَةِ الثَّانِيَةِ.

19. His, peace and blessings of Allah upon him, pilgrimage involved six pauses for supplication: 1) on (Mount) aş-Şafā; 2) on (Mount) al-Marwah; 3) at `Arafah; 4) at Muzdalifah; 5) upon the first act of stoning; and 6) upon the second act of stoning.

يَوْمَ عَرَفَةَ تَكُونُ حُطْبَةٌ وَاحِدَةٌ ثُمَّ أَدَانَ ثُمَّ إِقَامَةٌ ثُمَّ صَلَاةٌ.

20. On the Day of `Arafah there is a single address to the congregants (*Khuṭbah*), then a call to prayer (*‘Adhān*), then the call for beginning the prayer (*‘Iqāmah*), then the prayer<sup>42</sup>.

لَمَّا كَانَتْ الْأَسْمَاءُ قَوْلِبَ لِلْمَعَانِي، وَدَالَّةٌ عَلَيْهَا، افْتَضَّتِ الْحِكْمَةُ  
أَنْ يَكُونَ بَيْنَهَا وَبَيْنَهَا ارْتِبَاطٌ وَتَنَاسُبٌ، وَأَنْ لَا يَكُونَ الْمَعْنَى مَعَهَا  
بِمَنْزِلَةِ الْأَجْنَبِيِّ الْمَحْضِ:

وَقَلَّمَا أَبْصَرْتَ عَيْنَاكَ ذَا لَقَبٍ \*\*\* إِلَّا وَمَعْنَاهُ إِنْ فَكَّرْتَ فِي لَقْبِهِ.

21. Considering that names are models for meaning and a function of them, wisdom dictates that between (the form and the function) is an association and congruence and that there should not be along with the meaning (of a name) a purely extrinsic level, as is said:

*And rarely do your eyes see a possessor of a nickname ... Except (you see) its meaning (as well), if you reflect on his nickname.*

<sup>42</sup> [Paraphrased]

I say: This is why it was one of the rights of a child over his parents to give him a good name. The Messenger, peace and blessings of Allah upon him, changed many people's names due to this fact, and that is the association between the name and the named. See below.

سَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ رَجُلًا عَنِ اسْمِهِ، فَقَالَ:  
 جمرة، فَقَالَ: وَاسْمُ أَبِيكَ؟ قَالَ: شهاب، قَالَ: مِمَّنْ؟ قَالَ: مِنْ  
 الْحُرْقَةِ، قَالَ: فَمَنْزِلُكَ؟ قَالَ: بِحَرَّةِ النَّارِ، قَالَ: فَأَيْنَ مَسْكَنُكَ؟ قَالَ:  
 بِدَاتِ لَطْيٍ، قَالَ: أَذْهَبُ فَقَدْ احْتَرَقَ مَسْكَنُكَ، فَذَهَبَ فَوَجَدَ الْأَمْرَ  
 كَذَلِكَ.

22. `Umar bin al-Khaṭṭāb, may Allah be pleased with him, asked a man his name and the man replied: “*Jamrah*” (which means an ember). Then he asked: “What is your father’s name?” And the man replied: “*Shihāb*” (which means a shooting flame). `Umar asked: “From whom (i.e. which tribe)?” The man replied: “From *al-Huraqah*” (literally ‘the burned’). `Umar then asked: “Then where is your residence (i.e. what region)?” The man replied: In *Harrat in-Nār*” (which means ‘the land of lava’). So `Umar said: “Then where is your home?” The man replied: “In *Dhāti Lazā*” (which means the ‘fiery locality’). `Umar said: “Leave, for your home has burned”. Then the man left and found the matter just as `Umar said.

تَأَمَّلْ أَسْمَاءَ السِّتَّةِ الْمُتَبَارِزِينَ يَوْمَ بَدْرٍ كَيْفَ اقْتَضَى الْقَدْرُ مُطَابَقَةَ  
 أَسْمَائِهِمْ لِأَحْوَالِهِمْ فَكَانَ الْكُفَّارُ شَيْبَةَ وَعْتَبَةَ وَالْوَلِيدُ. فَالْوَلِيدُ لَهُ بِدَايَةُ  
 الضَّعْفِ؛ وَشَيْبَةُ لَهُ نِهَائَةُ الضَّعْفِ؛ وَعْتَبَةُ مِنَ الْعَتَبِ. فَذَلَّتْ

أَسْمَاؤُهُمْ عَلَى عَتَبٍ يَحِلُّ بِهِمْ. الْمُسْلِمِينَ هُمْ حَمْرَةٌ وَعَلِيٍّ وَالْحَارِثِ  
رَضِيَ اللَّهُ عَنْهُمْ. فَعَلُوا عَلَيْهِمْ بِعُبُودِيَّتِهِمْ وَسَعِيهِمْ فِي حَرْبِ الْآخِرَةِ.

23. Examine the names of the six duelers on the Day of Badr and how it dictated the fate wherein their names were identical to their conditions, thus the Disbelievers were called ‘Shaybah’, ‘Utbah’ and ‘al-Walīd’. So ‘al-Walīd’ indicates weakness at the outset (as in a child), ‘Shaybah’ indicates weakness at the end (as in old age), and ‘Utbah’ is from the word for ‘rebuke’ (‘Atab). So their names demonstrated rebuke and weakness that afflicted them. The Muslims were ‘Alī’, ‘Ubaydah’, and ‘al-Ḥārith’, may Allah be pleased with them. Thus they towered above them through their worship, their effort, and their cultivation of the Afterlife.<sup>43</sup>

كَمَا أَنَّ مِنَ الْمَدْحِ مَا يَكُونُ ذَمًّا وَمُوجِبًا لِسُقُوطِ مَرْتَبَةِ الْمَمْدُوحِ عِنْدَ  
النَّاسِ فَإِنَّهُ يُمدَّحُ بِمَا لَيْسَ فِيهِ فَتَطَالِبُهُ النُّفُوسُ بِمَا مَدَّحَ بِهِ وَتَنْظُهُ  
عِنْدَهُ فَلَا تَجِدُهُ كَذَلِكَ فَتَنْقَلِبُ ذَمًّا، وَلَوْ تَرَكْتَ بِغَيْرِ مَدْحٍ لَمْ تَحْصُلْ  
لَهُ هَذِهِ الْمَفْسَدَةُ وَيُشْبِهُ حَالَهُ حَالِ مَنْ وَلِيَ وِلَايَةً سَيِّئَةً، ثُمَّ عُرِلَ  
عَنْهَا، فَإِنَّهُ تَنْقُصُ مَرْتَبَتُهُ عَمَّا كَانَ عَلَيْهِ قَبْلَ الْوِلَايَةِ ... وَفِي هَذَا  
قَالَ الْقَائِلُ:

إِذَا مَا وَصَفْتَ امْرَأً لِامْرَأٍ \*\*\* فَلَا تَعْلُ فِي وَصْفِهِ وَاقْصِدْ  
فَإِنَّكَ إِنْ تَعْلُ تَعْلُ الظُّنُونُ \*\*\* فِيهِ إِلَى الْأَمَدِ الْأَبْعَدِ  
فَيَنْقُصُ مِنْ حَيْثُ عَظَّمْتَهُ \*\*\* لِفَضْلِ الْمَغِيبِ عَنِ الْمَشْهَدِ.

<sup>43</sup> Rather the third was called ‘Ḥamzah’ and ‘Ubaydah’ is ‘Ibn al-Ḥārith’.

24. There is a blameworthy aspect in praising another person and a reason for a drop in the status of the one who is praised in front of people, for indeed a person can be praised for something that is not in him, so people seek out in him what was praised about him and they think he has (this characteristic) however they do not find it; in this way it is changed to criticism. If he had been left alone without being praised, this evil would not have happened to him. His condition is like one who is in charge of an evil land, and he is deposed from it- for then his status is lower than what it was before being in charge, and regarding this someone said:

*If you describe a man to men \*\*\* Then do not exaggerate in describing him and be moderate*

*For indeed if you exaggerate (in praising him), then expectations are exaggerated \*\*\* Regarding him to the limit and beyond*

*So scale back in terms of aggrandizing him \*\*\* On account of the favor of the setting sun upon the one who witnesses it.*

يقول النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَا يَقُولَنَّ أَحَدُكُمْ: تَعَسَ الشَّيْطَانُ فَإِنَّهُ يَتَّعَظَمُ حَتَّى يَكُونَ مِثْلَ الْبَيْتِ، فَيَقُولُ: بِقُوَّتِي صَرَعْتُهُ، وَلَكِنْ لِيَقُلْ: بِسْمِ اللهِ، فَإِنَّهُ يَتَّصَاعَرُ حَتَّى يَكُونَ مِثْلَ الذُّبَابِ. ابو داود  
واحمد صحيح.

25. The Prophet, peace and blessings of Allah upon him, was saying: “One of you should not say- ‘May Satan be destroyed’ (upon falling down) for indeed [Satan] becomes larger until he is like a house and then he says: ‘By my strength I knocked him down’. Rather say- ‘In the name of Allah’ for indeed (Satan) will become smaller until he is like a fly”.<sup>44</sup>

<sup>44</sup> Reported in ‘Abū Dāwud and *Musnad ‘Aḥmad*- declared ‘authentic’ by al-‘Arna’ūt.

وَالْكَيْسُ: هُوَ مُبَاشَرَةُ الْأَسْبَابِ الَّتِي رَبطَ اللهُ بِهَا مُسَبِّبَاتِهَا النَّافِعَةَ  
لِلْعَبْدِ فِي مَعَاشِهِ وَمَعَادِهِ، فَهَذِهِ تَفْتَحُ عَمَلَ الْخَيْرِ، وَعَكْسَهُ الْعَجْزَ.

26. Sagacity is the pursuit of the means to which Allah has fastened the causes of benefit for the slave of Allah in his provisions of this world and the Hereafter. Thus this unlocks the performance of good and its reverse is failure.

فَكُلُّ مَا شَغَلَ الْعَبْدَ عَنِ اللَّهِ فَهُوَ مَشْتُومٌ عَلَيْهِ وَكُلُّ مَا رَدَّهُ إِلَيْهِ فَهُوَ  
رَحْمَةٌ بِهِ.

27. Anything that distracts the slave from Allah is a misfortune upon him, and anything that brings him back to Him is a mercy upon him.

اسْتِعَاذَ مِنَ الْعَجْزِ وَالْكَسَلِ وَهُمَا قَرِينَانِ؛ فَإِنْ تَخَلَّفَ كَمَالُ الْعَبْدِ  
وَصَلَاحُهُ عَنْهُ، إِمَّا أَنْ يَكُونَ لِعَدَمِ قُدْرَتِهِ عَلَيْهِ، فَهُوَ عَجْزٌ، أَوْ  
يَكُونَ قَادِرًا عَلَيْهِ، لَكِنْ لَا يُرِيدُ، فَهُوَ كَسَلٌ، وَيَنْشَأُ عَنِ هَاتَيْنِ  
الصِّفَتَيْنِ فَوَاتُ كُلِّ خَيْرٍ، وَحُصُولُ كُلِّ شَرٍّ، وَمِنْ ذَلِكَ الشَّرِّ  
تَعْطِيلُهُ عَنِ النَّفْعِ بَدَنِهِ، وَهُوَ الْجُبْنُ، وَعَنِ النَّفْعِ بِمَالِهِ وَهُوَ الْبُخْلُ،  
ثُمَّ يَنْشَأُ لَهُ بِذَلِكَ غَلَبَتَانِ. غَلَبَةٌ بِحَقٍّ، وَهِيَ غَلَبَةُ الدِّينِ، وَغَلَبَةٌ  
بِبَاطِلٍ، وَهِيَ غَلَبَةُ الرِّجَالِ.

28. Seek refuge from decrepitude and idleness as they are twins; for if the integrity of the slave of Allah fails and his usefulness as a result, either that is due to the absence of his ability to do something, and that would be decrepitude, or due to his being

able to do something, however he does not wish [to do it], and that is idleness. Emanating from these two attributes is the loss of all good (*Khayr*) and the occurrence of all evil. Among that evil is the disruption of the usefulness of his body, and that is cowardice, and (the disruption) of usefulness of his wealth, and that is stinginess. Due to these previous results there arises two predominant results for him- either the victory of truth, which is the predominance of the *Dīn* (religion over his life), or the victory of falsehood, which is the predominance of others (over his life).

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا عَطَسَ أَحَدُكُمْ، فَحَمِدَ اللَّهَ،  
فَحَقُّ عَلَى كُلِّ مَنْ سَمِعَهُ أَنْ يُشَمِّتَهُ.

29. The Prophet, peace and blessings of Allah upon him, said: “When one of you sneezes then praises Allah (by saying: *Al-Hamdu li-Llah*), then it is a duty upon everyone who hears him to supplicate for him (by telling him: ‘*Yarhamuk Allah*’, i.e., ‘may Allah bless you’).”<sup>45</sup>

فِي طَعَامِ الْجَمَاعَةِ عَلَى كُلِّ إِنْسَانٍ أَنْ يُسَمِّيَ لِيَمْنَعَ الشَّيْطَانَ مِنْ  
الْمُشَارَكَةِ.

30. Regarding eating in a group, then mentioning ‘In the Name of Allah’ is required for each person in order to prevent Satan from sharing in the meal<sup>46</sup>.

تَشْمِيتِ الْعَاطِسِ أَمَا إِنْ يَكُونُ تَشْمِيتًا أَوْ تَسْمِيتًا. قِيلَ سَمَّتُهُ أَيْ  
دُعَاءَ لَهُ بِحُسْنِ السَّمْتِ، وَبِعَوْدِهِ إِلَى حَالَتِهِ مِنْ حَرَكَةٍ وَأَنْزِعَاجٍ

<sup>45</sup> Al-Bukhārī reported it in his *Ṣaḥīh*.

<sup>46</sup> [Paraphrased]

نَتِيجَةُ الْعَطَاسِ إِلَى السُّكُونِ وَالِدَّعَةِ. التَّسْمِيَتِ دُعَاءٌ لَهُ بِأَنْ يَصْرِفَ  
اللَّهُ عَنْهُ مَا يُسْمِتُ بِهِ أَعْدَاءَهُ فَسَمَّتَهُ: إِذَا أَزَالَ عَنْهُ السَّمَاتَةَ. وَقِيلَ:  
هُوَ دُعَاءٌ لَهُ بِثَبَاتِهِ عَلَى قَوَائِمِهِ فِي طَاعَةِ اللَّهِ، مَاخُذٌ مِنَ الشَّوَامِتِ  
وَهِيَ الْقَوَائِمُ. وَقِيلَ: هُوَ تَسْمِيَتٌ لَهُ بِالشَّيْطَانِ، لِإِعَاظَتِهِ بِحَمْدِ اللَّهِ  
عَلَى نِعْمَةِ الْعَطَاسِ.

31. The supplication for the sneezer- as for whether it is *Tashmīt* or *Tasmīt*, then it is said that (*Tasmīt*) is when a person ‘prepares a path’ for someone else, meaning he supplicates for him to have a good road ahead and a return to his condition (of ease) from agitation or discomfort as a result of sneezing; to return the sneezer back to calm and ease. *Tashmīt* is to supplicate for someone that Allah remove from him anything his enemies would rejoice in such that he disappoints them- since the cause of rejoice at his misfortune is eliminated. It is said that (*Tashmīt*) is to supplicate for a person that he be established upon his feet in obedience of Allah, taken from the term *Shawāmit* meaning ‘feet’. It is also said it is a disappointment to Satan on account of [Satan’s] becoming infuriated at the praise of Allah upon the sneezer’s (return to) comfort.

وَلَمَّا كَانَتِ الْمَعَاصِي كُلُّهَا تَتَوَلَّدُ مِنَ الْعُضْبِ وَالشَّهْوَةِ، وَكَانَ نِهَآيَةُ  
قُوَّةِ الْعُضْبِ الْقَتْلَ، وَنِهَآيَةُ قُوَّةِ الشَّهْوَةِ الزِّنَا، جَمَعَ اللَّهُ تَعَالَى بَيْنَ  
الْقَتْلِ وَالزِّنَا، وَجَعَلَهُمَا قَرِينَيْنِ فِي سُورَةِ الْأَنْعَامِ، وَسُورَةِ الْإِسْرَاءِ،  
وَسُورَةِ الْفُرْقَانِ، وَسُورَةِ الْمُؤْتَحِنَةِ.

32. Considering that every sin originates from anger and desire, and the utmost capacity of anger is murder, and the utmost capacity of desire is adultery, Allah, exalted is He, combined

murder and adultery and associated them in the following chapters of the Qur'an: *al-'An`ām*, *al-'Isrā'*, *al-Furqān*, and *al-Mumtaḥanah*.

وَلِيَحْذَرَ كُلَّ الْحَدَرِ مِنْ طُغْيَانِ "أَنَا"، وَ "إِلِي"، وَ "عِنْدِي"، فَإِنَّ هَذِهِ  
 الْأَلْفَافَ الثَّلَاثَةَ ابْتُلِيَ بِهَا إِبْلِيسُ وَفِرْعَوْنُ، وَقَارُونُ، (فَأَنَا خَيْرٌ مِنْهُ)  
 لِإِبْلِيسَ، وَ ﴿لِي مَلِكٌ مِصْرَ﴾ [الزخرف: 51] لفرعون، وَ ﴿إِنَّمَا  
 أُوتِيْتُهُ عَلَى عِلْمٍ عِنْدِي﴾ [القصص: 78] لقارون. وَأَحْسَنُ مَا  
 وَضِعَتْ "أَنَا" فِي قَوْلِ الْعَبْدِ: "أَنَا الْعَبْدُ الْمُدْنِبُ، الْمُخْطِئُ،  
 الْمُسْتَغْفِرُ، الْمُعْتَرِفُ وَنَحْوِهِ. وَ "إِلِي"، فِي قَوْلِهِ: "إِلِي الذَّنْبُ، وَ لِي  
 الْجُرْمُ، وَ لِي الْمَسْكَنَةُ، وَ لِي الْفَقْرُ وَالذُّلُّ"؛ وَ "عِنْدِي" فِي قَوْلِهِ: "اعْفِرْ  
 لِي جِدِّي، وَهَزْلِي، وَخَطِيئِي، وَعَمْدِي، وَكُلَّ ذَلِكَ عِنْدِي".

33. Take every precaution from the tyranny of the terms 'I', 'Mine', and 'from me' for indeed Satan himself, Pharaoh, and Qārūn were afflicted by these three terms. For example, Satan is reported to have said: *{...I am better than him ('Ādam)}*<sup>47</sup>, and Pharaoh said: *{...(Is not) the reign of Egypt mine}*<sup>48</sup>, and Qārūn said: *{...I was only given it because of knowledge from me}*<sup>49</sup>. The best placement of the term 'I' in the speech of a slave of Allah is in statements like: "I am a sinful, erroneous, slave of Allah who seeks forgiveness, confessing (to Allah)"; as for 'Mine' then it is best in statements like: "Sin, offense, wretchedness, poverty, and lowliness are mine"; and 'from me' is best in statements like: "Forgive me [what I have done] in earnest and jokingly, by mistake and intentionally, and all of that from me".

<sup>47</sup> [al-'A`rāf: 12]

<sup>48</sup> [az-Zukhruf: 51]

<sup>49</sup> [al-Qaṣaṣ: 78]



## Part 3

الْجِهَادُ أَرْبَعُ مَرَاتِبَ: جِهَادُ النَّفْسِ، وَجِهَادُ الشَّيْطَانِ، وَجِهَادُ الْكُفَّارِ،  
وَجِهَادُ الْمُنَافِقِينَ.

1. Fighting (literally *al-Jihād*) has four levels: 1) fighting against the Self; 2) fighting against Satan; 3) fighting against the Disbelievers; and 4) fighting against the Hypocrites.

جِهَادُ النَّفْسِ أَرْبَعُ مَرَاتِبَ أَيْضًا: أَنْ يُجَاهِدَهَا عَلَى التَّعَلُّمِ، وَالْعَمَلِ،  
وَالدَّعْوَةِ، وَالصَّبْرِ عَلَى مَشَاقِّ الدَّعْوَةِ.

2. Fighting against the Self also has four levels. One must fight against the Self in order to: 1) learn (the religion); 2) act upon what one learns; 3) call others to the religion; and 4) have patience in the difficulties of calling others to the religion.

جِهَادُ الشَّيْطَانِ فَمَرْتَبَتَانِ: دَفْعُ مَا يُلْقِي إِلَى الْعَبْدِ مِنَ الشُّبُهَاتِ  
وَالشُّكُوكِ الْقَادِحَةِ فِي الْإِيمَانِ؛ وَ دَفْعُ مَا يُلْقِي إِلَيْهِ مِنَ الْإِرَادَاتِ  
الْفَاسِدَةِ وَالشَّهَوَاتِ. فَالْجِهَادُ الْأَوَّلُ يَكُونُ بَعْدَهُ الْيَقِينُ، وَالثَّانِي: يَكُونُ  
بَعْدَهُ الصَّبْرُ.

3. Fighting against Satan has two levels: 1) to repel what is cast towards the slave of Allah of doubts and harmful suspicions regarding the faith; and 2) to repel what is cast towards the slave of Allah of corrupting desires and appetites. The first type of struggle against Satan is followed by certainty (*Yaqīn*) and the second type is followed by patience (*Ṣabr*).

جِهَادُ الْكُفَّارِ وَالْمُنَافِقِينَ فَأَرْبَعُ مَرَاتِبَ: بِالْقَلْبِ، وَاللِّسَانِ، وَالْمَالِ،  
وَالنَّفْسِ، وَجِهَادُ الْكُفَّارِ أَخْصُ بِالْيَدِ، وَجِهَادُ الْمُنَافِقِينَ أَخْصُ  
بِاللِّسَانِ.

4. Fighting against the Disbelievers and Hypocrites has four levels: 1) to struggle against them with one's heart; 2) verbally; 3) through one's wealth; and 4) with one's own life. Fighting against the Disbelievers is more specifically through actions, and it is verbally with the Hypocrites.

سُئِلَ الشَّافِعِيُّ رَحِمَهُ اللهُ أَيُّمَا أَفْضَلُ لِلرَّجُلِ، أَنْ يُمَكَّنَ أَوْ يُبْتَلَى؟  
فَقَالَ: لَا يُمَكَّنُ حَتَّى يُبْتَلَى.

5. 'Imām ash-Shāfi'ī, may Allah have mercy on him, was asked: "What is best for a man- that he be granted authority or that he be afflicted?" So he said: "No sooner is he granted authority than he is afflicted".

لَمَّا كَانَ الْأَلَمُ لَا مَحِيصَ مِنْهُ الْبِتَّةَ، عَزَى اللهُ سُبْحَانَهُ مَنْ اخْتَارَ  
الْأَلَمَ الْيَسِيرَ الْمُنْقَطِعَ عَلَى الْأَلَمِ الْعَظِيمِ الْمُسْتَمِرِّ، بِقَوْلِهِ: ﴿مَنْ كَانَ  
يَرْجُو لِقَاءَ اللهِ فَإِنَّ أَجَلَ اللهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ [الْعَنْكَبُوتِ:  
5] فَضْرَبَ لِمُدَّةِ هَذَا الْأَلَمِ أَجَلًا، لَا بُدَّ أَنْ يَأْتِيَ، وَهُوَ يَوْمُ لِقَائِهِ.

6. Considering that the pain is such that there is no escape from it at all, Allah, glorified is He, comforts those who choose slight sporadic pain over the greater continual pain, according to the verse: **{Those who anticipate meeting Allah then indeed the time appointed by Allah is forthcoming. And He is the All-Hearer, All-**

**Aware**<sup>50</sup>. So this pain has a fixed duration, no doubt that (its end) will come, and it is the day of meeting Him.

حَازَ قَصَبَ السَّبْقِ أَيِ اسْتَوَلَى عَلَى الْأَمْرِ وَقَارَ بِهِ.

7. To come through with flying colors means to dominate a matter and to be successful in it<sup>51</sup>.

قَدْ أَقَامَ ذَكْوَانُ بْنُ عَبْدِ الْقَيْسِ بِمَكَّةَ حَتَّى هَاجَرَ إِلَى الْمَدِينَةِ، فَيُقَالُ:  
إِنَّهُ مُهَاجِرِيٌّ أَنْصَارِيٌّ.

8. Dhakwān bin `Abd al-Qays had settled in Mecca until he immigrated to Medina, thus it is said that he was both an 'immigrant' (*Muhājir*) and a 'helper' (*Anṣār*).

أَصَيْرِمٌ، عَمْرُو بْنُ ثَابِتِ بْنِ وَفْسٍ تَأَخَّرَ إِسْلَامُهُ إِلَى يَوْمِ أُحُدٍ،  
وَأَسْلَمَ حِينَئِذٍ وَقَاتَلَ فَقُتِلَ قَبْلَ أَنْ يَسْجُدَ لِلَّهِ سَجْدَةً، فَأُخْبِرَ عَنْهُ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: عَمِلَ قَلِيلًا وَأُجِرَ كَثِيرًا، وَكَانَ مُقْتَعًا  
بِالْحَدِيدِ.

9. 'Uṣayrim `Amr bin Thābit bin Waqsh delayed accepting 'Islām until the Day of 'Uḥud and he became Muslim at that time; he fought and was killed before making a single prostration to Allah. So the Prophet, peace and blessings of Allah upon him, was informed about him and he said: "He worked little and was rewarded greatly"<sup>52</sup> and he was completely covered in iron (armor).

<sup>50</sup> [al-'Ankabūt: 5]

<sup>51</sup> [Paraphrased]

<sup>52</sup> Reported by many including al-Bukhārī in his *ṣaḥīḥ*.

فَلَمَّا كَانَتْ لَيْلَةُ الْعَقَبَةِ الثَّلَاثِ الْأَوَّلِ مِنَ اللَّيْلِ تَسَلَّلَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ وَسَبْعُونَ رَجُلًا وَأَمْرَاتَانِ، كَانَ أَوَّلَ مَنْ بَايَعَهُ لَيْلَتَيْدِ الْبِرَاءِ بِنُ مَعْرُورٍ .

10. When a third of the night of al-`Aqabah passed, seventy-three men and two women stole away towards the Messenger of Allah, peace and blessings of Allah upon him. Al-Barā' bin Ma`rūr was the first to give the oath of allegiance to him that night.

فَكَانَ أَوَّلَ مَنْ خَرَجَ إِلَى الْمَدِينَةِ مِنْ مَكَّةَ أَبُو سَلَمَةَ بْنُ عَبْدِ الْأَسَدِ .

11. 'Abū Salamah bin `Abd al-'Asad was the first to leave for Medina from Mecca.

أُمُّ مَعْبَدٍ الْخُزَاعِيَّةِ هِيَ مَنْ وَصَفَتِ النَّبِيَّ فِي هِجْرَتِهِ .

12. Umm Ma`bad al-Khuzā`iyyah is the one who described the Prophet, peace and blessings of Allah upon him, during his emigration.

فَسَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى نَزَلَ بِقُبَاءَ فِي بَنِي عَمْرِو بْنِ عَوْفٍ، فَنَزَلَ عَلَى كُنُثُومِ بْنِ الْهَدْمِ .

13. The Messenger of Allah, peace and blessings of Allah upon him, proceeded until he disembarked (from his emigration) in Qubā', at the place of the tribe of `Amr bin `Awf. He first stayed with Kulthūm bin al-Hidm.

فِي حَدِيثِ طَوِيلٍ: إِنَّ السَّيْفَ مَحَاءُ الْخَطَايَا ... إِنَّ السَّيْفَ لَا  
يَمْحُو النِّفَاقَ.

14. In a long narration it says: "Indeed the sword is the obliterator of mistakes ... [However] the sword does not obliterate hypocrisy".<sup>53</sup>

"الْحَرْبُ خُدْعَةٌ" بِفَتْحِ الْحَاءِ وَهُوَ أَفْصَحُ مِنْ ضَمِّهَا أَوْ كَسْرِهَا.  
الرَّأْيُ قَبْلَ شَجَاعَةِ الشُّجْعَانِ \*\*\* هُوَ أَوْلُّ وَهِيَ الْمَحَلُّ الثَّانِي.

15. "War is deceit (*Khud`ah*)"<sup>54</sup>. [The word '*Khud`ah*'] should have an 'a' on the 'Kh', i.e. '*Khad`ah*', which is more eloquent than a 'u' or an 'i'.

*Thought is before the courage of the brave \*\*\* (Thought) is first  
and (Courage) is the second adornment*<sup>55</sup>

رَجَحَتْ طَائِفَةٌ رَأْيَ أَبِي بَكْرٍ يَوْمَ بَدْرٍ عَلَى رَأْيِ عُمَرَ بِخُصُوصِ  
الْأَسْرَى لِاسْتِقْرَارِ الْأَمْرِ عَلَيْهِ وَمُوَافَقَتِهِ الْكِتَابِ الَّذِي سَبَقَ مِنْ اللَّهِ  
بِإِحْلَالِ ذَلِكَ لَهُمْ.

16. A group of Muslims gave preference to the opinion of 'Abū Bakr over the opinion of `Umar, may Allah be pleased with them both, concerning the prisoners of war on the Day of Badr, due to the norms of the matter [of captives] and its agreement with the

<sup>53</sup> 'Ibn Hibbān and 'Imām 'Aḥmad reported it- al-'Albānī declared it 'authentic' and al-'Arna'ūt declared it 'weak'.

<sup>54</sup> Declared 'fair due to other chains' by al-'Arna'ūt.

<sup>55</sup> A *bayt* or line of poetry from the famous Arab poet Abū-Ṭayyib al-Mutanabbī (303H-354H).

Book of Allah in which Allah had previously permitted them that.<sup>56</sup>

وَإِذَا الْحَبِيبُ أَتَىٰ بِذَنْبٍ وَاحِدٍ \*\*\* جَاءَتْ مَحَاسِنُهُ بِأَلْفِ شَفِيعٍ.

17. Another line of poetry (*Bayt*) found in *Zād al-Ma`ād*:

*When the beloved comes with a single fault \*\*\* His good qualities arrive with a thousand intercessors*<sup>57</sup>

قَالَ عَبْدُ اللَّهِ بْنُ جَحْشٍ: اللَّهُمَّ لَقِّنِي مِنَ الْمُشْرِكِينَ رَجُلًا عَظِيمًا  
كُفْرُهُ، شَدِيدًا حَرْدُهُ، فَأَقَاتِلْهُ، فَيَقْتُلُنِي فِيكَ، وَيَسْلُبُنِي، ثُمَّ يَجِدَعُ أَنْفِي،  
وَأُذُنِي، فَإِذَا لَقَيْتُكَ، فَقُلْتَ: يَا عَبْدَ اللَّهِ بْنَ جَحْشٍ، فِيمَ جُدِعْتَ؟  
قُلْتُ: فِيكَ يَا رَبُّ.

18. `Abd Allah bin Jaḥsh said: “Oh Allah, let me meet a man whose Disbelief is severe and whose anger is intense so that I might fight him, then he kills me and takes as spoils my [belongings]. Then he cuts off my nose and ears so that when we meet You say: ‘Oh `Abd Allah bin Jaḥsh for what reason were you so mutilated?’ I will say: ‘For you, Oh Lord’.”<sup>58</sup>

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<sup>56</sup>[Paraphrased]

<sup>57</sup> This *Bayt* or line of poetry is mentioned regarding the intimate worshipers of Allah and followers of the Prophet, peace and blessings of Allah upon him, who fought the polytheists and enemies of ‘Islām in the Holy Month.

<sup>58</sup> This report is mentioned in biographies and traditions about battles however is reported *Mu`allaq* or suspended without a chain of narration in between the Companion and ‘Ibn Qayyim.

وَدَفَنَ عَبْدَ اللَّهِ بْنِ عَمْرٍو بْنِ حَرَامٍ وَعَمْرَو بْنَ الْجَمُوحِ فِي قَبْرِ وَاحِدٍ  
لِمَا كَانَ بَيْنَهُمَا مِنَ الْمَحَبَّةِ فَقَالَ لِنَبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اذْفِنُوا  
هَذَيْنِ الْمُتَحَابِّينِ فِي الدُّنْيَا فِي قَبْرِ وَاحِدٍ.

19. `Abd Allah bin `Amr bin Ḥarām and `Amr bin al-Jamūḥ were buried in the same grave due to what existed between them of affection, so the Prophet, peace and blessings of Allah upon him, said: “Bury these two who loved one another in the worldly life in a single grave”.<sup>59</sup>

مِنْ مَحَاسِنِ تَرْكِ الْإِجَابَةِ لِأَسْئَلَةِ أَبِي سُفْيَانَ بَعْدَ أَحَدٍ (أَفِيكُمْ  
مُحَمَّدٌ... ) إِيهَانَةٌ وَتَصْغِيرٌ. ثُمَّ لَمَّا ظَنَّ أَنَّهُمْ قَدِ مَاتُوا وَفَرِحَ بِذَلِكَ أَتَاهُ  
الْخَبْرُ بِحَيَاتِهِمْ فَأَبْدَلَ فَرَحَهُمْ هَمًّا وَعَمًّا.

20. Among the advantages of refusing to reply to ‘Abū Sufyān after the Battle of ‘Uḥūd when he asked: “Is Muḥammad still amongst you (alive)?” is the insult and diminution. Then when the Disbelievers thought that those asked about were dead and were glad about that, the news that they were still alive caused the happiness of the Disbelievers to be changed into worry and sorrow.<sup>60</sup>

إِنَّ اللَّهَ إِذَا أَرَادَ أَنْ يُعِزَّ عَبْدَهُ وَيَجْبِرَهُ وَيَنْصُرَهُ كَسَرَهُ أَوَّلًا، وَيَكُونُ  
جَبْرُهُ لَهُ وَنَصْرُهُ عَلَى مِقْدَارِ ذَلِكَ وَأَنْكِسَارِهِ.

21. Indeed when Allah wishes to honor, support, and help His slave, He first causes him to suffer a defeat. His support and help

<sup>59</sup> Aṭ-Ṭabarī, ‘Ibn ‘Abī Shaybah, al-Bayhaqī and ‘Ibn Ḥishām related this narration. It was declared ‘weak’.

<sup>60</sup> [Paragraph]

afterwards is proportionate to how low and defeated His slave has become.

لَمَّا ذَكَرَ اللَّهُ اتِّخَاذَ الشُّهَدَاءِ يَوْمَ أُحُدٍ فِي آلِ عِمْرَانَ أَنَّهُى الْآيَةَ  
بِقَوْلِهِ ﴿وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾. يَعْنِي مَنْ لَا أُحِبُّهُ لَنْ أُبَلِّغُهُ دَرَجَةَ  
الشَّهَادَةِ.

22. When Allah mentions the taking of martyrs on the Day of ‘Uḥud in the Qur’ān, the verse finishes with: **{And Allah does not love the criminals}**<sup>61</sup>. This means ‘whomever I do not love, I will never allow him to reach the rank of martyr’.<sup>62</sup>

أَخْبَرَ اللَّهُ أَنَّهُ عَفَا عَنْهُمْ بَعْدَ ذَلِكَ كُلِّهِ، وَأَنَّهُ ذُو فَضْلٍ عَلَى عِبَادِهِ  
الْمُؤْمِنِينَ. قِيلَ لِلْحَسَنِ: كَيْفَ يَعْفُو عَنْهُمْ وَقَدْ سَلَّطَ عَلَيْهِمْ أَعْدَاءَهُمْ  
حَتَّى قَتَلُوا مِنْهُمْ مَنْ قَتَلُوا، وَمَثَلُوا بِهِمْ وَنَالُوا مِنْهُمْ مَا نَالُوهُ؟ فَقَالَ:  
لَوْلَا عَفْوُهُ عَنْهُمْ لَأَسْتَأْصَلَهُمْ، وَلَكِنْ بَعْفُوهُ عَنْهُمْ دَفَعَ عَنْهُمْ عَدُوَّهُمْ  
بَعْدَ أَنْ كَانُوا مُجْمَعِينَ عَلَى اسْتِئْصَالِهِمْ.

23. Allah informed (the Companions) that He had forgiven them after all of that<sup>63</sup>, and that He was full of favor upon His believing slaves. It was said to al-Ḥasan: “How did He forgive them when He had granted their enemies authority over them to the point that they killed, mutilated, and harmed them?” So al-Ḥasan said: “If He had not forgiven them they would have been completely eradicated, rather through His forgiveness He repelled from them

<sup>61</sup> [Āli ‘Imrān: 140]

<sup>62</sup> [Paraphrased]

<sup>63</sup> During the Battle of ‘Uḥud some of the Muslim army disobeyed the Prophet, peace and blessings of Allah upon him.

their enemies after they had gathered together to eradicate them”.

لعلَّ عَذْبُكَ مَحْمُودٌ عَوَاقِبُهُ \*\*\* وَرَبِمَا صَحَّتِ الْأَجْسَامُ بِالْعَلَلِ .  
(المتنبي)

24. A famous line of poetry states:

*Perhaps your criticism is praiseworthy in its ends \*\*\* And maybe  
bodies recuperate through sickness<sup>64</sup>*

فَأَكْثَرَ الْخَلْقِ بَلَنَ كُلُّهُمْ إِلَّا مَنْ شَاءَ اللَّهُ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ  
السَّوِّءِ، فَإِنَّ غَالِبَ بَنِي آدَمَ يَعْتَقِدُ أَنَّهُ مَبْخُوسُ الْحَقِّ نَاقِصُ الْحَظِّ،  
وَأَنَّهُ يَسْتَحِقُّ فَوْقَ مَا أَعْطَاهُ اللَّهُ وَلِسَانُ حَالِهِ يَقُولُ: ظَلَمَنِي رَبِّي  
وَمَنَعَنِي مَا أَسْتَحِقُّهُ، وَنَفْسُهُ تَشْهَدُ عَلَيْهِ بِذَلِكَ، وَهُوَ بِلِسَانِهِ يُنْكِرُهُ،  
وَلَا يَتَجَاسَرُ عَلَى التَّصْرِيحِ بِهِ، وَمَنْ فَتَنَسَ نَفْسَهُ وَتَغَلَّغَلَ فِي مَعْرِفَةِ  
دِفَائِنِهَا وَطَوَايَاهَا رَأَى ذَلِكَ فِيهَا كَامِنًا كُمُونَ النَّارِ فِي الزَّنَادِ، فَأَقْدَحَ  
زِنَادَ مَنْ شَبَّتَ يُبْنِيكَ شَرَارُهُ عَمَّا فِي زِنَادِهِ، وَلَوْ فَتَنَسْتَ مَنْ فَتَنَسْتَهُ  
لَرَأَيْتَ عِنْدَهُ تَعَبًا عَلَى الْقَدْرِ وَمَلَامَةً لَهُ وَاقْتِرَاحًا عَلَيْهِ خِلَافَ مَا  
جَرَى بِهِ، وَأَنَّهُ كَانَ يَبْنِي أَنْ يَكُونَ كَذَا وَكَذَا، فَمُسْتَقِلٌّ وَمُسْتَكْتَرٌ،  
وَفَتَنَسَ نَفْسَكَ هَلْ أَنْتَ سَالِمٌ مِنْ ذَلِكَ.

فَإِنْ تَنَجَّ مِنْهَا تَنَجَّ مِنْ ذِي عَظِيمَةٍ \*\*\* وَإِلَّا فَايِّي لَا أَخَالُكَ نَاجِيًا .

<sup>64</sup>A line of poetry from 'Abū-Ṭayyib Al-Mutanabbī.

25. So a majority of creation, rather all of them except for whosoever Allah wills, suspect about Allah an untruth, an evil thought (about Him). For indeed human beings predominantly believe that one whose rights are withheld is deficient of fortune, and that one deserves more than what Allah has given him and the speech of (of those in) his condition is: “My Lord has oppressed me and prevented me from what I deserve” and his own self bears witness against him in that, and he, with his own tongue denies Him and does not dare to declare it openly; and whoever searches his own soul and penetrates knowledge of its secrets and its designs, he sees in it that the potential latent in Fire is in the kindling. So strike the kindling of whoever you wish, for his sparks will inform you about what is in his kindling. And if you search whoever you wish, truly you will see him place blame on his fortune, have reproach for it, and [he will submit] a counterproposal for what has already taken place- (he would suggest about his fortune) it should have been such and such. Some will do much of this and some less. Search yourself- are you free from that?

*If you escape from it (such an attitude as mentioned above), you escape from that which is a great (trial) \*\*\* And if not, then indeed I do not think you will be saved<sup>65</sup>*

إِنَّ الْأَعْمَالَ جُنْدٌ لِلْعَبْدِ وَجُنْدٌ عَلَيْهِ وَلَا بُدَّ، فَلِلْعَبْدِ كُلِّ وَقْتٍ سَرِيَّةٌ مِنْ  
نَفْسِهِ تَهْزِمُهُ أَوْ تَنْصُرُهُ.

26. Truly actions are like an army for the slave of Allah and an army against him and it is without fail. So at all times there is a war party issuing from himself- defeating him or granting him victory.

<sup>65</sup> `Abd Allah bin al-Mubāarak in his book *az-Zuhd*, `Abū Nu`aym in his book *al-Hilyat al-`Awliyā'*, and ad-Daynūrī in his book *al-Mujālisah*, all on authority of al-Ḥasan al-Baṣrī.

وَكَانَ لِلنَّبِيِّ مَعَ الْيَهُودِ أَرْبَعُ غَزَوَاتٍ: غَزْوَةُ بَنِي قَيْنِقَاعٍ بَعْدَ بَدْرٍ،  
بَنِي النَّضِيرِ بَعْدَ أُحُدٍ، فُرَيْظَةُ بَعْدَ الْخَنْدَقِ، خَيْبَرُ بَعْدَ الْحُدَيْبِيَّةِ.

27. The Prophet, peace and blessings of Allah upon him, had four battles with the Jews: the battle of the tribe Qaynuqā` after the Battle of Badr; the battle of the tribe of an-Naḍīr after the Battle of ‘Uḥud; the battle of the tribe of Qurayzah after the Battle of al-Khandaq; and the battle of Khaybar after the Treaty of al-Ḥudaybiyah.

في حادثة الإفك يقول الله عن أبي أيوب وأمثاله ﴿سُبْحَانَكَ هَذَا  
بُهْتَانٌ عَظِيمٌ﴾ يعني نزهوا ربهم أن يجعل لنبيه زوجه بغي...

28. Regarding the Slander Event<sup>66</sup> Allah said about ‘Abū ‘Ayyūb and his likes, [they should have said] **{Glory be to You, this is a great slander}**<sup>67</sup>, meaning they free their Lord from (the possibility of) providing for His Prophet an adulterous spouse.

لَمَّا جَاءَ الْوَحْيُ بِبِرَاعَتِهَا أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْ  
صَرَخَ بِالْإِفْكِ، فَحَدُّوا ثَمَانِينَ ثَمَانِينَ، وَلَمْ يَحْدِ الْخَبِيثَ عَبْدُ اللَّهِ بْنِ  
أَبِي مَعٍ أَنَّهُ رَأْسُ أَهْلِ الْإِفْكِ، فَقِيلَ لِأَنَّ الْحُدُودَ تَخْفِيفٌ عَنِ أَهْلِهَا  
وَكَفَّارَةٌ، وَالْخَبِيثُ لَيْسَ أَهْلًا لِذَلِكَ.

29. When the revelation came regarding (‘Ā’ishah’s, may Allah be pleased with her) absolution from wrongdoing, the Messenger of Allah, peace and blessings of Allah upon him, commanded that whoever stated the slander publicly, then they should be

<sup>66</sup> An incident wherein ‘Ā’ishah, may Allah be pleased with her, was accused of infidelity.

<sup>67</sup> [an-Nūr: 16]

punished with one hundred and sixty lashes. The filthy `Abd Allah bin `Abī bin Salūl was not punished despite his being the chief of the people of slander. It is said that it was because legal punishments serve as a commutation and expiation for its people, and the filthy are not deserving of that.

قَالَ كَعْبُ بْنُ أَسَدٍ: جِئْتَنِي وَاللَّهِ بِذُلِّ الدَّهْرِ وَبِجَهَامٍ قَدْ هَرَقَ مَائِهِ،  
فَهُوَ يَرْعُدُ وَيَبْرُقُ لَيْسَ فِيهِ شَيْءٌ. يَعْنِي سَحَابٌ لَا مَاءَ فِيهِ.

30. Ka`b bin `Asad said<sup>68</sup>: “You came to me, by Allah, with the disgrace of the era, with a rainless cloud that had already poured out its water, thus it is thundering and throwing lightning with nothing in it”.

أَبُو الْعَاصِ بْنِ الرَّبِيعِ زَوْجُ زَيْنَبَ، ثُمَامَةُ بِنْتُ أَثَالِ الْحَنْفِيِّ، نُعَيْمُ بْنُ  
مَسْعُودِ بْنِ عَامِرِ خَدَعُ قَرِيظَةَ وَالْأَحْزَابَ يَوْمَ الْخَنْدَقِ. الْجَدُّ بْنُ  
قَيْسِ الْوَحِيدِ الَّذِي لَمْ يَبَايِعْ يَوْمَ الْحَدِيبِيَّةِ. الْمَغِيرَةُ بْنُ شَعْبَةَ ضَرَبَ  
يَدَ عَمِّهِ عُرْوَةَ بْنِ مَسْعُودِ النَّقْفِيِّ كُلَّمَا لَمَسَ لِحْيَةَ رَسُولِ اللَّهِ.

31. `Abūl-`Āṣ bin ar-Rabī`a, the spouse of Zaynab, Thumāmah bin `Athāl al-Ḥanafī, and Nu`aym bin Mas`ūd bin `Āmir deceived the tribe of Qurayzah and the confederates on the Day of al-Khandaq. Al-Judd bin Qays al-Waḥīd is the one who did not give the oath of allegiance on the Day of al-Ḥudaybiyah. Al-Mughīrah bin Shu`bah struck the hand of his uncle `Urwah bin Mas`ūd ath-Thaqafī whenever he touched the beard of the Messenger of Allah, peace and blessings of Allah upon him.

<sup>68</sup> This was his response to Huyayy bin `Akḥṭab right before breaking his treaty with the Prophet, peace and blessings of Allah upon him, and the Battle of al-Khandaq.

بعد الحديبية جاءت ام كلثوم بنت عقبة بن ابي معيط هاربة من مكة فلم يرجعها النبي اليهم فقيل هذا نسخ للشرط في النساء وقيل تخصيص للسنة بالقران وهو عزيز جداً.

32. After al-Ḥudaybiyah, ‘Umm Kulthūm bint ‘Uqbah bin ‘Abī Mu‘ayṭ came as a runaway from Mecca and the Prophet, peace and blessings of Allah upon him, did not return her to them. Thus it is said this nullified the condition regarding [returning] women and it is said this is a specification of the *Sunnah* by the Qur’ān which is very rare.

كان جعفر الطيار اول من عقر فرسا في سبيل الله.

33. Ja‘far aṭ-Ṭayyār was the first to intentionally wound<sup>69</sup> his horse in the path of Allah.

فَقَالَ عَبْدُ اللَّهِ بْنِ رَوَاحَةَ يَوْمَ مَوْتِهِ:  
لَكِنِّي أَسْأَلُ الرَّحْمَنَ مَعْفِرَةً \*\*\* وَضَرْبَةً دَاتَ فَرْغِ تَقْذِفُ الزَّبَدَا  
أَوْ طَعْنَةً بِيَدَيْ حِرَانَ مُجْهَرَةً \*\*\* بِحَرْبَةٍ تُنْفِذُ الْأَحْشَاءَ وَالْكَبِدَا  
حَتَّى يُقَالَ إِذَا مَرُّوا عَلَى جَدَّتِي \*\*\* يَا أَرْشِدَ اللَّهِ مِنْ غَازٍ وَقَدْ  
رَشَدَا.

34. `Abd Allah bin Rawāḥah said on the Day of Mu'tah:

*Still I ask the Most Merciful for forgiveness \*\*\* And a stroke,  
possessing ease, expelling froth;*

<sup>69</sup> In other reports it says that he ‘hamstrung’ his horse, which means to hobble it by cutting the hamstrings. This is partly to ensure that the horse will not be taken by the enemy and used and also to show complete conviction to fight until killed.

*Or a stab with two hot hands prepared \*\*\* With a spear,  
penetrating the bowels and the center;*

*Until it was said when they passed upon my body \*\*\* Oh, what a  
warrior Allah guided and he had followed the right way.*

إِنَّ الْمَيْتَةَ إِنَّمَا حُرِّمَتْ لِاحْتِقَانِ الرُّطُوبَاتِ وَالْفَضَلَاتِ وَالِدَّمِ الْخَبِيثِ  
فِيهَا، وَالذَّكَاءُ لَمَّا كَانَتْ تُزِيلُ ذَلِكَ الدَّمَ وَالْفَضَلَاتِ، كَانَتْ سَبَبَ  
الْحَلِّ، وَإِلَّا فَالْمَوْتُ لَا يَفْتَضِي التَّحْرِيمَ، فَإِنَّهُ حَاصِلٌ بِالذَّكَاءِ كَمَا  
يَحْصُلُ بِغَيْرِهَا كَالْجَرَادِ، وَالسَّمَكُ. فلا فرق أَمَات السمك في الماء  
ام على الشاطيء!

35. Truly the flesh of dead animals is only prohibited due to the coagulation of the humors and excretions, and the impure blood remaining in it; and the slaughter, when it eliminates that blood and those excretions, it is the reason for its being permissible; and if [impure blood does] not [remain in it], then the dead animal does not demand the said prohibition. Thus indeed [the permissibility] is a result of the slaughter just as occurs in other things like the locust and fish. Thus there is no difference whether the fish dies in the water or on the shore!

اقرأ قصة اسلام ابي سفيان بن الحارث ص ٣٥٢ فإنها عظيمة.

36. Read the story of how 'Abū Sufyān bin al-Ḥārith became Muslim on page 352 for indeed it is amazing.

صلى النبي يوم الفتح ثمان ركعات في بيت ام هانيء ظنهما الناس الضحى ولكنها كانت صلاة الفتح. وكان أمراء الاسلام اذا فتحوا حصنا او بلدا صلوا عقيب الفتح هذه الصلاة اقتداءً بالنبي.

37. The Prophet, peace and blessings of Allah upon him, prayed on the Day of the Conquest of Mecca eight units of prayer in the house of Umm Ḥānī' which the people thought was the prayer of *aḍ-Duḥā* (forenoon prayer) however it was the prayer of Conquest. Whenever Muslim commanders conquered a fortress or town they would pray this prayer following the conquest which was first practiced by the Prophet, peace and blessings of Allah upon him.

ان من شأن الله عز وجل ان يقدم بين يدي الامور العظيمة مقدمات تكون كالمدخل اليها المنبه عليها. قصة عيسى قدم قصة زكريا. نسخ القبلة قدم بناء البيت. مبعث النبي قدم قصة القيل والرؤيا الصالحة. الهجرة مقدمة للجهاد. والحديبية مقدمة لفتح مكة.

38. From among the affairs of Allah, exalted and extolled is He, is that He places right before great matters a prelude serving as a gateway and warning ... The events surrounding ʿĪsā (Jesus) were preceded by the events surrounding Zakariyā'; the cancellation of the direction of the prayer was preceded by the construction of the House; the dispatch of the Prophet, peace and blessings of Allah upon him, was preceded by reports of talk and dreams which proved true; the emigration was a prelude to permission to fight; and the Treaty of al-Ḥudaybiyah was a prelude to the conquest of Mecca.

من سبَّ النبي قُتِلَ. زمن النبي كان الحق للنبي ان يقتل او يعفو.  
اما بعد موته فالقتل.

39. Whoever curses the Prophet, peace and blessings of Allah upon him, should be killed. In the time of the Prophet, peace and blessings of Allah upon him, it was the right of the Prophet, peace and blessings of Allah upon him, to kill or forgive the one who cursed him however after the Prophet's passing, (the only option is to) kill the offender.

قتل النبي مقيس بن سبالة وابن خطل في مكة لانها حلت له  
ساعة الحرب يوم الفتح.

40. The Prophet, peace and blessings of Allah upon him, killed Maqīs bin Subālah and 'Ibn Khaṭal in Mecca, since an hour of warfare was permitted for him alone on the Day of the Conquest of Mecca.

لَا يُشْتَرَطُ فِي الْإِسْتِثْنَاءِ أَنْ يَنْوِيَهُ مِنْ أَوَّلِ الْكَلَامِ، وَلَا قَبْلَ فَرَاغِهِ.

41. To intend [something] from the beginning of speaking or before concluding is not stipulated in the formulation of exceptions (to rulings).

وَصَحَّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّهُ كَانَ يَكْتُبُ حَدِيثَهُ، وَكَانَ مِمَّا  
كَتَبَهُ صَحِيفَةً تُسَمَّى الصَّادِقَةَ.

42. It is authentically reported that `Abd Allah bin `Amr would write narrations of the Prophet, peace and blessings of Allah upon him, and whatever pages he wrote were called 'aṣ-Ṣādiqah'.

لو مات احد من الغانمين قبل قسمة الغنائم رُد نصيبه الى بقية الغانمين دون وريثه اما لو مات بعد القسمة فسهمه لورثته.

43. If one of the fighters who have taken spoils dies before the division of the spoils, his share is divided among the remaining fighters aside from what is left for his estate. As for if he dies after the division of spoils then his share belongs to his estate.

اول سلب خمسة كان سلب البراء بن مالك من مرزبان المرابية بالبحرين. خمسة عمر وكان ثلاثون ألفا.

44. The first fifth portion of spoils of war was taken from the spoils of al-Barā' bin Mālik [which he took] from (the spoils) of the Persian leader of the chiefs in Bahrain. `Umar, may Allah be pleased with him, took the fifth portion for the 'Islāmic state which amounted to 30,000.

كان النبي اول من رمى بالمنجنيق في الاسلام رمى به حصون الطائف.

45. The Prophet, peace and blessings of Allah upon him, was the first to launch a catapult in 'Islām; with it he struck the fortresses of Ṭā'if.

نشيد طلع البدر علينا انما كان يوم الرجوع من تبوك لا يوم الهجرة ذلك ان ثنايا الوداع هي من جهة الشام.

46. The verses of poetry beginning with "Al-Badr overtook us unaware..." was really on the day Muslims returned from the Expedition of Tabūk and not the Day of Emigration since the

Mountain Paths of Farewell are seen from the direction of *ash-Shām* and not Medina.

﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلْفُوا﴾ [التَّوْبَةِ: 118] وَلَيْسَ الَّذِي ذَكَرَ اللَّهُ مِمَّا خَلَفْنَا عَنِ الْغَزْوِ، وَإِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا وَإِرْجَاؤُهُ أَمْرًا عَمَّنْ حَلَفَ لَهُ وَاعْتَدَرَ إِلَيْهِ فَقَبِلَ مِنْهُ.

47. The verse: {...and the three left behind...}<sup>70</sup> [means]- those whom Allah mentioned do not refer to just anyone we left behind from battle, rather it only refers to those we left behind and whose matter was postponed whereof he swore an oath to Him, gave an excuse to Him, and it was accepted from that person.

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَضْحَكُ مِنْ شَغَفِكُمْ وَأَزْلِكُمْ وَقُرْبِ غِيَاثِكُمْ " فَقَالَ الْأَعْرَابِيُّ: يَا رَسُولَ اللَّهِ، وَيَضْحَكُ رَبُّنَا عَزَّ وَجَلَّ؟ قَالَ: " نَعَمْ " فَقَالَ الْأَعْرَابِيُّ: لَنْ نَعْدَمَ مِنْ رَبِّ يَضْحَكُ خَيْرًا. فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَوْلِهِ.

48. The Prophet, peace and blessings of Allah upon him, said: "Indeed Allah, exalted and extolled is He, laughs at your passion for, your emphasis on, and the proximity of your relief". So a Bedouin said: "Oh Messenger of Allah, does our Lord, exalted and extolled is He, really laugh?" He, peace and blessings of Allah upon him, said: "Yes". Then the Bedouin said: "We will never be bereft of good from a Lord who laughs". So the Prophet, peace and blessings of Allah upon him, laughed at his comment<sup>71</sup>.

فَبَرَّرَ إِلَيْهِ عَلِيٌّ وَهُوَ يَقُولُ:

<sup>70</sup> [at-Tawbah: 117]

<sup>71</sup> Reported by Ibn Mājah and 'Aḥmad; declared 'weak' by al-'Arna'ūṭ and al-'Albānī.

أَنَا الَّذِي سَمَّنِي أُمِّي حَيْدَرَهُ \*\*\* كَأَيْتِ غَابَاتِ كَرِيهِ الْمَنْظَرَةَ  
أُوفِيهِمْ بِالصَّاعِ كَيْلِ السَّنْدَرَةِ. قالها علي يوم خيبر.

49. So `Alī, may Allah be pleased with him, said on the Day of Khaybar:

*I am he who my mother named 'lion' \*\*\* like a lion of the jungle, his sight, unpleasant \*\*\* I pay them back an amount, the measure of the Sandarah tree<sup>72</sup>*

حُرِّمَتِ الْمُتَعَةُ يَوْمَ الْفَتْحِ لَا يَوْمَ حَيْبَرَ. وَحَدِيثُ عَلِيٍّ كَانَ لِأَنَّ ابْنَ  
عَبَّاسٍ كَانَ لَيْثًا فِي فَتْوَاهُ بِالنِّسْبَةِ لِلْمُتَعَةِ فَذَكَرَ عَلِيٌّ ذَلِكَ. فَالْحَدِيثُ  
يَذْكُرُ تَحْرِيمَ الْحُمْرِ الْإِنْسِيَّةِ يَوْمَ حَيْبَرَ وَتَحْرِيمَ الْمُتَعَةِ. فَظَنَّ الْكَثِيرُ  
أَنَّ عَلِيًّا قَصَدَ أَنَّ الْأَمْرَيْنِ حُرْمًا يَوْمَ حَيْبَرَ.

50. Temporary marriages were prohibited on the Day of the Conquest of Mecca and not the Day of Khaybar. The narration of `Alī on the matter is due to the flexibility of `Ibn Abbās in his verdict regarding temporary marriages, so `Alī mentioned what he did. Thus the narration mentions the prohibition of domesticated donkey meat on the Day of Khaybar and the prohibition of temporary marriages but many assumed that `Alī intended that both matters were declared prohibited on that day.

جَوَازُ كَذِبِ الْإِنْسَانِ عَلَى نَفْسِهِ وَغَيْرِهِ إِذَا لَمْ يَنْتَضِمَنَّ ضَرْرُ ذَلِكَ  
الْغَيْرِ إِذَا كَانَ يُتَوَصَّلُ بِالْكَذِبِ إِلَى حَقِّهِ كَمَا فَعَلَ الْحَجَّاجُ بْنُ هُبَّاطٍ

<sup>72</sup> It is a tree which is used for producing sinew and arrows and the metaphor is meant to convey a sense of more than normal or more than it appears.

رَضِيَ اللهُ عَنْهُ لِيَخْلَصَ بِمَالِهِ مِنْ مَكَّةَ حِينَمَا كَذَبَ وَقَالَ إِنَّ النَّبِيَّ  
هُزِمَ فِي خَيْبَرَ وَأُسِرَ كَذَلِكَ.

51. It is allowed for a person to lie about himself or someone else when it does not entail harming the other person and when he can obtain his right through a lie, as in the case of al-Hajjāj bin Hubāṭ, may Allah be pleased with him, when he made off with his wealth from Mecca and at the time he lied and said that the Prophet, peace and blessings of Allah upon him, was defeated in Khaybar and was taken captive...

فِي قِصَّةِ عَبْدِ اللَّهِ بْنِ حُدَّافَةَ لَمَّا أَمَرَهُ رَسُولُ اللَّهِ فَأَمَرَ مَنْ مَعَهُ أَنْ  
يَدْخُلُوا فِي النَّارِ. يَقُولُ ابْنُ الْقَيِّمِ تَعْلِيْقًا: فَإِذَا كَانَ هَذَا حُكْمَ مَنْ  
عَذَّبَ نَفْسَهُ طَاعَةَ لَوْلِيٍّ الْأَمْرِ، فَكَيْفَ يَمَنْ عَذَّبَ مُسْلِمًا لَا يَجُوزُ  
تَعْذِيبُهُ طَاعَةَ لَوْلِيٍّ الْأَمْرِ؟

52. In the story about `Abd Allah bin Hudhāfah, may Allah be pleased with him, the Messenger of Allah, peace and blessings of Allah upon him, granted him command of the army, and `Abd Allah ordered those who accompanied him to build a fire and go into it. `Ibn Qayyim says in relation to this: "So since this is a ruling related to someone who torments *himself* in obedience to the authorities, then how much less permissible is it with regards to tormenting another Muslim in obedience to authorities?"

قَدَّرَ اللهُ أَنْ يَكُونَ قَبْرُ مَيْمُونَةَ بِنْتِ الْحَارِثِ بْنِ حَزْنِ الْعَامِرِيَّةِ  
بِسَرِفٍ حَيْثُ بَنَى بِهَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

53. Allah destined that the grave of Maymūnah bint al-Hārith bin Ḥazn al-ʿĀmariyyah be in Sarif where the Prophet, peace and blessings of Allah upon him, consummated his marriage with her.

الصَّحِيحُ جَوَازُ تَقْدِيمِ الْكَفَّارَةِ عَلَى الْحَنْثِ.

54. The correct view is that it is permissible to advance the expiation before the breaking of an oath.

تَرَكَ قَتْلَ الْمُنَافِقِينَ فِي حَيَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَصْلَحَةً  
تَتَّصَمَنُ تَأْلِيفَ الْقُلُوبِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَجَمَعَ  
كَلِمَةَ النَّاسِ عَلَيْهِ، وَكَانَ فِي قَتْلِهِمْ تَنْفِيرٌ، وَالْإِسْلَامُ بَعْدُ فِي غُرْبَةٍ،  
وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْرَصُ شَيْءٍ عَلَى تَأْلِيفِ النَّاسِ.

55. The desistance from killing the Hypocrites in the lifetime of the Prophet, peace and blessings of Allah upon him, for the common good involved: the reconciliation of hearts over the Messenger of Allah; unification of people's speech about him; killing them would cause repulsion and 'Islām is far removed from being repulsive; and the Messenger of Allah, peace and blessings of Allah upon him, was very concerned about the unity of people.

نَكَرَهُ الدَّفْنَ بِاللَّيْلِ، بَلْ نَزَجُرُ عَنْهُ، إِلَّا لِضَرُورَةٍ أَوْ مَصْلَحَةٍ رَاجِحَةٍ.

56. We dislike for the burial of the dead to take place at night, rather we refrain from it unless there is a need or overriding general benefit.

وَاللَّهُ سُبْحَانَهُ يُعَاقِبُ مَنْ فَتَحَ لَهُ بَابًا مِنَ الْخَيْرِ فَلَمْ يَنْتَهِرْهُ، بَأْنَ  
يَحُولَ بَيْنَ قَلْبِهِ وَإِرَادَتِهِ، فَلَا يُمَكِّنُهُ بَعْدُ مِنْ إِرَادَتِهِ عُقُوبَةً لَهُ، فَمَنْ لَمْ

يَسْتَجِبُ لِلَّهِ وَرَسُولِهِ إِذَا دَعَاهُ حَالَ بَيْنَهُ وَبَيْنَ قَلْبِهِ وَإِرَادَتِهِ. ﴿يَا أَيُّهَا  
الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ  
اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ﴾ [الأنفال: 24].

57. Allah, glorified and exalted is He, punishes a person who does not seize an opportunity for good, when He has opened a door to it, by intervening between that person's heart and will. Thus it is not possible for a person (to seize an opportunity for good) thereafter, as a punishment for him. So whoever does not respond to Allah and His Messenger when called upon has a block placed between his heart and his will. **{Oh you who believe- obey and respond to Allah and the Messenger when he calls you to what gives you life and know that Allah intervenes between a man and his heart...}**<sup>73</sup>

فَلَا تَظُنَّنَّ أَنَّ اللَّيْثَ مُبْتَسِمٌ. \*\*\* إِذَا رَأَيْتَ نُيُوبَ اللَّيْثِ بَارِزَةً

58. When you see the canine teeth of the lion protruding \*\*\* Then don't assume that the lion is smiling<sup>74</sup>

فَمَرَارَاتُ الْمُبَادِي حَلَاوَاتُ فِي الْعَوَاقِبِ، وَحَلَاوَاتُ الْمُبَادِي مَرَارَاتُ  
فِي الْعَوَاقِبِ.

59. Thus the bitter things in the beginning are sweet things in the end and the sweet things in the beginning are bitter things in the end.

<sup>73</sup> [al-'Anfāl: 24]

<sup>74</sup> A line of poetry from 'Abūṭ-Ṭayyār al-Mutanabbī

قَالَ كَعْبٌ: حَتَّى تَنْكَرْتُ لِي الْأَرْضُ، فَمَا هِيَ بِالَّتِي أَعْرِفُ. هَذَا  
يَجِدُهُ الْخَائِفُ الْحَزِينُ وَالْمَهْمُومُ أَمَّا الْمُنَافِقُ فَقَلْبُهُ مَيِّتٌ لَا يَشْعُرُ  
بِهَذَا.

60. Ka`b, may Allah be pleased with him, said (upon being ostracized by the Muslims): “Thus the world shunned me and it was no longer that which I recognized”, and this is acquired by the fearful, sad, grief-stricken person whereas the Hypocrite’s heart is dead and does not sense that.

فِي أَمْرِهِ لِلثَّلَاثَةِ الَّذِينَ خَلَفُوا إِعْتَرَالَ أَرْوَاجِهِمْ بِشَارَةَ بِمُقَدَّمَاتِ الْفَرَجِ  
وَالْفَتْحِ عَلَى وَجْهَيْنِ: كَلَامُهُ لَهُمْ وَإِرْسَالِهِ إِلَيْهِمْ (بَعْدَمَا نَهَى عَنْ  
ذَلِكَ). ثَمَّانَ اعْتَرَالَ النِّسَاءَ فِيهِ تَنْبِيهُ وَإِرْشَادٌ لَهُمْ إِلَى الْحَدِّ وَالْإِجْتِهَادِ  
فِي الْعِبَادَةِ وَشَدَّ الْمِئْزَرَ وَاعْتَرَالَ مَحَلَّ اللَّهْوِ وَاللَّذَّةِ وَالتَّعَرُّضِ عَنْهُ  
بِالْإِقْبَالِ عَلَى الْعِبَادَةِ وَفِي هَذَا إِيْدَانٌ بِقُرْبِ الْفَرَجِ وَأَنَّهُ قَدْ بَقِيَ مِنْ  
الْعَنْبِ أَمْرٌ يَسِيرٌ.

61. Regarding the command of the Prophet, peace and blessings of Allah upon him, that the three who lagged behind from the war expedition be separated from their wives, then this served as a glad tiding in advance of relief and victory from two perspectives: 1) the Prophet’s, peace and blessings of Allah upon him, speaking to them and his message to them; and 2) to seclude themselves from women was a warning and direction to them to strive and exert themselves in worship and to tighten their lower garments (get prepared for a strong effort) and to seclude themselves from places of entertainment and enjoyment and interference from it through dedication in worship. In this is an indication of the

proximity of relief and that whatever reproach had remained was an easy matter.

أَبُو الْبَرَكَاتِ هُوَ الشَّيْخُ عَبْدُ السَّلَامِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي الْقَاسِمِ  
الْحَرَّانِيِّ جَدُّ ابْنِ تَيْمِيَّةَ.

62. 'Abū-Barakāt is *Shaykh* `Abd as-Salām bin `Abd Allah bin `Abīl-Qāsim al-Ḥarrānī, the grandfather of 'Ibn Taymiyyah.

وَفِي الصَّحِيحِ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَيْنَا أَنَا نَائِمٌ  
إِذَا أُتِيتُ بِخَرَائِنِ الْأَرْضِ، فَوُضِعَ فِي يَدَيَّ سِوَارَانِ مِنْ ذَهَبٍ فَكَبُرًا  
عَلَيَّ وَأَهْمَانِي، فَأُوحِيَ إِلَيَّ أَنْ انْفُخْهُمَا، فَانْفُخْتُهُمَا فَذَهَبَا، فَأَوْلَتْهُمَا  
الْكَذَّابَيْنِ اللَّذَيْنِ أَنَا بَيْنَهُمَا، صَاحِبَ صَنْعَاءَ، وَصَاحِبَ الْيَمَامَةِ.  
يقول ابن القيم: أَنَّ هَذَا الْحَدِيثَ مِنْ أَكْبَرِ فَضَائِلِ الصِّدِّيقِ، فَإِنَّ  
النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَفَخَ السِّوَارَيْنِ بِرُوحِهِ فَطَارَا، وَكَانَ  
الصِّدِّيقُ هُوَ ذَلِكَ الرُّوحَ الَّذِي نَفَخَ مَسِيلَةَ وَأَطَارَهُ.  
فَقُلْتُ لَهُ ارْفَعْهَا إِلَيْكَ فَأَحْبِبْهَا \*\*\* بِرُوحِكَ وَأَقْتِنْتَهُ لَهَا قَبِيئَةً قَدْرًا.

63. In *Ṣaḥīḥ al-Bukhārī*, the Prophet, peace and blessings of Allah upon him, said: "While I was asleep I was given the warehouses of the earth, then there was placed in my hands two bracelets of gold, so it became heavy on me and worried me. Next Allah suggested to me that I blow on them, so I blew on them and they left. Thus I interpreted [the two bracelets as] the two liars who I was in between- one in Ṣan`ā',<sup>75</sup> and one in al-Yamāmah<sup>76</sup>". 'Ibn Qayyim says: "This narration is among the greatest virtues of aṣ-

<sup>75</sup>This liar was called *al-Ansī*.

<sup>76</sup>This liar was called *al-Musaylimah*.

*Ṣiddīq*<sup>77</sup>, for the Prophet, peace and blessings of Allah upon him, blew on the two bracelets with his breath and they flew away, and *aṣ-Ṣiddīq* was that ‘breath’ that blew on Musaylimah and made him fly away”.

*Thus I said to him ‘Raise it to you then grant it life \*\*\* With your breath, and provide for it a proportionate sustenance’.*

وَقَدْ سَمَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ بِاسْمِ غَيْرِ  
الْحُمَّى وَأُمِّ مِلْدَمٍ.

64. The Prophet, peace and blessings of Allah upon him, called Medina other than ‘The Fever’<sup>78</sup> and ‘Mother of the Stricken’<sup>79</sup>.

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<sup>77</sup>Abū Bakr, may Allah be pleased with him.

<sup>78</sup>In Arabic *al-Ḥummā*.

<sup>79</sup>In Arabic ‘*Umm Mildam*’- from *al-Ladm*, meaning ‘to strike with something heavy enough to hear it’.



## Part 4

لَمْ يَكُنْ مِنْ هَدْيِهِ وَلَا هَدْيِ أَصْحَابِهِ اسْتِعْمَالُ الْأَدْوِيَةِ الْمُرَكَّبَةِ الَّتِي  
تُسَمَّى أَقْرَابِذِينَ.

1. It is not from the Prophet's, peace and blessings of Allah upon him, guidance or the guidance of his Companions, may Allah be pleased with them, to employ synthesized treatments called 'Aqrabādhīn'.

التَّحْقِيقُ فِي ذَلِكَ أَنَّ الْأَدْوِيَةَ مِنْ جِنْسِ الْأَغْذِيَةِ، فَالْأُمَّةُ وَالطَّائِفَةُ  
الَّتِي غَالِبُ أَغْذِيَتِهَا الْمَفْرَدَاتُ أَمْرَاضَهَا قَلِيلَةٌ جِدًّا، وَطِبُّهَا بِالْمَفْرَدَاتِ  
وَأَهْلُ الْمُدُنِ الَّذِينَ غَلَبَتْ عَلَيْهِمُ الْأَغْذِيَةُ الْمُرَكَّبَةُ يَحْتَاجُونَ إِلَى  
الْأَدْوِيَةِ الْمُرَكَّبَةِ كَأَهْلِ الْمُدُنِ وَالْأَوْلَى لِأَهْلِ الصَّحَارَى وَالْأَرْيَافِ.

2. The affirmation of that is that treatment is related to the type of diet thus the nation and group whose diet is predominantly natural has very little sickness and their remedy is natural. The inhabitants of cities whose diet is predominantly synthesized require synthesized treatment; whereas the inhabitants of the deserts and rural areas are like the first group.

وَإِصْلَاحُ الْبَدَنِ بِدُونِ إِصْلَاحِ الْقَلْبِ لَا يَنْفَعُ، وَفَسَادُ الْبَدَنِ مَعَ  
إِصْلَاحِ الْقَلْبِ مَضْرُتُهُ يَسِيرَةٌ جِدًّا، وَهِيَ مَضْرُةٌ زَائِلَةٌ تَعْقُبُهَا الْمَنْفَعَةُ  
الدَّائِمَةُ التَّامَّةُ.

3. Having a healthy body without a healthy heart is of no benefit. Damage of the body along with a healthy heart carries much less

significant harm and is a short-lived condition ending in beneficial, complete health.

قَالَ بَعْضُ السَّلَفِ: مَثَلُ أَصْحَابِ مُحَمَّدٍ مَثَلُ الْعَيْنِ، وَدَوَاءُ الْعَيْنِ تَرْكُ مَسِّهَا.

4. Some of the *Salaf* (pious predecessors) said: “An example for the Companions of Muḥammad is the eye and the remedy for the eye is to abandon rubbing it”.

قَالَ الْحَارِثُ بْنُ كَلْدَةَ: الْحِمِيَّةُ رَأْسُ الدَّوَاءِ، وَالْمَعِدَةُ بَيْتُ الدَّاءِ، وَعَوِّدُوا كُلَّ بَدَنِ مَا اعْتَادَ.

5. Al-Ḥārith bin Kaldah<sup>80</sup> said: “Diet is the chief of remedies and the stomach is the house of the disease- all stomachs become accustomed to any (eating) habit”.

بِقَوْلِهِ تَعَالَى: ﴿أَفَكَلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ﴾ [البقرة: 87] فَجَعَلَ التَّكْذِيبَ بِالْمَاضِي وَالْقَتْلَ بِالْمُسْتَقْبَلِ دَلَالَةً عَلَى تَسْبِيهِمْ فِي قَتْلِ النَّبِيِّ بِسَمِّ الشَّاةِ.

6. Allah, exalted is He, states: {*...or whenever a Messenger comes to you with anything your selves do not desire you grow arrogant then you denied one group and you kill another*}<sup>81</sup>. Thus ‘denial’ is in the past tense and ‘kill’ is in the future tense indicating their ensuing attempt at murdering the Prophet, peace

<sup>80</sup> There is debate about his being a Companion of the Prophet, peace and blessings of Allah upon him, or not, however it is said that the Prophet told people who were sick to seek treatment from him.

<sup>81</sup> [al-Baqarah: 84]

and blessings of Allah upon him, with a poisoned piece of lamb meat.

قَوْلُ النَّبِيِّ: (مَا أَنْزَلَ اللَّهُ مِنْ دَاءٍ إِلَّا أَنْزَلَ لَهُ شِفَاءً) اِخْتَلَفُوا فِي مَعْنَى الْإِنْزَالِ فَقَالُوا: أَعْلَمَ خَلْقَهُ بِهِ وَقَالُوا: خُلِقَ وَوُضِعَ فِي الْأَرْضِ. وَقَالُوا أَنْزَلَهُمَا بِوَسِطَةِ الْمَلَائِكَةِ. وَقَالَ آخَرُونَ بِوَسِطَةِ أَنْزَالِ الْمَاءِ مِنَ السَّمَاءِ فِيهِ تَتَوَلَّدُ الْأَغْذِيَّةُ وَالْأَقْوَاتُ وَالْأَدْوِيَّةُ وَالْأَدْوَاءُ وَالْآلَاتُ ذَلِكَ كُلُّهُ وَأَسْبَابُهُ وَمَكْمَلَاتُهُ.

7. People differed over the meaning of ‘reveal/send down’ in the statement of the Prophet, peace and blessings of Allah upon him: “Allah does not send down a disease except he also sends down the remedy”<sup>82</sup>. Some said it is [Allah’s] informing His creation of it and others said it is His creating both of them and placing them both in the world. Still others held that it is [Allah’s] revealing them by means of deputized angels and others held that it was by means of sending down water from the sky for through it comes nutrients, sustenance, remedies, diseases, as well as the instruments for all of that, their means, possibilities, and integrants.

وَمِنْ عِلَاجِهِ أَنْ يُطْفِئَ نَارَ مُصِيبَتِهِ بِبَرْدِ النَّاسِي بِأَهْلِ الْمَصَائِبِ،  
وَلْيَعْلَمَ أَنَّهُ فِي كُلِّ وَادٍ بَنُو سَعْدِ، وَلْيَنْظُرْ يَمَنَةً فَهَلْ يَرَى إِلَّا مِحْنَةً؟  
ثُمَّ لِيَعْطِفَ يَسْرَةً فَهَلْ يَرَى إِلَّا حَسْرَةً؟ وَأَنَّهُ لَوْ فَتَشَّ الْعَالَمَ لَمْ يَرِ  
فِيهِمْ إِلَّا مُبْتَلَى، إِمَّا بِفَوَاتٍ مَحْبُوبٍ، أَوْ حُصُولِ مَكْرُوهٍ، وَأَنَّ شُرُورَ  
الدُّنْيَا أَحْلَامُ نَوْمٍ، أَوْ كَظَلِّ زَائِلٍ، إِنَّ أَضْحَكَتْ قَلِيلًا أَبْكَتْ كَثِيرًا،

<sup>82</sup> Al-Bukhārī reported it in his *Ṣaḥīḥ*.

وَإِنْ سَرَتْ يَوْمًا سَاءَتْ دَهْرًا، وَإِنْ مَتَّعَتْ قَلِيلًا مَنَعَتْ طَوِيلًا، وَمَا  
 مَلَأَتْ دَارًا خَيْرَةً إِلَّا مَلَأَتْهَا عِبْرَةً، وَلَا سَرَّتْهُ بِيَوْمٍ سُورٍ إِلَّا خَبَّاتْ لَهُ  
 يَوْمَ سُورٍ، قَالَ ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ -: لِكُلِّ فَرْحَةٍ تَرْحَةٌ،  
 وَمَا مُلِئَ بَيْتٌ فَرْحًا إِلَّا مُلِئَ تَرْحًا وَقَالَ ابْنُ سِيرِينَ: مَا كَانَ ضَحِكُكَ  
 قَطُّ إِلَّا كَانَ مِنْ بَعْدِهِ بُكَاءٌ.

8. From the cure (for the sick) is that the fire of his misery should be extinguished with the cold of observing the people of misfortunes. Just because one knows that the tribe of Sa`d is in every valley, if he looks right does he see but tribulation? And if he bends left does he see but sorrow? And if he searches the world, he will see everywhere affliction, either through a lost loved one or adversity. And the evil in the world is like a dream or like fleeting shadows, if (the world) gives a few smiles, she makes many cry, and if she makes one happy for a day, she distresses for an age; if she causes a little joy, she prevents it for a long time; she does not fill a land with good except she fills it with tears, and she does cause delight with a day of joys except she conceals a day of evils. 'Ibn Mas`ud, may Allah be pleased with him, said: "For every joy is grief, and a house will not be filled with joy except it will be filled with sadness". 'Ibn Sirin said: "There was not ever laughter except it was followed after by crying".

قَالَ ابْنُ عَبْدِ رَبِّهِ صَاحِبُ "العقد":  
 أَلَا إِنَّمَا الدُّنْيَا عَصَارَةُ أَيِّكَةٍ \*\*\* إِذَا اخْضَرَّ مِنْهَا جَانِبٌ جَفَّ  
 جَانِبٌ.

9. 'Aḥmad bin `Abd Rabbih, author of *al-`Aqd* said:

*So that the world is not just tender brush \*\*\* When a side of her becomes green, a side dries up.*

كَانَتْ حَرَقَةً بِنْتُ النُّعْمَانِ فِي عِزِّهَا فَقِيلَ لَهَا: مَا يُبْكِيكِ لَعَلَّ أَحَدًا  
آدَاكَ؟ قَالَتْ: لَا وَلَكِنْ رَأَيْتُ غَضَارَةً فِي أَهْلِي، وَقَلَّمَا امْتَلَأَتْ دَارٌ  
سُرُورًا إِلَّا امْتَلَأَتْ حُزْنًا.

10. Huraqah bint al-Nu`mān<sup>83</sup> was told while in her prime: “Why are you crying? Perhaps someone harmed you?” She said: “No. Rather I see affluence in my people and rarely is a land filled with delight except it is filled with grief”.

قِيلَ فِي الْحُمَى:

زَارَتْ مُكْفِرَةَ الذُّنُوبِ وَوَدَّعَتْ \*\*\* تَبًّا لَهَا مِنْ زَائِرٍ وَمُودِّعٍ  
قَالَتْ وَقَدْ عَزَمْتُ عَلَى تَرْحَالِهَا \*\*\* مَاذَا تُرِيدُ فَقُلْتُ أَنْ لَا  
تَرْجِعِي.

11. It was said regarding ‘fever’-

*The expiator of sins visited and said farewell \*\*\* Woe to her from a visitor and one who has departed*

*She spoke and had already decided on her departure \*\*\* ‘What do you want?’ So I said: ‘That you not return’.*

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<sup>83</sup> A famous poet from al-Hīrah in Iraq, she was said to have met Sa`d bin ‘Abī Waqqās, may Allah be pleased with him; she died in 74AH.

نَهَى النَّبِيُّ عَنِ الْخُرُوجِ مِنْ أَرْضِ الطَّاعُونَِ وَفِيهِ أَنَّ الْحَرَكَةَ الزَّائِدَةَ  
وَالْجُهْدَ الزَّائِدَ الْمُحْتَاجَ إِلَيْهِ فِي السَّفَرِ يُسَبِّبَانِ هَيْجَانَ الْمَرَضِ فِي  
الْجَسَدِ.

12. The Prophet, peace and blessings of Allah upon him, prohibited anyone from leaving the land in which there is a plague since travel calls for increased movement and additional exertion, both causes of the aggravation of sickness in the body.

حَارٌّ جَارٌّ؛ حَسَنٌ قَسَنٌ؛ حَسَنٌ بَسَنٌ؛ شَيْطَانٌ لَيْطَانٌ.

13. There are certain phrases in which the appending of the subject at the end is intended to emphasize the first term, the wording, and the meaning. For example, phrases that follow this pattern are: 'A flowing of the heat'; 'The Completion of goodness'; 'A sought after good'; 'A tenacious Satan'.

اللُّدُودُ: مَا يُسْقَى الْإِنْسَانُ فِي أَحَدِ شِقَيْهِ الْفَمِ، أُخِذَ مِنْ لَيْدِي  
الْوَادِي، وَهُمَا جَانِبَاهُ. وَأَمَّا الْوَجُورُ فَهُوَ فِي وَسْطِ الْفَمِ.

14. *Al-Ladūd* is what is placed in one side of the mouth. The word is taken from the word which means 'the flanks of the valley' as they are its 'sides'. As for *al-Wajūr*, then it is in the middle of the mouth.

وَأَسْنَانُ النَّاسِ سَبْعَةٌ، أَوْلَاهَا طِفْلٌ إِلَى سَبْعٍ، ثُمَّ صَبِيٌّ إِلَى أَرْبَعِ  
عَشْرَةَ، ثُمَّ مُرَاهِقٌ ثُمَّ شَابٌّ ثُمَّ كَهْلٌ ثُمَّ شَيْخٌ ثُمَّ هَرَمٌ إِلَى مُنْتَهَى  
الْعُمُرِ.

15. The ages of mankind are seven: *Tifl*, or infancy, lasts until the age of seven; then *Ṣabī*, or childhood, lasts until the age of fourteen; then *Murāhiq*, or adolescence; then *Shāb*, or youth; then *Kahl*, or middle-age; then *Shaykh*, or maturity; then *Haram*, or old-age, which lasts until the end of one's life.

قَالَ عَلْقَمَةُ:

فَإِنْ تَسَأَلُونِي بِالنِّسَاءِ فَإِنِّي \*\*\* خَيْرٌ بِأَدْوَاءِ النِّسَاءِ طَيِّبٌ  
إِذَا شَابَ رَأْسُ الْمَرْءِ أَوْ قَلَّ مَالُهُ \*\*\* فَلَيْسَ لَهُ مِنْ وُدِّهِنَّ نَصِيبٌ.

16. `Alqamah, may Allah be pleased with him, said:

*So if you asked me about women then indeed I \*\*\* Am aware of  
the remedy for women, a doctor;*

*When the head of a man becomes gray or his wealth becomes  
reduced \*\*\* Then there is no share for him of their love.*

أَصْلُ الطِّبِّ: الْحِذْقُ بِالْأَشْيَاءِ وَالْمَهَارَةُ بِهَا.

17. The foundation of medicine is expertise in things and skill with them.

يُسَمَّى الْمَسْحُورُ مَطْبُوبًا تَقَاوُلًا فِي عِلَاجِهِ. كَمَا يُسَمَّى اللَّدِيعُ سَلِيمًا  
وَتُسَمَّى الْفَلَاةُ الْمُهْلِكَةُ النَّيَّ لَا مَاءَ فِيهَا بِالْمَفَاةِ تَقَاوُلًا بِالْفَوْزِ مِنَ  
الْهَلَاكِ.

18. Someone who has been bewitched is called *Maṭbūb*, or 'treated', as a good omen in his cure; just as someone stung is called *Salīm*, or 'healthy'. The dangerous desert in which there is

no water is called *Mafāzah*, or 'place of escape', as a good omen in escaping from danger.

وَحَلَقُ الرَّأْسِ ثَلَاثَةٌ أَنْوَاعٍ: أَحَدُهَا نُسُكٌ وَقُرْبَانَةٌ؛ وَالثَّانِي بِدْعَةٌ وَشِرْكٌ؛  
وَالثَّلَاثُ حَاجَةٌ وَدَوَاءٌ.

19. Shaving the head has three categories: 1) ritual and piety; 2) innovation and polytheism; or 3) necessity and treatment.

وَأَشْرَفُ الْعُبُودِيَّةِ عُبُودِيَّةُ الصَّلَاةِ، وَقَدْ تَقَاسَمَهَا الشَّيُوخُ وَالْمُتَشَبِّهُونَ  
بِالْعُلَمَاءِ وَالْجَبَابِرَةُ، فَأَخَذَ الشَّيُوخُ مِنْهَا أَشْرَفَ مَا فِيهَا وَهُوَ السَّجُودُ،  
وَأَخَذَ الْمُتَشَبِّهُونَ بِالْعُلَمَاءِ مِنْهَا الرُّكُوعَ، فَإِذَا لَقِيَ بَعْضُهُمْ بَعْضًا  
رَكَعَ لَهُ، كَمَا يَرْكَعُ الْمُصَلِّي لِرَبِّهِ سَوَاءً، وَأَخَذَ الْجَبَابِرَةُ مِنْهُمْ الْقِيَامَ  
فَيَقُومُ الْأَحْرَارُ وَالْعَبِيدُ عَلَى رُءُوسِهِمْ، عُبُودِيَّةً لَهُمْ وَهُمْ جُلُوسٌ.

20. The most honorable act of submission is the submission [found] in the prayer. The scholars, those who appear like scholars, and the tyrants all participate in it. The scholars took from it what is most honorable of it and that is the prostration. Those who appear like scholars took from it the bowing, thus when some of them meet each other, they bow just the same as the one in prayer bows to his Lord. The tyrants took from the prayer standing, thus the free and the slave of Allah stand for their leaders, as an act of worship for them while they are sitting.

إِنَّ الْعَيْنَ لَتَدْخُلُ الرَّجُلَ الْقَبْرَ وَالْجَمَلَ الْقَدْرَ.

21. "Indeed the evil-eye drives a man into the grave and the camel into the cooking pot"<sup>84</sup>.

فَكُلُّ عَائِنٍ حَاسِدٍ، وَلَيْسَ كُلُّ حَاسِدٍ عَائِنًا.

22. All those who harm others with the evil-eye are jealous however not every jealous person is one who harms others with the evil-eye.

فِي سُورَةِ الصَّمَدِ اخْتِصَاصَاتٌ حَتَّى صَارَتْ تَعْدِلُ ثُلُثَ الْقُرْآنِ. فَفِي  
اسْمِهِ الصَّمَدِ إِبْتِثَاتٌ كُلُّ الْكَمَالِ. وَفِي نَفْيِ الْكُفْرِ التَّنْزِيهِ عَنِ  
الشَّبِيهِ وَالْمِثَالِ. وَفِي الْأَحَدِ نَفْيُ كُلِّ شَرِيكَ لِذِي الْجَلَالِ. وَهَذِهِ  
الْأُصُولُ الثَّلَاثَةُ هِيَ مَجَامِعُ التَّوْحِيدِ.

23. The chapter of *aş-Şamad* was distinguished to the point that it became equal to one-third of the Qur'ān. So part of its distinction is in giving Allah's name as *aş-Şamad* which affirms every perfection. Then there is His being self-sufficient and far above being exemplified or made similar to anything else. And lastly, the chapter is distinguished by its pointing out the oneness of Allah and negating all partners for the Master of Sublimity. These three principles combine to form *Tawḥīd* or the Concept of the Oneness of Allah, i.e. true monotheism.

أَنْ يَعْلَمَ أَنَّهُ وَإِنْ بَلَغَ فِي الْجَزَعِ غَايَتَهُ، فَأَخِرَ أَمْرِهِ إِلَى صِدْرِ  
الْإِضْطِرَارِ، وَهُوَ غَيْرُ مَحْمُودٍ وَلَا مُتَابٍ، قَالَ بَعْضُ الْحُكَمَاءِ:  
الْعَاقِلُ يَفْعَلُ فِي أَوَّلِ يَوْمٍ مِنَ الْمُصِيبَةِ مَا يَفْعَلُهُ الْجَاهِلُ بَعْدَ أَيَّامٍ،

<sup>84</sup> This narration is reported on authority of Jābir bin `Abd Allah, adh-Dhahabī and as-Sakhāwī declared it 'weak'.

وَمَنْ لَمْ يَصْبِرْ صَبَرَ الْكِرَامِ سَلَا سُلوِّ الْبَهَائِمِ. وَفِي الصَّحِيحِ  
مَرْفُوعًا: الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى.

24. Know that if one reaches the extremes of grief then, then at the end of his ordeal (he leans) towards patience out of compulsion, it is not praiseworthy and he is not rewarded. Some of the wise said: “The prudent does in the first day of misfortune what the ignorant one does after several days; and he who has not endure with the patience of nobles, has been unmindful with the oblivion of beasts”. In the *Ṣaḥīḥ* collections of al-Bukhārī and Muslim, the Messenger of Allah, peace and blessings of Allah upon him, said: “Patience upon sudden adversity is the most proper”.

كَانَ عِمْرَانُ بْنُ حُصَيْنٍ يَقُولُ فِي عِلَّتِهِ: أَحَبُّهُ إِلَيَّ أَحَبُّهُ إِلَيْهِ.

25. `Imrān bin Ḥuṣayn, may Allah be pleased with him, was saying during his illness: “Most beloved to me is what is most beloved to [Allah]”.

قَالَ الشَّيْخُ عَبْدُ الْقَادِرِ: يَا بُنَيَّ إِنَّ الْمُصِيبَةَ مَا جَاءَتْ لِتُهْلِكَكَ،  
وَإِنَّمَا جَاءَتْ لِتَمْتَحِنَ صَبْرَكَ وَإِيمَانَكَ. يَا بُنَيَّ الْقَدْرُ سَبْعٌ وَالسَّبْعُ لَا  
يَأْكُلُ الْمَيِّتَةَ.

26. *Ash-Shaykh* `Abd al-Qādir, may Allah have mercy on him, said: “Oh my son, indeed calamity does not come in order to destroy you, rather it only comes in order to test your patience and your Belief. Oh my son, the decree (*Al-Qadr*) is a predator and predators do not eat the flesh of the dead”.

وَلَمْ يَحْتَمِلْ مَرَارَةَ سَاعَةٍ لِحَلَاوَةِ الْأَبَدِ، وَلَا ذُلَّ سَاعَةٍ لِعِزِّ الْأَبَدِ، وَلَا  
مِخْنَةَ سَاعَةٍ لِعَافِيَةِ الْأَبَدِ، وَذَلِكَ مِنْ آثَرِ الْحَلَاوَةِ الْمُنْقَطِعَةِ عَلَى  
الْحَلَاوَةِ الدَّائِمَةِ: أَيِ الدُّنْيَا عَلَى الْآخِرَةِ.

27. Is a bitter thing not tolerable for an hour in exchange for sweetness forever? Ignominy for an hour for an eternity of honor? And tribulation for an hour for an eternity of well-being? The majority of people prefer the temporary sweetness over the eternal delight, meaning the life of this world over the Afterlife.

دَعَاءُ الْكَرْبِ: لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ  
الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ السَّبْعِ، وَرَبُّ الْأَرْضِ  
رَبُّ الْعَرْشِ الْكَرِيمِ.

28. The supplication upon suffering is: “There is no one worthy of worship but Allah, the Majestic, the Forbearing. There is no one worthy of worship but Allah, Lord of the Mighty Throne. There is no one worthy of worship but Allah, Lord of the seven heavens and the earth, Lord of the Noble Throne”<sup>85</sup>.

وَالنَّفْسُ فِي الْأَصْلِ خُلِقَتْ جَاهِلَةً ظَالِمَةً، فَهِيَ لِجَهْلِهَا تَظُنُّ شِفَاءَهَا  
فِي اتِّبَاعِ هَوَاهَا، وَإِنَّمَا فِيهِ تَلْفُهَا وَعَطْبُهَا وَلِظُلْمِهَا لَا تَقْبَلُ مِنْ  
الطَّبِيبِ النَّاصِحِ، بَلْ تَضَعُ الدَّاءَ مَوْضِعَ الدَّوَاءِ، فَتَعْتَمِدُهُ وَتَضَعُ  
الدَّوَاءَ مَوْضِعَ الدَّاءِ، فَتَجْتَنِبُهُ فَيَتَوَلَّدُ مِنْ بَيْنِ إِثَارِهَا لِلدَّاءِ، وَاجْتِنَابِهَا  
لِلدَّوَاءِ، أَنْوَاعٌ مِنَ الْأَسْقَامِ وَالْعِلَلِ الَّتِي نُعْيِي الْأَطِبَّاءَ وَيَتَعَدَّرُ مَعَهَا

<sup>85</sup> Reported by al-Bukhārī and Muslim.

الشِّفَاءُ. وَالْمُصِيبَةُ الْعُظْمَى أَنَّهَا تُرَكِّبُ ذَلِكَ عَلَى الْقَدْرِ فَتُبْرَى  
نَفْسَهَا، وَتَلُومُ رَبَّهَا بِلِسَانِ الْحَالِ دَائِمًا، وَيَقْوَى اللُّومَ حَتَّى يُصْرَحَ بِهِ  
اللِّسَانُ.

29. The Self initially is formed as an ignorant oppressor. Thus it is due to its ignorance that [the Self] thinks its cure is in following its whims, while there is only its destruction and ruin in that. And it is due to [the Self's] oppression that it does not approach the healing adviser, rather (the Self) places the disease in the position of the remedy and then has confidence (in the disease); and it places the remedy in the position of the disease then keeps away from (the remedy). Thus there are produced from its preference for disease and its avoidance of the remedy types of illnesses and ailments which fail to be cured and in addition are impossible to recover from. The ultimate calamity is that (the Self) fastens that to divine decree. The strangest thing is [the Self] frees itself (from responsibility) and constantly blames its Lord through its state of being, and the blame heightens until the tongue is permitted (by the Self to utter the blame against Allah).

صِفَةُ الْقَيُّومِيَّةِ مُتَضَمِّنَةٌ لِجَمِيعِ صِفَاتِ الْأَفْعَالِ.

30. The attribute of Eternity is included for all the Attributes of (Allah's) Actions.

فِي دُعَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَهْدِيَهُ رَبُّهُ لِمَا اخْتَلَفَ فِيهِ  
مِنَ الْحَقِّ بِإِذْنِهِ وَلِأَنَّ الْحَيَاةَ الْحَقِيقِيَّةَ لَا تَكُونُ إِلَّا بِمَعْرِفَةِ الْهُدَى،  
ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ. ذَلِكَ أَنَّ

مَعَ جِبْرِيلَ الْوَحْيِ وَفِيهِ حَيَاةُ الْقُلُوبِ وَمِيكَائِيلَ الْمَطَرِ وَفِيهِ حَيَاةُ  
الْأَبْدَانِ وَإِسْرَافِيلَ النَّفْخَةِ وَفِيهَا الْحَيَاةُ بَعْدَ الْمَمَاتِ.

31. In the supplication of the Prophet, peace and blessings of Allah upon him, that his Lord guide him when there is a dispute about the truth, by His leave- and since true life cannot be except through knowledge of guidance- (the Prophet, peace and blessings of Allah upon him) mentioned the angels Gabriel, Michael, and Israfil. He, peace and blessings of Allah upon him, mentioned them because Gabriel is entrusted with Revelation and it is the life of the heart; Michael is entrusted with the rain and it is the life of the physical bodies; Israfil is entrusted with blowing the horn and it is the life after death [i.e. the Resurrection].

الظُّلْمَ سَبَبُهُ حَاجَةُ الظَّالِمِ، أَوْ جَهْلُهُ، أَوْ سَفَهُهُ، فَيَسْتَحِيلُ صُدُورَهُ  
مِمَّنْ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ، وَمَنْ هُوَ غَنِيٌّ عَنِ كُلِّ شَيْءٍ، وَكُلُّ  
شَيْءٍ فَقِيرٌ إِلَيْهِ، وَمَنْ هُوَ أَحْكَمُ الْحَاكِمِينَ.

32. Indeed the causes of oppression are the wants of the oppressor, his desires, ignorance, or foolishness; thus it is impossible for [oppression] to issue forth from one who is knowledgeable of everything, self-sufficient from everything, one who everything is in need of Him, and who is the wisest of judges [i.e. Allah].

الْمَعَاصِي وَالْفَسَادَ تُوجِبُ الْهَمُّ، وَالنَّعْمَ، وَالْخَوْفَ، وَالْحُزْنَ، وَضِيقَ  
الصَّدْرِ، وَأَمْرَاضَ الْقَلْبِ، حَتَّىٰ إِنْ أَهْلَهَا إِذَا قَضَوْا مِنْهَا أَوْطَارَهُمْ،  
وَسَمِمَتْهَا نَفُوسُهُمْ اِرْتَكَبُوهَا دَفْعًا لِمَا يَجِدُونَهُ فِي صُدُورِهِمْ مِنْ  
الضِّيقِ وَالْهَمِّ وَالنَّعْمِ كَمَا قَالَ شَيْخُ الْفُسُوقِ:

وَكَأْسٍ شَرِبْتُ عَلَى لَذَّةٍ \*\*\* وَأُخْرَى تَدَاوَيْتُ مِنْهَا بِهَا.

33. Disobedience and moral corruption obligate worry, grief, fear, sorrow, restriction of the chest, and diseases of the heart until its people, when they fulfill their desires from it and their selves become weary of what they committed, they return to [disobedience and moral corruption] again thinking they can rid themselves of it through their chests restriction, worry, and grief; just as the leader of wickedness [al-'A`shā Maymūn bin Qays] said:

*And a glass I drank for enjoyment \*\*\* And with another, I sought treatment from it, through it.*

قَالَ الْإِمَامُ أَحْمَدُ: إِذَا جَمَعَ الطَّعَامُ أَرْبَعًا، فَقَدْ كَمَلَ إِذَا ذُكِرَ اسْمُ اللَّهِ فِي أَوَّلِهِ، وَحَمِدَ اللَّهُ فِي آخِرِهِ، وَكَثُرَتْ عَلَيْهِ الْأَيْدِي، وَكَانَ مِنْ حِلِّ.

34. Al-'Imām 'Aḥmad, may Allah have mercy on him, said: "When four things are combined with eating then it is perfected: 1) to mention the name of Allah at the beginning; 2) to praise Allah at the end, 3) to increase the number of hands upon it<sup>86</sup>; and 4) for it to be from a permissible source".

إِحْتَاتُ الْقَرْيَةِ أَنْ يَنْثِي رُؤُوسَهَا وَيَعْطِفَهَا ثُمَّ يَشْرَبُ مِنْهَا وَمِنْ هَذَا  
سُمِّيَ الْمُخَنَّثُ وَذَلِكَ لِتَكْسُرِهِ وَتَنْثِيهِ.

35. To ruin a water skin is to fold its mouth over and arch it and then drink from it. From this action comes the word *Mukhannath* or 'a male who acts like women in his softness' and that is due to him being super loose in his (speech) and motion.

<sup>86</sup>It means to invite others and increase the number of people who partake in the meal as was the tradition of the Prophet, peace and blessings of Allah upon him.

نَوْمُ النَّهَارِ ثَلَاثَةٌ: خُلُقٌ، وَحُرْقٌ، وَحُمُقٌ. فَالْخُلُقُ: نَوْمَةُ الْهَاجِرَةِ، وَهِيَ خُلُقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَالْحُرْقُ: نَوْمَةُ الضُّحَى، تَشْغَلُ عَنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ. وَالْحُمُقُ: نَوْمَةُ الْعَصْرِ.

36. Sleeping during the day has three types: appropriate, worrying, and foolish. The appropriate type is to sleep at mid-day as was the habit of the Prophet, peace and blessings of Allah upon him. The worrying type is to sleep before mid-day, distracted from the affairs of the world and the Afterlife. The foolish type is to sleep in the afternoon before the sunset.

إِنَّ الْحِكْمَةَ فِي النَّوْمِ عَلَى الْجَانِبِ الْأَيْمَنِ، أَنْ لَا يَسْتَعْرِقَ النَّائِمُ فِي نَوْمِهِ، لِأَنَّ الْقَلْبَ فِيهِ مَيْلٌ إِلَى جِهَةِ الْيَسَارِ، فَإِذَا نَامَ عَلَى جَنْبِهِ الْأَيْمَنِ، طَلَبَ الْقَلْبُ مُسْتَقَرَّهُ مِنَ الْجَانِبِ الْأَيْسَرِ، وَذَلِكَ يَمْنَعُ مِنْ اسْتِقْرَارِ النَّائِمِ وَاسْتِنْقَالِهِ فِي نَوْمِهِ.

37. It has been said that the wisdom in sleeping on the right side is in the sleeper not sleeping deeply because the heart inclines to the left side. Thus when a person sleeps upon his right side, the heart seeks to settle itself in its normal left side and that prevents the sleeper from settling and he finds it bothersome to his sleep.

وَلَمَّا كَانَ الْقَلْبُ فُوتَانِ: فُؤَةُ الطَّلَبِ، وَهِيَ الرِّغْبَةُ، وَفُؤَةُ الْهَرَبِ، وَهِيَ الرَّهْبَةُ، وَكَانَ الْعَبْدُ طَالِبًا لِمَصَالِحِهِ، هَارِبًا مِنْ مَضَارِهِ، جَمَعَ الْأَمْرَيْنِ فِي هَذَا التَّفْوِيضِ وَالتَّوَجُّهِ، فَقَالَ: رَغْبَةٌ وَرَهْبَةٌ إِلَيْكَ.

38. Considering that the heart has two forces: the force of seeking, or longing, and the force of flight, or fear, and the slave

of Allah seeks what interests him, and flees from what would harm him- the two matters are joined in complete entrustment and directing of one's self [to Allah], so [a slave of Allah] says (to his Lord): "seeking You and fearful of You".

## Part 5

من تزوج أو زنى بامرأة أبيه أو بدات محرم، فقال: يُقتل، ويدخل ماله في بيت المال.

1. Whoever marries or commits adultery with his father's wife or with one he is not allowed to marry, he should be killed and his wealth given to the treasury of the Muslims (in one opinion).

مَنْ خَلَّصَ نَفْسَهُ مِنْ يَدِ ظَالِمٍ لَهُ، فَتَلَفَتْ نَفْسُ الظَّالِمِ، أَوْ شَيْءٌ مِنْ أَطْرَافِهِ أَوْ مَالِهِ بِذَلِكَ، فَهُوَ هَدْرٌ غَيْرُ مَضْمُونٍ.

2. Whoever frees himself from the hand of an oppressor and then by that the oppressor himself loses his life, or any of his limbs or wealth- then it is a loss without guarantee<sup>87</sup>.

قال الإمام أحمد رحمه الله: كُلُّ مَنْ سَقَطَ عَنْهُ الْقَطْعُ، ضُوْعِفَ عَلَيْهِ الْعُزْمُ.

3. *Al-'Imām 'Aḥmad*, may Allah have mercy on him, said: "Everyone for whom the punishment of amputation (for theft) is stayed, the compensation owed (to the plaintiff) is multiplied".

سَبُّ النَّبِيِّ جُرْمٌ يَسْتَوْجِبُ الْقَتْلَ.

4. Cursing the Prophet, peace and blessings of Allah upon him, is an offense for which a death sentence is obligatory.

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<sup>87</sup> Where normally under 'Islāmic Law injury or loss of life is guaranteed by equal physical retaliation imposed on the offender or monetary compensation at the discretion of the plaintiff, in this case the oppressor has no right to either recourse.

## تَجُوزُ الشَّهَادَةُ عَلَى الْوَصِيَّةِ الْمَخْتُومَةِ.

5. Testimony over a sealed will is permissible.

قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: «خَيْرَ رَسُولٍ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأَسْرَى بَيْنَ الْفِدَاءِ وَالْمَنْ وَالْقَتْلِ وَالِاسْتِعْبَادِ، يَفْعَلُ مَا شَاءَ»، وَهَذَا هُوَ الْحَقُّ الَّذِي لَا قَوْلَ سِوَاهُ.

6. 'Ibn `Abbās, may Allah be pleased with him, said: "The Messenger of Allah, peace and blessings of Allah upon him, was given the choice between ransoming, giving as a gift, killing, or enslaving captives, and he did whatever he wished to". This is the truth of which there is no other view except it.

فِي قِسْمَةِ الْغَنَائِمِ لِلْفَارِسِ ثَلَاثَةَ أَسْهُمٍ، وَلِلرَّاجِلِ سَهْمٌ.

7. In the division of the spoils of war, the horse rider was given three shares and the foot soldier a single share.

وَلَمْ يَقْبَلِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَدِيَّةً مُشْرِكٍ مُحَارِبٍ لَهُ قَطُّ.

8. The Prophet, peace and blessings of Allah upon him, never accepted a gift from a warring polytheist.

الْعَبْدُ الرَّسُولُ كَرَسُولِنَا لَا يَتَصَرَّفُ إِلَّا بِأَمْرِ سَيِّدِهِ وَمُرْسَلِهِ، وَالْمَلِكُ الرَّسُولُ لَهُ أَنْ يُعْطِيَ مَنْ يُشَاءُ، وَيَمْنَعُ مَنْ يُشَاءُ، كَمَا قَالَ تَعَالَى لِلْمَلِكِ الرَّسُولِ سُلَيْمَانَ: ﴿هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ﴾ [ص: 39]. أَي: أَعْطِ مَنْ شِئْتَ، وَامْنَعْ مَنْ شِئْتَ، لَا

نُحَاسِبُكَ، وَهَذِهِ الْمَرْتَبَةُ هِيَ الَّتِي عُرِضَتْ عَلَى نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَغِبَ عَنْهَا إِلَى مَا هُوَ أَعْلَى مِنْهَا، وَهِيَ مَرْتَبَةُ الْعُبُودِيَّةِ الْمَخْضَةِ.

9. The servant-Messenger like our Messenger, peace and blessings of Allah upon him, does not conduct himself except by the command of his Master and the One who sent him, while the autonomous-Messenger can give to whom he pleases and withhold from whom he pleases, just as Allah says about the autonomous-Messenger Solomon: **{This is Our gift (to you), so give it as a gift or withhold it without calculations}**<sup>88</sup>. This had been offered to our Prophet, peace and blessings of Allah upon him, however he declined it for something which was of a higher level than it, and that is pure servitude.

وَالْمَشْرُوطَ عَزْفًا كَالْمَشْرُوطِ لَفْظًا.

10. The customarily stipulated condition is like the verbally stipulated condition, i.e. it doesn't have to be stated.

فَلَمْ يَأْذَنْ النَّبِيُّ أَنْ يُزَوِّجُوا عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ ابْنَةَ أَبِي جَهْلٍ وَفِي مَنْعِهِ حِكْمَةٌ بَدِيعَةٌ: الْمَرْأَةُ مَعَ زَوْجِهَا فِي دَرَجَتِهِ تَبَعٌ لَهُ، فَإِنْ كَانَتْ فِي نَفْسِهَا دَاتَ دَرَجَةٍ عَالِيَةٍ، وَزَوْجُهَا كَذَلِكَ، كَانَتْ فِي دَرَجَةٍ عَالِيَةٍ بِنَفْسِهَا وَبِزَوْجِهَا، وَهَذَا شَأْنُ فَاطِمَةَ وَعَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا، وَلَمْ يَكُنِ اللَّهُ عَزَّ وَجَلَّ لِيَجْعَلَ ابْنَةَ أَبِي جَهْلٍ مَعَ فَاطِمَةَ

<sup>88</sup> [Ṣād: 39]

رَضِيَ اللهُ عَنْهَا فِي دَرَجَةٍ وَاحِدَةٍ لَا بِنَفْسِهَا وَلَا تَبَعًا، وَبَيْنَهُمَا مِنَ  
الْفَرْقِ مَا بَيْنَهُمَا.

11. The Prophet, peace and blessings of Allah upon him, did not allow `Alī to marry the daughter of `Abī Jahl (the archenemy of the Prophet, peace and blessings of Allah upon him) and in his prevention of that is an amazing wisdom: the wife occupies a status proportionate to that of her husband, thus if she was herself on a high level and her husband was as well, she would occupy a high level on her own and through her husband, and this was the case with Fāṭimah, may Allah be pleased with her, as well as `Alī, may Allah be pleased with him. However, Allah would not have the daughter of `Abī Jahl on the same level as Fāṭimah, either on her own merit or through marriage to `Alī, due to what there was of distinction between them.

قَالَ عُمَرُ لِعَلِيِّ لَمَّا ذَكَرَ عَلِيٌّ رَأْيَهُ فِي الْعَزْلِ: صَدَقْتَ أَطَالَ اللهُ  
بِقَاءَكَ وَبِهَذَا احْتَجَّ مَنْ احْتَجَّ عَلَى جَوَازِ الدُّعَاءِ لِلرَّجُلِ بِطُولِ  
الْبَقَاءِ.

12. `Umar, may Allah be pleased with him, said to `Alī, may Allah be pleased with him, when he mentioned his view regarding *coitus interruptus*: “You are correct. May Allah lengthen your life”; and this is used as an argument against whoever objects to the permissibility of supplicating for the lengthening of a man’s lifetime.

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: يَتَزَوَّجُ الْعَبْدُ ثِنْتَيْنِ  
وَيُطَلِّقُ ثِنْتَيْنِ وَتَعْتَدُ امْرَأَتُهُ حَيْضَتَيْنِ.

13. `Umar bin al-Khaṭṭāb, may Allah be pleased with him, said: “The [purchased] slave can marry [a maximum of] two [wives], [declare] divorce twice [instead of 3], and his wife counts two menstrual cycles [for her `iddah<sup>89</sup>]”.

الْحَكَمَ أَبْلَغُ مِنْ حَاكِمٍ؛ لِأَنَّهُ صِفَةٌ مُشَبَّهَةٌ بِاسْمِ الْفَاعِلِ دَالَّةٌ عَلَى  
الثُّبُوتِ وَلَا خِلَافَ بَيْنَ أَهْلِ الْعَرَبِيَّةِ فِي ذَلِكَ.

14. The term *al-Ḥakam*, meaning ‘arbiter’, is more informative than the term *al-Ḥākim*, meaning ‘ruler’, since *al-Ḥakam* is an attribute of similitude in the form of an active participle indicating a permanent state, and there is no difference of opinion between the experts in Arabic regarding that<sup>90</sup>.

إِنْ أَرَادَا التَّرَاجُعَ بَعْدَ عَقْدِ الْخُلْعِ فِيهِ وَجَهَانِ أَحَدُهُمَا لَا يَجُوزُ حَتَّى  
تَنْقَضِيَ عِدَّتُهَا وَخِطْبَةُ جَدِيدَةٍ وَالْآخِرُ أَنَّهُ جَائِزٌ مَا دَامَ فِي الْعِدَّةِ  
وَلَيْشْهُدَ عَلَى رَجْعَتِهَا.

15. If a couple wants to get back together after the contract of annulment (*Khul'*) then there are two opinions: 1) it is not permissible until the waiting period is completed and another ceremony is performed, and 2) it is permissible as long as it is during the waiting period and there is a witness for the reunion.

يَعُدُّ الْخُلْعُ فَسْخًا بِأَيِّ لَفْظٍ كَانَ حَتَّى يَلْفِظَ الطَّلَاقَ.

16. Annulment (*Khul'*) is considered a cancellation by any term used to the point of using the term *divorce* itself.

<sup>89</sup> i.e., the amount of time required for a divorced woman to wait before remarrying.

<sup>90</sup> And this is why Allah, exalted is He, used the term *al-Ḥakam* in an-Nisā': 35.

قَالَتْ امْرَأَةٌ لِرَوْجِهَا: سَمِّنِي فَسَمَّاهَا الظَّبِّيَّةَ، فَقَالَتْ: مَا قُلْتَ شَيْئًا،  
 قَالَ: فَهَاتِ مَا أُسَمِّيكِ بِهِ، قَالَتْ: سَمِّنِي خَلِيَّةً طَالِقًا، قَالَ: أَنْتِ  
 خَلِيَّةٌ طَالِقٌ، فَأَتَتْ عُمَرَ بْنَ الْخَطَّابِ فَقَالَتْ: إِنَّ زَوْجِي طَلَّقَنِي،  
 فَجَاءَ زَوْجُهَا فَقَصَّ عَلَيْهِ الْقِصَّةَ فَأَوْجَعَ عُمَرُ رَأْسَهَا، وَقَالَ لِرَوْجِهَا:  
 خُذْ بِيَدِهَا وَأَوْجِعْ رَأْسَهَا.

17. A woman said to her husband: "Give me a nickname". So he called her 'gazelle'. Then she said: "You did not say anything". He then said: "Tell me what I should call you by". She said: "Call me free, divorced". So he said: "You are free, divorced". So she went to `Umar bin al-Khaṭṭāb and said: "Indeed my husband has divorced me". So her husband came and told him the story and `Umar, may Allah be pleased with him, rebuked her and told her husband: "Take her by the hand and rebuke her"<sup>91</sup>.

وَلِكُلِّ مِنَ النَّاسِ مَوْرِدٌ لَا يَتَعَدَّاهُ، وَسَبِيلٌ لَا يَتَخَطَّاهُ، وَلَقَدْ عُذِرَ مَنْ  
 حَمَلَ مَا انْتَهَتْ إِلَيْهِ قُوَاهُ، وَسَعَى إِلَى حَيْثُ انْتَهَتْ إِلَيْهِ خُطَاهُ.

18. For every single person is a resource they cannot reach beyond and a path they cannot overstep. Truly whoever carries the burden to where his intellectual ability leads him and proceeds to where his steps lead him is excused<sup>92</sup>.

قَالَ الْإِمَامُ أَحْمَدُ: الشَّاهِدُ وَالْيَمِينُ إِنَّمَا يَكُونُ فِي الْأَمْوَالِ خَاصَّةً.

19. *Al-'Imām* 'Aḥmad said: "A single witness and the swearing of oaths are only for issues dealing with wealth specifically".

<sup>91</sup> Meaning that `Umar did not accept the divorce as final.

<sup>92</sup> Excused from what he could not obtain of knowledge in legal matters.

التَّحْرِيمُ يَمِينٌ كُبْرَى فِي الزَّوْجَةِ، كَفَّارَتُهَا كَفَّارَةُ الظَّهَارِ، وَيَمِينٌ  
صُغْرَى فِيمَا عَدَاهَا، كَفَّارَتُهَا كَفَّارَةُ الْيَمِينِ بِاللَّهِ.

20. Prohibiting oneself from a spouse is a great oath- its expiation is [the same] expiation due for declaring her *Zihār*<sup>93</sup>; and for a lesser oath regarding anything except that- its expiation is [the same] expiation due for [breaking an oath in which one has] sworn by Allah.

وَفِي " جَامِعِ التِّرْمِذِيِّ " عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَجُلًا أَتَى النَّبِيَّ -  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَذَ ظَاهَرَ مِنْ امْرَأَتِهِ فَوَقَعَ عَلَيْهَا، فَقَالَ: يَا  
رَسُولَ اللَّهِ، إِنِّي ظَاهَرْتُ مِنْ امْرَأَتِي فَوَقَعْتُ عَلَيْهَا قَبْلَ أَنْ أُكْفِرَ،  
قَالَ: وَمَا حَمَلَكَ عَلَى ذَلِكَ، يَرْحَمُكَ اللَّهُ، قَالَ رَأَيْتُ خُلْخَالَهَا فِي  
ضَوْءِ الْقَمَرِ، قَالَ فَلَا تَقْرُبْهَا حَتَّى تَفْعَلَ مَا أَمَرَكَ اللَّهُ.

21. In the *Jāmi`* of at-Tirmidhī on authority of ‘Ibn `Abbās, may Allah be pleased with him, is a narration wherein a man who had declared his wife *Zihār* and afterwards had intimacy with her came to the Prophet, peace and blessings of Allah upon him; so the man said to the Prophet, peace and blessings of Allah upon him: “Oh Messenger of Allah, indeed I have declared my wife as *Zihār* and afterwards had relations with her before performing the expiation”. The Prophet, peace and blessings of Allah upon him, said: “And what caused you to do that [i.e. return to her], may Allah have mercy on you?” The man said: “I saw her ankle bracelet in the moon light [i.e., I was attracted to her again]”. The Prophet, peace and blessings of Allah upon him, said: “Do not

<sup>93</sup> Literally saying to one’s wife ‘you are like the back of my mother’ or prohibited to me.

approach her until you have performed what Allah has commanded you (of the expiation due)”<sup>94</sup>.

قَاعِدَةُ الشَّرِيعَةِ أَنَّ الَّتِي تَكُونُ مِنْ جَنْبَةِ أَفْوَى الْمُتَدَاعِيَيْنِ .

22. A principle of ‘Islāmic Law is that the one who takes an oath should be from the stronger party between the litigants.

جِهَاتُ ثُبُوتِ النَّسَبِ أَرْبَعَةٌ: الْفِرَاشُ، وَالِاسْتِحْقَاقُ، وَالْبَيْتَةُ، وَالْقَافَةُ،  
فَالثَّلَاثَةُ الْأُولَى مُتَّفَقٌ عَلَيْهَا.

23. The ways of establishing lineage are four: 1) the bed; 2) the claim of the father [*al-‘Istilhāq*], 3) the testimony of two witnesses [*al-Bayyinah*]; and 4) resemblance [*al-Qāfah*]. The first three are agreed upon.

الْوَلَايَةُ عَلَى الطِّفْلِ نَوْعَانِ نَوْعٌ يُقَدَّمُ فِيهِ الْأَبُ عَلَى الْأُمِّ وَمَنْ فِي  
جِهَتِهَا وَهِيَ وَلَايَةُ الْمَالِ وَالنِّكَاحِ وَنَوْعٌ تُقَدَّمُ فِيهِ الْأُمُّ عَلَى الْأَبِ وَهِيَ  
وَلَايَةُ الْحِضَانَةِ وَالرِّضَاعِ.

24. [Regarding divorces] the care of a small child has two categories: 1) the father has priority over the mother and those on her side with respect to the domain of wealth and marriage; 2) the mother has priority over the father with respect to the domain of upbringing and nursing.

<sup>94</sup> Reported by ‘Abū Dāwud, an-Nasā’ī, at-Tirmidhī, and ‘Ibn Mājah with different wordings but all ‘authentic’ due to the various witnessing reports.

كُلُّ أَنْثَى كَانَتْ فِي دَرَجَةِ ذَكَرٍ قُدِّمَتْ عَلَيْهِ مَعَ تَقْدِيمِ قَرَابَةِ الْأَبِ  
عَلَى قَرَابَةِ الْأُمِّ.

25. [Regarding the death of one or both parents] each female has priority over the position of the male (in the upbringing of a child) with the exception of the precedence of the relatives of the father over the relatives of the mother.

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ - " لَوْ أَنَّ النَّاسَ أَخَذُوا  
بِأَمْرِ اللَّهِ فِي الطَّلَاقِ مَا تَتَّبَعَ رَجُلٌ نَفْسَهُ امْرَأَةً يُطَلِّقُهَا أَبَدًا. "

26. `Alī bin `Abī Ṭālib, may Allah be pleased with him, said: "If men followed the command of Allah regarding divorce, then a man would never himself actively pursue to divorce a woman."

حَدِيثَ سَهْلَةَ لَيْسَ بِمَنْسُوحٍ، وَلَا مَخْصُوصٍ، وَلَا عَامٍّ فِي حَقِّ كُلِّ  
أَحَدٍ، وَإِنَّمَا هُوَ رُخْصَةٌ لِلْحَاجَةِ لِمَنْ لَا يَسْتَغْنِي عَنْ دُخُولِهِ عَلَى  
الْمَرْأَةِ، وَيَشُقُّ احْتِجَابُهَا عَنْهُ، كَحَالِ سَالِمٍ مَعَ امْرَأَةِ أَبِي حُدَيْفَةَ.

27. The narration of Sahlah bint Suhayl [the wife of `Abū Hudhayfah, regarding the nursing of Sālim] is not abrogated, specific, or general with respect to everyone, rather it is only a concession [*Rukḥṣah*] due to the necessity of one who cannot manage without entering the presence of a woman and due to the difficulty of her being constantly veiled from him, like the situation of Sālim and the wife of `Abū Hudhayfah.

وَأَمَّا قَوْلُكُمْ: إِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَسَرَّ الْفُرُوءَ بِالْأَطْهَارِ،  
 فَلَعَمْرُ اللهِ لَوْ كَانَ الْأَمْرُ كَذَلِكَ، لَمَا سَبَقْتُمُونَا إِلَى الْقَوْلِ بِأَنَّهَا  
 الْأَطْهَارُ، وَلَبَادَرْنَا إِلَى هَذَا الْقَوْلِ اعْتِقَادًا وَعَمَلًا.  
 نَقُولُ سُلَيْمَى لَوْ أَقَمْتُمْ بِأَرْضِنَا ... وَلَمْ تَدْرِ أَنِّي لِلْمُقَامِ أَطُوفُ.

28. As for [their] opinion: ‘Indeed the Prophet, peace and blessings of Allah upon him, explained the term *Qurū’* with meaning *upon becoming cleansed*, then by Allah, if the command was as such, truly [they] did not precede us in saying that it is *upon becoming cleansed*, and indeed we took the initiative of believing in and acting upon this view.

*Sulaymā says: ‘In case you stayed in our land...’ \*\*\* And she did not know that I was already walking around for residence.*

يَكُونُ الْحَدِيثُ سَلِيمًا مِنَ الْعِلَلِ إِذَا كَانَ حُجَّةً لَكُمْ، فَإِذَا احْتَجَّ بِهِ  
 مُنَازِعُكُمْ عَلَيْكُمْ اعْتَوَرْتُهُ الْعِلْلَ الْمُخْتَلِفَةَ فَمَا أَشْبَهَهُ بِقَوْلِ الْقَائِلِ:  
 يَكُونُ أُجَاجًا دُونَكُمْ فَإِذَا انْتَهَى \*\*\* إِلَيْكُمْ تَلَقَى نَشْرَكُمْ فَيَطِيبُ.

29. The narration was free from hidden defects when it was a proof for you. Then, when those who argued with you offered it as an argument against you, the opposing hidden defect befell it, and how similar is it to the statement:

*It was bitter without you and when it led \*\*\* to you, it received your publicity; then it became agreeable.*

عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: تَعَلَّمَنَّ أَيُّهَا النَّاسُ أَنَّ الطَّمَعَ فَقْرٌ وَأَنَّ الْيَأْسَ غِنَى وَأَنَّ الْمَرْءَ إِذَا يَبَسَ مِنْ شَيْءٍ اسْتَعْنَى عَنْهُ.

30. On authority of Ḥishām, on authority of `Urwah, on authority of `Umar, may Allah be pleased with him: “Know, oh people, greediness is poverty, and despair is wealth; and when a man feels despair from something, he will not run after it”<sup>95</sup>.

النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ  
الْحَمْرِ، وَالْمَيْتَةِ، وَالْخِنْزِيرِ وَالْأَصْنَامِ يَقُولُ ابْنُ الْقَيْمِ: فَاشْتَمَلَتْ هَذِهِ  
الْكَلِمَاتُ الْجَوَامِعُ عَلَى تَحْرِيمِ ثَلَاثَةِ أَجْنَاسٍ: مَشَارِبِ تَفْسِدُ الْعُقُولَ،  
وَمَطَاعِمِ تَفْسِدُ الطَّبَاعَ وَتُعْذِّي غِدَاءً حَبِيئًا؛ وَأَعْيَانِ تَفْسِدُ الْأَدْيَانَ،  
وَتَدْعُو إِلَى الْفِتْنَةِ وَالشِّرْكِ.

31. The Prophet, peace and blessings of Allah upon him, said: “Allah and His Messenger prohibited the sale of intoxicants, the flesh of improperly slaughtered animals and pigs, and idols”<sup>96</sup>. ‘Ibn Qayyim said: “These comprehensive phrases comprise three types of prohibition: drinks which impair the mind; foods which damage the health; nourishing one’s self with an impure diet; and objects which spoil various religions and call to tribulation and polytheism”.

<sup>95</sup> Reported in *Az-Zuhd* by ‘Ibn al-Mubārak and *Hilyat al-‘Awliyā’* by ‘Abū Nu‘aym.

<sup>96</sup> Reported in the major collections and by al-Bukhārī in his *Ṣaḥīḥ*.

بَابِ الْإِنْتِفَاعِ أَوْسَعُ مِنْ بَابِ الْبَيْعِ، فَلَيْسَ كُلُّ مَا حُرِّمَ بَيْعُهُ حُرْمَ  
 الْإِنْتِفَاعِ بِهِ، بَلْ لَا تَلَازِمَ بَيْنَهُمَا، فَلَا يُؤْخَذُ تَحْرِيمُ الْإِنْتِفَاعِ مِنْ  
 تَحْرِيمِ الْبَيْعِ.

32. The topic of profiting [in transactions] is wider than the topic of sales- for not everything which is prohibited to sell is prohibited to profit from; rather there is no direct correlation between them. So prohibitions regarding profiting are not derived from prohibitions regarding sales.

مَنْ قَبِضَ مَا لَيْسَ لَهُ قَبْضُهُ شَرْعًا، ثُمَّ أَرَادَ التَّخْلُصَ مِنْهُ، فَإِنْ كَانَ  
 الْمَقْبُوضُ قَدْ أُخِذَ بِغَيْرِ رِضَى صَاحِبِهِ، وَلَا اسْتَوْفَى عِوَضَهُ رَدَّهُ  
 عَلَيْهِ. فَإِنْ تَعَدَّرَ رَدُّهُ عَلَيْهِ، قَضَى بِهِ دَيْنًا يَعْلَمُهُ عَلَيْهِ، فَإِنْ تَعَدَّرَ  
 ذَلِكَ، رَدَّهُ إِلَى وَرَثَتِهِ، فَإِنْ تَعَدَّرَ ذَلِكَ، تَصَدَّقَ بِهِ عَنْهُ، فَإِنْ اخْتَارَ  
 صَاحِبُ الْحَقِّ ثَوَابَهُ يَوْمَ الْقِيَامَةِ، كَانَ لَهُ. وَإِنْ أَبِي إِلَّا أَنْ يَأْخُذَ مِنْ  
 حَسَنَاتِ الْقَابِضِ، اسْتَوْفَى مِنْهُ نَظِيرَ مَالِهِ، وَكَانَ ثَوَابُ الصَّدَقَةِ  
 لِلْمُتَصَدِّقِ بِهَا، كَمَا ثَبَتَ عَنِ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ.  
 وَإِنْ كَانَ الْمَقْبُوضُ بِرِضَى الدَّافِعِ وَقَدْ اسْتَوْفَى عِوَضَهُ الْمُحَرَّمَ،  
 كَمَنْ عَاوَضَ عَلَى خَمْرٍ أَوْ خِنْزِيرٍ، أَوْ عَلَى زَنَى أَوْ فَاحِشَةٍ، فَهَذَا  
 لَا يَجِبُ رَدُّ الْعِوَضِ عَلَى الدَّافِعِ؛ لِأَنَّهُ أَخْرَجَهُ بِاخْتِيَارِهِ، وَاسْتَوْفَى  
 عِوَضَهُ الْمُحَرَّمَ، فَلَا يَجُوزُ أَنْ يُجْمَعَ لَهُ بَيْنَ الْعِوَضِ وَالْمُعَوَّضِ،  
 فَإِنَّ فِي ذَلِكَ إِعَانَةً لَهُ عَلَى الْإِثْمِ وَالْعُدْوَانِ، وَتَيْسِيرَ أَصْحَابِ  
 الْمَعَاصِي عَلَيْهِ. وَمَاذَا يُرِيدُ الزَّانِي وَقَاعِلُ الْفَاحِشَةِ إِذَا عَلِمَ أَنَّهُ يَبَالُ

عَرَضَهُ وَيَسْتَرِدُّ مَالَهُ، فَهَذَا مِمَّا تُصَانُ الشَّرِيعَةُ عَنِ الْإِثْتِيَانِ بِهِ، وَلَا يَسُوعُ الْقَوْلُ بِهِ، وَهُوَ يَتَضَمَّنُ الْجَمْعَ بَيْنَ الظُّلْمِ وَالْفَاحِشَةِ وَالغَدْرِ. وَمِنْ أَقْبَحِ الْقَبِيحِ أَنْ يَسْتَوْفِيَ عِوَضَهُ مِنَ الْمَرْنِيِّ بِهَا، ثُمَّ يَرْجِعُ فِيمَا أَعْطَاهَا قَهْرًا، وَتُبْحُ هَذَا مُسْتَقَرٌّ فِي فِطْرِ جَمِيعِ الْعُقَلَاءِ، فَلَا تَأْتِي بِهِ شَرِيعَةٌ، وَلَكِنْ لَا يَطِيبُ لِلْقَابِضِ أَكْلَهُ، بَلْ هُوَ حَبِيبٌ كَمَا حَكَمَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَكِنْ حُبْنَهُ لِحُبِّ مَكْسَبِهِ، لَا لِظُلْمٍ مَنْ أُخِذَ مِنْهُ، فَطَرِيقُ التَّخْلُصِ مِنْهُ، وَتَمَامُ التَّوْبَةِ بِالصَّدَقَةِ بِهِ، فَإِنْ كَانَ مُحْتَاجًا إِلَيْهِ فَلَهُ أَنْ يَأْخُذَ قَدْرَ حَاجَتِهِ، وَيَتَصَدَّقَ بِالْبَاقِي.

33. Regarding the one who takes what is not lawfully his, and wants to get rid of it- if it was taken without the consent of its owner and the owner did not receive compensation, it is returned to him. If it is impossible to return it to [the owner], the one who took it should settle it [with the owner] as a debt he knows is due from him. If that is impossible [due to the death of the owner] then he should return it to the person's estate. If that is impossible, the one who took it should give away [what he took] in charity on [the owner's] behalf, then if the owner chooses the right of its reward on the Day of Resurrection, it is his. If the [owner] insists on taking the good deeds of the one who unlawfully took [his belongings], the owner will receive an amount equal to what was lost, and the reward of charity is for the one who gave it in charity, just as is affirmed on authority of the Companions, may Allah be pleased with them. If what was taken was with the consent of the patron and it was taken in exchange for something prohibited, like the one who is compensated for intoxicants, pigs, fornication or lewdness, then it is not obligatory to return the cost to the patron since he gave it

by his own choice and received something prohibited in exchange. Thus it is not permissible for him to have both the cost and the exchanged service or good. That would be support for him in sin and oppression as well as a facilitation of the performer of disobedience. What do the fornicator and committers of lewdness intend when they realize their calumny and seek to return the wealth? This is that which 'Islāmic Law is safeguarded from coming with and it was not permitted to speak about it, as it involves the combination of oppression, lewdness, and treachery. Among the most disgraceful of disgraces is when one receives his compensation back from the one he fornicated with, furthermore that what he gave her be returned by force. Also what is repulsive about this is the persistence of divisions between the wise when 'Islāmic Law has not come with anything about it however it is not appealing for the receiver to consume it either. It is a filthy matter just as the Messenger of Allah, peace and blessings of Allah upon him, ruled about it and rather its filthiness is due to the evil of profiting from it not due merely to the oppression of the one who it was taken from. Thus the path of getting rid of it and complete repentance is in giving it away in charity. And if one is in need of it then he can take the amount he needs and give the rest in charity.

قال النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: الْحَقِي بِسَلْفِنَا الصَّالِحِ عُثْمَانَ بْنِ مَظْعُونٍ .

34. The Prophet, peace and blessings of Allah upon him, said<sup>97</sup>:  
 “Join our predecessor, the righteous Uthmān bin Maz`ūn”<sup>98</sup>.

<sup>97</sup> i.e. to his daughter upon her death. There are some reports that say it was Zaynab, and some that say it was Ruqayyah, may Allah be pleased with them both [see *al-'Istī'āb* by 'Ibn `Abd al-Barr].

<sup>98</sup> Reported in *Musnad 'Aḥmad* and declared 'weak' by al-'Arna'ūṭ. Uthmān bin Maz`ūn, may Allah be pleased with him, is reported to be the 14<sup>th</sup> person to embrace Islam, he made Hijrah twice, fought in the Battle of Badr, was the first to be buried in al-Baqi' cemetery, and the first of the *Muhajjirīn* to die in Medina after Badr [Ibid].

***All praise is due to Allah, Lord of the worlds. May the peace and blessings of Allah be upon the Prophet Muḥammad, upon his people, his Companions, and all those who follow them sincerely until the Day of Resurrection. Amīn.***

# Provisions for the Hereafter

## About the Book

Provisions for the Hereafter: Select Points of Benefit is an English translation of Dr. Yousef Fadi Kablawi's treatment of the classical Fiqh work by the student of Shaykh ul-Islam Ibn Taymiyyah, Ibn Qayyim al-Jawziyyah. In this work, Dr. Kablawi extracts passages from Ibn Qayyim's book that are of particular interest and benefit to the reader. The passages are arranged according to topic and the authenticity or references are provided in the footnotes.

## About the Author

Born on January 21, 1978 in Amman, Jordan, Dr. Kablawi moved to the US in 1995 where he completed high school and went on to obtain a bachelor's degree in Chemistry. Dr. Kablawi then obtained his doctorate in dental medicine from the University of Pennsylvania. In addition, Dr. Kablawi has received authorization in Islamic sciences including Qur'anic recitation and various collections of Hadith. He is a Hafidh, Da'ee, and recognized student of Islamic knowledge.



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