

الأمة المرحومة

The Granted Mercy Nation

الطبعة الأولى يناير 2020م – 1441 هـ

First Edition 2020 A.D./ 1141 A.H.

البرنامج الوطني لدار الكتب المصرية
الفهرسة أثناء النشر (بطاقة فهرسة)
إعداد الهيئة العامة لدار الكتب والوثائق القومية (إدارة الشؤون الفنية)

اليمني، أحمد.

الأمة المرحومة: THE GRANTED MERCY NATION / أحمد
اليمني؛ تقديم حسن عبد البصير عرفة. - القاهرة: دار زحمة كتاب
للتوزيع والنشر، 2020.

ص؛ سم -

النص باللغتين العربية والإنجليزية

تدمك 978-977-835-193-4

1- الثقافة الإسلامية

2- العالم الإسلامي

أ- عرفة، حسن عبد البصير (مقدم)

ب- العنوان

214

رقم الإبداع/ 8194 التاريخ: 2020/3/19



موقع الكتاب على شبكة الإنترنت للتحديثات وابداء الآراء:

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الأمة المرحومة

The Granted Mercy Nation

من أقوال سيد الخلق صلى الله عليه وسلم

Of Sayings of the Prophet Muhammad ﷺ

مهندس / أحمد اليمني

By Eng.: Ahmed El-Yamany

راجعہ وقدمرلمہ

فضيلة الشيخ / حسن عبد البصير عرفته

مدير عام الدعوة بوزارة الأوقاف بالإسكندرية

Foreword by Sheikh: **Hasan Abdul Bassir Aarafah**

G.M. of the Islamic Da'wah

The Ministry of Awqaf of Egypt in Alexandria

اسم الكتاب: الأمة المرحومة – The Granted Mercy Nation

التأليف: مهندس/ أحمد اليمني

راجعه وقدم له: الشيخ/ حسن عبدالصير عرفة

ترجمة وتدقيق إملائي: محمد الساكت

تصميم غلاف: كريم جمعة

الطبعة: الأولى

رقم الإيداع: 8194

الترقيم الدولي: 978-977-835-193-4

الناشر: دار زحمة كُتاب للنشر والتوزيع

Publisher: Dar **Zahmet Kotab** for publishing and distribution

15 ش السباق – مول الميريلاند – مصر الجديدة – مصر

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لا يحق لأي جهة طبع أو نسخ أو بيع هذه الهادة بأي شكل
من النشكال ومن يفعل ذلك يعرض نفسه للمساءلة القانونية

الإهداء

بحثت في قلبي عن أغلى من فيه لأهديه كتابي هذا؛ فما
وجدت في القلب سواه . . فأمدتته نفسي . .
حبيبي يا سيدي يا رسول الله . . صلوات ربي وسلامه عليك .

..... المؤلف،،

Dedication

«I had looked for the dearest in my heart to
dedicate my book, then I found the dearest
one is the Prophet Muhammad ﷺ. Besides, I do
dedicate myself to Him ﷺ.

○ my beloved, the Messenger of Allah, Peace
and Blessings of Allah be upon you».

The Author

قَالَ تَعَالَى: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ
وَآكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾ ﴾^(١)

Allah ﷻ says in the Glorious Qur'an:

In the Name of Allah, the Compassionate, the Merciful

﴿*You are the best Community ('Ummah)*² that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency, and ye believe in Allah. And if the People of the Scripture had believed it had been better for them. Some of them are believers, but most of them are evil-livers﴾³.

Allah Almighty has spoken the Truth

(¹) آل عمران: 110

² 'Ummah: it's my transliteration of the Arabic version (أمة) to explain Community word. **(2748. Ummat: this is best translated by Brotherhood here. "Community", "race", and "nation" and "people" are words which import other ideas and do not quite correspond to "Ummat".)**, 'Abdullah Yusuf Ali, English Translation of the Holy Qur'an, Page 843, 1946 Edition.

So, in the book's title, I, as a translator, chose "nation" to be easy for the English reader. After that, the English reader will distinguish the difference between "Community", "race", and "nation" and "people".

³ Surat Aal-'Imran: 110, (*The Meaning of the Glorious Qur'an*) English Translation of Muhammad M. Pickthall.

Table of Contents

المحتوى

9	تقديم المترجم	9
Introduction of Translator		9
11	تقديم فضيلة الشيخ حسن عبد البصير عرفة	11
Foreword of Sheikh/ Hasan Abdul Bassir Aarafah		11
25	المقدمة	25
Introduction		25
Chapter I الباب الأول		
71 – 39	فضل الأمّة المحمدية على سائر الأمم	
The Granted Mercy Nation's Bounty Be Upon All the Nations and Communities		39-71
Chapter II الباب الثاني		
131 – 73	عطايا الله ﷻ للأمّة المحمدية تكريماً لنبيها ﷺ	
Allah's Gifts for the 'Ummah of Islam in Honour of Allah's Prophet Muhammad ﷺ		73-131
Chapter III الباب الثالث		
174 – 133	مغفرة الذنوب وتكفير السيئات ورفع الدرجات للأمّة المحمدية	
Forgiveness of the Sins and Remission of Misdeeds for Muhammad's 'Ummah ﷻ		133- 174

Introduction of Translator

Praise be to Allah, who created the whole Worlds for the most honoured of humankind. In His name "the Compassionate", the Existing, Allah, created a seal of the Prophets, Muhammad (Peace and Blessings of Allah be upon him).

Lo! It is my pleasure to translate this book, (Arabic: الأمة المرحومة, pronounced in Roman Transliteration: *Al-'Ummah Al-Marhoumah*), translated into (*The Granted Mercy Nation*). I had accepted to translate to re-establish a true cultural bridge between Muslims and Non-Muslims; I especially mean to deliver a real understanding of the Message of Islam. So, in the footnote, I elaborated on some Arabic words that are not easy for the English reader, or some Arabic words that have no equal meaning in the English language. I explained them according to Sunni Madhab (pronounced: *Ahlu As-Sunnah Wa Al-Jama'ah*).

Moreover, I quoted the Qur'anic verses translation from two references:

1. **The Meaning of the Glorious Qur'an**, translated into the English language by Muhammad Marmaduke Pickthall.
2. **The Holy Qur'an: Text, Translation and Commentary**, translated into the English language by: 'Abdullah Yusuf Ali.

For the translation of the Prophetic Traditions, I quoted from one reference:

1. **Sunnah.com**. but I re-translated some translated English words into accurate English words.

The translation of Muhammad M. Pickthall was authorised by the **Al-Azhar University** and the **Times Literary Supplement** praised his efforts by writing (Noted translator of the Glorious Qur'an into English language, a great literary achievement). The translation of ‘Abdullah Y. Ali is closer to the translation of Pickthall.

The author spared no effort in re-establishing the relationship between the English reader and his/ her point of view concerning Islam religion. He presented the essence of Islam, which militant groups misunderstood. Likewise, there are radical groups in the Christianity and Judaism; they misunderstand their religions.

This book is a genuine attempt to communicate to the other and deliver the Message of the Messenger Muhammad ﷺ to all human beings. It is the message of peace and mercy.

The translator:

Muhammad Al-Saket

February 2020

تقديم فضيلة الشيخ/ حسن عبد البصير عرفة

Foreword of Sheikh/ Hasan Abdul Bassir 'Arafah

Our *Islamic* Nation is created according to Allah's Will, and He fates the Islamic Nation to be the best. This is further supported by the Qur'anic verse: *«Ye are the best Community that hath been raised up for mankind. Ye enjoy right conduct and forbid indecency; and ye believe in Allah. And if the People of the Scripture had believed it had been better for them. Some of them are believers; but most of them are evil-livers»*¹. Also, Allah made of us an 'Ummah justly balanced that we might be witnesses over the nations. So, Allah said: *«Thus We have appointed you a middle nation, that ye may be witnesses against mankind, and that the*

أمتنا الإسلامية صنعت
على عين الله، كتب الله لها
الخيرية، قَالَ تَعَالَى: ﴿كُنْتُمْ خَيْرَ
أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾⁽¹⁾،
وجعلها الله الأمة الوسط
الشاهدة على الأمم جميعاً، قَالَ
تَعَالَى: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً
وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى
النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ

(1) آل عمران: 110

Messenger may be a witness against you)³. In Arabic, the meaning of a *middle nation* is to have a grand affair. This necessitates that it reforms crooked *deeds*. Moreover, it guides misguided thinking and shows the way to a double-minded.

Its Prophet *Muhammad* ﷺ may be a witness against his 'Ummah and all people. In the Qur'anic verse, Allah says: *Allah chooseth from the angels' messengers, and (also) from mankind. Lo! Allah is Hearer, Seer*)¹. This nation is destined to have a grand affair, even though it is in a fragile state! Forever and ever,

شَهِيدًا ﴿١﴾، والوسط هنا هو العلو والارتفاع. وكونها أمة شاهدة يقتضي أن تقوم المعوج، وتهدى الضال، وترشد الحيران.

ونبيها الكريم ﷺ شاهد عليها وعلى الخلائق أجمعين، قَالَ تَعَالَى: ﴿مَلَأَ آيَاتِكُمْ إِزْهِيمًا هُوَ سَمَنُكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى

² Surat Aal-'Imran: 110, (*The Meaning of the Glorious Qur'an*) English Translation of Muhammad M. Pickthall.

(¹) البقرة: 143

³ Surat Al-Baqarah: 143.

Allah ﷻ helps the ‘Ummah of Islam. So, it never has a moral defeat. So, after Ghazwat Uhud⁴, the following Qur'anic verse was revealed: *«And those who, when they do an evil thing or wrong themselves remember Allah and implore forgiveness for their sins – who forgiveth sins save Allah only? – and will not knowingly repeat (the wrong) they did»*⁵.

This nation *has* the Glorious Qur'an that preferred over any holy books. Also, Allah who sent down to His Messenger, in truth, the Book, confirming

النَّاسِ ﴿١﴾، وهي الأمة التي
 كتب لها العلو حتى في حال
 انكسارها أو انحسارها فلا يقبل
 لها ربه أن تهزم معنويا أبداً ولذا
 بعد غزوة أحد نزل: ﴿وَلَا تَهِنُوا
 وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ
 كُنْتُمْ مُؤْمِنِينَ﴾ ﴿٢﴾.

أمة فضلت بخير
 الكتب، الكتاب المصدق

³ Surat Al-Hajj: 75.

(¹) الحج: 75

(²) آل عمران: 139

⁴ Ghazwah means a large army unit with the Prophet ﷺ himself leading the army.

Uhud/ The Battle of Uhud was a battle between the early Muslims and the people of Makkah in 624 A.H.

⁵ Surat Aal-'Imran: 135.

what went before it (Torah and Gospel), but the Glorious Qur'an abrogated all holy books before it. See what Allah says in the Glorious Qur'an: *﴿And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So, judge between them by that which Allah hath revealed, and follow not their desires away from the truth which hath come unto thee. For each We have appointed a divine law and a traced-out way. Had Allah willed He could have made you one community. But that He may try you by that which He hath given you (He hath made you as ye are). So, vie one with another in good works. Unto Allah ye will then inform you of that wherein ye differ﴾*³. Moreover, the Messenger Muhammad's ﷺ mission was an

للكتب السابقة لكنه في ذات الوقت مهيمناً وناسخاً لها، قَالَ تَعَالَى: ﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ﴾^(١)، وَفُضِّلَتْ بِخَيْرِ الرُّسُلِ وَالَّذِي كَانَتْ بَعَثَتْهُ عِلْمًا وَالنُّصْحَ الْبَشَرِيَّ، وَمُفَارَقَةَ الْبَشَرِيَّةِ لِمَرْحَلَةِ طُفُولَتِهَا. هَذَا النُّصْحُ الْبَشَرِيُّ الَّذِي يَسْتَوْجِبُ مِنْهَا كَامِلًا، قَالَ تَعَالَى: ﴿وَإِذْ أَخَذْنَا مِنَ

(١) المائدة: 48

³ Surat Al-Ma'idah: 48.

indication of human maturity and completion of the human thought. The human maturity calls for complete methodology. Please, read the following Qur'anic verse: *«And We when exacted a covenant from the Prophets, and from thee (O Muhammad) and from Noah and Abraham and Moses and Jesus son of Mary. We took from them a solemn covenant»*³.

Firstly, the Prophet ﷺ had been named on *Al-Lawhu Al-Mahfuuz*⁴, then Allah sent him. So, the Prophet is a very historic station; he undertook the mission of Allah's message. Secondly, 'Ulama' of Islam also undertake it until the Day of Judgement. Moreover, this nation has a *blessed* month (Ramadan), a *blessed* night

التَّيِّبِينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ
نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ
مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُم مِّيثَاقًا
عَلِيمًا ﴿١﴾.

فقد جاء النبي الكريم ﷺ
آخِرًا وَذِكْرَ أَوْلَىٰ فَهُوَ الْمَحْطَةُ
التاريخية، وهو من حمل راية البلاغ
وأتمته من بعده ممثلة في علمائها إلى
أن يرث الله الأرض ومن عليها.
وهي أمة فَضِّلَتْ بشهر رمضان

(١) الأحزاب: 7

³ Surat Al-'Ahzaab: 7.

⁴ Al-Lawh Al-Mahfuuz: it's a transliteration of the Arabic version (اللوح المحفوظ).

It means *the Preserved Tablet*.

(Lailatu Al-Qadr)¹, a blessed day (Friday), and blessed festivals ('Eid Al-Fitr and 'Eid Al-Adhah)². All the foregoing makes our Community preferred over any previous communities, or nations. This preference was supported by a unique site to control total world trade. In addition to abundant in energy supply, enormous wealth, strategic depth, seas, rivers, and human resources. Youth element prevails over all of these things with unique moderate thinking.

وليلة القدر ويوم الجمعة
والعيدين، وهذا التفضيل سانه
موقع فريد يتحكم في مجموع
التجارة العالمية مع وفرة في
إمدادات الطاقة ووجود ثروات
هائلة وعمق استراتيجي وبحار
وأنهار وموارد بشرية هائلة يغلب
عليها عنصر الشباب مع مناخ
معتدل لا مثيل له.

¹ **Lailatu Al-Qadr**: the most valuable night falls during the last 10 days of the month of Ramadan. It is an odd night, i.e., the 21st, 23rd, 25th, or 29th. But the general opinion is that it is the 27th night.

² **'Eid Al-Fitr**: it means (*The Festival of the Breaking of the Fast*). It comes after the month of Ramadan.

'Eid Al-Adhah: it means (*The Feast of Sacrifice*). It is celebrated on the tenth day of Zul-Hijjah.

Based on all the above, everything is going to fall into place, and the 'Ummah will restore its leadership and value. All factors of progress are fully available, whatever moral factors, physical, heavenly, or anything else. It is the owner of the complete methodology. Allah says: *«This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion AL-ISLAM»*².

Lo! After completion of writing the *book*, the author made us feel the meaning of Faith with a comforting touch. The author has explained the blessed Islamic

وهذا كله أدعى أن تأخذ
الأمة مكانها وتسترد قيمتها
وقيادتها وريادتها فقد توفرت لها
عوامل التقدم كاملة معنوية
ومادية سماوية وأرضية وهي
صاحبة المنهج الكامل الشافي
الوافي، قَالَ تَعَالَى: ﴿الْيَوْمَ أَكْمَلْتُ
لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾^(١).

إن مؤلفنا الكريم وهو
ينسج، بنبض روحه وعميق
اتتمائه، ذلكم الكتاب الذي يبين

(¹) المائدة: 3

² Al-Ma'idah: 3.

Nation's bounty. The motive behind it was a strong faith and the true promise of Allah to establish us and grant victory in the land. That's like being an admonition to ask the Muslims: How did you become at the back of the nations? Do you not see that your Lord grant you a lot of bounties to make progress? The author wants to inform us that separation is abominable *behaviour*; united we stand, divided we fall. It's the call of the author to wise men, leaders, and presidents to discuss the causes that led us to the decline of Islamic civilisation. Not only that, but it's a call to solve the nation's problems. We emphasise the unity of the nation. Allah says in the Qur'an: ﴿Lo! This, your religion, is one religion, and I

فضل الأمة المباركة يحرك فينا بلمسة حانية عزيمة وقودها الإيمان، وإرادة رافدها هدي السماء ووعد الله لنا بالنصر والتمكين. وكأنه بلسان المقال يعتب على أمة فضلها ربه واجتباها واصطفها أن تكون في ذيل الأمم، وأن تصبح بتفرقها وتحزبها قصعة مستباحة، وبعدم اعتصامها كالأيتام على مأدبة اللثام. وهي دعوة لنخبتها وحكمائها أن يشخصوا الأدواء التي أدت للانحطاط الحضاري للأمة ويضعوا الحلول حتى

am your Lord, so worship me)⁵. ﴿And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favour unto you: how ye were enemies and He made friendship between your hearts, so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it. Thus, Allah maketh clear His revelations unto you that haply ye may be guided﴾⁶. I follow what Allah guided us to avoid fragmentation, which will lead to a loss. See what our Lord says: ﴿Lo! As for those who sunder their religion and become schismatics, no

يمكن علاج الأمة من أمراضها المستعصية. ونحن نؤكد على وحدة الأمة، قَالَ تَعَالَى: ﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾^(١) وندعو للاعتصام قَالَ تَعَالَى: ﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾^(٢)، ونعني على ما نعني عليه القرآن من التفرق والتشردم المخرج عن إطار الأمة والمؤدي بها إلى

(١) الأنبياء: 92

(٢) آل عمران: 103

⁵ Surat Al-'Ambiya': 92.

⁶ Surat Aal-'Imran: 103.

concern at all hast thou with them. Their case will go to Allah, who then will tell them what they used to do»⁵.

﴿Turning unto Him (only); and be careful of your duty unto Him, and establish worship, and be not of those who ascribe partners (unto Him). Of those who split up their religion and became schismatics, each sect exulting in its tenets»⁶. So, we must trust in Allah ﷻ (only).

المهلكة، قَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ

فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ

مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ

ثُمَّ يَلْتَمِئُ لَهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١﴾،

وَقَالَ تَعَالَى: ﴿وَلَا تَكُونُوا مِنْ

الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ

فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ

حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٢﴾،

ندعوا للأخذ بالأسباب والتوكل

على مسبب الأسباب.

(¹) الأنعام: 159

(²) الروم: 31 - 32

⁵ Surat Al-'An'Aam: 159.

⁶ Surat Ar-Rum: 31 - 32.

Lo! The author does not want a Muslim to have not fake faith or no effect on a Muslim, but to have true faith full of heartiness and affect the Muslim's soul and morals. This way leads a Muslim to change society and stand up for the homeland. A Muslim's chief concern should be about the 'Ummah, in the present and the future, guided by the Prophet Muhammad ﷺ. The Prophet did not be concern about himself, but the 'Ummah's affairs.

Narrated 'Abdullah, son of 'Amr, son of Al-'As ؓ that the Prophet ﷺ has recited the Qur'anic verse, in Surat Abraham: ﴿My Lord! Lo! They have led many of mankind

إن المؤلف الكريم لا يريد إيماناً فاتراً لا أثر له على صاحبه، بل إيماناً يشع حماسة ونوراً يؤثر في صاحبه وأخلاقه ويغير في مجتمعه، ويجعله على ثغر من ثغور وطنه وأمته ينافع ويدافع عنه. لا تشغله نفسه و فقط، بل شاغله شأن أمته حاضرها ومستقبلها متمثلاً في ذلك بنبيه الذي لم تشغله نفسه بل عُنِي بأمته وشئونها.

فَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ تَلَا قَوْلَ اللَّهِ عَزَّ وَجَلَّ فِي إِبْرَاهِيمَ:

astray. But whoso followeth me, he verily is of me. And whoso disobeyteth me-Still Thou art Forgiving, Merciful»⁴, and 'Isa⁵ ﷺ said: «If Thou punish them, lo! They are Thy slaves, and if Thou forgive them (lo! They are Thy slaves). Lo! Thou, only Thou, art the Mighty, the Wise»⁶, he raised his hands and said: «My 'Ummah, my 'Ummah», then he cried. Then, Allah ﷻ said: O Gabriel, go to Muhammad (though your Lord knows it fully well) and ask him: "What makes thee weep?" So, Gabriel ﷺ came to him and asked him, and the Messenger of Allah ﷺ

﴿ رَبِّ إِيَّاهُ أَضَلَّنَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ﴾⁽¹⁾، وَقَالَ عِيسَى الْكَرِيمُ:

قَالَ تَعَالَى: ﴿ إِن تَعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴾⁽²⁾، فَرَفَعَ يَدَيْهِ وَقَالَ: "اللَّهُمَّ أُمَّتِي أُمَّتِي"

وَبَكَى. فَقَالَ اللَّهُ عَزَّ وَجَلَّ: يَا جَبْرِيْلُ اذْهَبْ إِلَى مُحَمَّدٍ، وَرَبُّكَ أَعْلَمُ، فَسَلْهُ مَا يُبْكِيكَ؟ فَآتَاهُ جَبْرِيْلُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

(1) إبراهيم: 36

(2) المائدة: 118

⁴ Surat Abraham: 36.

⁵ Jesus.

⁶ Surat Al-Ma'edah: 118.

informed him what he had said (though Allah knew it fully well). Upon this Allah said: "O Gabriel, go to Muhammad and say: Verily We will please thee concerning your 'Ummah and would not displease thee"⁵.

فَسَأَلَهُ. فَأَخْبَرَهُ رَسُولُ اللَّهِ بِمَا
قَالَ. وَهُوَ أَعْلَمُ. فَقَالَ اللَّهُ: يَا
جِبْرِيلُ اذْهَبْ إِلَى مُحَمَّدٍ فَقُلْ: إِنَّا
سَنُرْضِيكَ فِي أُمَّتِكَ وَلَا
نَسُوءُكَ". (1)

O Allah, we implore you to accept our supplication. O Allah, we implore you to grant our supplication for 'Ummah and our homeland, Egypt and bestow your peace and faith upon us. O Allah, *reunite* our hearts and grant victory against our enemies. Amen!

اللهم إن كانت لنا دعوة
مستجابة فإننا نهبها لأمتنا ومصرنا
سلاً وإسلاماً وأمناً وإيماناً، واجمع
كلمتها ووحد صفها ورد كيد
أعدائها.

Sheikh: Hasan 'Abdul Bassir 'Arafah
G.M. of the Islamic Da'wah
The Ministry of Awqaf of Egypt
Alexandria
1 February 2020
At Alexandria

الشيخ/ حسن عبد البصير عرفة
مدير عام الدعوة
بوزارة الأوقاف بالإسكندرية
الإسكندرية في 1 فبراير 2020

(1) رواه مسلم.

⁵ **Sahih Muslim** – The Book of Faith, Chapter: The Supplication of the Prophet ﷺ for his 'Ummah and his weeping out of compassion for them.

Introduction

IN THE NAME OF ALLAH,
THE MERCIFUL, THE
COMPASSIONATE

Praise be to Allah, and
the peace and blessings of
Allah be upon the best
creatures of Allah, the
prophet Muhammad ﷺ.

Now then ..,

The meaning of religion
with Allah is only one; it is the
"Surrender"¹ from the era of
Adam عليه السلام to the Day of
Judgment. Allah ﷻ says in the
Glorious Qur'an: *«Lo! religion
with Allah (is) the Surrender (to
His Will and Guidance). Those
who (formerly) received the
Scripture differed only after
knowledge came unto them,
through transgression among*

المقدمة

بسم الله الرحمن الرحيم
الحمد لله رب العالمين،

والصلاة والسلام على خير

خلق الله أجمعين سيدنا وحبينا

محمد صلى الله عليه وعلى آله

وسلم.

ثم أما بعد ..،

جعل الله ﷻ الدين ديناً

واحداً؛ وهو "الإسلام" منذ

سيدنا آدم عليه السلام وإلى قيام

الساعة، مصداقاً لقوله تعالى:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ

themselves. Whoso disbelieveth the revelations of Allah (will find that) lo! Allah is swift at reckoning»⁴. So, the Surrender to Allah ﷻ is the only path of right for all the mankind. Allah ﷻ says in the Glorious Qur'an: «And whoso seeketh as religion other than the Surrender (to Allah) it will not be accepted from him, and he will be a loser in the Hereafter»⁵.

All the Prophets of Allah and Messengers were sent to the Surrender to Allah ﷻ. The main purpose of the Surrender is: There is no God/ gods but Allah; there is no Partner to Allah. However, their Divine

الإِسْلَامُ .. ﴿(1)﴾ ولم يرتضِ
سبحانه ديناً غيره للبشرية،
مصدّقاً لقوله تعالى: ﴿ وَمَنْ
يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ
مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ
الْخَاسِرِينَ ﴾ (2).

إذ أن جميع الأنبياء كانت
دعوتهم إلى الإسلام، وأصله
عبادة الله وحده لا شريك له،

³ Surrender: in Arabic means to His Will and Guidance. It does not mean **the Shari'ah of Islam**; the whole body of rules governing the life of Muslims which are derived from the Glorious Qur'an and Sunnah. (الإسلام: بمعنى الاستسلام لإرادة الله وطاعته).

(¹) آل عمران: 19.

(²) آل عمران: 85.

⁴ **Surat Aal-'Imran**: 19. The previous reference.

⁵ **Surat Aal-'Imran**: 85. The previous reference.

Legislations were different. These Divine Legislations were abrogated by the Divine Legislation of Islam which the Prophet Muhammad ﷺ was sent by Allah to call. And then, He has set the Prophet's 'Ummah ﷺ to be the best Nation ('Ummah). He says in the Glorious Qur'an: *«Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah. And if the People of the Scripture had believed it had been better for them. Some of them are believers; but most of them are evil-livers»*⁴. Moreover, He has chosen the Prophet's 'Ummah ﷺ to be witnesses⁵ against mankind. In this respect, Allah says: *«And strive for Allah with the*

ولكنهم متفاوتون فيه بحسب شرائعهم الخاصة التي نُسِخَتْ بشريعة سيدنا محمد ﷺ. ثم جعل سبحانه أمه سيدنا وحبينا محمد ﷺ خير الأمم، مصداقاً لقوله تعالى: ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ ..﴾ (1)، ثم اجتبى أمة سيدنا محمد ﷺ وانتقاهم، وجعلهم شهداء على الناس كافة، مصداقاً لقوله تعالى: ﴿.. هُوَ أَجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي

(1) آل عمران: 110.

⁴ Surat Aal-'Imran: 110. The previous reference.

⁵ Witness means Testify, in Islamic meaning.

endeavour which is His right. He hath chosen you and hath not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He hath named you Muslims of old time and in this (Scripture) that the Messenger may be a witness against you, and that ye may be witnesses against mankind. So, establish worship, pay the poor-due, and hold fast to Allah. He is your Protecting friend. A blessed Patron and a blessed Helper! ﴿5﴾. For that, the Prophet Muhammad's 'Ummah ﷺ has become a high priority that the Old Nations⁶ didn't get.

الَّذِينَ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ
هُوَ سَمَّكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ
وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا
عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَيَّ
النَّاسِ.. ﴿1﴾. ومن ثم؛ فقد
حظيت أمة سيدنا محمد ﷺ بما لم
تحظ به أمة من شرائع الإسلام
السابقة من قبل؛ وذلك تكريمًا
لنبيها ﷺ، ولم لا؛ وقد أخذ الله

(¹) الحج: 78.

⁵ Surat Al-Hajj: 78. The previous reference.

- I. Establish worship means to perform regular prayers.
- II. Poor-due means Zakat, in Arabic, a certain fixed proportion of the wealth and of every kind of the property = liable to Zakat of a Muslim to be paid yearly (Islamic Year) for the benefit of the poor in the Muslim 'Ummah.

⁶ The Old Nations: the author said, in Arabic: (لم تحظ به أمة من أمة الإسلام). The meaning of (أمة الإسلام) is the Old Nations, NOT the Islamic Nations, because Muslims believe in the previous Messengers and Prophets to call their people to surrender to Allah.

It is in honour of the Messenger's 'Ummah. Why not! Allah has made His covenant with the previous Prophets to believe in him "the Prophet Muhammad ﷺ" and support him. Let us go to the Qur'anic verse: *«When Allah made (His) covenant with the prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterwards, there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter)? They answered: We agree. He said: Then bear ye witness. I will be a witness with you»*⁶.

سبحانه وتعالى العهد على
الأنبياء كلهم باتباع سيدنا محمد
ﷺ ونصرته، مصداقاً لقوله
تعالى: ﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ
الْبَنِيْنَ لَمَّا ءَاتَيْتُكُمْ مِّنْ
كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ
رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ
بِهِ وَلَتَنْصُرُنَّهُ قَالَ ءَأَقْرَرْتُمْ
وَآخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا
أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ
مِّنَ الشَّاهِدِينَ ﴿٨١﴾ (١).

(١) آل عمران: 81.

⁶ Surat Aal-'Imran: 81. The previous reference.

Praise and grace be to Allah who has made us Muslims and from His Prophet's 'Ummah ﷺ; that is all of Allah's favour ﷻ which do not equivalent to any favour in this world's life and the hereafter. Allah ﷻ has graced this Nation ('Ummah) and made it at the mercy of Him ﷻ; it is the title of my book (*'Ummah of Islam at the Mercy of Allah*). Mercy was a pillar of my rise, and I hear constantly a mercy's echo!

Since my childhood, my ears were used to listen to my father's speeches¹ that were not including nothing, but mercy,

فإذا كان الحمد كله لله أن
جعلنا مسلمين، فإن الفضل من
الله تعالى أن منَّ علينا وجعلنا من
أمة سيدنا محمد ﷺ؛ وهي النعمة
التي لا تعادلها نعمة في الدارين.
ولما كان ذلك وغيره، فقد أنعم الله
تعالى على هذه الأمة بأن جعلها
الأمة المرحومة، وهذا هو عنوان
هذا الكتاب "الأمة المرحومة"
الذي كان له في نشأتي صدى يتردد
على عقلي ولا ينقطع!!

فقد اعتادتُ آذاني منذ
الصغر على سماع ما يسر القلب
من أحاديث والدي فضيلة

¹ Sheikh: **Saleh Al-Yamany**, May Allah have mercy on him!

facilitate, and leniency in the Prophet Muhammad's 'Ummah ﷺ. On this matter, I grew up! I did not see nothing, but mercy that I only see. For me, I see it to decorate matters of the world's life and hereafter.

When Allah ﷻ had will to me to write this book, I only chose to represent the mercy part because I have been familiarising the Prophet's Ahadith¹ to myself. At the present time, in my view, I see it is more

الشيخ / صالح اليميني - رحمة
الله عليه - التي لا تحوي إلا
اليسر والتيسير والرحمة في أمة
سيدنا محمد ﷺ، وعلى هذا
نشأت لا أرى إلا الرحمة تُزين
كل شيء من أمري الدنيا
والآخرة لهذه الأمة.

ولما أراد الله سبحانه
وتعالى أن أكتب هذا الكتاب
اخترت أن أمثل فيه جانب
الرحمة فقط، لما ألفت نفسي في

¹ **Ahadith:** it is a transliteration of the Arabic version (أحاديث). It is plural of Hadith (I do agree to translate it into Traditions, but after explanation of the Islamic word). It literally means communication or narration. In the Islamic context it has come to denote the record of what the Prophet ﷺ said, did, or tacitly approved.

useful to provide. Many people may need to read or listen the Prophetic Traditions, whether individual or social cases. Maybe it is the only key to see these Traditions. In addition, I think it will be an excellent way for establishing a constructive dialogue to the other¹ by encouragement, softness and mercy, especially when the Islamic Nation ('Ummah) has been being afflicted with extremist groups and militias. These groups are representing the excess side², so they do misrepresent the fact of Islam in front of the other. On the other hand, there are some groups that adopt

أحاديثها، ولما أراه أنفع في هذا الوقت لحالات كثيرة قد يكون مفتاحها هذا الباب فقط - سواء أكانت حالات فردية أو اجتماعية - وقد رأيت أن مخاطبة الآخر في وقتنا هذا بابها الأوضح هو الترغيب واللين والرحمة، خصوصاً بعد أن بلينا بجماعات متطرفة - مثلت دور الإفراط - فشوهت صورة الإسلام في عيون الآخر. وعلى الجانب الآخر مثلت فرق أخرى دور التفريط فشوهت -

¹ Non-Muslims.

² Immoderation side.

the negligence side, so they do misrepresent the fact of Islam in front of non-Muslims. Hence, I wrote my book to represent the fact of Islam; I mean the centre of Islam¹. I hope that my book will do erasure of features of misunderstanding of the straight way.

My book contains good news of acceptance and gaining mercy. That's all from the Allah's favour upon the Prophet's nation ﷺ. You shall

تلك الأخرى - صورة الإسلام
في عيون الآخر؛ فأردت أن
يكون كتابي هو ذلك النور
الصافي المعتدل الذي يدعو إلى
الترغيب في العمل لنيل
الخيرات، وينفي القنوط الذي
قد يبعث في النفس يأساً من
رحمة الله ﷻ. والله ولي ذلك
والقادر عليه.

وإن كان هذا الكتاب لا
يجوي إلا البشرى بالقبول،

¹ The centre of Islam is Moderation. Allah says in the Qur'anic verse: «Thus we have appointed you a middle nation». Surat Al-Baqarah: 143, M. Pickthall. (وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا) قال تعالى:

It means *Moderation with no excess or negligence*.

deal deal with this book with apparent ease. It's conditional on sincere repentance and turning to God. So, gaining higher degree is attached to hard work. Allah says in the Qur'an: ﴿Is he who payeth adoration in the watches of the night, prostrate and standing, bewaring of the Hereafter and hoping for the mercy of his Lord (to be accounted equal with a disbeliever)? Say (unto them, O Muhammad): are those who know equal with those who know not? But only men of understanding will pay heed﴾². Hard work and perfect obedience to Allah and His Messenger Muhammad ﷺ are attributes of the Islamic nation; it's the Granted Mercy Nation.

والتفاؤل ونيل الرحمة فضلاً من الله ﷻ على أمة حبيبه ﷺ، إلا أنه كالسهل الممتنع؛ فكل ذلك مشروط بالتوبة والرجوع إلى الله ﷻ، ونيل الدرجات مقرون بالاجتهاد، قَالَ تَعَالَى: ﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾^(١)، فالعمل والاجتهاد وطاعة الله ورسوله ﷺ هي خصائص الأمة المحمدية، وبذلك أصبحت "الأمة المرحومة".

(١) الزمر: 9

² Surat Al-Zumar: 9.

I have chosen Sound Traditions¹ of Sayings of The Prophet Muhammad ﷺ, but I did not choose a lot of Weak Traditions² or Unfamiliar Traditions. Maybe we are used to saying amongst ourselves, but I did not choose because Weak Traditions or Unfamiliar Traditions need to a lot of explanations. I aim at choosing the Prophetic Traditions that teach us all the meanings of mercy, softness and encouragement to do good deeds. At the very least of the Sayings of The Prophet Muhammad ﷺ, we believe it contains a

وقد انتقيت لأضع بين
دفتي هذا الكتاب ما صح فقط
من مرويات عن سيدنا رسول
الله ﷺ، وتركت الكثير والكثير
- ولم أستدل في كتابي بأي أثر
ضعيف أو مشكوك فيه، حتى
وإن كنا قد اعتدنا على تداوله
بيننا - فقد انتقيت من حدائق
أزهار كلمات سيد الخلق ﷺ
أنضرها شكلاً وأطيبها ريحاً
حتى أنها غطت على ما حولها

¹ Sound Traditions: it is an English translation of the Arabic version (الحديث الصحيح), *Hadith Sahih*, which may be translated as *Authentic*.

² Weak Traditions: it is an English translation of the Arabic version (الحديث الضعيف), *Hadith Da'if*, which refers to an inaccurate narration; it does not qualify to be *Sahih* (*Sound*) or *Hasan* (*Fair*), and hence cannot be used as a basis of an Islamic Creed.

healing, good news and a mercy for believers. I can say it without exaggeration; it is a truth for those who see and feel. So, I do want to say that large number of narrations are not what I aim at; brevity is the soul of wit. Moreover, I avoided repeating of the narrations about one topic, and hence I only chose a one narration for each topic.

Subsequently, I put Hadith Verification¹ and its degree in footnote, if it was not from the two Hadith books of Imam Al-Bukhari and Muslim, as well as the meaning of what is difficult. Praise be

من أزهار فوّاحه. وأقل القليل
من كلمات سيد المرسلين فيه
الشفاء والبشرى، دون أدنى
مبالغة، فالعبرة ليست بكثرة
المرويات فأقوى الكلام أوجزه؛
وقد تجنبت التكرار في الروايات
حول نقطة واحدة، فاخترت
رواية واحدة لكل نقطة.

وقد وضعت تحريج كل
أثر بالهامش، ووضعت درجة
الصحة لكل أثر بالهامش - لما
كان من غير الصحيحين - كما
وضعت معاني لكل ما صَعُبَ

¹ Hadith Verification: the act of verifying Hadith (proving or checking its degree: *Sahih, Hasan, Da'if*, .. and so on.

to Allah that Sheikh: **Hasan Abdul Bassir Aarafah** – G.M. of the Islamic Da'wah – reviewed and introduced my book. So, I express my sincere appreciation to him and to who support me.

All of the above relates to my book. For me, I beg Allah does not judge me on the Day of Judgment, and make my book as an intercessor; Allah is worthy of this and He alone can bring this to pass. O Allah,

من كلمات، وأضفت تعليقات على بعض الأحاديث إذا لزم الأمر. وقد أكرمني المولى عز وجل بمراجعة وتقديم من فضيلة الشيخ/ حسن عبد البصير عرفة – مدير عام الدعوة بوزارة الأوقاف بالإسكندرية – الذي أتقدم له بخالص التقدير والشكر، وكل من ساهم في إخراج هذا العمل إلى النور.

هذا من أمر الكتاب،
أما من أمري فأردت ألا
يجاسبني ربي إلا بما عرّفت
عباده عليه به، إنه ولي ذلك

send your peace and blessings of Him on the final Prophet Muhammad and his Family and his Companions.

والقادر عليه، وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم.

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الإسكندرية في 21

1 رجب 1441هـ

الموافق: 25 فبراير 2020م



Chapter I

الباب الأول

فضل الأمة المحمدية على سائر الأمم

The Granted Mercy Nation's Bounty Be Upon All
the Nations and Communities

- The Nation of Islam is justly balanced and to testify against mankind, in life and afterlife. • الأمة الوسط شهداء الدنيا والأخرة.
- The Islamic Nation ('Ummah) is the Best and Dearest. • الأمة المحمدية خير الأمم وأكرمها.
- The Granted Mercy Nation is granted by the Divine Grants. • الخصال التي حيزت للأمة المحمدية.
- The Reward of Prayer 'Isha' upon the Islamic 'Ummah. • الأمة التي فضلت بصلاة العشاء.
- The Nation of Peace and Saying (Amin). • أمة السلام والتأمين.
- The Reward twice for who had believed in the Messenger ﷺ of the People of the Scripture. • الأجر مرتين لمن آمن بالنبى ﷺ من أهل الكتاب.
- The Islamic Nation completes the previous Nations Reward. • الأمة التي استكملت أجر الأمم قبلها.
- A Sign of the Islamic Nation on the Day of Resurrection. • علامة الأمة المحمدية يوم القيامة.
- 'Ulama' Reintroducing Islamic Discourse. • الأمة التي يجدد علمائها أمر دينها.
- Rows of Muslims, at prayer time, like the Even Rows of the Angles. • صفوف الأمة المحمدية كصفوف الملائكة.
- The Messiah, 'Isa ﷺ, will pray within the Muslims Rows. • نبى الله عيسى ﷺ يصلي في صفوف الأمة المحمدية.

أولاً: شهداء الله في الدنيا:

1. Firstly, it testifies in life:

Narrated Anas, son of Malik:

A funeral procession passed and the people praised the deceased. The Prophet ﷺ said, «*It has been obligated to him*». Then another funeral procession passed and the people spoke badly of the deceased. The Prophet ﷺ said, «*It has been obligated to him*». ‘Umar, son of Al-Khattab asked Allah's Messenger ﷺ, “What has been affirmed?” He replied, «*You praised this, so Paradise has been obligated to him; and you spoke badly of this, so Hell has been obligated to him. You people are Allah's witnesses on earth*»¹.

عَنْ أَنَسِ بْنِ مَالِكٍ -
 رَضِيَ اللَّهُ عَنْهُ - يَقُولُ مَرُّوا
 بِجَنَازَةٍ فَأَثْنُوا عَلَيْهَا خَيْرًا،
 فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ "وَجَبَتْ". ثُمَّ مَرُّوا
 بِأُخْرَى فَأَثْنُوا عَلَيْهَا شَرًّا فَقَالَ
 "وَجَبَتْ". فَقَالَ عُمَرُ بْنُ
 الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - مَا
 وَجَبَتْ قَالَ "هَذَا أَثْنَيْتُمْ عَلَيْهِ
 خَيْرًا فَوَجَبَتْ لَهُ الْجَنَّةُ، وَهَذَا
 أَثْنَيْتُمْ عَلَيْهِ شَرًّا فَوَجَبَتْ لَهُ
 النَّارُ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي
 الْأَرْضِ". (1)

(1) صحيح البخاري - كتاب الجنائز - باب ثناء الناس على الميت.

والمراد بالوجوب الثبوت، والأصل أنه لا يجب على الله شيء، بل الثواب فضله، والعقاب عدله، لا يسأل عما يفعل.

The meaning of obligation is an affirmation. There is no obligation upon Allah ﷻ, but reward and punishment are from His bounty and justice. ﴿He will not be questioned as to that which He doth﴾².

Narrated Abu Al-Aswad:

The Prophet ﷺ had said, that is: if four persons testify the piety of a Muslim, Allah will grant him Paradise". We asked, "If three persons testify his piety?" He (the Prophet) replied, «*Even three*». Then we asked, "If two?" He replied, «*Even two*». We did not ask him regarding one witness.¹

عَنْ أَبِي الْأَسْوَدِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِحَيْرٍ أَدْخَلَهُ اللَّهُ الْجَنَّةَ". فَقُلْنَا وَثَلَاثَةٌ قَالَ "وَثَلَاثَةٌ". فَقُلْنَا وَاثْنَانِ قَالَ "وَاثْنَانِ". ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ. (3)

¹ **Sahih Al-Bukhari**, Funerals (Al-Janaa'iz), Chapter: The praising of a deceased by the people.

² Surat Al-Anbia': 23.

(3) صحيح البخاري - كتاب الجنائز - باب ثناء الناس على الميت.

ثَانِيًا: شهداء الله في الآخرة.

2. Secondly: it testifies in the afterlife:

Narrated Abu Sa'id Al-Khudri:

Allah's Messenger ﷺ said, «Noah will be called on the Day of Resurrection and he will say, "Labbaik and Sa'daik³, O my Lord!" Allah will say, "Did you convey the Message?" Noah will say, "Yes". His nation will then be asked, "Did he convey the Message to you?" They will say, "No Warner came to us". Then Allah will say (to Noah), "Who will testify in your favour?" He will say, "Muhammad and his followers". So, they (i.e. Muslims) will testify that he conveyed the Message. And the Messenger (Muhammad)

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ،
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ "يُدْعَى نُوحٌ يَوْمَ
الْقِيَامَةِ فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ
يَا رَبِّ. فَيَقُولُ هَلْ بَلَّغْتَ فَيَقُولُ
نَعَمْ. فَيَقَالُ لِأُمَّتِهِ هَلْ بَلَّغَكُمْ
فَيَقُولُونَ مَا أَتَانَا مِنْ نَذِيرٍ.
فَيَقُولُ مَنْ يَشْهَدُ لَكَ فَيَقُولُ
مُحَمَّدٌ وَأُمَّتُهُ. فَتَشْهَدُونَ أَنَّهُ قَدْ
بَلَّغَ". {وَيَكُونُ الرَّسُولُ
عَلَيْكُمْ شَهِيدًا} فَذَلِكَ قَوْلُهُ

¹ Sahih Al-Bukhari, Funerals (Al-Janaa'iz), Chapter: The praising of a deceased by the people.

³ Labbaik and Sa'daik: it is a transliteration of Arabic version (لببيك وسعديك يا رب), that means I answer the Call of Allah to me.

will testify upon yourselves,
and that is what is meant by
the Statement of Allah ﴿Thus
have We made of you an
'Ummah justly balanced﴾³

جَلَّ ذِكْرُهُ {وَكَذَلِكَ جَعَلْنَاكُمْ
أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى
النَّاسِ وَيَكُونَ الرَّسُولُ
عَلَيْكُمْ شَهِيدًا} وَالْوَسْطُ
الْعَدْلُ. (1)

إن الله سبحانه وتعالى قَبِلَ شهادة أمة سيدنا محمد ﷺ دون غيرها من
الأمم، وهذا يعني عدالة هذه الأمة؛ لأن الشهادة لا تقبل إلا من عدل.

Lo! Verily Allah has accepted the testimony of
Muhammad's 'Ummah ﷺ; there is no nation else. It means that
the Nation is rightness and justice because testimony does not
accept from anyone else.

(1) صحيح البخاري - كتاب التفسير - سورة البقرة - باب قوله (وكذلك جعلناكم أمة وسطاً).

³ Sahih Al-Bukhari, Prophetic Commentary on the Qur'an.

الأمة المحمدية خير الأمم وأكرمها:

The Islamic Nation ('Ummah) is the Best and Dearest:

It was narrated from Bahz, son of Hakim, from his father, that his grandfather said:

I heard the Messenger of Allah ﷺ say: «You complete seventy nations, of which you are the best and dearest to Allah»².

عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "إِنَّكُمْ وَفَيْتُمْ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى اللَّهِ". (1)

إن الله ﷻ قد رفع قدر الأمة المحمدية وشرفها، واصطفها على غيرها من الأمم، وجعلها خير أمة أخرجت للناس، وذلك مصداقاً لقوله تعالى: ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾ (3)

(1) سنن ابن ماجة - كتاب الزهد - درجة الحديث: حسن.

² Sunnan Son of Majah, The Book of Asceticism. Grand of Hadith: Hasan.

(3) آل عمران: 110

Allah ﷻ has advanced the Islamic Nation's status and honoured. He chose it to be evolved for mankind. He says: ﴿Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency, and ye believe in Allah. And if the People of the Scripture had believed it had been better for them. Some of them are believers, but most of them are evil-livers﴾¹.

الخصال التي حيزت للأمة المحمدية:

The Granted Mercy Nation is granted by the Divine Grants:

Narrated Jabir, son of 'Abdullah:

The Prophet ﷺ said, «I have been given five things which were not given to anyone else before me; 1. Allah made me victorious by awe, (by His frightening my enemies) for a

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
"أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ
قَبْلِي نُصِرْتُ بِالرُّعْبِ مَسِيرَةً
شَهْرًا، وَجُعِلَتْ لِي الْأَرْضُ

¹ Surat Aal-'Imran: 110. The Meaning of the Glorious Qur'an, Muhammad Marmaduke Translation.

distance of one month's journey;
 2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due; 3. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me; 4. I have been given the right of intercession (on the Day of Resurrection); 5. Every Prophet used to be sent to his nation only but I have been sent to all mankind».²

مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ
 مِنْ أُمَّتِي أَدْرَكْتُهُ الصَّلَاةُ
 فَلْيُصَلِّ، وَأَحِلَّتْ لِي الْمَغَانِمُ وَلَمْ
 تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ
 الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى
 قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ
 عَامَّةً".⁽¹⁾

العطية الأولى من رب العالمين إلى سيد الخلق أجمعين ﷺ هي: "النصر
 بالرعب": وهو ما يقذفه الله ﷻ في قلوب أعدائه المشركين من الرعب، كما
 قال تعالى: "سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ" (3)،

(1) صحيح البخاري - كتاب التيمم.

² Sahih Al-Bukhari - Rubbing hands and feet with dust (Tayammum).

(3) آل عمران: 151

وقال في قصة يوم بدر: " إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا
الَّذِينَ آمَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ " (1). (2)

The first Allah's grant to His Messenger Muhammad ﷺ: Victory by awe, by which it means that Allah had struck terror into the hearts of His Messenger's Muhammad ﷺ enemies (Disbelievers). Our Lord says in the Glorious Qur'an: ﴿We shall cast terror into the hearts of those who disbelieve because they ascribe unto Allah partners﴾³, and in the Battle of Badr, He says in the Qur'an: ﴿When thy Lord inspired the angels, (saying): I am with you. So, make those who believe stand firm. I will throw fear into the hearts of those who disbeliever﴾⁴⁵.

(1) الأنفال: 12

(2) فتح الباري شرح صحيح البخاري - ابن حجر العسقلاني.

³ Surat Aal-'Imran: 151.

⁴ Surat Al-Anfal: 12.

⁵ Fathul Bari, By Imam son of Hajar Al-'Asqalani.

وأما العطية الثانية: فقد كان مَنْ قَبَلْنَا لَا يُصَلُّونَ إِلَّا فِي كِنَائِسِهِمْ وَيَبْعُهُمْ، فَجَعَلَ اللَّهُ ﷻكَ الْأَرْضَ لِسَيِّدِنَا مُحَمَّدٍ ﷺ وَلَا أُمَّتَهُ مَسْجِدًا وَطَهْرًا؛ يَصَلُّونَ فِي أَيِّ مَكَانٍ أَيْنَمَا أُدْرِكْتَهُمُ الصَّلَاةُ، وَيَتِيمَمُوا إِنْ لَمْ يَجِدُوا الْمَاءَ.

As regards to the second of Allah's grant, for who went before us, Jews and Christians, only had been worshipping God at their Synagogues and Churches, but Allah has granted His Messenger Muhammad ﷺ and the Islamic Nation the earth for praying and purity. Muslims do pray wherever the time of a prayer is due as well as do wash with clean sand or earth where water is unavailable.

أما حِلُّ الْمَغَانِمِ: فَقَدْ كَانَتِ الْأُمَمُ السَّابِقَةُ لَا يَسْتَفِيدُونَ بِالْغَنَائِمِ لِحُرْمَتِهَا، أَمَا الْأُمَّةُ الْمَحْمُودِيَّةُ فَإِنَّ الْغَنَائِمَ تُقَسَّمُ، وَتَنْتَفِعُ بِهَا الْأُمَّةُ، قَالَ تَعَالَى: ﴿فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَأَنْفِقُوا لِلَّهِ إِنَّكَ اللَّهُ عَفُورٌ رَحِيمٌ﴾ (1)

As regards the third of Allah's grant: The Booty, by which it means that the previous nations did not take the booty,

(1) الأنفال: 69

because it was Haram (forbidden). As for the Muslims, the booty is for Muslims use. In this context, Allah says: ﴿Now enjoy what ye have won, as lawful and good, and keep your duty to Allah. Lo! Allah is Forgiving, Merciful﴾¹.

Son of Abbas reported that while Gabriel was sitting with the Messenger ﷺ he heard a creaking sound above him. He lifted his head and said:

This is a gate opened in heaven today which had never been opened before. Then when an angel descended through it, he said: This is an angel who came down to the earth who had never come down before. He greeted and said: *«Rejoice in two lights given to you which have not been*

عَنِ ابْنِ عَبَّاسٍ - رضي
الله عنهما - ، قَالَ بَيْنَمَا
جِبْرِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ صَلَّى
الله عليه وسلم سَمِعَ
نَقِيضًا⁽²⁾ مِنْ فَوْقِهِ فَرَفَعَ رَأْسَهُ
فَقَالَ هَذَا بَابٌ مِنَ السَّمَاءِ فُتِحَ
الْيَوْمَ لَمْ يُفْتَحْ قَطُّ إِلَّا الْيَوْمَ
فَنَزَلَ مِنْهُ مَلَكٌ فَقَالَ هَذَا
مَلَكٌ نَزَلَ إِلَى الْأَرْضِ لَمْ يَنْزِلْ
قَطُّ إِلَّا الْيَوْمَ فَسَلَّمَ وَقَالَ أَبَشِرْ
بُنُورَيْنِ أُوتِيْتَهُمَا لَمْ يُؤْتَهُمَا نَبِيٌّ

¹ Surat Al-Anfal: 69.

⁽²⁾ نَقِيضًا: صوتًا كصوت الباب.

given to any prophet before you: Fatihat Al-Kitab and the concluding verses of Surat Al-Baqara. You will never recite a letter from them for which you will not be given (a reward) ».²

قَبْلَكَ فَاتِحَةُ الْكِتَابِ وَخَوَاتِيمُ
سُورَةِ الْبَقَرَةِ لَنْ تَقْرَأَ بِحَرْفٍ
مِنْهُمَا إِلَّا أُعْطِيَتهُ. (1)

أي لم يؤت ثوابها الخاص بقراءتها، وإلا فغيرهما من القرآن لم يؤتته نبي قبله. ولن تقرأ بجملة منها إلا أعطيت ما تضمنته؛ وإن كانت دعاء أوجب، وإن كانت ثناء أعطيت الثواب.

It means that there was no Prophet did not get before the reward of reading Surat Al-Fatihah and the ending of Surat Al-Baqarah. Only the Prophet Muhammad ﷺ and his 'Ummah have been got. If you read a statement of the Qur'anic verse,

(1) صحيح مسلم – كتاب صلاة المسافرين وقصرها – باب فضل الفاتحة وخواتيم سورة البقرة، وَالْحَدِيثُ عَلَى قِرَاءَةِ الْآيَتَيْنِ مِنْ آخِرِ الْبَقَرَةِ.

² Sahih Muslim, The Book of Prayer, Travellers, Chapter: The virtue of Al-Fatihah and the ending verse of Surat al-Baqarah; and the encouragement to recite the two verses at the end of Surat Al-Baqarah.

you shall be granted. In addition to your supplication or praising, you shall be granted too.

الأمة التي فضلت بطلاة العشاء.

The Reward of Prayer 'Isha' upon the Islamic 'Ummah:

Abu Musa reported:

I and my companions who had sailed along with me in the boat landed with me in the valley of Buthan while the Messenger of Allah ﷺ was staying in Madinah. A party of people amongst them went to the Messenger of Allah ﷺ every night at the time of the 'Isha' prayer turn by turn. Abu Musa said: (One night) we (I and my companions) went to the Messenger of Allah ﷺ and he was occupied in some matter till there was a delay in prayer so much so that it was the

عَنْ أَبِي مُوسَى، قَالَ كُنْتُ
أَنَا وَأَصْحَابِي الَّذِينَ، قَدِمُوا مَعِيَ
فِي السَّفِينَةِ نُزُولًا فِي بَقِيعِ
بُطْحَانَ وَرَسُولَ اللَّهِ ﷺ بِالْمَدِينَةِ
فَكَانَ يَتَنَاقَبُ رَسُولَ اللَّهِ ﷺ عِنْدَ
صَلَاةِ الْعِشَاءِ كُلَّ لَيْلَةٍ نَفَرٌ مِنْهُمْ
قَالَ أَبُو مُوسَى فَوَافَقْنَا رَسُولَ
اللَّهِ ﷺ أَنَا وَأَصْحَابِي وَلَهُ بَعْضُ
الشُّغْلِ فِي أَمْرِهِ حَتَّى أَعْتَمَ (1)
بِالصَّلَاةِ حَتَّى ابْهَارَ (2) اللَّيْلُ ثُمَّ
خَرَجَ رَسُولَ اللَّهِ ﷺ فَصَلَّى بِهِمْ

(1) أَعْتَمَ، الإعتام: الدخول في عتمة الليل، وهي ظلمته.

(2) ابْهَارَ: انتصف، مأخوذ من بهرة الشئ وهو وسطه.

middle of the night. The Messenger of Allah ﷺ then came out and led them (Musa's companions) in prayer. And when he had observed his prayer he said to the audience present: «Take it easy, I am going to give you information and glad tidings that it is the blessing of Allah upon you for there is none among the people, except you, who prays at this hour (of the night)», or he said: «None except you observed prayer at this. (Late) hour». He (i.e. the narrator) said: I am not sure which of these two sentences he actually uttered. Abu Musa, said: We came back happy for what we heard from the Messenger of Allah ﷺ².

فَلَمَّا قَضَى صَلَاتَهُ قَالَ لِمَنْ
حَضَرَهُ "عَلَى رِسَالِكُمْ أُعْلِمُكُمْ
وَأُبَشِّرُوا أَنَّ مِنْ نِعْمَةِ اللَّهِ
عَلَيْكُمْ أَنَّهُ لَيْسَ مِنَ النَّاسِ
أَحَدٌ يُصَلِّي هَذِهِ السَّاعَةَ
غَيْرِكُمْ". أَوْ قَالَ: "مَا صَلَّى
هَذِهِ السَّاعَةَ أَحَدٌ غَيْرِكُمْ". لَا
نَدْرِي أَيَّ الْكَلِمَتَيْنِ قَالَ قَالَ أَبُو
مُوسَى فَرَجَعْنَا فَرَجِينِ بِمَا سَمِعْنَا
مِنْ رَسُولِ اللَّهِ ﷺ. (1)

(1) صحيح مسلم - كتاب المساجد ومواضع الصلاة - باب وقت العشاء وتأخيرها. متفق عليه.

² Sahih Muslim, The Book of Masjid and Places of Prayer, Chapter: The time of 'Isha' and delaying it.

أمة السلام والتأمين

The Nation of Peace and Saying (Amin)

It was narrated from
'Aishah that the Prophet ﷺ
said:

*"The Jews do not envy
you for anything more than
they envy you for the Salam
and (saying) 'Amin'.²*

عَنْ عَائِشَةَ، عَنِ النَّبِيِّ -
صلى الله عليه وسلم - قَالَ: "
مَا حَسَدْتَكُمْ الْيَهُودُ عَلَى شَيْءٍ
مَا حَسَدْتَكُمْ عَلَى السَّلَامِ
وَالتَّأْمِينِ".⁽¹⁾

السلام تحية أهل الإسلام، والسلام تحية أهل الجنة، والملائكة تُؤمِّنُ في
السماء كما تُؤمِّنُ الأمة المحمدية على الدعاء في الأرض فيتوافق تأمين السماء
مع تأمين الأرض.

The peace is the salutation of the People of Islam and the
People of Paradise. In the heaven, angles say "Amin" like
Muslims say "Amin" after supplications, on the earth. If the

⁽¹⁾ سنن ابن ماجة - كتاب إقامة الصلاة والسنة فيها. درجة الحديث: صحيح.

² Sunan Ibn Majah - Establishing the Prayer and the Sunnah Regarding
Them - Grade: Sahih.

word "Amin" is at the same time, Allah will answer the Muslims Supplication.

الأجر مرتين لمن آمن بالنبي ﷺ من أهل الكتاب.

**The Reward twice for who had believed in the Messenger
ﷺ of the People of the Scripture:**

It was narrated from Abu Burdah, and then he heard and narrated from his father, that:

The Prophet ﷺ said, «Three persons will get their reward twice. (One is) a person who has a slave girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her. Such a person will get a double reward. (Another is) a believer from the People of the Scriptures who has been a true believer and then he believes in the Prophet ﷺ (Muhammad). Such a person will get a double reward.

عن أَبِي بُرْدَةَ، أَنَّهُ سَمِعَ
أَبَاهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ "ثَلَاثَةٌ
يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ الرَّجُلُ
تَكُونُ لَهُ الْأَمَةُ فَيُعَلِّمُهَا
فَيُحْسِنُ تَعْلِيمَهَا، وَيُؤَدِّبُهَا
فَيُحْسِنُ أَدَبَهَا، ثُمَّ يُعْتِقُهَا
فَيَتَزَوَّجُهَا، فَلَهُ أَجْرَانِ،
وَمُؤْمِنٌ أَهْلُ الْكِتَابِ الَّذِي
كَانَ مُؤْمِنًا، ثُمَّ آمَنَ بِالنَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَهُ
أَجْرَانِ، وَالْعَبْدُ الَّذِي يُؤَدِّي

(The third is) a slave who observes Allah's Rights and Obligations and is sincere to his master»².

حَقَّ لِلَّهِ وَيَنْصَحُ لِسَيِّدِهِ". (1)

فمن آمن بنبيه ثم آمن برسول الله محمد ﷺ، فله الأجر مرتين، مرة لإيمانه بنبيه ﷺ، ومرة بإيمانه برسول الله ﷺ، وهذا موافق لقوله تعالى: ﴿الَّذِينَ آمَنُوا مِن بَنِي إِسْرَائِيلَ إِذْ قَالُوا سَمِعْنَا وَعَدَّيْنَا وَلَمْ نَكُن لَّنَا مَنَّةٌ إِنَّا كُنَّا بِالْحَقِّ حَافِظِينَ﴾ (٥٢) وَإِذَا يُنَادِي عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِنَ الْقَوْمِ الْمُبْتَلِينَ (٥٣) أُولَئِكَ يُؤْتُونَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرُءُونَ بِالْحَسَنَةِ أَلَسَيْتُمْ وَمَا رَزَقْنَاهُمْ يُنفِقُونَ (٥٤) (3)

If a person of the People of the Scripture believes in a Prophet, who follows, thereafter believes in the Prophet Muhammad ﷺ, that person will get a double reward. The first reward is for believing in the Prophet who follows, and the second is for believing in the Prophet of Islam ﷺ. Allah ﷻ has

(1) صحيح البخاري - كتاب الجهاد والسير - باب فضل من أسلم من أهل الكتابين.

² Sahih Al-Bukhari, fighting for the Cause of Allah (Jihad), Chapter: The Superiority of the People of the Scriptures (Jews and Christians) who converts into Islam.

(3) القصص: 52 - 54

established this meaning in the Qur'anic verse: ﴿Those unto whom We gave the Scripture before it, they believe in it. ﴿ And when it is recited unto them, they say: We believe in it. Lo! It is the truth from our Lord. Lo! Even before it we were of those who surrender (unto Him).﴾ These will be given their reward twice over, because they are steadfast and repeal evil with good, and spend of that wherewith We have provided them.﴾¹.

الأمة التي استكملت أجر الأمم قبلها.

The Islamic Nation completes the previous Nations

Reward.

Narrated Salim, son of 'Abdullah:

My father said, "I heard Allah's Messenger ﷺ saying, «*The period of your stay as compared to the previous nations is like the period equal to the*

عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ
عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ، سَمِعَ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ "إِنَّمَا بَقَاؤُكُمْ
فِي مَا سَلَفَ قَبْلَكُمْ مِنَ الْأُمَّمِ

¹ Surat Al-Qasas: 52, 53, 54.

time between the 'Asr prayer and Sunset. The people of the Torah were given the Torah and they acted (upon it) till midday then they were exhausted and were given one Karat (of gold) each. And then the people of the Gospel were given the Gospel and they acted (upon it) till the 'Asr prayer then they were exhausted and were! given one Karat each. And then we were given the Qur'an and we acted (upon it) till Sunset and we were given two Karats each. On that the People of both the Scriptures said, "O our Lord! You have given them two Karats and given us one Karat, though we have worked more than they". Allah said, "Have I usurped some of your right?" They said, "No".

كَمَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى
غُرُوبِ الشَّمْسِ، أُوتِيَ أَهْلُ
التَّوْرَةِ التَّوْرَةَ فَعَمِلُوا حَتَّى إِذَا
انْتَصَفَ النَّهَارُ عَجَزُوا⁽¹⁾،
فَأَعْطُوا قِيرَاطًا⁽²⁾ قِيرَاطًا، ثُمَّ
أُوتِيَ أَهْلُ الْإِنْجِيلِ الْإِنْجِيلَ
فَعَمِلُوا إِلَى صَلَاةِ الْعَصْرِ، ثُمَّ
عَجَزُوا، فَأَعْطُوا قِيرَاطًا
قِيرَاطًا، ثُمَّ أُوتِينَا الْقُرْآنَ
فَعَمِلْنَا إِلَى غُرُوبِ الشَّمْسِ،
فَأَعْطِينَا قِيرَاطَيْنِ قِيرَاطَيْنِ،
فَقَالَ أَهْلُ الْكِتَابَيْنِ أَيْ رَبَّنَا
أَعْطَيْتَ هَؤُلَاءِ قِيرَاطَيْنِ
قِيرَاطَيْنِ، وَأَعْطَيْتَنَا قِيرَاطًا
قِيرَاطًا، وَنَحْنُ كُنَّا أَكْثَرَ عَمَلًا،

(1) عَجَزُوا: أى انقطعوا عن العمل.

(2) القيراط: نوع من العملات وتختلف قيمته تبعاً للبلاد.

Allah said: "That is my blessing I bestow upon whomsoever I wish" »².

قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ هَلْ
ظَلَمْتُكُمْ مِنْ أَجْرِكُمْ مِنْ
شَيْءٍ قَالُوا لَا، قَالَ فَهَوَ فَضْلِي
أُوتِيهِ مَنْ أَشَاءُ".⁽¹⁾

في الحديث الشريف: تفضيل الله تعالى للأمة المحمدية تكريمًا لنبينا ﷺ وذلك بمضاعفة أجرها مع قلة عملها؛ فلصاحب العمل أن يكرم الأجير ويعطيه أكثر من حقه تفضلاً وكرماً، - والله المثل الأعلى - فسبحانه وتعالى لم يظلم الأمم السابقة من أجرهم شيئاً باعترافهم، وإنما فضل الله الأمة المحمدية بمزيد الأجر والثواب تفضلاً منه سبحانه وتعالى وكرماً، وله سبحانه وتعالى أن يعطي ما شاء لمن شاء - قَالَ تَعَالَى: ﴿لَا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْئَلُونَ﴾⁽³⁾.

(1) صحيح البخاري - كتاب مواقيت الصلاة - باب من أدركه ركعة من العصر قبل الغروب.

² Sahih Al-Bukhari, Times of the Prayers, Chapter: Whoever got (or was able to offer) only one Rak'ah of the 'Asr prayer before Sunset.

(3) الأنبياء: 23

In honour of the Prophet of Islam ﷺ, Allah has favoured the Islamic nation upon all the previous nations. So, Allah grants double the rewards when Muslims work, even if their works are little. The owner of the work should give fully employee's salary. And Allah's is the Sublime Similitude¹, He is not at all a tyrant to His creatures. His ceartures admitted it! But Allah has favoured the Islamic nation; He increased its reward. He is the Lord; He gives without stint to whom He will. The Lord says in the Qur'an: ﴿He will not be questioned as to that which He doth, but they will be questioned﴾²

ومما يستنبط من الحديث أيضًا في قوله ﷺ: "إِنَّمَا بَقَاؤُكُمْ فِيْمَا سَلَفَ قَبْلَكُمْ" أي: أتباع موسى وعيسى عليهما السلام من الأمم كما بين صلاة العصر إلى غروب الشمس، وهذا إشارة إلى قرب قيام الساعة.

¹ «God is above all comparison. But if, for our understanding, we use any similitudes at all, the highest and noblest would be for God, and the vilest for the Unbelievers, for they deny their own nature».

The Holy Qur'an, Text, Translation and Commentary, 'Abdullah Y. Ali, P. 671.

² Surat Al-'Ambiyaa': 23.

ومما يستفاد من الحديث الشريف: أَنَّ الأَعْمَالَ بِالْحَوَاتِيمِ.

Similarly, we can deduce from the Prophet ﷺ saying, «The period of your stay as compared to the previous nations is like the period equal to the time between the ‘Asr prayer and Sunset», that the Day of Resurrection is closer.

A benefit of the Prophetic Hadith is the deeds with which a man/ woman's life is sealed defines his/ her ending.

علامة الأمة المحمدية يوم القيامة:

A Sign of the Islamic Nation on the Day of Resurrection:

Narrated Nu‘aim Al-Mujmir:

Once I went up the roof of the Masjid, along with Abu Hurairah. He performs ablution and said, "I heard the Prophet ﷺ saying, «*On the Day of Resurrection, my*

عَنْ نُعَيْمِ الْمُجْمِرِ، قَالَ
رَقِيتُ مَعَ أَبِي هُرَيْرَةَ عَلَى ظَهْرِ
الْمَسْجِدِ، فَتَوَضَّأَ فَقَالَ إِنِّي
سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ: "إِنَّ أُمَّتِي يُدْعَوْنَ

followers will be called "Al-Ghurr-ul- Muhajjalun" from the trace of ablution and whoever can increase the area of his radiance should do so (i.e. by performing ablution regularly)»⁴.

يَوْمَ الْقِيَامَةِ غُرًّا⁽¹⁾ مُحَجَّلِينَ⁽²⁾
 مِنْ آثَارِ الْوُضُوءِ، فَمَنْ اسْتَطَاعَ
 مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ
 فَلْيَفْعَلْ.⁽³⁾

في هذا الحديث يُبَسِّرُ النَّبِيُّ ﷺ أُمَّتَهُ؛ أُمَّةَ الْإِجَابَةِ، بِأَنَّ اللَّهَ تَعَالَى يُمَيِّزُهُمْ بِعَلَامَةٍ يَوْمَ الْقِيَامَةِ، وَيُنَادُونَ عَلَى رُؤُوسِ الْأَشْهَادِ فَإِنَّ الْوُضُوءَ يَتْرُكُ أَثْرًا فِي الْوَجْهِ وَالسَّاقِ وَالْيَدَيْنِ يَكُونُ نُورًا يَوْمَ الْقِيَامَةِ تَخْتَصُّ بِهِ هَذِهِ الْأُمَّةُ مِنْ بَيْنِ الْأُمَمِ، وَلَمَّا كَانَ لِلْوُضُوءِ هَذَا الْأَثْرُ، أَوْصَى أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ بِإِطَالَةِ الْغُرَّةِ، فَقَالَ: فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ، فَلْيَفْعَلْ.

- (1) الْغُرَّةُ: جَمْعُ أَعْرٍ، وَهُوَ الْجَوَادُ الَّذِي فِي وَجْهِهِ غُرَّةٌ، وَالْغُرَّةُ هِيَ بَيَاضٌ فِي جَبْهِهِ الْجَوَادِ، وَقَدْ شَبِهَ ﷺ بَيَاضَ وَجْهِهِ الْمُؤْمِنِينَ مِنْ أَثَرِ الْوُضُوءِ بِالْغُرَّةِ الَّتِي فِي جَبْهِهِ الْجَوَادِ، يَرِيدُ بَيَاضَ وَجْهِهِمْ بِنُورِ الْوُضُوءِ يَوْمَ الْقِيَامَةِ.
- (2) الْمُحَجَّلُونَ: جَمْعُ مَحَجَلٍ، وَهُوَ الْجَوَادُ الَّذِي بِهِ تَحَجِيلٌ، وَالتَّحْجِيلُ هُوَ بَيَاضٌ فِي أَسْفَلِ قَوَائِمِ الْفَرَسِ، يَرِيدُ بَيَاضَ مَوَاضِعِ الْوُضُوءِ مِنَ الْأَيْدِي وَالْوَجْهِ وَالْأَقْدَامِ.
- (3) صَحِيحُ الْبُخَارِيِّ - كِتَابُ الْوُضُوءِ - بَابُ فَضْلِ الْوُضُوءِ، وَالْغُرَّةُ الْمُحَجَّلُونَ مِنْ آثَارِ الْوُضُوءِ - مُتَّفَقٌ عَلَيْهِ.

⁴ Sahih Al-Bukhari, Book of Ablutions (Wudu'), Chapter: The Superiority of Ablution. And Al-ghurr-ul-muhajjalun (the Parts of The Body of The Muslims Washed in Ablution Will Shine on The Day of Resurrection and The Angels Will Call Them by That Name) From the Traces of Ablution.

The Prophet Muhammad ﷺ do announce good news for his ‘Ummah¹ that Allah ﷻ will do a milestone for Muslims on the Day of Resurrection. And then, on the Day when the witnesses arise, Muslims are called by the Angels because ablution has a trace on Muslims face, legs, and hands. The trace of ablution will be unique light for only Muslims. So, our master Muhammad ﷺ recommended Abu Hurairah ؓ to keep on increasing the area of ablution, «and whoever can increase the area of his radiance should do so (i.e. by performing ablution regularly) ».

¹ The ‘Ummah of Islam is derived into two parts:

The first part is *the Call ‘Ummah* (أمة الدعوة) that refers to all mankind (Believers and Disbelievers), because the Prophet Muhammad ﷺ was sent by God to all creatures. **The second part** is *the Answering ‘Ummah* (أمة الإجابة) that refers to those who convert into Islam and become Muslims; they worship the true God, Allah, according to the Law of Islam (Shari‘ah).

الأمة التي يجدد علمائها أمر دينها:

'Ulama'¹ Reintroducing Islamic Discourse:

انقطع الوحي بانتقال سيد الخلق سيدنا محمد ﷺ آخر أنبياء الدنيا – الذي لا نبي بعده – إلا أن ورثة الأنبياء حملوا هذا الأمر، فإن الله ﷻ وهب للأمة المحمدية في كل قرن من يقومون بتجديد أمر الدين لعصرهم؛ حتى لا يتركهم للتخبط أو النسيان.

No Divine Revelation after the Prophet Muhammad ﷺ Death, the Last Prophet of Prophets, but Imams of Islam undertake to announce the Message of Islam. On top of every century, Allah ﷻ brings an Imam to reintroduce Islamic Discourse, because maybe the people go astray.

Narrated Abu Hurayrah:

عَنْ أَبِي هُرَيْرَةَ، فِيمَا أَعْلَمُ

The Prophet ﷺ said:

¹ 'Ulama': it is plural of 'Alim. It means a person with great knowledge, usually of a particular subject. But it does not quite correspond the English word **Scholar** or **Scientist**, because these words have a certain culture in English Literature. To bring it close the Islamic meaning, I, as a translator, do translate it into **Imam** or **Grand Sheikh**.

«Allah will raise for this nation at the end of every hundred years the one who will renovate² its religion for it»³.

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا".⁽¹⁾

قال الإمام أحمد بن حنبل رحمه الله: "إن الله يُقَيِّضُ للناس في رأس كل مائة من يعلمهم السُنن، وينفي عن رسولِ الله ﷺ الكذب، قال: فنظرنا، فإذا في رأس المائة: عمر بن عبد العزيز، وفي رأس المائتين: الشافعي - رحمه الله -".

(1) سنن أبي داود - كتاب الملاحم - باب ما يذكر في قرن المائة. حكم الحديث: صحيح ورجاله كلهم ثقات.

صححه الإمام السيوطي في "المقاصد الحسنة".

قَالَ أَبُو دَاوُدَ: رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ الْإِسْكَندَرَانِي لَمْ يَجْزُ بِهِ شَرَاهِيلَ.

Abu Daoud said: 'Abdul-Rahman son of Shuriah Al-Iskandarani has also transmitted this tradition, but he did not exceed Shrahil.

² Renovate does not mean renew the religion of Islam at all, but it means **Reintroducing Islamic Discourse**, because maybe Muslims go astray and do bad behaviours.

³ **Sunnan Abu Daoud**, the Book of Battles (Kitab Al-Malahim), Chapter: Description of Happenings in Every Century.

– Grade: Sahih.

Abu Daoud said: "Abdul-Rahman, son of Shuriah Al-Iskandarani has also transmitted this tradition, but he did not exceed Shrahil".

وفي الحديث: بيانُ حِفْظِ اللهِ سُبحانَهُ وتعالى لِدِينِهِ.

Imam Ahmad, son of Muhammad, son of Hanbal رحمه الله said: «Lo! Allah verily does raise for the people, on the top of every century, the one who will inform them to do Sunnah, and do deny lying about the Messenger ﷺ. Then said: We considered carefully who will is! On the top of 1st century, he was Imam ‘Umar, son of ‘Abdul Aziz رحمه الله, and on the top of 2nd century, he was Imam Muhammad, son of Idris Ash-Shafi‘i رحمه الله».

A benefit of the Prophetic Hadith is that Allah who keeps His religion forever and ever.

صفوف الأمة المحمدية كصفوف الملائكة:

Rows of Muslims, at prayer time, like the Even Rows of the Angels:

اختصَّ اللهُ هذه الأُمَّةَ بأنَّ جعلَ اللهُ صفوفَها في الصلاة كصفوف

الملائكة.

Allah ﷻ has made this nation to excel other people to make rows of Muslims, at prayer time, like the even rows of the Angels.

Hudhaifah reported:

The Messenger of Allah ﷺ said: «We have been made to excel (other) people in three (things): Our rows have been made like the rows of the angels and the whole earth has been made a Place of Prayers for us, and its dust has been made a purifier for us in case water is not available». And he mentioned another characteristic too².

عَنْ حُدَيْفَةَ، قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: "فُضِّلْنَا عَلَى النَّاسِ
بِثَلَاثٍ جُعِلَتْ صُفُوفُنَا
كَصُفُوفِ الْمَلَائِكَةِ وَجُعِلَتْ
لَنَا الْأَرْضُ كُلُّهَا مَسْجِدًا
وَجُعِلَتْ تُرْبَتُهَا لَنَا طَهُورًا إِذَا لَمْ
نَجِدِ الْمَاءَ". وَذَكَرَ خَصْلَةً
أُخْرَى. (1)

(1) صحيح مسلم - حديث رقم: 1193 - كتاب المساجد ومواضع الصلاة - باب.

² Sahih Muslim, The Book of Masjid and Places of Prayer.

وقد جاء وصف الملائكة بأنهم صافون في قوله تعالى: ﴿ وَإِنَّا لَنَحْنُ

الصَّافُونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ الْمُسِيحُونَ ﴿١٦٦﴾ (١)

The Angles description has mentioned in the Glorious Qur'an: ﴿Lo! We, even we are they who set the ranks. ﴿ Lo! We, even we are they who hymn His praise.﴾².

Similarly, we are able to deduce from the Prophet ﷺ saying, «The period of your stay as compared to the previous nations is like the period equal to the time between the ‘Asr prayer and Sunset», that the Day of Resurrection is closer.

نبي الله عيسى عليه السلام يصلي في صفوف الأمة المحمدية:

The Messiah, ‘Isa عليه السلام, will pray within the Muslims Rows:

**Jabir son of ‘Abdullah
reported:**

*I heard the Messenger of
Allah ﷺ say: «A section of*

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ

يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ

(١) الصافات: 165 – 166.

² Surat As-safaat: 165, 166.

my people will not cease fighting for the Truth and will prevail till the Day of Resurrection». He said: «Jesus son of Mary would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst you) ». This is the honour from Allah for this Ummah.²

عليه وسلم يَقُولُ: "لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَيَّ الْحَقُّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ - قَالَ - فَيُنزِلُ عِيسَى ابْنُ مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ أَمِيرُهُمْ تَعَالَ صَلِّ لَنَا . فَيَقُولُ لَا . إِنَّ بَعْضَكُمْ عَلَيَّ بَعْضُ أُمَّرَاءُ. تَكْرِمَةَ اللَّهِ هَذِهِ الْأُمَّةَ".⁽¹⁾

كيف بنا يا أمة خير البرية ﷺ حينما ينزل سيدنا عيسى ﷺ فيصلي خلف

إمام المسلمين، ويحكم بالشريعة المحمدية!.

⁽¹⁾ صحيح مسلم - كتاب الإيمان - باب نزول عيسى ابن مريم حاكمًا بشريعة نبينا مُحَمَّدٍ ﷺ.

² Sahih Muslim - The Book of Faith, Chapter: The descent of 'Isa, son of Mariam to judge according to the Shari'ah of the Prophet Muhammad ﷺ; And how Allah has honoured this Ummah; And clarifying the evidence that this religion will not be abrogated; and that a group from it will continue to adhere to the truth and prevail until the Day of Resurrection.

I wonder how we shall be when ‘Isa, son of Mary, descends among us, performs prayers behind Imam of Muslims, and rules by the Islamic Law!



Chapter II

الباب الثاني

عطايا الله ﷻ للأمة المحمدية تكريماً لنبيها ﷺ.

Allah's Gifts for the 'Ummah of Islam in Honour of Allah's Prophet Muhammad ﷺ.

- The Intercession for the Prophet's 'Ummah. • الشفاعة للأمة المحمدية.
- The Gifts of Allah for the Prophet's 'Ummah by sending peace and blessings of Allah on the Final Prophet ﷺ. • عطايا الأمة المحمدية في الصلاة على نبيها ﷺ.
- The Gifts of Allah for the Martyrs of the Prophet's 'Ummah ﷺ. • عطايا الأمة المحمدية في شهدائها.
- The Gifts of Allah for the Prophet's 'Ummah by Reducing Prayers to Five Times and Confirming the Reward. • عطايا الأمة المحمدية بتخفيف الصلاة وثبوت الأجر.
- The Gifts of Allah for the Prophet's 'Ummah on Friday. • عطايا الأمة المحمدية في يوم الجمعة.
- The Gifts of Allah for the Prophet's 'Ummah in the Month of Ramadan and Fasting. • عطايا الأمة المحمدية في رمضان والصيام.
- The Gifts of Allah for the Prophet's 'Ummah during Al-Hajj (Pilgrimage) and 'Umrah. • عطايا الأمة المحمدية في الحج والعمرة.
- A Gifts of Allah for the Prophet's 'Ummah by the Qur'an Recitation. • عطايا الأمة المحمدية بقراءة القرآن.
- Allah forgives Muslims for their Bad Thoughts. • ماتجاوزه الله تعالى عن الأمة المحمدية.
- The Pardoned Nation by Allah unless Muslims make evil deeds in public. • الأمة المعفو عنها مالم تجاهر.
- The Preserved Nation by Allah from Doom and Eradication. • الأمة المحفوظة من الهلاك والاستئصال.

Chapter II

الباب الثاني

عطايا الله ﷻ للأمة المحمدية تكريمًا لنبيها ﷺ.

Allah's Gifts for the 'Ummah of Islam in Honour of
Allah's Prophet Muhammad ﷺ

الشفاعة للأمة المحمدية:

The Intercession for the Prophet's 'Ummah:

الشفاعة مظهر من مظاهر تكريم الشافعين بجعلهم سببًا ظاهرًا لمن أراد الله الإحسان إليهم، فلا يشفعون إلا لمن ارتضى كما أخبر الله تعالى، ولكل نبي شفاعة في أمته، وللصالحين شفاعة في إخوانهم، ورسول الإسلام ﷺ له شفاعة خاصّة، هي الشفاعة للعالم أجمع، حين يشتد الموقف يوم القيامة، فيطوف الخلق على الأنبياء يطلبون شفاعتهم حتى يتم تعجيل حسابهم، فيعتذر الأنبياء جميعًا إلا سيدنا محمد ﷺ فيقبل الشفاعة، ثم تكون له أنواع أخرى من الشفاعة، فيشفع لفريق من المؤمنين بدخول الجنة بغير حساب، ولفريق آخر بدخول الجنة بعد أن استحقوا العذاب، ولفريق ثالث بإخراجهم

من النار وإدخالهم الجنة. كما يشفع في بعض الكفار بتخفيف العذاب كما صحَّ في حق عمه أبي طالب، .. وغير ذلك⁽¹⁾.

The Intercession for the Prophet's 'Ummah:

The Intercession is a type of intercessor honour. It is an outward reason for gaining Allah's Kindness. Many intercessors avail nought save after Allah gives leave to whom He chooses and accepts! Every Prophet has intercession for his followers, righteous have intercession for their followers, and the Messenger of Islam, Muhammad ﷺ, has a special intercession for the whole world and all creatures. On the Day of Resurrection, the people will surge with each other like waves, and then they will come to all the Prophets of Allah to ask their intercession by saying: «Please, intercede for us with your Lord». But they will say that they are not fit!

(1) موقع دار الإفتاء المصرية بتصريف - "شفاعة النبي ﷺ"

Lo! Verily the Messenger Muhammad ﷺ will accept the people asking. They would come to him and he would say: «I am for that! I am for that! ». Also, he has other types of Intercession. He will intercede for a group of believers of Muslims with the Lord to entre the Paradise without punishment. He will intercede for a group of Muslims to entre the Paradise after entering the Hell. Besides, he will intercede for a third group to remove them from Hell and to entre Paradise by the permission of Allah. Moreover, his intercession for some disbelievers such as Abu Talib, the Prophet's uncle, by commuting the torture on the Day of Judgement¹.

Abu Hurairah said:

The Prophet of Allah ﷺ said:
«There is for every Prophet a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ
 قَالَ رَسُولُ اللَّهِ ﷺ: "لِكُلِّ نَبِيٍّ
 دَعْوَةٌ مُسْتَجَابَةٌ فَتَعَجَّلَ كُلُّ نَبِيٍّ
 دَعْوَتَهُ وَإِنِّي اخْتَبَأْتُ دَعْوَتِي

¹ Site of Dar Al-Iftaa' Al-Missriyyah, The Prophet's Intercession ﷺ.

prayer for the intercession of my 'Ummah on the Day of Resurrection, and it would be granted, if Allah so willed, in case of everyone amongst my 'Ummah provided he dies without associating anything with Allah».²

شَفَاعَةٌ لِأُمَّتِي يَوْمَ الْقِيَامَةِ فِيهِ
نَائِلَةٌ إِنْ شَاءَ اللَّهُ مِنْ مَاتَ مِنْ
أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا".⁽¹⁾

الحديث دليل على إثبات الشفاعة لأهل الكبائر من هذه الأمة.

This tradition (Hadith) is irrefutable proof that the Prophet's Intercession ﷺ, concerning the disobedient Muslims, is right.

في الحديث بيان كمال شفقة النبي ﷺ على أمته، ورأفته بهم، واعتناؤه بالنظر في مصالحهم المهمة، فأخر ﷺ دعوته لأمته إلى أهم أوقات حاجتهم. (3)

(1) صحيح مسلم - كتاب الإيمان - باب اختباء النبي ﷺ دعوة الشفاعة لأمته.

² **Sahih Muslim** - The Book of Faith, Chapter: The Prophet, Peace and Blessings of Allah be upon Him, will defer his supplication in order to intercede for his 'Ummah.

(3) المنهاج شرح صحيح مسلم بن الحجاج - النووي.

my 'Ummah provided he dies without associating anything with Allah». In that regard, it is a great bounty for the 'Ummah of Islam.

'Abdullah, son of Amr, son of al-'As reported Allah's Messenger ﷺ as saying:

«When you hear the Mu'adhhdhin, the Maker of Call, repeat what he says, then send a blessing upon me, for everyone who sends a blessing upon me will receive ten blessings from Allah; then beg from Allah Al-Wasilah for me, which is a rank in Paradise fitting for only one of Allah's men, and I hope that I may be that one. If anyone who asks that I be given the Wasilah, he will be

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ
الْعَاصِرِ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ
يَقُولُ: "إِذَا سَمِعْتُمُ الْمُؤَدِّنَ
فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا
عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً
صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا
اللَّهَ لِي الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي
الْجَنَّةِ لَا تَبْغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ
اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ
سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ لَهُ
الشَّفَاعَةُ".⁽¹⁾

(1) صحيح مسلم - كتاب الصلاة - باب استحباب القول مثل قول المؤذن لمن سمعه ثم يصلي على النبي ﷺ ثم يسأل الله له الوسيلة.

assured of my intercession».¹

It is reported by Abu Sa'id that the Messenger of Allah

ﷺ said:

«The (permanent) inhabitants of the Fire are those who are doomed to it, and verily they would neither die nor live in it (Al-Qur'an, xx. 47; lxxxvii. 13). But the people whom the Fire would afflict (temporarily) on account of their sins, or so said (the narrator)" on account of their misdeeds," He would cause them to die till they would be

عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: "أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيُونَ وَلَكِنْ نَاسٌ أَصَابَتْهُمْ النَّارُ بِذُنُوبِهِمْ - أَوْ قَالَ بِخَطَايَاهُمْ - فَأَمَاتَهُمْ إِمَاتَةً حَتَّى إِذَا كَانُوا فَحْمًا أُذِنَ بِالشَّفَاعَةِ فَجِيءَ بِهِمْ صَبَائِرَ⁽²⁾ صَبَائِرَ فَبُثُوا عَلَى أَنْهَارِ الْجَنَّةِ، ثُمَّ قِيلَ يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ

¹ **Sahih Muslim** - The Book of Prayers, Chapter: It Is Recommended for The One Who Hears the Mu'adhhdhin (the Maker of Call) To Repeat His Words, Then to Send Salat Upon the Prophet ﷺ And Ask Allah To Grant Him Al-Wasilah.

⁽²⁾ **صبائر**: جماعات في تفرقة.

turned into charcoal. Then they would be granted intercession and would be brought in groups and would be spread on the rivers of Paradise and then it would be said: O inhabitants of Paradise, pour water over them; then they would sprout forth like the sprouting of seed in the silt carried by flood». A man among the people said: (It appears) as if the Messenger of Allah lived in the steppe.⁵

فَيَنْبُتُونَ نَبَاتَ الْحَبَّةِ⁽¹⁾ تَكُونُ فِي
حَمِيلِ⁽²⁾ السَّيْلِ".

فَقَالَ رَجُلٌ مِنَ الْقَوْمِ كَأَنَّ
رَسُولَ اللَّهِ ﷺ قَدْ كَانَ بِالْبَادِيَةِ⁽³⁾.⁴

نستفيد من الحديث أنه يخرج من النار كل من قال لا إله إلا الله وفي قلبه

ذرة من خير.

A benefit of the Prophetic Hadith is that everybody says:

(1) الحبة: بزور البقول وحب الرياحين.

(2) حميل: هو ما يجيء به السيل من طين أو غطاء وغيره.

(3) قد كان بالبادية، يقصد: أنه ﷺ عرف أحوال السيول، وتلك لا يعرفها إلا من لهم خبرة بأحوال البادية.

(4) صحيح مسلم - كتاب الإيمان - باب إثبات الشفاعة وإخراج الموحدين من النار.

⁵ Sahih Muslim - The Book of Faith, Chapter: Intercession and bringing those who believed in tawhid out of the Fire.

(There is no God but Allah, and Muhammad is the Messenger of Allah). So, a Muslim will not enter Hell. Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell.

إن رحمة الله تعالى بأهل التوحيد الذين أصابتهم النار بذنوبهم بأن يموتوا حتى لا يشعروا بعذاب النار كما يشعر بها أهلها الذين لا يموتون فيها ولا يحيون، حتى إذا أراد الله تعالى برحمته أن يخرجوا منها أذن بالشفاعة فيخرجون.

Lo! Verily, the mercy of Allah ﷻ that covered the people of monotheism may the Fire would afflict, temporarily, or account of their sins, or on account of their misdeeds. Allah would cause them to die in order not to feel the torture of Hell like the permanent people of Hell are those who doomed to it, and verily they would neither die nor live in it. They would die till they would be granted intercession, then they come out of Hell.

وحكى القاضي عياض⁽¹⁾ رحمه الله في ذلك وجهين:

1 - أنها إمامة حقيقية.

2 - ليس بموت حقيقي، ولكن تغيب عنهم إحساسهم بالآلام.⁽²⁾

Qadi 'Ayyad³ ؓ has narrated two sides:

1. Allah would cause them to die a real death.
2. Allah would not cause them to die a real death, but they do not feel the torture of Hell⁴.

عطايا الأمة المحمدية في الصلاة على نبيها ﷺ:

The Gifts of Allah for the Prophet's 'Ummah by sending peace and blessings of Allah on the Final Prophet ﷺ).

تفردت الأمة المحمدية دون الأمم السابقة بثواب وفضل جليل عند

الصلاة على نبيها، وليس هناك أعظم مرتبة ولا أشرف قدرًا من أن يشترك

⁽¹⁾ القاضي عياض، هو: أبو الفضل عياض اليحصبي (476 هـ - 544 هـ). قاض مالكي. وهو العلامة والفقية المؤرخ الذي كان من بين الناس العارفين بعلم عصره.

⁽²⁾ المنهاج شرح صحيح مسلم بن الحجاج - النووي.

³ 'Ayyad, son of Musa, formally Abu Al-Fadl 'Ayyad, son of 'Amr, son of Musa, son of 'Ayyad Al-Yahsubi Al-Sabti (1083 – 1149). He was a judge and Maliki Imam.

⁴ Al-Minhajj Sharh (Explanation) of **Sahih Muslim**, son of Al-Hajjaj – by Imam An-Nawawi.

المصلي على النبي ﷺ مع الملائكة الكرام في آية واحدة من كتاب الله تعالى:
﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
تَسْلِيمًا﴾ (٥٦) (1). كما يكفي المصلي على حضرة النبي الكريم ﷺ فخراً أن
يشني الله ﷻ عليه في الملائكة الأعلى.

The Nation of Islam has distinguished and granted bounty to be upon all the previous nations. Allah gives the reward for the Muslims, if they send their peace and blessings of Allah on the Final Prophet Muhammad ﷺ. There is no great status, but a Muslim who always sends peace and blessings of Allah on the Final Prophet Muhammad ﷺ. Besides, Allah mentions a Muslim with the Angels in the Glorious Qur'an; it is the greatest status. Allah says: ﴿Lo! Allah and His angels' shower blessings on the Prophet. O ye who believe! Ask blessings on

him and salute him with a worthy salutation¹. It is a great honour for Allah's praising in Heaven.

Abu Hurairah reported:

The Messenger of Allah ﷺ said: «*He who sends a blessing upon me once, Allah would bless him ten times*».³

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا".⁽²⁾

الصَّلَاةُ مِنَ اللَّهِ ﷻ عَلَى عِبَادِهِ هِيَ رَحْمَتُهُ إِيَّاهُمْ، وَالصَّلَاةُ مِنَ الْمَلَائِكَةِ هِيَ الْاسْتِغْفَارُ، فَتَكُونُ بِذَلِكَ صَلَاةُ الْمُسْلِمِ عَلَى النَّبِيِّ ﷺ أَفْضَلَ مِنْ دُعَائِهِ لِنَفْسِهِ؛ لِأَنَّ اللَّهَ سَيُصَلِّي عَلَى عَبْدِهِ وَيَرْحَمُهُ، أَوْ تَسْتَغْفِرُ لَهُ الْمَلَائِكَةُ اسْتِغْفَارًا مُضَاعَفًا، وَكَلِمَا زَادَ الْعَبْدُ زِيدَ لَهُ.

Lo! Sending blessings of Allah to be upon His human beings means His Mercy and sending blessings of Angels

¹ Surat Al-Ahzaab: 56.

⁽²⁾ صحيح مسلم - كتاب الصلاة - باب الصلاة على النبي ﷺ بعد التشهد.

³ Sahih Muslim - The Book of Prayers, Chapter: Sending Salat Upon the Prophet ﷺ After the Tashah-hud.

means Forgiveness. So, Muslim's sending blessings to be upon the Prophet Muhammad ﷺ is better than the supplication for himself/ herself, because Allah will grant a Muslim His Mercy, or Angels will ask Allah to forgive. If a Muslim sends more peace and blessings on the Prophet ﷺ, Allah will grant a lot of His Mercy.

At-Tufail, son of ‘Ubayy, son of Ka‘b narrated from his father who said:

"When a third of the night had passed, the Messenger of Allah ﷺ stood and said: «O you people! Remember Allah! Remember Allah! The *Rajifah*⁴ is coming, followed by the *Radifah*¹, death and what it brings is coming, death and what it brings is

عَنِ الطُّفَيْلِ بْنِ أَبِي بِنِ
كَعْبٍ، عَنْ أَبِيهِ، قَالَ كَانَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ إِذَا ذَهَبَ ثُلُثَا اللَّيْلِ قَامَ
فَقَالَ " يَا أَيُّهَا النَّاسُ اذْكُرُوا
اللَّهَ اذْكُرُوا اللَّهَ جَاءَتْ
الرَّاجِفَةُ (1) تَتَّبِعُهَا الرَّادِفَةُ
(2)، جَاءَ الْمَوْتُ بِمَا فِيهِ جَاءَ

(1) جاءت الراجفة: وهي النفخة الأولى التي يموت لها الخلائق.

(2) تتبعها الرادفة: التي تردف الأولى وهي النفخة الثانية التي يحيى لها الخلائق يوم القيامة.

⁴ Rajifah: Name of the first blast of the trumpet which is to precede the general Resurrection.

coming! » ‘Ubayy said: "I said: 'O Messenger of Allah! Indeed, I say very much Salat for you. How much of my Salat should I make for you?' He said: «As you wish». [He said:] "I said: 'A fourth?' He said: «As you wish. But if you add more it would be better for you». I said: 'Then half?' He said: «As you wish. And if you add more it would be better [for you] ». [He said:] "I said: 'Then two-thirds?' He said: «As you wish, but if you add more it would be better for you». I said: 'Should I make all of my Salat for you?' He said: «Then your problems would be solved and your sins would be forgiven».⁴

المَوْتُ بِمَا فِيهِ". قَالَ أَبِي قُلْتُ
يَا رَسُولَ اللَّهِ إِنِّي أَكْثَرُ الصَّلَاةِ
عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ
صَلَاتِي فَقَالَ: "مَا شِئْتَ". قَالَ:
قُلْتُ الرَّبْعَ. قَالَ: "مَا شِئْتَ فَإِنْ
زِدْتَ فَهُوَ خَيْرٌ لَكَ". قُلْتُ:
النِّصْفَ. قَالَ: "مَا شِئْتَ فَإِنْ
زِدْتَ فَهُوَ خَيْرٌ لَكَ". قَالَ: قُلْتُ
فَالثُّلُثَيْنِ. قَالَ: "مَا شِئْتَ فَإِنْ
زِدْتَ فَهُوَ خَيْرٌ لَكَ". قُلْتُ
أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا. قَالَ:
"إِذَا تُكْفِيَ هَمَّكَ وَيُغْفِرُ لَكَ
دَنْبَكَ".⁽¹⁾

³ Radifah: The repeated Quake, the second blast.

(1) سنن الترمذی - کتاب صفة القيامة والرقائق والورع عند رسول الله ﷺ.
قال الترمذي: "هذا حديث حسن".

⁴ Jami'e At-Tirmidhi, Chapters on the description of the Day of Judgement, Ar-Riqaq, and Al-Wara' (Purifying).

والمراد أنه يجعل له دعاءه كله: أي بدلاً من أن يدعو بالمغفرة ويدعو بسؤال الجنة، أن يشتغل بالصلاة على سيدنا محمد ﷺ، فيقول: اللهم صلّ وسلم على عبدك ورسولك محمد، ويجعل ذلك هو الدعاء كله.

And the point is that the Muslim keeps on sending peace and blessings of Allah to be upon the Prophet Muhammad ﷺ rather than asking Allah to forgive and ask for Paradise. It would be advisable to say: (O Allah, send your peace and blessings on your Messenger Muhammad ﷺ). It is therefore desirable to do that!

قوله: (صلاتي) يعني: دعائي، فجعل ذلك سبباً لغفران الذنوب، وكف الهموم.

His saying, My Salat (Sending my peace and blessings), means my supplication. This is a reason to forgive sins and solve problems.

وقال الشوكاني (1) رحمه الله: "قوله: (إِذْ نُنكفِي هَمَّكَ وَنُغْفِرُ ذَنْبَكَ) فِي هَاتَيْنِ الْخَصْلَتَيْنِ جَمَاعٌ خَيْرِي الدُّنْيَا وَالْآخِرَةِ؛ فَإِنْ مِنْ كَفَاهُ اللَّهُ هَمَّهُ سَلِمَ مِنْ مَحْنِ الدُّنْيَا وَعَوَارِضِهَا؛ فَلِكُلِّ مَحْنَةٍ لَا بُدَّ لَهَا مِنْ تَأْثِيرٍ أَهْمٍ وَإِنْ كَانَتْ يَسِيرَةً. وَمَنْ غَفَرَ اللَّهُ ذَنْبَهُ سَلِمَ مِنْ مَحْنِ الْآخِرَةِ؛ لِأَنَّهُ لَا يُؤَبِّقُ الْعَبْدَ فِيهَا إِلَّا ذَنْبَهُ". (2)

Imam Ash-Shawkani³ said: (The meaning of the saying of the Prophet «Then your problems would be solved and your sins would be forgiven» is that combines the reward of life and hereafter. So, if Allah ﷻ solves your problems, you will be prevented from the life's afflictions. Every affliction has an impact on the Muslims, even if it a little affliction. And hence,

(1) الشوكاني، هو: محمد بن علي بن محمد الشوكاني، أحد أبرز علماء أهل السنة والجماعة وفقهائها، ومن كبار علماء اليمن ولد في اليمن 1173 هـ، ونشأ بصنعاء، وولي قضائها سنة 1229 هـ. ومات حاكمًا بها في سنة 1250 هـ.

(2) تحفة الذاكرين - ص 45.

³ Ash-Shawkani: Muhammad, son of Ali Ash-Shawkani (1759 – 1839) was a Yemeni Imam of Islam, jurist and reformer. He was a Sunni Grand Imam.

if Allah ﷻ forgives your sins, you will be prevented from the hereafter afflictions. Because the sins are the source of doom)¹.

عطايا الأمة المحمدية بكثرة شهدائها:

The Gifts of Allah for the Martyrs of the Prophet's 'Ummah

ﷺ

It has been narrated on the authority of Abu Hurairah (through another chain of transmitters) that the Messenger of Allah ﷺ said:

«Whom do you consider to be a martyr among you? »
They (the Companions) said:
O Messenger, of Allah, one who is martyred for Allah's sake is a martyr. He said:
«Then (if this is the definition of a martyr) the martyrs of my 'Ummah will be small in number». They asked: O Messenger of Allah, who are they? He said: «One who is killed for

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: "مَا تَعُدُّونَ الشَّهِيدَ
فِيكُمْ؟". قَالُوا: يَا رَسُولَ اللَّهِ
مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ
شَهِيدٌ قَالَ: "إِنَّ شُهَدَاءَ أُمَّتِي
إِذَا لَقِيلُوا". قَالُوا: فَمَنْ هُمْ يَا
رَسُولَ اللَّهِ؟ قَالَ: "مَنْ قُتِلَ فِي
سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ وَمَنْ
مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ
وَمَنْ مَاتَ فِي الطَّاعُونَ فَهُوَ

¹ Tuhfat ul-Zakerin, page 45.

the Allah's sake is a martyr; one who dies in the way of Allah, is a martyr; one who dies of plague is a martyr; one who dies of cholera is a martyr». Son of Miqsam said: I testify the truth of your father's statement (with regard to this tradition) that the Prophet ﷺ said: «One who is drowned is a martyr».²

شَهِيدٌ وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ". قَالَ ابْنُ مِقْسَمٍ: أَشْهَدُ عَلَى أَبِيكَ فِي هَذَا الْحَدِيثِ أَنَّهُ قَالَ "وَالْغَرِيقُ شَهِيدٌ".⁽¹⁾

قال ابن التين (3): "هذه كلها ميتات، فيها شدة، تفضل الله على أمة محمد ﷺ بأن جعلها تمحيصًا لذنوبهم، وزيادة في أجورهم، يُبلغهم بها مراتب الشهداء".

Imam son of At-Tin¹ said: (These are all death with a sharp feeling while the soul on the way out! But the Kindness of

(1) صحيح مسلم - كتاب الإمامة - باب بيان الشهداء.

² **Sahih Muslim** - The Book on Government, Chapter: About the Martyrs.

(3) ابن التين: محمد بن عبد الواحد السفاقي التونسي المعروف بابن التين شارح البخاري. المتوفى سنة 611 هـ.

Allah, to be upon the Prophet's 'Ummah, makes the death to examine closely for its sins. In addition to increasing its rewards and get the status of martyrs).

قال الحافظ ابن حجر: "إن الشهداء قسمان: شهيد الدنيا والآخرة، وهو من يقتل في حرب الكفار، مقبلاً غير مدبر مخلصاً، وشهيد الآخرة، دون أحكام الدنيا، وهم هؤلاء المذكورون هنا، فيكون لهم في الآخرة أجر الشهداء، وأما في الدنيا فيغسلون ويكفنون، ويصلى عليهم".

Imam son of Hajar Al-'Asqalani said: (Lo! Verily, the martyrs are two parts. The first is a martyr of the life and hereafter, who is killed at war with disbelievers. The second is a martyr of the hereafter, without life. The second is mentioned here. These martyrs will have the reward in the hereafter, and the Muslims will make Washing and Shrouding them in life, then they perform the funeral service upon them).

¹ **Son of At-Tin:** Muhammad, son of 'Abdul Wahed Al-Safaqesi At-Tunisi, known as Ibn (son of) At-Tin, who explained Sahih Al-Bukhari, who had dead in 611 A.H.

زاد النووي: "وشهيد في الدنيا دون الآخرة، وهو من غل في الغنيمة، أو قُتِلَ مدبرًا".

Imam An-Nawawi added: (And the martyr of the life, without the hereafter, is the one who steals from spoil at war with disbelievers, or who is killed by turning his back).

**Narrated Al-Miqdam,
son of Ma'diykarib:**

That the Messenger of Allah ﷺ said: «There are six things with Allah for the martyr. He is forgiven with the first flow of blood (he suffers), he is shown his place in Paradise, he is protected from punishment in the grave, secured from the greatest terror, the crown of dignity is placed upon his head - and its gems are better than the world and what is in it - he is

عَنِ الْمِقْدَامِ بْنِ
مَعْدِيكَرِبٍ، قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ "لِلشَّهِيدِ عِنْدَ اللَّهِ سِتُّ
خِصَالٍ يُغْفَرُ لَهُ فِي أَوَّلِ دَفْعَةٍ
وَيَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ وَيُجَارُ
مِنْ عَذَابِ الْقَبْرِ وَيَأْمَنُ مِنَ
الْفَزَعِ الْأَكْبَرِ وَيُوضَعُ عَلَى رَأْسِهِ
تَاجُ الْوَقَارِ (1) الْيَاقُوتَةُ مِنْهَا (2)
خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَيَزَوَّجُ
اِثْنَتَيْنِ وَسَبْعِينَ زَوْجَةً مِنَ

(1) تاج الوقار، أي: يُلبسه الله ﷻ تاجًا يُجعلُ له من العزة والعظمة.

(2) الياقوتة منها، أي: من التَّاج.

married to seventy two wives along Al-Huril-'Ayn⁴ of Paradise, and he may intercede for seventy of his close relatives».⁵

It has been reported on the authority of Sahl, son of Aba 'Umamah, son of Sahl, son of Hunaif who narrated the tradition from his father who (in turn) narrated it from his grandfather-that the Messenger of Allah ﷺ said:

«Who sought martyrdom with sincerity will be ranked

الْحُورِ⁽¹⁾ الْعَيْنِ⁽²⁾ وَيُشَفَّعُ فِي سَبْعِينَ مِنْ أَقَارِبِهِ"⁽³⁾.

عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ،
بْنِ حُنَيْفٍ حَدَّثَهُ عَنْ أَبِيهِ،
عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ سَأَلَ اللَّهَ
الشَّهَادَةَ بِصِدْقٍ بَلَغَهُ اللَّهُ
مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى

(1) الخور: نساء أهل الجنة.

(2) العين: جمع عينا وهي واسعة العين.

(3) جامع الترمذي - كتاب فضائل الجهاد عن رسول الله ﷺ - باب في ثواب الشهيد. درجة الحديث: قال أبو عيسى: "هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ".

⁴ It is a transliteration of the Arabic version (حور: مفردا حورية). I can translate into the English culture as follows: *Damsels of Paradise* on account of their black eyes. Note: I cannot translate into *Nymphs*, because this English word is related to Ancient Greek and Roman Traditional stories. It's a goddess or spirit in the form of a young woman, living in a tree, river, mountain, etc.

⁵ **Jami'e At-Tirmidhi** - The Book on Virtues of Jihad, Chapter: Regarding The Rewards For The Martyr.

[Abu 'Eisa said:] This Hadith is Hasan Sahih.

by Allah among the martyrs even if he died on his bed».

In his version of the tradition Abu Tahir did not mention the words: «with sincerity».²

فِرَاشِهِ". وَلَمْ يَذْكَرْ أَبُو الطَّاهِرِ

فِي حَدِيثِهِ "بِصِدْقٍ".^(١)

وفي الحديث:

- أن الله تعالى لم يحرم فضل من تمنى الشهادة ولم تكتب له، فإن من تمنّاها بلغ منزلتها ولو على فراشه.
- الحثُّ على عمل الخير عموماً وأن ينويّه، وعلى سؤالِ الشَّهادة خصوصاً.
- أن مَنْ نوى خيراً وحال بينه وبين فعله حائلٌ، فإنّه يُكتبُ له أجره.

This Tradition teaches us that:

- Allah ﷻ never prohibits the advantage of Martyrdom for who seeks it for the sake of Allah. So, if a Muslim asks Allah to honestly have Martyrdom, he/ she will be

^(١) صحيح مسلم - كتاب الإمامة - باب استحباب طلب الشهادة في سبيل الله تعالى.

² Sahih Muslim - The Book on Government, Chapter: It is recommended to seek Martyrdom in the Cause of Allah, Exalted is He.

granted the status of Martyrdom, even if he/ she dies on the bed.

- We have to encourage each other to do good deeds, in general, and to have the intention to do. In particular, we have to ask Allah the Status of Martyrdom.
- If you have intention to do good deeds, but there is a big barrier to do that, Allah will reward you as if you would.

Narrated `Aisha:

(the wife of the Prophet) that she asked Allah's Messenger (ﷺ) about plague, and Allah's Messenger (ﷺ) informed her saying, "Plague was a punishment which Allah used to send on whom He wished, but Allah made it a blessing for the believers. None (among the believers) remains patient in a land in which plague has broken out and considers that nothing will befall him except what Allah has ordained for him, but that Allah will grant him

عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا أَخْبَرَتْنَا
أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ عَنِ الطَّاعُونَ
فَأَخْبَرَهَا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وسلم "أَنَّهُ كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ
عَلَى مَنْ يَشَاءُ، فَجَعَلَهُ اللَّهُ رَحْمَةً
لِلْمُؤْمِنِينَ، فَلَيْسَ مِنْ عَبْدٍ يَقَعُ
الطَّاعُونَ فَيَمُوتُ فِي بَلَدِهِ

*a reward similar to that of a martyr."*²

صَابِرًا، يَعْلَمُ أَنَّهُ لَنْ يُصِيبَهُ إِلَّا
مَا كَتَبَ اللَّهُ لَهُ، إِلَّا كَانَ لَهُ مِثْلُ
أَجْرِ الشَّهِيدِ".⁽¹⁾

فجعل الله رحمة للمؤمنين، أي: من هذه الأمة، فالطاعون شهادة للمؤمنين ورحمة لهم. هذا يشمل كل من صبر واحتسب وتوكل، مات بالوباء أم لم يموت. قال ابن حجر: "اقتضى منطوقه أن من اتصف بالصفات المذكورة يحصل له أجر الشهيد وإن لم يموت".⁽³⁾

Allah made the plague a blessing for the believers; it considers mercy and martyrdom for them. It includes everyone who be patient and trusts in the Lord, whether dies or still alive. Son of Hajar said: (Saying of the Prophet requires that who would be so, will get the reward of martyr, even if still alive).

⁽¹⁾ صحيح البخاري - كتاب الطب - باب أجر الصّابِر في الطّاعون. تَابِعَهُ النَّضْرُ عَنْ دَاوُدَ.

² Sahih al-Bukhari - Book of Medicine, Chapter: The reward of a person who suffers from plague and remains patient.

⁽³⁾ فتح الباري: 10/194.

والطاعون عند كثير من المحققين وأهل اللغة: المرض والوباء العام.⁽¹⁾

For Linguists and Shiekhs, the plague is a general disease and pandemic.

قال الإمام النووي: وأما الوباء: فقال الخليل وغيره: هو الطاعون، وقال: هو كل مرضٍ عام.⁽²⁾، وقال العلامة ابن الأثير: الطاعون: المرض العام، والوباء الذي يفسد له الهواء، فتفسد به الأمزجة والأبدان.⁽³⁾

Imam An-Nawawi also said: (For pandemic, according to the view of Imam Al-Khalil, is the plague. Then, he added: it is every general disease). Son of Al-Athir said: (The plague considers the general disease. Besides, the pandemic is what disturbs the air and corrupt the bodies and human moods).

⁽¹⁾ راجع موقع دار الإفتاء المصرية: (المتوفى بسبب فيروس كورونا يعد شهيدا).
www.dar-alifta.org

⁽²⁾ في "شرح مسلم" (14 / 204):
⁽³⁾ النهاية لابن الأثير.

عطايا الأمة المحمدية بتخفيف الصلاة وثبوت الأجر:

The Gifts of Allah for the Prophet's 'Ummah by Reducing Prayers to Five Times and Confirming the Reward.

Narrated Malik, son of Sa'sa'ah:

The Prophet ﷺ said, «...», Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, "What have you done?" I said, "Fifty prayers have been enjoined on me". He said, "I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers". I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned

عَنْ مَالِكِ بْنِ صَعْصَعَةَ
رَضِيَ اللَّهُ عَنْهَا قَالَ قَالَ النَّبِيُّ
ﷺ: "...، ثُمَّ فُرِضَتْ عَلَيَّ
خَمْسُونَ صَلَاةً، فَأَقْبَلْتُ حَتَّى
جِئْتُ مُوسَى، فَقَالَ مَا
صَنَعْتَ؟ قُلْتُ: فُرِضَتْ عَلَيَّ
خَمْسُونَ صَلَاةً. قَالَ أَنَا أَعْلَمُ
بِالنَّاسِ مِنْكَ، عَالَجْتُ بَنِي
إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، وَإِنَّ
أُمَّتَكَ لَا تُطِيقُ، فَارْجِعْ إِلَى
رَبِّكَ فَسَلَّهُ. فَارْجَعْتُ فَسَأَلْتُهُ،
فَجَعَلَهَا أَرْبَعِينَ، ثُمَّ مِثْلَهُ ثُمَّ
ثَلَاثِينَ، ثُمَّ مِثْلَهُ فَجَعَلَ
عِشْرِينَ، ثُمَّ مِثْلَهُ فَجَعَلَ

again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, "What have you done?" I said, "Allah has made it five only". He repeated the same advice but I said that I surrendered (to Allah's Final Order)" Allah's Messenger ﷺ was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds".²

عَشْرًا، فَأَتَيْتُ مُوسَى فَقَالَ
مِثْلَهُ، فَجَعَلَهَا خَمْسًا، فَأَتَيْتُ
مُوسَى فَقَالَ مَا صَنَعْتَ؟ قُلْتُ:
جَعَلَهَا خَمْسًا، فَقَالَ مِثْلَهُ،
قُلْتُ سَلَّمْتُ بِخَيْرٍ، فَنُودِيَ إِلَيَّ
قَدْ أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ
عَنْ عِبَادِي، وَأَجْرِي الْحَسَنَةَ
عَشْرًا".⁽¹⁾

في الحديث ثبوت رحلة الإسراء والمعراج، وأن المعراج معجزة خص الله تعالى بها نبيه ﷺ وهي لا تخضع لقوانين الفيزياء ولا لنسبية آينشتاين، ولا

⁽¹⁾ صحيح البخاري - كتاب بدء الخلق - باب ذكر الملائكة.

² Sahih al-Bukhari - Book of Beginning of Creation, Chapter: The reference to angels.

يمكن محاكاتها أو تكرارها لأي مخلوق آخر، كما لا يجوز تفسير أحداثها بقوانين عالم الشهادة، إذ أنها حدثت في عالم الغيب، ولكل قوانينه ونواميسه الخاصة به. (١)

This Tradition gave proof that Al-'Isra' Wal-Mi'raj² had already been done. Similarly, Ascension was a miracle for the Prophet Muhammad ﷺ. The Miraculous Night Journey and Ascension never be subject to the laws of physics, or never be subject to Einstein's relativity. Also, we cannot simulate the

(١) كتاب: "الإنسان بين النور والضوء في الإسلام" - أحمد اليميني.

² Al-'Isra' Wal-Mi'raj (Arabic: الإسراء والمعراج). In the English language, maybe I translated into ***The Miraculous Night Journey and Ascension***.

Isra', in Islam, the Prophet Muhammad's night journey from Mecca (Makkah) to Jerusalem. As alluded to in the Qur'an (17: 1) a journey was made by a servant of God, in a single night, from the "sacred place of worship" (Al-Masjid Al-Haram) to the "further place of worship" (Al-Masjid Al-Aqsa).

Ref.: <https://www.britannica.com/event/Isra>

Mi'raj, in Islamic legend, the ascension of the Prophet Muhammad into heaven. In this legend, Muhammad is prepared for this meeting with God by the archangels Jibril and Mikal one evening while he is asleep in the Ka'bah, the sacred shrine of Meca (Makkah).

Ref.: <https://www.britannica.com/event/Miraj-Islam>

journey, and it never can be explained by the laws of the Seen World¹. It had been done according to the laws of the Unseen World. So, the laws of the Unseen World are different to the laws of the Seen World².

عطايا الأمة المحمدية في يوم الجمعة:

The Gifts of Allah for the Prophet's 'Ummah on Friday.

يوم الجمعة، خيرٌ يومٍ طلعت فيه الشمس، اختلفت فيه الأمم قبْلنا، فهدانا الله تعالى إليه، وجعل فيه ساعة إجابة لا يدعو فيها أحد بشيءٍ خير من أمريّ الدنيا أو الآخرة إلا استُجيبَ له. فيوم الجمعة سيد الأيام وأعظمها عند الله ﷻ.

The best day on which the sun has risen is Friday. Allah diverted those who were before us (Jews and Christians). For the Jews, the day set aside for prayer was Saturday, and for the Christians it was Sunday. But Allah ﷻ turned towards us and

¹ The Seen World (The Life) is the opposite of the Unseen World (The Hereafter).

² Mankind between **Physical Light** and **Hidden Light** in Islam.

guided us to Friday as the day of prayer. So, our Lord turned towards us to seek out the hour that is hoped for on Friday. It is the chief of days and the greatest day by Allah ﷻ.

Abu Hurairah reported Allah's Messenger ﷺ as saying:

*«We are the last (but) we would be the first on the Day of Resurrection, and we would be the first to enter Paradise, but that they were given the Book before us and we were given after them. They disagreed and Allah guided us aright on whatever they disagreed regarding the truth. And it was this day of theirs about which they disagreed, but Allah guided us to it, and that is Friday for us; the next day is for the Jews and the day following for the Christians».*¹

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ وَنَحْنُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ بِيَدِ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ فَاخْتَلَفُوا فَهَدَانَا اللَّهُ لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ فَهَذَا يَوْمُهُمُ الَّذِي اخْتَلَفُوا فِيهِ هَدَانَا اللَّهُ لَهُ - قَالَ يَوْمُ الْجُمُعَةِ - فَالْيَوْمُ لَنَا وَعَدًّا لِلْيَهُودِ وَبَعْدَ غَدٍ لِلنَّصَارَى". (1)

(1) صحيح مسلم - كتاب الجمعة - باب هداية هذه الأمة ليوم الجمعة.

Narrated Salman-Al-Farsi:

The Prophet ﷺ said, «Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumu'ah prayer) and does not separate two persons sitting together (in the Masjid), then prays as much as (Allah has) written³ for him and then remains silent while the Imam is delivering the Khutbah⁴, his sins in-between the present and the last Friday would be forgiven».⁵

عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ
قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: "لَا يَغْتَسِلُ رَجُلٌ يَوْمَ
الْجُمُعَةِ، وَيَتَطَهَّرُ مَا اسْتَطَاعَ
مِنْ طَهْرٍ، وَيَدَّهِنُ مِنْ دُهْنِهِ، أَوْ
يَمَسُّ مِنْ طِيبِ بَيْتِهِ ثُمَّ يَخْرُجُ،
فَلَا يَفْرُقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي
مَا كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا
تَكَلَّمَ الْإِمَامُ، إِلَّا غُفِرَ لَهُ مَا
بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى".⁽²⁾

¹ **Sahih Muslim** - The Book of Prayer, Chapter: This 'Ummah has been guided to Friday.

⁽²⁾ صحيح البخاري - حديث رقم: 891 - كتاب الجمعة - باب الدهن للجمعة.

³ Allah has written for him: it refers to do pray Supererogatory Prayes (Sunnah).

⁴ **Khutbah**: it means the Oration delivered on Fridays at the time of Zuhr (the Noon Prayer).

⁵ **Sahih al-Bukhari** - Book of Friday Prayer, Chapter: To use e(hair) oil for the Friday prayer.

Narrated Abu Huraira:

Allah's Messenger ﷺ talked about Friday and said, «There is an hour (opportune time) on Friday and if a Muslim gets it while praying and asks something from Allah, then Allah will definitely meet his demand." And he (the Prophet) pointed out the shortness of that time with his hands».³

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ يَوْمَ الْجُمُعَةِ فَقَالَ: "فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ، وَهُوَ قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ تَعَالَى شَيْئًا إِلَّا آعْطَاهُ إِيَّاهُ". وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا⁽¹⁾. (2).

اجتهد كثيرون في استنباط وقت هذه الساعة، على أكثر من أربعين قولاً، ولعلها ليست ساعة من الساعات الزمنية المعروفة التي ينقسم النهار إلى اثنتي عشرة ساعة منها؛ لما جاء في رواية لـ مسلم: (وهي ساعة خفيفة)، وأنه ﷺ "أشار بيده يقللها".

(1) وأشار بيده يقللها، أي: أنه شيء قليل جداً.

(2) صحيح البخاري - كتاب الجمعة - باب الساعة التي في يوم الجمعة. متفق عليه.

³ Sahih Al-Bukhari - Book of Friday Prayer, Chapter: An hour (opportune-lucky time) on Friday.

‘Ulama’, Imams, of Islam had researched with extraordinary diligence to know the time of this hour. Their researches yielded forty points of view. The meaning of hour does not mean a period of 60 minutes, but it means as mentioned in the version of Imam Muslim: «This is a very short time». And the Prophet Muhammad ﷺ pointed with the help of his hands to indicate that this period is very short.

عطايا الأمة المحمدية في رمضان والصيام:

The Gifts of Allah for the Prophet's ‘Ummah in the Month of Ramadan and Fasting.

شهر رمضان هو خير الشهور على الإطلاق، فهو شهر القرآن، والرحمة، والمغفرة، والعتق من النار، والصيام حجاب وحفظ من النار. والصائمون فرحتهم الحقيقية عند لقاء ربهم عز وجل.

The Month of Ramadan is the best; it is the month of recitation the Qur'an, mercy, and forgiveness. At every breaking of the Fast, Allah has people whom He frees from the

Hell. Fasting is a veil to remove Muslims from Hell (Fire). So, the observers of the Fast would love to meet Allah.

Narrated Abu Hurairah:

Allah's Messenger ﷺ said, «Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven».²

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ".⁽¹⁾

Narrated Abu Sa'id:

I heard the Prophet ﷺ saying, «Indeed, anyone who fasts for one day for Allah's Pleasure, Allah will

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَعَدَ اللَّهُ وَجْهَهُ عَنِ

⁽¹⁾ صحيح البخاري - كتاب الإيمان - باب صوم رمضان احتسابًا من الإيمان.

² Sahih Al-Bukhari - Book of Belief, Chapter: To observe fasting (according to Islamic teachings) during the month of Ramadan (sincerely and faithfully) hoping for Allah's Reward only, is a part of faith.

keep his face away from the (Hell) fire for (a distance covered by a journey of seventy years)».²

النَّارِ سَبْعِينَ خَرِيفًا".⁽¹⁾

Narrated Abu Hurairah:

The Prophet ﷺ said, «Whoever established prayers on the night of Qadr out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven; and whoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven».⁴

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ".⁽³⁾

أنعم الله سبحانه وتعالى على الأمة المحمدية فضلاً منه وتكريماً لرسوله ﷺ

بعطية ليلة القدر وجعل ثوابها خير من ألف شهر، فالعمل في "ليلة قدر" واحدة للفرد من الأمة المحمدية تعدل عمراً كاملاً وتزيد.

(1) صحيح البخاري - كتاب الجهاد والسير - باب فضل الصوم في سبيل الله.

² Sahih Al-Bukhari - Book of Fighting for the Cause of Allah (Jihaad), Fighting for the Cause of Allah (Jihaad).

(3) صحيح البخاري - كتاب الصوم - باب من صام رمضان إيماناً واحتساباً ونيةً متفق عليه.

⁴ Sahih Al-Bukhari - Book of Fasting, Chapter: Whoever observed fast in Ramadan out of sincere Faith with honest intention.

Lo! In honour of the Prophet Muhammad ﷺ, Allah ﷻ has favoured the Islamic Nation; He increased its reward and gifted Laylat Al-Qadr¹. The Night of Power is better than a thousand months. If you, as a Muslim, make good deeds in this night, your reward will be equivalent to do good deeds in your whole life.

Abu Qatadah Al-Ansari رضي الله عنه narrated,

The Messenger of Allah ﷺ was asked about fasting on the day of 'Arafah (the 9th of the month of Dhul Hijjah). He replied, «Fasting on the day of 'Arafah is an expiation for the preceding year and the following year». He was also asked about fasting on the Day of 'Ashura' (the 10th of the month of Muharram). He replied, «Fasting on the Day

عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ
 أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ - سُئِلَ عَنْ صَوْمِ
 يَوْمِ عَرَفَةَ. قَالَ: "يُكَفِّرُ
 السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ".
 وَسُئِلَ عَنْ صِيَامِ يَوْمِ
 عَاشُورَاءَ. قَالَ: "يُكَفِّرُ السَّنَةَ
 الْمَاضِيَةَ". وَسُئِلَ عَنْ صَوْمِ

¹ **Laylat Al-Qadr** (from Arabic: ليلة القدر). In English, rendered as The Night of Power, The Night of Decree, The Night of Destiny, or The Night of Value.

of 'Ashura' is an expiation for the preceding year». The Messenger of Allah ﷺ was also asked about fasting on Monday, and he replied, «This is the day on which I was born and the day on which I was sent (with the Message of Islam) and the day on which I received revelation»².

يَوْمَ الْاِثْنَيْنِ، قَالَ: "ذَٰكَ يَوْمٌ
وُلِدْتُ فِيهِ، وَبُعِثْتُ فِيهِ، أَوْ
أُنزِلَ عَلَيَّ فِيهِ".⁽¹⁾

عطايا الأمة المحمدية في الحج والعمرة:

The Gifts of Allah for the Prophet's 'Ummah during Al-Hajj (Pilgrimage) and 'Umrah.

الحج هو الفريضة الخامسة من فرائض الإسلام، وعبادة العمر، وتمام الإسلام وكمال الدين، ويوم عرفة واجتماع الحجاج بأرض عرفة أشبه ما يكون بيوم "القيامة" الذي يتساوي فيه الخلق، يجتمعون في صعيد واحد في يوم مشهود كيوم "عرفة"، كلهم على هيئة واحدة. والعمرة هي الحج

(1) صحيح مسلم – كتاب الصيام – باب استحباب صيام ثلاثة أيام من كل شهر ويوم عرفة ويوم عاشوراء والإثنين والخميس.

² Sahih Muslim - The Book of Fasting, The Book of Fasting, Chapter: It is recommended to fast three days of every month, and to fast on the days of 'Arafah and 'Ashura', and to fast on Mondays and Thursdays.

الأصغر، والحجيج والمعتمرون هم ضيوف الله تعالى، وربنا الكريم ذو الرحمة.

Pilgrimage is the fifth pillar of the religion of Islam. It is a final religious duty commanded by Allah that you should perform Hajj (Pilgrimage) to the Holy House¹. Besides, it is the final pillar of Al-Islam level². The Hajj is ‘Arafat that means the place where the pilgrims stay on the ninth day of the Pilgrimage, and it is similar to the Day of Judgement that all people's levels be equal in everything. All human beings gather in one place, the Day of ‘Arafat, and they have the same

¹ The Holy House of Allah means the **Ka‘bah** at **Makkah** if you can find a way to it (or find to the means for making the journey to it).

² The religion of Islam as a whole consists of **Al-Islam** level, **Al-Iman** level, and **Al-Ihsan** level. Al-Islam level contains testimony that none has the right to worshipped but Allah, and that Muhammad is the Messenger of Allah; that you perform Prayers, pay Zakat (a certain fixed proportion of the wealth to be paid yearly for the benefit of the poor in the Muslim community), fast the Month of Ramadan (Fasting) and perform Al-Hajj (Pilgrimage) of the Holy House of Allah if you can find the means for making the journey to it.

appearance. Al-‘Umrah is a lesser pilgrimage. The pilgrims and ‘Umrah performer are the seekers of Allah's mercy. So, Allah ﷻ would never turn the hands of a slave without gain when he/she raises them to Him in supplication. Our Lord is the Forgiver and the Full of Mercy.

فحري بكل مسلم أن يبادر بأداء هذه الشعائر الجامعة كي يدرك بشارة النبي ﷺ وكي يندرج في زمرة من يباهي بهم الله ﷻ ملائكته.

Every Muslim should take initiative to perform these rites to realise the glad tiding of the Prophet Muhammad ﷺ. Besides, Allah boasts about them before the angels.

Narrated Abu Hurairah:

Allah's Messenger ﷺ said, «
(The performance of 'Umrah is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabruur (the one accepted by Allah)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحُجُّ

*is nothing except Paradise».*²

الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا
الْجَنَّةُ".⁽¹⁾

Narrated Abu Hurairah:

The Prophet ﷺ said, «Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew».⁵

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ
سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ: "مَنْ حَجَّ لِلَّهِ فَلَمْ
يَرْفُثْ"⁽³⁾ وَلَمْ يَفْسُقْ رَجَعَ
كَيَوْمِ وُلِدَتْهُ أُمُّهُ".⁽⁴⁾

It is narrated on the authority of son of Shamasah Al-Muhri that he said:

We went to 'Amr, son of Al-

عَنِ ابْنِ شَمَّاسَةَ الْمُهْرِيِّ،
قَالَ حَضَرْنَا عَمْرَو بْنَ
الْعَاصِ وَهُوَ فِي سِيَاقَةِ
الْمَوْتِ. فَبَكَى طَوِيلًا وَحَوَّلَ

⁽¹⁾ صحيح البخاري - كتاب العمرة - باب وجوب العمرة وفضلها. متفق عليه.

² Sahih Al-Bukhari - Book of 'Umrah (Minor pilgrimage), Chapter: 'Umrah and its superiority.

⁽³⁾ يَرْفُثُ، الرقت: اسم للفحش من القول، وقيل: هو الجماع، وهذا قول الجمهور.

⁽⁴⁾ صحيح البخاري - كتاب الحج - باب فضل الحج المبرور. متفق عليه.

⁵ Sahih Al-Bukhari - Book of Hajj (Pilgrimage), Chapter: The superiority of Al-Hajj Al-Mabrur.

'As and he was about to die. He wept for a long time and turned his face towards the wall. His son said: Did the Messenger of Allah ﷺ not give you tidings of this? Did the Messenger of Allah ﷺ not give you tidings of this? He (the narrator) said: He turned his face (towards the audience) and said: The best thing which we can count upon is the testimony that there is no God¹ but Allah and that Muhammad ﷺ is the Messenger of Allah. Verily I have passed through three phases. (The first one) in which I found myself averse to none else more than I was averse to the Messenger of Allah ﷺ and there was no

وَجْهَهُ إِلَى الْجِدَارِ فَجَعَلَ ابْنُهُ
يَقُولُ يَا أَبَتَاهُ أَمَا بَشَّرَكَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِكَذَا أَمَا بَشَّرَكَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَذَا
قَالَ فَأَقْبَلَ بِوَجْهِهِ. فَقَالَ إِنَّ
أَفْضَلَ مَا نَعُدُّ شَهَادَةً أَنْ لَا إِلَهَ
إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
إِنِّي قَدْ كُنْتُ عَلَى أَطْبَاقٍ
ثَلَاثٍ لَقَدْ رَأَيْتُنِي وَمَا أَحَدٌ
أَشَدَّ بُغْضًا لِرَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مِنِّي وَلَا
أَحَبَّ إِلَيَّ أَنْ أَكُونَ قَدِ

¹ There is no God, but Allah: it does not mean that (There is no God/gods), in the fact, because there are a lot of gods that disbelievers worship. So, the exact meaning of (There is no God/ gods, but Allah) is there is no true worshipped God, but Allah. Only Allah is the true God who is deserved to worship.

other desire stronger in me than the one that I should overpower him and kill him. Had I died in this state, I would have been definitely one of the denizens of Fire. When Allah instilled the love of Islam in my heart, I came to the Messenger ﷺ and said: Stretch out your right hand so that may pledge my allegiance to you. He stretched out his right hand, I withdrew my hand, He (the Prophet) said: «What has happened to you, O 'Amr? » replied: I intend to lay down some condition. He asked: «*What condition do you intend to put forward?* » I said: should be granted pardon. He (the Prophet) observed: «*Are you not aware of the fact that Islam wipes out all the previous (misdeeds)? Verily migration wipes out all the previous (misdeeds), and verily the*

اسْتَمَكَنْتُ مِنْهُ فَقَتَلْتُهُ فَلَوْ
مُتُّ عَلَى تِلْكَ الْحَالِ لَكُنْتُ
مِنْ أَهْلِ النَّارِ فَلَمَّا جَعَلَ اللَّهُ
الإِسْلَامَ فِي قَلْبِي أَتَيْتُ النَّبِيَّ
صلى الله عليه وسلم فَقُلْتُ:
ابْسُطْ يَمِينَكَ فَلَا بُأْبِيعَكَ.
فَبَسَطَ يَمِينَهُ - قَالَ -
فَقَبَضْتُ يَدِي. قَالَ: "مَا لَكَ
يَا عَمْرُو؟". قَالَ: قُلْتُ أَرَدْتُ
أَنْ أَشْتَرِطَ. قَالَ: "تَشْتَرِطُ
بِمَاذَا؟". قُلْتُ أَنْ يُغْفَرَ لِي.
قَالَ: "أَمَا عَلِمْتَ أَنَّ الإِسْلَامَ
يَهْدِمُ مَا كَانَ قَبْلَهُ وَأَنَّ
الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا
وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ".
وَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ
رَسُولِ اللَّهِ صلى الله عليه

'A'ishah reported Allah's Messenger ﷺ (as saying):

«One who is proficient in the Qur'an is associated with the noble, upright, recording angels; and he who falters in it, and finds it difficult for him, will have a double reward».²

Abu 'Umamah said that he heard Allah's Messenger ﷺ say:

«Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, Al-Baqara and Surat Al-Imran, for on the Day of Resurrection they will come

عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ".⁽¹⁾

عَنْ أَبِي أُمَامَةَ، الْبَاهِلِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "اقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ اقْرَأُوا الزَّهْرَاوِينَ الْبَقْرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ

(1) صحيح مسلم - كتاب صلاة المسافرين وقصرها - باب فضل الماهر بالقرآن والذي يتتبعه فيه. متفق عليه.

² Sahih Muslim - The Book of Prayer, Travellers, Chapter: The virtue of the one who is skilled in reciting Qur'an and the one who falters in reciting.

as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surat Al-Baqara, for taking recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it». (Mu'awiyah said: It has been conveyed to me that here Batala means magicians.)²

الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ
كَأَنَّهُمَا غَيَّائَتَانِ أَوْ كَأَنَّهُمَا
فِرْقَانِ مِنْ طَيْرٍ صَوَّافٍ تُحَاجَّانِ
عَنْ أَصْحَابِهِمَا اقْرَأُوا سُورَةَ
الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ
وَتَرْكُهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا
الْبَطَلَةُ". قَالَ مُعَاوِيَةُ: بَلَغَنِي أَنَّ
الْبَطَلَةَ السَّحْرَةَ.⁽¹⁾

ما تجاوزه الله تعالى عن الأمة المحمدية:

Allah forgives Muslims for their Bad Thoughts.

Narrated Abu Hurairah:

The Prophet ﷺ said, «Allah has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered».¹

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: "إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي
مَا حَدَّثَتْ بِهِ أَنْفُسَهَا، مَا لَمْ

⁽¹⁾ صحيح مسلم - كتاب صلاة المسافرين وقصرها - باب فضل قراءة القرآن وسورة البقرة.

² Sahih Muslim - The Book of Prayer, Travellers, Chapter: The virtue of reciting the Qur'an and Surat Al-Baqarah.

تَعْمَلُ أَوْ تَتَكَلَّمُ". (1)

في الحديث إشارة إلى عظيم قدر الأمة المحمدية لأجل نبينا ﷺ، وفيه إشعار باختصاصها بذلك، إذ أخذ بعض أهل العلم بأنه كان حكم الناسي كالعائد في الإثم، وأن ذلك من الإصر الذي كان على من قبلنا، ويؤيده ما أخرجه مسلم عن أبي هريرة قال: "لما نزلت: ﴿وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخَفُّوهُ يَخَافُكُمْ بِهِ اللَّهُ﴾ (3) اشتد ذلك على الصحابة"، فذكر الحديث في شكواهم ذلك، وقوله ﷺ لهم: "تريدون أن تقولوا مثل ما قال أهل الكتاب: سمعنا وعصينا، بل قولوا: سمعنا وأطعنا، فقالوها فنزلت: ﴿ءَأَمِنَ الرَّسُولُ﴾ إلى آخر السورة"، وفيه في قوله: ﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾ (4). (5)

² Sahih Al-Bukhari - Book of Divorce, Chapter: A divorce given in a state of anger, under compulsion or under the effect of intoxicants or insanity.

(1) صحيح البخاري - كتاب الطلاق - باب الطلاق في الإغلاق والكره والسكران والمجنون وأمرهما والغلط والنسيان في الطلاق والشرك وغيره. متفق عليه.

(3) البقرة: 284

(4) البقرة: 286

(5) فتح الباري شرح صحيح البخاري - ابن حجر العسقلاني.

This Tradition refers to the great status of the Muslim ‘Ummah, in honour of the Prophet Muhammad ﷺ. Also, it has a great notification to grant the Muslim ‘Ummah this high status. ‘Ulama’ of Islam affirmed that a person, in the previous eras, had forgotten as a person had premeditated. Those two persons participated in the same sin. Supporting this what Imam Muslim reported on the authority of Abu Hurairah that when it was revealed to the Messenger of Allah ﷺ: «Unto Allah (belongeth) whatsoever is in the heavens and whatsoever is in the earth; and whether ye make known what is your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things»¹. The Companions of the Messenger of Allah felt it hard and severe. The Tradition mentioned their complaining. Then, the Prophet Muhammad ﷺ said: «Do you intend to say what the people of two books (Jews and

¹ Surat Al-Baqarah: 284.

Christians) said before you: "We hear and disobey"? You should rather say: "We hear and we obey" ». They faithfully repeated. After that, Allah revealed to the Messenger of Allah ﷺ: ﴿The messenger believeth in that which hath been revealed unto him from his Lord and (so do) the believers. Each one believeth in Allah and His Angels and His Scriptures and His Messengers. We make no distinction between any of His Messengers and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord! Unto Thee is the Journeying. Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such as a burden as Thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have

mercy on us! Thou, our Protector; and give us victory over the disbelieving folk»^{1 2}.

It was narrated from son of 'Abbas that the Prophet ﷺ said:

«Allah has forgiven my nation for mistakes and forgetfulness, and what they are forced to do».⁴

عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: "إِنَّ اللَّهَ وَضَعَ عَنْ أُمَّتِي الْخَطَأَ وَالنَّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ".⁽³⁾

كانت الأمم السابقة تؤاخذ على أخطائها ، وتحاسب على جميع أفعالها ، دون أن تكون مبررات الجهل أو النسيان شفيعةً لهم ، أو سبباً في التجاوز عنهم ، في حين أن هذه الأغلال قد رُفعت عن هذه الأمة ، استجابةً لدعائهم ، ورحمةً من الله بهم ، كما بين الله تعالى ذلك في قوله تعالى: ﴿ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴾ .

¹ Surat Al-Baqarah: 285: 286.

² Fath Al-Bari Sharh (Explanation) of Sahih Al-Bukhari – by Son of Hajar Al-‘Asqalani.

⁽³⁾ سنن ابن ماجة - كتاب الطلاق - درجة الحديث: حسن.(ابن حجر العسقلاني - موافقة الخبر الخبر في تخريج أحاديث المختصر) من طريق "محمد بن المصفى".

⁴ Sunnan Ibn Majah - The Chapters on Divorce. Grade: Hasan

قَبَلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ﴿١﴾، وقوله سبحانه: ﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ، وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾ ﴿٢﴾

The previous nations were not being forgiven for their mistakes. Besides, they were being accountable for all their acts without considering their lack of knowledge, or forgetfulness. But Allah has forgiven our nation for our mistakes and forgetfulness due to supplications, in addition to mercy from Allah. Allah, ﷻ explained it the Glorious Qur'an: ﴿Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such as a burden as Thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and

(١) البقرة: 286

(٢) الأحزاب: 5

have mercy on us! Thou, our Protector; and give us victory over the disbelieving folk»¹. And He said: «And there is no sin for you in the mistakes that ye make unintentionally, but what your hearts purpose (that will be a sin for you). Allah is Ever-Forgiving, Merciful»².

Narrated Abu Sa'id Al-Khudri:

Allah's Messenger ﷺ said, «If a person converts into Islam sincerely, then Allah shall forgive all his past sins, and after that starts the settlement of accounts, the reward of his good deeds will be ten times to seven hundred times for each good deed and one evil deed will

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ
أَخْبَرَهُ أَنَّهُ، سَمِعَ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ: "إِذَا أَسْلَمَ الْعَبْدُ فَحَسَنَ
إِسْلَامُهُ يُكَفِّرُ اللَّهُ عَنْهُ كُلَّ
سَيِّئَةٍ كَانَ زَلَفَهَا، وَكَانَ بَعْدَ
ذَلِكَ الْقِصَاصُ، الْحُسْنَةُ بِعَشْرِ
أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ،
وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ

¹ Surat Al-Baqarah: 286.

² Surat Al-Ahzaab: 5.

be recorded as it is unless Allah forgives it».²

اللَّهُ عَنْهَا".⁽¹⁾

وفي الحديث: أن الإسلام يهدم ما قبله من المعاصي، صغائر كانت أو كبائر، وأن كل كبيرة عدا الشرك قابلة للعفو والغفران.

This Tradition shows that embracing the religion of Islam wipes out all that has gone before it (previous misdeeds), whether committing minor sins or major sins. Verily, Allah forgives all major sins but polytheism.

الأمة المعفو عنها ما لم تجاهر:

The Pardoned Nation by Allah unless Muslims make evil deeds in public.

Narrated Abu Huraira:

I heard Allah's Messenger ﷺ saying, «All the sins of my followers will be forgiven except those who do sins in public¹. An example of such disclosure²

عَنْ أَبِي هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "كُلُّ أُمَّتِي مُعَافَى إِلَّا الْمُجَاهِرِينَ،"⁽³⁾ وَإِنَّ

⁽¹⁾ صحيح البخاري - كتاب الإيمان، باب حسن إسلام المرء.

² Sahih Al-Bukhari - Book of Belief, Chapter: (What is said regarding the superiority of) a person who converts into Islam sincerely.

⁽³⁾ المُجَاهِرِينَ، جهر: الذي يعصي ثم يحدث الناس بمعصيته بعد أن ستره الله.

is that a person commits a sin at night and though Allah screens it from the public, then he comes in the morning, and says, "O so-and-so, I did such-and-such (evil) deed yesterday", though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allah's screen from himself».⁵

مِنَ الْمَجَانَةِ⁽¹⁾ أَنْ يَعْمَلَ الرَّجُلُ
بِاللَّيْلِ عَمَلًا، ثُمَّ يُصْبِحَ وَقَدْ
سَتَرَهُ اللَّهُ، فَيَقُولَ يَا فُلَانُ
عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ
بَاتَ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ
يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ".⁽²⁾

في الحديث: أَنْ عَلَى مَنْ ابْتُلِيَ بِمَعْصِيَةٍ أَنْ يَسْتُرَ عَلَى نَفْسِهِ، وَلَا يَحْدِثُ بِمَعْصِيَتِهِ أَحَدًا.

³ **Who do sins in public:** who commit sins in private, then speaks to others about what he/ she committed, after Allah's covering up.

⁴ **Disclosure:** it means that a person does not pay any attention to what he/ she said, whether listening to backbiting, or anything looks like that.

⁽¹⁾ الْمَجَانَةُ: هي ألا يبالي الإنسان بما صنع ولا بما قيل له من غيبة ومذمة ونسبة إلى فاحشة.

⁽²⁾ صحيح البخاري - كتاب الأدب - باب ستر المؤمن على نفسه.

⁵ **Sahih Al-Bukhari** - Book of Good Manners and Form (Al-Adab), Chapter: A believer should conceal what sins he may commit.

This Tradition teaches us that if anyone sins in private, he/ she should cover up himself/ herself, in addition to never talks to others about what he/ she committed.

الأمة المحفوظة من الهلاك والاستئصال:

The Preserved Nation by Allah from Doom and Eradication.

إنها الأمة المحفوظة من الهلاك والاستئصال، لا تهلك بقحط أو مجاعة تعمها، ولا يُسلط الله ﷻ عليها عدوًّا من غيرها، يستأصل وجودهم وأصلهم، ولو اجتمع عليها كلُّ أهل الأرض؛ كما جاء في حديث "ثوبان" رضي الله عنه.

Verily, this nation is preserved by Allah from doom and eradication. The Muslim Nation never dies because of drought or famine, also, Allah ﷻ never make this nation to be overcome by enemies even if all the people from the different parts of the world join hands together for this purpose, as Thawban رضي الله عنه narrated.

Thauban reported that Allah's Messenger ﷺ said:

«Allah drew⁶ the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my 'Ummah would reach those ends which have been drawn near me and I have been granted the red and the white treasure⁷ and I begged my Lord for my 'Ummah that it should not be destroyed because of famine, nor be dominated

عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ
اللَّهَ زَوَى (1) لِي الْأَرْضَ فَرَأَيْتُ
مَشَارِقَهَا وَمَغَارِبَهَا وَإِنَّ أُمَّتِي
سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا
وَأُعْطِيْتُ الْكَنْزَيْنِ (2) الْأَحْمَرَ
وَالْأَبْيَضَ وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي
أَنْ لَا يُهْلِكَهَا بِسَنَةِ (3) بِعَامَّةٍ
وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ
سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ
بَيَضَتَهُمْ (4) وَإِنَّ رَبِّي قَالَ يَا

(1) زَوَى: جمع.

(2) الكنزين: المراد بالكنزين: الذهب والفضة، والمراد كنزا كسرى وقيصر مُلْكَي العراق والشام، فيه إشارة إلى أن مُلْك هذه الأمة - النووي على مسلم.

(3) بِسَنَةٍ، سنة: الجذب والقحط.

(4) بَيَضَتَهُمْ: أي مجتمعهم وموضع سلطانهم ومستقر دعوتهم.

⁶ Drew near: it means to become nearer in space or time.

⁷ **Treasure:** it refers to gold and silver. It was argued that Treasure refers to Khosrau and Caesar, or refers to the dominion of the Muslim 'Ummah shall reach over all that was shown to the Prophet

by an enemy who is not amongst them to take their lives and destroy them root and branch, and my Lord said: O Muhammad, whenever I make a decision, there is none to change it. I grant you for your 'Ummah that it would not be destroyed by famine and it would not be dominated by an enemy who would not be amongst it and would take their lives and destroy them root and branch even if all the people from the different parts of the world join hands together (for this purpose), but it would be from amongst them, viz. your 'Ummah, that some people would kill the others or imprison the others».⁴

مُحَمَّدُ إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ
لَا يَرُدُّ وَإِنِّي أَعْطَيْتَكَ لِأُمَّتِكَ أَنْ
لَا أَهْلِكَهُمْ بِسَنَةِ بِعَامَّةٍ وَأَنْ لَا
أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى
أَنْفُسِهِمْ يَسْتَبِيحُ بِيَضَّتْهُمْ وَلَوْ
اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا - أَوْ
قَالَ مَنْ بَيْنَ أَقْطَارِهَا - حَتَّى
يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضًا
وَيَسْبِي بَعْضُهُمْ بَعْضًا". (1)

Muhammad ﷺ of it. Ref. Al-Minhaj Sharh (Explanation) of Sahih Muslim, son of Al-Hajjaj – by Imam An-Nawawi.

(¹) صحيح مسلم – كتاب الفتن وأشراط الساعة – باب هلاك هذه الأمة بعضهم ببعض.

⁴ Sahih Muslim - The Book of Tribulations and Portents of the Last Hour, Chapter: (Parts of) This 'Ummah Will Destroy One Another.

من رحمة الله سبحانه أن جعل وعده لنبيه ﷺ في عدم الإهلاك جاء بلفظ "سنة عامة" ومعناها أنه إن قُدِّرَ لِقُطْرٍ من الأقطار أو قرية من القرى أن ترى سوءًا فلا يكون هذا السوء في العموم حتى تشد الأمة أزر بعضها البعض، فتهرع الأقطار التي لم يلحقها الضرر بمساعدة المتضررة حتى تنهض من كبوتها.

From the mercy of Allah ﷻ that he made a promise His Prophet ﷺ to grant him and his 'Ummah not to be destroyed by a universal drought. It means that if a country or a village has a drought, it would not include the Muslim nation until the relationship of the believer with another believer is like the bricks of a building, each strengthens the other.



Chapter III الباب الثالث

مغفرة الذنوب وتكفير السيئات ورفع الدرجات للأمة المحمدية

Forgiveness of the Sins and Remission of Misdeeds for Muhammad's 'Ummah ﷺ

- The Repentance and the Mercy • التوبة والرحمة.
- Tears of Fear of Allah • دمعة من خشية.
- The Ablution (Wudu') and Sins coming out • الوضوء وخروج الخطايا.
- The Prayer and Increasing the Number of Steps One Takes Towards the Masjids • الصلاة والخطى إلى المساجد.
- Saying Glory be to Allah (Subhana Allah) and Invocation of Allah (Zikr) • التسابيح والذكر.
- The Handouts and Spending Money and the like • الصدقات والإنفاق.
- Illness and Ailment • المرض والألم.
- Relieving the Burden and Covering up the Muslims • تفريج الكُرب والستر على المسلمين.

Chapter III الباب الثالث

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عن ابن مسعود قال: "كان الرجل - أحسبه قال - في بني إسرائيل إذا أذنب أصبح على بابه مكتوبًا أذنب كذا وكذا وكفارته من العمل كذا، فلعله أن يتكاثره أن يعمله".

Son of Mas'ud said that if a man from the Israelites had sinned, his door had been written on it that he committed a sin and his expiation such and such.

قال رجل: "لو كانت كفاراتنا ككفارات بني إسرائيل".

A man said that if we had an expiation like the Israelites' expiation.

قال ابن مسعود: "ما أحب أن الله أعطانا ذلك مكان هذه الآية: قَالَ تَعَالَى: ﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾^(١)". (2)

Son of Mas'ud replied: I would not like what you said, but Allah said in the Glorious Qur'an: ﴿Yet whoso doth evil or wrongeth his soul, then seeketh pardon of Allah, will find Allah Forgiving, Merciful﴾^{3 4}.

وهذا عطاء جزييل اختص الله تعالى به أمة الحبيب ﷺ، والذنوب يلزمها مغفرة من المولى سبحانه، والسيئات يلزمها تكفير، وقد جعل الله لكل شق ما يجبره؛ حتى لا يحزن المؤمن ويطمئن أن الله تعالى باسط يده لعبده إلى أن يُغْرِغَرَ، وفي هذا الباب تقسيم لأسباب المغفرة، وتكفير السيئات، ورفع الدرجات. وأوله وأعظمه "التوبة والرحمة" وهي خاصة بأمة سيد الخلق سيدنا محمد ﷺ.

(١) النساء: 110

(٢) شعب الإيمان - أبو بكر البيهقي.

³ Surat Al-Nisaa': 110.

⁴ Shu'ab Al-Iman (Branches of Faith) - by Abu Bakr Al-Baihaqi.

Lo! Verily, it is very generous! This is a special grant for the Muslim Nation, also Allah forgives the Muslims' sins. Besides, He wipes out the Muslims' wrong actions. Our Lord accepts the Repentance of the sinner as long as the soul does not reach the throat. In this chapter, I divided it into reasons for Forgiveness, expiation of Bad Actions, and raising degrees. The beginning of the chapter is (The Repentance and the Mercy). It is a great bounty for the followers of the Prophet Muhammad ﷺ.

التوبة والرحمة:

The Repentance and the Mercy

Abu Musa reported:

Allah's Messenger ﷺ as saying that «Allah, the Exalted and Glorious, Stretches out His Hand¹

عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ
صلى الله عليه وسلم
قَالَ: "إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْسُطُ

¹ In this context, literally, hand means *Open-Handed* in English.

during the night so that the people may repent for the fault committed from dawn till dusk and He stretches out His Hand during the day so

يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ
النَّهَارِ وَيَبْسُطُ يَدَهُ بِالنَّهَارِ
لِيَتُوبَ مُسِيءُ اللَّيْلِ حَتَّى

Now, it comes to your mind, as an English reader, that Allah has a hand/hands! Let's go to explain this matter according to the understanding of the right. *Yadu 'Allah*: it's a transliteration of the Arabic version (يد الله), which doesn't mean *the Hand of Allah* at all, because the *Hand*, in English, refers to the human hand, NOT to *the Divine Attributes* (الصفات الإلهية). So, the Hermeneutic Meaning (المعنى الهرمانيوطيقي / التأويل التفصيلي) of the Hand is *the Power of Allah* or *the Grace of Allah* (قدرة الله / نعمة الله), because Allah is not *Essence* (جوهر), *Accident* (عَرَض), or *Body* (جسم). The Hermeneutic meaning is in full conformity with the creed of **Sunni Madhab** (*Ash'ari Theology*) (المذهب أهل السنة والجماعة - المدرسة الأشعرية). For a Sunni Muslim, a Muslim believes in two ways to understand the Divine Attributes:

- 1- *The General Hermeneutic* (التأويل الإجمالي) is to believe that the Divine Attributes are true and Allah, Glory to be Him, has a hand, but are not the same as human attributes, then do *Anti-anthropomorphism* (الإيمان بما بلا تعطيل أو تجسيم أو تأويل أو تشبيه مع صرف ظاهرها اللغوي الحقيقي، ثم تفويض المعنى) (without *Hermeneutic*, *Anthropomorphism*, *Negation*, or *Assimilation*), but do submit the real meaning to Allah.
- 2- *The Detailed Hermeneutic* (التأويل التفصيلي) is to believe that the Divine Attributes have a certain meaning. It's ONLY for those who do not understand the Arabic meaning as well as ONLY for non-Arabic speakers. We shall dispense with this way ONLY if we (Muslims and Non-Muslims) can speak Arabic fluently.

that the people may repent for the fault committed from dusk to dawn. (He would accept repentance) before the sun rises in the west (before the Day of Resurrection)».³

تَطْلَعُ الشَّمْسُ مِنْ مَغْرِبِهَا".⁽¹⁾

ما أعظم كرم الله تعالى على عبده المسلم، فسبحانه باسط يده إليه ينتظر

عودته وإنابته، قال تعالى: ﴿وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ

يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا﴾⁽⁴⁾

What's great is that Allah grants a Muslim from His Open-handedness; He stretches out His Hand for a Muslim to turn to Allah. He says in the Qur'anic verse to show this meaning: ﴿And Allah would turn to you in mercy, but those who follow vain desires would have you go tremendously astray﴾⁵.

(1) صحيح مسلم - كتاب التوبة - باب قبول التوبة من الذنوب وإن تكررت الذنوب والتوبة.

³ Sahih Muslim - The Book of Repentance, Chapter: Acceptance of Repentance from Sin, Even If the Sin and Repentance Happen Repeatedly.

(4) النساء: 27

⁵ Surat An-Nisaa': 27.

دمعة من خشية:

Tears of Fear of Allah

Narrated Abu Hurairah:

The Prophet ﷺ said, «Allah will give shade to seven (types of people) under His Shade (on the Day of Resurrection). (one of them will be) a person who remembers Allah and his eyes are then flooded with tears».²

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ رَجُلٌ
ذَكَرَ اللَّهَ فَقَاضَتْ عَيْنَاهُ».⁽¹⁾

الوضوء وخروج الخطايا:

The Ablution (Wudu') and Sins coming out

'Uthman, son of 'Affan reported:

The Messenger of Allah ﷺ said: «He who performed ablution well, his sins would come out from his body, even coming out from under his nails».⁴

عَنْ عُثْمَانَ بْنِ عَفَّانَ، قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وسلم: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ
خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّى
تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ».⁽³⁾

(1) صحيح البخاري - كتاب الرقاق - باب البكاء من خشية الله. متفق عليه.

² Sahih Al-Bukhari - Book of to make the Heart Tender (Ar-Riqaq), Chapter: Weeping out of fear of Allah.

(3) صحيح مسلم - كتاب الطهارة - باب خروج الخطايا مع ماء الوضوء.

⁴ Sahih Muslim - The Book of Purification, Chapter: Sins exit with the water of wudu'.

Narrated Humran:

(the freed slave of 'Uthman, son of 'Affan) I saw 'Uthman, son of 'Affan asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows¹ thrice, then passed his wet hands over his head and then washed each foot thrice. After that 'Uthman said, "I saw the Prophet ﷺ performing ablution like this of mine, and He said, «*If anyone performs ablution like that of mine and prays a two Rak'ahs during which he does not think of anything*

عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ
بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا
بِوَضُوءٍ، فَأَفْرَعُ عَلَى يَدَيْهِ مِنْ
إِنَائِهِ، فَعَسَلَهُمَا ثَلَاثَ مَرَّاتٍ،
ثُمَّ أَدَخَلَ يَمِينَهُ فِي الْوَضُوءِ، ثُمَّ
تَمَضَّمَصَّ، وَاسْتَنْشَقَ،
وَاسْتَنْثَرَّ⁽¹⁾، ثُمَّ غَسَلَ وَجْهَهُ
ثَلَاثًا وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ⁽²⁾
ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ
غَسَلَ كُلَّ رِجْلٍ ثَلَاثًا، ثُمَّ قَالَ
رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَتَوَضَّأُ نَحْوَ وَضُوءِي هَذَا
وَقَالَ: «مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي
هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ، لَا يُحَدِّثُ
فِيهِمَا نَفْسَهُ، غَفَرَ اللَّهُ لَهُ مَا

(1) استنثر: استنشق الماء ثم استخرج ما في الأنف.

(2) المرفقين: وهو طرف عظم الذراع مما يلي العضد.

else (not related to the present prayer) then his past sins will be forgiven».³

تَقَدَّمَ مِنْ ذَنْبِهِ".⁽¹⁾

قال النووي: "المراد بقوله لا يُحَدِّثُ فيها نفسه أي لا يُحَدِّثُ بشيء من أمور الدنيا وما لا يتعلق بالصلاة، ولو عرض له حديث فأعرض عنه لمجرد عروضه عَفِيَ عنه ذلك وحصلت له هذه الفضيلة إن شاء الله تعالى، لأن هذا ليس من فعله، وقد عفي لهذه الأمة عن الخواطر التي تعرض ولا تستقر".

Imam An-Nawawi said: (The purpose of "he/ she does not think of anything else is that nothing related to the present prayer from life or hereafter. Besides, if anything propels a Muslim to distract from the present prayer, then he/ she turns away from it, a Muslim will get great merit from Allah. Because this is not from his/ her act, so Allah always forgives on the matter).

² **Elbows:** the part in the middle of the arm where it bends.

⁽¹⁾ صحيح البخاري - كتاب الوضوء - باب المضمضة في الوضوء. متفق عليه.

³ **Sahih Al-Bukhari** - Book of Ablutions (Wudu), Chapter: The washing of the parts thrice while performing ablution.

الصلاة والخطى إلى المساجد:

The Prayer and Increasing the Number of Steps One Takes Towards the Masjids

Abu Hurairah reported:

The Messenger of Allah ﷺ said: «He who purified himself in his house, and then he walked to one of the houses of Allah² for the sake of performing a Fard (obligatory act) out of the Fara'id (obligatory acts) of Allah, both his steps (would be significant) as one of them would obliterate his sin and the second one would raise his status.»³

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ مَشَى إِلَى بَيْتٍ مِنْ بُيُوتِ اللَّهِ لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ كَانَتْ خَطْوَتَاهُ إِحْدَاهُمَا تَحُطُّ خَطِيئَةً وَالْأُخْرَى تَرْفَعُ دَرَجَةً." (1)

(1) صحيح مسلم - كتاب المساجد ومواضع الصلاة - باب المشي إلى الصلاة تُمَكِّي به الخطايا وترفع به الدرجات.

² **The Houses of Allah:** it means *Masjid(s)*, it does not mean a building that people, usually one family, live in.

³ **Sahih Muslim** -The Book of Masjid(s) and Places of Prayer, Chapter: Walking to prayer erases sins and raises one in status.

Narrated Anas, son of Malik:

While I was with the Prophet ﷺ a man came and said, "O Allah's Messenger ﷺ! I have committed a legally punishable sin; please inflict the legal punishment on me!" The Prophet ﷺ did not ask him what he had done. Then the time for the prayer became due and the man offered prayer along with the Prophet ﷺ, and when the Prophet ﷺ had finished his prayer, the man again got up and said, "O Allah's Messenger ﷺ! I have committed a legally punishable sin; please inflict the punishment on me according to Allah's Laws." The Prophet ﷺ said, «*Haven't you prayed with us?*» He said, "Yes." The Prophet ﷺ said, «*Allah has forgiven your sin*». or said, «*your legally punishable sin*».¹

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ
كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَجَاءَهُ رَجُلٌ فَقَالَ
يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ حَدًّا
فَأَقِمْهُ عَلَيَّ. قَالَ وَلَمْ يَسْأَلْهُ عَنْهُ.
قَالَ وَحَضَرَتِ الصَّلَاةُ فَصَلَّى مَعَ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَلَمَّا قَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ الصَّلَاةَ قَامَ إِلَيْهِ الرَّجُلُ
فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ
حَدًّا، فَأَقِمْ فِيَّ كِتَابَ اللَّهِ قَالَ:
"أَلَيْسَ قَدْ صَلَّيْتَ مَعَنَا." قَالَ
نَعَمْ. قَالَ: "فَإِنَّ اللَّهَ قَدْ عَفَرَ
لَكَ ذَنْبَكَ." أَوْ قَالَ "حَدَّكَ."⁽¹⁾

(1) صحيح البخاري - كتاب المحاربيين من أهل الكفر والردة - باب إذا أقر بالحد ولم يبين هل للإمام أن يستر عليه.

إنها منة عظيمة من الله ﷻ على هذه الأمة أن جعل حسناتهم تكفر سيئاتهم، قال تعالى: ﴿ وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلذَّكِرِينَ ﴾ (٢)

It is a glorious favour from Allah ﷻ upon this nation to order to do good deeds after doing ones, the former will wipe out the latter. So, read what Allah says: «Establish worship at the two ends of the day and in some watches of the night. Lo! Good deeds annul ill-deeds. This is a reminder for the mindful»³.

Abu Hurairah reported:

The Messenger of Allah ﷺ said: «Should I not suggest to you that by which Allah obliterates the sins and elevates the ranks (of a

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ

¹ Sahih Al-Bukhari - Book of Limits and Punishments set by Allah (Hudood), Chapter: If a person confesses but does not specify the sin can the ruler screen it for him?

(²) هود: 114

³ Surat Houd: 114.

man) ». They (the hearers) said: Yes, Messenger of Allah. He said: «Performing the ablution thoroughly despite odds⁵, tranverside of more paces towards the Masjid(s), and waiting for the next prayer after observing a prayer, and that is mindfulness⁶». ⁷

الدَّرَجَاتِ". قَالُوا: بَلَى يَا رَسُولَ اللَّهِ قَالَ: "إِسْبَاغٌ (1) الْوُضُوءِ عَلَى الْمَكَارِهِ (2) وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ فَذَلِكُمْ الرِّبَاطُ (3)". (4)

Narrated Hudhaifah:

'Umar asked the people, "Who remembers the narration of the Prophet ﷺ about the affliction?" Hudhaifah said, "I heard the Prophet ﷺ saying, «The

عَنْ حُدَيْفَةَ، قَالَ قَالَ عُمَرُ ﷺ: مَنْ يَحْفَظُ حَدِيثًا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْفِتْنَةِ؟ قَالَ حُدَيْفَةُ: أَنَا سَمِعْتُهُ

(1) إسْبَاغٌ: إسباغ الوضوء: إكماله والمبالغة فيه.

(2) المكاره: تكون بشدة البرد وألم الجسم ونحو ذلك.

(3) الرباط: أي أن المواظبة على الطهارة والصلاة والعبادة كالجهاد في سبيل الله.

(4) صحيح مسلم - كتاب الطهارة - باب فضل إسباغ الوضوء على المكاره.

⁵ **Odds:** it means coldness, bodily pain, or something like this.

⁶ **Mindfulness:** it refers to persevere in doing purity, performing prayers, and worshipping like Jihad (for the sake of Allah).

⁷ **Sahih Muslim** - The Book of Purification - The Book of Purification, Chapter: The virtue of isbaghil-wudu' (performing wudu' properly) during times when it is difficult to do so.

*affliction of a person in his property, family and neighbours is expiated by his prayers, fasting, and giving in charity».*²

يَقُولُ: "فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلَاةُ وَالصِّيَامُ وَالصَّدَقَةُ".⁽¹⁾

هذه الفتن تسمى فتن خاصة، فإذا حصل للإنسان شيء من هذه الفتن الخاصة، ثم صلى أو صام أو تصدق أو أمر بمعروف أو نهى عن منكر كان ذلك كفارةً له، وإذا كان الإنسان تسوؤه سيئته، ويعمل لأجلها عملاً صالحاً كان ذلك دليلاً على إيمانه.

Theses afflictions are called Special Afflictions. So, if anybody gets something like this, then performs the prayer, fasts, gives handout, enjoins the right, or forbids the wrong, all of these will expiate for him/ her. Likewise, if anybody gets bad deeds, then works to wipe it out, it refers to strong faith.

'Umarah, son of Ru'waibah is reported to have said on the authority

عَنْ أَبِي بَكْرٍ بْنِ عُمَارَةَ
بْنِ رُوَيْبَةَ، عَنْ أَبِيهِ، قَالَ

⁽¹⁾ صحيح البخاري - كتاب الصوم - باب الصوم كفارة. متفق عليه.

² Sahih Al-Bukhari - Book of Fasting, Chapter: As-Saum (the fasting) is an expiation (for sins).

of his father:

I heard the Messenger of Allah ﷺ saying: «*He who observes prayer before the rising of the sun and its setting, i.e. the dawn prayer and the afternoon prayer, would not enter the (Hell) fire*». A person belonging to Basra said to him: Did you yourself hear it from the Messenger of Allah ﷺ? He said: Yes. The person (from Basra) said: I do testify that I heard it from the Messenger of Allah ﷺ; my ears heard it and my heart retained it.²

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا". يَعْنِي الْفَجْرَ وَالْعَصْرَ. فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ نَعَمْ. قَالَ الرَّجُلُ: وَأَنَا أَشْهَدُ أَنِّي سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ سَمِعْتُهُ أُذُنَايَ وَوَعَاهُ قَلْبِي. (1)

Narrated Abu Hurairah:

Allah's Messenger ﷺ said, «*The Angels keep on asking*

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(1) صحيح مسلم - كتاب المساجد ومواضع الصلاة - باب فضل صلاتي الصبح والعصر والمحافظة عليهما.

² Sahih Muslim - The Book of Masjid(s) and Places of Prayer, Chapter: The virtue of the Subh and the `Asr prayers, and of maintaining them.

for Allah's Blessing and Forgiveness for anyone of you as long as he is at his Musalla (praying place) and does not do Hadath (passes wind). The Angels say, "O Allah! Forgive him and be Merciful to him". Each one of you is in the prayer as long as he is waiting for the prayer and nothing but the prayer detains him from going to his family».⁵

قَالَ: "الْمَلَائِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ (1) مَا دَامَ فِي مُصَلَّاهُ مَا لَمْ يُحْدِثْ (2) اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ. لَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا دَامَتِ الصَّلَاةُ تَحْبِسُهُ، لَا يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ (3) إِلَّا الصَّلَاةُ." (4)

التساييح والذكر:

Saying: Praise the Lord (Subhana Allah) and Invocation of Allah (Zikr)

قَالَ تَعَالَى: ﴿.. وَالذِّكْرِينَ اللَّهُ كَثِيرًا وَالذِّكْرَاتِ أَعَدَّ اللَّهُ لَهُمَّ

مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾ (6)، وقال أيضاً: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا

(1) تُصَلِّي عَلَى أَحَدِكُمْ، أي: تَسْتَغْفِرُ لَهُ.

(2) مَا لَمْ يُحْدِثْ: أي يحدث حَدَثًا يَنْقُضُ الْوُضُوءَ.

(3) أَنْ يَنْقَلِبَ، أي: لَا يَمْنَعُهُ الرَّوْحُ إِلَى أَهْلِهِ إِلَّا الصَّلَاةُ.

(4) صحيح البخاري - كتاب الأذان - باب من جلس في المسجد ينتظر الصلاة وفضل المساجد.

⁵ Sahih Al-Bukhari - Book of Call to Prayers, Chapter: (The reward of a person) who waits for As-Salat (the prayer) in the Masjid and the Superiority of Masjid(s).

(6) الأحزاب: 35

كثيْرًا ﴿٤١﴾ وَسِيْحُوْهُ بُكْرَةً وَأَصِيْلًا ﴿٤٢﴾ هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ
 لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّوْرِ وَكَانَ بِالْمُؤْمِنِيْنَ رَحِيْمًا ﴿٤٣﴾ ﴿١﴾
 فالتسبيح والذكر هما كنز المؤمن، يحمل منه ما يشاء، وهما سبب المغفرة
 والرحمة، ومثلها كمثل جنة مليئة بالثمار والأشجار يرتع فيها المؤمن فيقطف
 من ثمارها ما شاء، وينعم بالتنقل بين أزهارها، فلا يزال لسانه رطب بذكر
 الله، وهي قربة عظيمة قد أفلح من وعها ورزقه الله تعالى بها، وصفحات
 الكتاب لا تسع الآثار الواردة في التسابيح والذكر، ومن ثمّ؛ فقد انتقيت
 بعضًا منها؛ لبيان عظم شأنها.

Verily, Allah, Glorified and Exalted be He, says: ﴿.. and men who remember Allah much, and women who remember Allah hath prepared for them forgiveness and a vast reward﴾². Also, He says ﴿O ye who believe! Remember Allah with much remembrance ﴿﴾ And glorify Him early and late ﴿﴾ He is Who blesseth you, and His angels (bless you), that He may bring you forth from darkness unto light; and He is Merciful to the

(¹) الأحزاب: 41 - 43

2 Surat Al-Ahzaab: 35.

believers﴾¹. Saying: Praise the Lord (Subhana Allah) and Invocation of Allah (Zikr) are the believer's treasure, and they are reasons to get Allah's Forgiveness and Mercy. «One that would have the fruit, must climb the tree»². Always keep your tongue "moist" with the remembrance of Allah, the Mighty and Sublime. It is a great source of nearness to Allah, so successful is the one who understands it and can do. The pages of this book cannot include all Traditions of the Prophet Muhammad ﷺ concerning Praising the Lord and Zikr. So, I have selected some of them to show their great status.

**Abu Hurairah reported
Allah's Messenger ﷺ as
saying:**

«If anyone extols Allah

عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ

1 **Surat Al-Ahzaab:** 41 – 43.

2 **Thomas Fuller:** was an British churchman and historian (1608 – 1661). It is an English proverb refers to great hopes make great man. This is exactly what the author means. If a Muslim wants to get Allah's Forgiveness and Mercy, should praise the Lord and implore Allah (Remember Allah with much remembrance).

after every prayer thirty-three times³, and praises Allah thirty-three times⁴, and declares His Greatness thirty-three times⁵, ninety-nine times in all, and says to complete a hundred: There is no God but Allah, having no partner with Him, to Him belongs sovereignty and to Him is praise due, and He is Potent over everything, his sins will be forgiven even if these are as abundant as the foam of the sea⁶».¹

سَبَّحَ اللَّهُ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا
وَتِلَاثِينَ وَحَمِدَ اللَّهُ ثَلَاثًا
وَتِلَاثِينَ وَكَبَّرَ اللَّهُ ثَلَاثًا
وَتِلَاثِينَ فَتِلْكَ تِسْعَةٌ وَتَسْعُونَ
وَقَالَ تَمَامَ الْمِائَةِ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
عُفِرَتْ حَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ
رَبْدِ الْبَحْرِ⁽¹⁾».⁽²⁾

(1) زيد البحر: هو ما يعلو عليه عند اضطرابه - كالرغوة - أي: وإن كانت ذنوبه في الكثرة مثل زيد البحر.

(2) صحيح مسلم - كتاب المساجد ومواضع الصلاة - باب استحباب الذكر بعد الصلاة وبيان صفته.

³ To say: **Subhana Allah.**

⁴ To say: **Al-Hamdulillah.**

⁵ To say: **La Ilaha Ila Allah.**

⁶ **The foam of the sea:** it is a mass of very small bubbles formed on the surface of a liquid. This Hadith (Tradition) refers to Allah's Forgiveness and Mercy will wipe out all one's sins even if there are as abundant as the foam of the sea.

Narrated Abu Hurairah:

Allah's Messenger ﷺ said, «If one says one-hundred times in one day: "None has the right to be worshipped but Allah, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent)", one will get the reward of manumitting ten slaves, and one-hundred good deeds will be written in his account, and one-hundred bad deeds will be wiped off or erased from his account, and on that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more than that which he has done».¹

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فِي يَوْمٍ مِائَةَ مَرَّةٍ، كَانَتْ لَهُ عِدْلُ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا⁽²⁾ مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمَسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ، إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ".⁽³⁾

¹ **Sahih Muslim** - The Book of Masjid(s) and Places of Prayer, Chapter: It is recommended to recite statements of remembrance after the prayer, and how that is to be done.

⁽²⁾ حِرْزًا، الحرز: الموضع الحصين.

⁽³⁾ صحيح البخاري - كتاب بدء الخلق - باب صفة إبليس وجنوده.

Narrated Abu Huraira:

Allah's Messenger ﷺ said, "Whoever says, 'Subhan Allah wa bihamdihi,' one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.⁴

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. فِي يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ"⁽²⁾.⁽³⁾

Mus'ab, son of Sa'd reported that his father has told him that he had been in the company of Allah's Messenger ﷺ that he said:

«Is one amongst you powerless to get one thousand virtues every day».

عَنْ مُصْعَبِ بْنِ سَعْدٍ، حَدَّثَنِي أَبِي قَالَ، كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ". فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ:

¹ Sahih Al-Bukhari - Book of Beginning of Creation, Chapter: The characteristics of Iblis (Satan) and his soldiers.

⁽²⁾ زيد: الزيد كالرغوة.

⁽³⁾ صحيح البخاري - كتاب الدعوات - باب فضل التسبيح.

⁴ Sahih Al-Bukhari - Book of Invocations, Chapter: The superiority of Tasbih.

Amongst those who had been sitting there, one asked: How one amongst us can get one thousand virtues every day? He said: «Anyone extols Allah one hundred times for one thousand virtues are recorded (to your credit) and one thousand vices are blotted out».²

كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ
حَسَنَةٍ؟ قَالَ: "يُسَبِّحُ مِائَةَ
تَسْبِيحَةٍ فَيُكْتَبُ لَهُ أَلْفُ
حَسَنَةٍ أَوْ يُحِطُّ عَنْهُ أَلْفُ
خَطِيئَةٍ".⁽¹⁾

Narrated Abu Hurairah:

The Allah 's Prophet ﷺ said, «Allah has some angels who look for those who celebrate the Praises of Allah on the roads and paths. And when they find some people celebrating the Praises of

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: "إِنَّ لِلَّهِ مَلَائِكَةً
يَطُوفُونَ فِي الطُّرُقِ، يَلْتَمِسُونَ
أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا

(1) صحيح مسلم - كتاب الذكر والدعاء والتوبة والإستغفار - باب فضل التهليل والتسبيح والدعاء.

² Sahih Muslim - The Book Pertaining to the Remembrance of Allah, Supplication, Repentance and Seeking Forgiveness, Chapter: The Virtue of Tahlil (Saying La Ilaha Ill-Allah), Tasbih (Saying Subhan Allah) And (Du'a) Supplication.

Allah, they call each other, saying, "Come to the object of your pursuit". "He added, "Then the angels encircle them with their wings up to the sky of the world". He added. "(after those people celebrated the Praises of Allah, and the angels go back), their Lord, asks them (those angels) though He knows better than them "What do My servants say?" The angels reply, "They say: Subhan Allah, Allahu Akbar, and Alham-du-li l-lah, Allah then says "Did they see Me?" The angels reply, "No! By Allah, they didn't see You". Allah says, "How it would have been if they saw Me?" The angels reply, "If they saw You, they would worship You more devoutly and celebrate Your Glory more deeply, and declare Your freedom from any resemblance to anything more often". Allah says (to

يَذْكُرُونَ اللَّهَ تَتَادَوْا هَلُمُّوا⁽¹⁾)
إِلَى حَاجَتِكُمْ. قَالَ:
فَيَحْفُونَهُمْ⁽²⁾ بِأَجْنِحَتِهِمْ إِلَى
السَّمَاءِ الدُّنْيَا. قَالَ: فَيَسْأَلُهُمْ
رَبُّهُمْ وَهُوَ أَعْلَمُ مِنْهُمْ مَا يَقُولُ
عِبَادِي؟ قَالُوا: يَقُولُونَ
يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ،
وَيُحَمِّدُونَكَ وَيُمَجِّدُونَكَ. قَالَ:
فَيَقُولُ هَلْ رَأَوْنِي؟ قَالَ:
فَيَقُولُونَ لَا وَاللَّهِ مَا رَأَوْكَ. قَالَ:
فَيَقُولُ وَكَيْفَ لَوْ رَأَوْنِي؟ قَالَ:
يَقُولُونَ لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ
عِبَادَةً، وَأَشَدَّ لَكَ تَمَجِيدًا،
وَأَكْثَرَ لَكَ تَسْبِيحًا. قَالَ: يَقُولُ
فَمَا يَسْأَلُونِي؟ قَالَ: يَسْأَلُونَكَ

(1) هلموا، أي: تعالوا واقبلوا.

(2) فيحفونهم، أي: يبطونهم.

the angels), "What do they ask Me for?" The angels reply, "They ask You for Paradise". Allah says (to the angels), "Did they see it?" The angels say, "No! By Allah, O Lord! They did not see it". Allah says, "How it would have been if they saw it?" The angels say, "If they saw it, they would have greater covetousness for it and would seek It with greater zeal and would have greater desire for it". Allah says, "From what do they seek refuge?" The angels reply, "They seek refuge from the (Hell) Fire". Allah says, "Did they see it?" The angels say, "No by Allah, O Lord! They did not see it". Allah says, "How it would have been if they saw it?" The angels say, "If they saw it, they would flee from it with the extreme fleeing and would have extreme fear from it". Then Allah says, "I make you witnesses that I have forgiven them". Allah's Messenger ﷺ added, "One

الْحُجَّةَ. قَالَ: يَقُولُ وَهَلْ رَأَوْهَا؟
 قَالَ: يَقُولُونَ لَا وَاللَّهِ يَا رَبِّ مَا
 رَأَوْهَا. قَالَ: يَقُولُ فَكَيْفَ لَوْ
 أَنَّهُمْ رَأَوْهَا؟ قَالَ: يَقُولُونَ لَوْ
 أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا
 حِرْصًا، وَأَشَدَّ لَهَا طَلَبًا، وَأَعْظَمَ
 فِيهَا رَغْبَةً. قَالَ: فَمِمَّ يَتَعَوَّدُونَ؟
 قَالَ: يَقُولُونَ مِنَ النَّارِ. قَالَ:
 يَقُولُ وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ
 لَا وَاللَّهِ مَا رَأَوْهَا. قَالَ: يَقُولُ
 فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: يَقُولُونَ
 لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا،
 وَأَشَدَّ لَهَا مَخَافَةً. قَالَ: فَيَقُولُ
 فَأَشْهَدُكُمْ أَنِّي قَدْ عَفَرْتُ لَهُمْ.
 قَالَ: يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ
 فِيهِمْ فُلَانٌ لَيْسَ مِنْهُمْ إِنَّمَا
 جَاءَ لِلْحَاجَةِ. قَالَ: هُمْ الْجُلَسَاءُ

of the angels would say,
"There was so-and-so
amongst them, and he was
not one of them, but he had
just come for some need".
Allah would say, "These are
those people whose
companions will not be
reduced to misery"».²

لَا يَشْقَى بِهِمْ جَلِيْسُهُمْ".⁽¹⁾

فائدة من الحديث: هي النفع من ملازمة الصالحين وأهل الذكر، فإن فيها

النفع والفائدة، وذلك يوافق قول الله تعالى: ﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ، وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾⁽³⁾

The point of this Hadith that a man is known by the company he keeps⁴. Read the Qur'anic verse: «Restrain thyself

⁽¹⁾ صحيح البخاري - كتاب الدعوات - باب فضل ذكر الله عز وجل.

رَوَاهُ شُعْبَةُ عَنِ الْأَعْمَشِ وَلَمْ يَرْفَعْهُ. وَرَوَاهُ سُهَيْلٌ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.

² Sahih Al-Bukhari - Book of Invocations, Chapter: The Superiority of Dhikr of Allah 'Azza wa Jall.

⁽³⁾ الكهف: 28

⁴ It is a very old and well-known proverb. The author means that any person's reputation depends on his/ hers companions he/ she has. So,

along with those who cry unto their Lord at morn and evening, seeking His countenance, and let not thine eyes overlook them, desiring the pomp of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, who followeth his own lust and whose case hath been abandoned»¹.

Narrated 'Ubadah, son of As-Samit:

The Prophet ﷺ said, «Whoever gets up at night and says: "La ilaha il-lallah Wahdahu la Sharika lahu Lahu-lmulk, waLahu-l-hamd wahuwa 'ala kullishai'in Qadir. Al hamdu lil-lahi wa subhanal-lahi wa la-ilaha il-lal-lah wa-l-lahu akbar wa la hawla Wala Quwata il-la-billah". (None has the right to be worshipped but Allah. He is the Only One and has no partners. For Him is the

عَنْ عُبَادَةَ بْنِ الصَّامِتِ،
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: "مَنْ تَعَارَّ (2) مِنَ اللَّيْلِ
فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ
الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.
الْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ وَلَا
إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ثُمَّ قَالَ

the author wants to say that righteous men have an impact on your manners and behaviours.

¹ Surat Al-Kahf: 28.

(2) تَعَارَّ: اسْتَيْقِظ.

Kingdom and all the praises are due for Him. He is Omnipotent. All the praises are for Allah. All the glories are for Allah. And none has the right to be worshipped but Allah, And Allah is Great And there is neither Might nor Power Except with Allah). And then says: "Allahumma, Ighfir li (O Allah! Forgive me). Or suplicates (Allah), He will be responded to and if he performs ablution (and prays), his prayer will be accepted».²

اللَّهُمَّ اغْفِرْ لِي. أَوْ دَعَا
اسْتُجِيبَ، فَإِنْ تَوَضَّأَ وَصَلَّى
قُبِلَتْ صَلَاتُهُ". (1)

فائدة من الحديث: أن من تعود الذكر واستأنس به، وغلب عليه حتى صار حديث نفسه في نومه ويقظته، يجد قلبه يلهج بذكر الله كأنفاسه، فإذا تقلب في فراشه وظهر صوته تجدد ذكر الله غالب على أُنَاتِهِ وَخَافِئَاتِهِ، فأكرم من اتصف بذلك بإجابة دعوته وقبول صلاته.

(1) صحيح البخاري - كتاب التهجد - باب فضل من تعار من الليل فصلی.

² Sahih Al-Bukhari - Book of Prayer at Night (Tahajjud), Chapter: The Superiority of one who wakes up at night and offers the Salat with a loud voice.

The point of this Hadith that whoso always repeats Zikr and becomes familiar with it, then overcomes with until it occurs in mine, in sleep and awakening, will find the tongue keeps moist with the remembrance of Allah. If a Muslim change the sleeping position and his/ her sound comes out, he/ she will find the Remembrance of Allah overcome with groaning and faint sound. It is what Allah answers his/ her supplication and accepts prayers.

Narrated Abu Hurairah:

The Prophet ﷺ said, «Say Amin when the Imam says it and if the Amin of any one of you coincides with that of the angels then all his past sins will be forgiven». Ibn Shihab said, "Allah's Messenger ﷺ used to Say "Amin".¹

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا أَمَّنَ الْإِمَامُ⁽¹⁾ فَأَمَّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». وَقَالَ ابْنُ شِهَابٍ وَكَانَ رَسُولُ اللَّهِ صَلَّى

(¹) أَمَّنَ الْإِمَامُ: إذا قال الإمام (غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ) فقولوا: آمين، فإن الملائكة تقول: آمين.

اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "آمِينَ".⁽¹⁾

Sa'd, son of Abu Waqqas reported:

The Messenger of Allah ﷺ said: «If anyone says on hearing the Mu'adhdhin: I testify that there is no god but Allah alone; who has no partner, and that Muhammad is His servant and His Messenger, (and that) I am satisfied with Allah as my Lord, with Muhammad as my Messenger. and with Islam as my religion (code of life), his sins would be forgiven». In the narration transmitted by Ibn Rumh the words are: «He who said on hearing the Mu'adhdhin and verity I testify». Qutaiba has not mentioned his words: «And I».¹

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ،
عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وسلم أَنَّهُ قَالَ: "مَنْ قَالَ حِينَ
يَسْمَعُ الْمُؤَدِّنَ أَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيتُ
بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا
وَبِالْإِسْلَامِ دِينًا، غُفِرَ لَهُ ذَنْبُهُ."
قَالَ ابْنُ رُمَيْحٍ فِي رِوَايَتِهِ: "مَنْ
قَالَ حِينَ يَسْمَعُ الْمُؤَدِّنَ وَأَنَا
أَشْهَدُ". وَلَمْ يَذْكُرْ فُتَيْبَةُ قَوْلَهُ
"وَأَنَا".⁽³⁾

² Sahih Al-Bukhari - Book of Call to Prayers (Adhaan), Chapter: Saying of Amin aloud by the Imam.

⁽¹⁾ صحيح البخاري - كتاب الأذان - باب جهر الإمام بالتأمين.

⁽³⁾ صحيح مسلم - كتاب الصلاة - باب استحباب القول مثل قول المؤذن لمن سمعه ثم يصلي

على النبي ﷺ - ثم يسأل الله له الوسيلة.

الإِنْفَاقُ وَالصَّدَقَاتُ:

The Handouts and Spending Money and the like

الإِنْفَاقُ وَالصَّدَقَاتُ مِنْ أَعْظَمِ الْقُرْبَاتِ إِلَى اللَّهِ عَزَّ وَجَلَّ، وَمَا وَرَدَ فِي فَضْلِهَا لَا تَحْصِيهِ الْكُتُبُ، وَإِنْ لَمْ يَكُنْ لَهَا فَضْلٌ إِلَّا الْوَقَايَةُ مِنَ النَّارِ فَكَفَى بِهَا وَنِعْمَتْ.

The Handouts and Spending Money and the like from the sources of nearness to Allah ﷻ. A lot of books do not count their favour. If it has only a favour to save a Muslim from Hell, it will be enough.

وَإِطْعَامُ الطَّعَامِ مِنَ الْكُفَارَاتِ، هُوَ خَيْرُ خِصَالِ الْإِسْلَامِ، وَإِنَّهُ لِيَغْنِي عَنْ كَثِيرٍ مِنَ الْأَعْمَالِ الَّتِي قَدْ يَعْجِزُ عَنْهَا الْإِنْسَانُ لِثِقَلِهَا. وَالصَّدَقَةُ تَمْحُو الْخَطِيئَةَ، وَتَذْهَبُ نَارُهَا، وَأَفْضَلُهَا صَدَقَةُ السَّرِّ، حَتَّى لَا تَعْلَمَ شِمَالُكَ مَا أَنْفَقْتَ يَمِينِكَ، وَاللَّهُ تَعَالَى يَخْلِفُ عَلَى الْمُنْفِقِ مَا أَنْفَقَهُ وَيَعْوِضُهُ فَلَا يَنْقُصُ مَالَهُ أَبَدًا مِنْ صَدَقِهِ أَخْرَجَهَا. فَسُبْحَانَهُ وَتَعَالَى يَضَاعِفُ الصَّدَقَاتِ عِنْدَهُ وَيُرَبِّبُهَا حَتَّى يَجِدَهَا الْعَبْدُ

¹ **Sahih Muslim** - The Book of Prayers, Chapter: It Is Recommended for The One Who Hears the Mu'adhdhin To Repeat His Words, then to Send Salat Upon the Prophet ﷺ And Ask Allah To Grant Him Al-Wasilah.

في انتظاره في قبره وعند الحساب وفي الجنة. قال تعالى: ﴿مَثَلُ الَّذِينَ يُنْفِقُونَ
 أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ
 يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ (1) وقد وعد الله جل وعلا المنفقين
 بالأمان التام يوم القيامة وعدم الحزن، ووعد الله حق، قال تعالى: ﴿الَّذِينَ
 يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنَّا وَلَا أَدَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ
 رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (2)

Feeding others is an expiation for sins, and it is from the best qualities of the religion of Islam. It substitutes for a lot of good deeds, which the Muslim cannot do. The handout wipes out the sin; the handout in private is the best, so does not the left hand know what the right hand has given. Allah compensates more to the person who gives handouts. Let's read this verse: ﴿The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which groweth seven ears, in every ear a hundred grains. Allah giveth increase

(1) البقرة: 261

(2) البقرة: 262

manifold to whom He will. Allah is All-Embracing, All-Knowing»¹. Besides, Allah made a promise for generous men and women to be safe and no fear come upon them on the Day of Judgement. Verily, the promise of Allah is right! Let's read this verse: «Those who spend their wealth for the cause of Allah and afterwards make not reproach and injury to follow that which they have spent; their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve»².

Narrated 'Udaii, son of Hatim heard the Prophet

ﷺ saying:

«*Save yourself from Hell-fire even by giving half a date-fruit in charity*».⁴

عَنْ عَدِيِّ بْنِ حَاتِمٍ رضي الله عنه
 قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "اتَّقُوا
 النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ".⁽³⁾

1 Surat Al-Baqarah: 261.

2 Surat Al-Baqarah: 262.

⁽³⁾ صحيح البخاري - كتاب الزكاة - باب اتقوا النار ولو بشق تمرة. متفق عليه.

⁴ Sahih Al-Bukhari - Book of (Zakat), Chapter: "Protect yourself from Hell-fire even with half a date".

Narrated Mu'adh, son of Jabal:

"I accompanied the Prophet ﷺ on a journey. One day I was near him while we were moving so I said: 'O Messenger of Allah! Inform me about an action by which I will be admitted into Paradise, and which will keep me far from the Fire'. He said: «*You have asked me about something great, but it is easy for whomever Allah makes it easy: worship Allah and do not associate any partners with Him, establish the Salat, give the Zakat, fast Ramadan and perform Hajj to the House.*». Then he said: «*Shall I not guide you to the doors of good? Fasting is a shield, and charity extinguishes sins like water extinguishes fire.*».¹

عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ كُنْتُ
مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
سَفَرٍ فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ
وَوَحْنٌ نَسِيرٌ فَقُلْتُ يَا رَسُولَ اللَّهِ
أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ
وَيُبَاعِدُنِي مِنَ النَّارِ. قَالَ: "لَقَدْ
سَأَلْتَنِي عَنْ عَظِيمٍ وَإِنَّهُ لَيْسِيرٌ عَلَيَّ
مَنْ يَسِرَّهُ اللَّهُ عَلَيْهِ تَعْبُدُ اللَّهَ وَلَا
تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ
وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجُّ
الْبَيْتَ". ثُمَّ قَالَ: "أَلَا أَدُلُّكَ عَلَى
أَبْوَابِ الْخَيْرِ الصَّوْمِ جُنَّةٌ وَالصَّدَقَةُ
تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ
النَّارَ وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ
اللَّيْلِ".⁽¹⁾

(1) جامع الترمذي - كتاب الإيمان عن رسول الله ﷺ باب ما جاء في حرمة الصلاة. درجة الحديث: قال الترمذي: "هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ".

Narrated Asma' that:

Allah's Messenger ﷺ said, «Give (in charity) and do not give reluctantly lest Allah should give you in a limited amount; and do not withhold your money lest Allah should withhold it from you».⁵

عَنْ أَسْمَاءَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَنْفِقِي وَلَا تُحْصِي» (2) فَيُحْصِي اللَّهُ عَلَيْكَ، وَلَا تُوعِي (3) فَيُوعِي اللَّهُ عَلَيْكَ» (4).

المرض والألم:

Illness and Ailment

كان السلف الصالح إذا أصاب أحدهم مرضًا أو حمى فرح واستبشر وقال: "مرحبًا بمكفرات الذنوب"، فإن أفضل ما يتمناه المسلم أن يخرج من هذه الدنيا وقد غفر الله له ذنوبه، وضاعف له في حسناته.

¹ **Jami'e At-Tirmidhi** - The Book on Faith, Chapter: What Has Been Related About the Scaredness Of Salat. Grade: Hasan.

(2) تحصي، الإحصاء: معرفة قدر الشيء.

(3) توعي: أي: لا تجمعني في الوعاء وتبخلي بالنفقة؛ فتُجازي بمثل ذلك.

(4) صحيح البخاري - كتاب الهبة وفضلها والتحريض عليها - باب هبة المرأة لغير زوجها.

⁵ **Sahih Al-Bukhari** - Book of Gifts, Chapter: A woman giving gifts to someone other than husband.

The Pious Predecessors, if one of them had a disease or fever, rejoiced and then said (Welcome to expiations of the sins). The best thing that a Muslim desire is to get the Forgiveness of Allah and increase the good deeds.

لقد أنعم الله تعالى على المؤمنين بأن أمرهم كله خير؛ السراء خير،
والضراء خير.

Lo! Allah Almighty has bestowed upon believers; it is good for him/ her in everything and this applies only to a believer. If prosperity attends him/ her, a believer thanks, Allah. If adversity befalls, a believer thanks Allah too.

Suhaib reported that Allah's Messenger ﷺ said:

«Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he

عَنْ صُهَيْبٍ، قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ: "عَجَبًا لِأَمْرِ
الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ
وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ
إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ
خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ

thanks (Allah), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it».²

صَبَرَ فَكَانَ خَيْرًا لَهُ".⁽¹⁾

Abu Hurairah reported that when this verse was revealed:

«He who doth wrong will have the recompense thereof», and when this was conveyed to the Muslims they were greatly perturbed. Thereupon Allah's Messenger ﷺ said: «Be moderate and stand firm in trouble that falls to the lot of a Muslim (as

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ لَمَّا نَزَلَتْ {مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ} بَلَغَتْ مِنَ الْمُسْلِمِينَ مَبْلَعًا شَدِيدًا فَقَالَ رَسُولُ اللَّهِ ﷺ: "قَارِبُوا وَسَدِّدُوا"⁽³⁾ فِي كُلِّ مَا يُصَابُ بِهِ الْمُسْلِمُ كَفَّارَةً حَتَّى النَّكْبَةِ⁽⁴⁾ أَوْ الشُّوْكَةِ يُشَاكُهَا".⁽¹⁾

⁽¹⁾ صحيح مسلم – كتاب الزهد والرفاق - باب المؤمن أمره كله خير.

² **Sahih Muslim** - The Book of Zuhd and Softening of Hearts, Chapter: The Believer's Affair Is All Good.

⁽³⁾ سدّدوا: أي: اطلبوا بأعمالكم السداد والاستقامة، وهو القصد في الأمر والعدل فيه.

⁽⁴⁾ النكبة: هي ما يصيب الإنسان من الحوادث.

*that) is an expiation for him;
even stumbling on the path or
the pricking of a thorn (are
an expiation for him)».²*

من البلاغة في الحديث لفظ "قاربوا وسددوا"، ذلك لأن الإنسان مهما بلغ من التقوى، فإنه لا بُدَّ أن يخطيء، فجاء الأمر ممن لا ينطق عن الهوى ﷺ بتحري الإصابة قدر المستطاع، فالإنسان مأمور أن يُقَارِبَ وَيُسَدِّدَ بقدر ما يستطيع في أعماله.

This Tradition shows eloquence when the Messenger Muhammad ﷺ said: «Be moderate and stand firm in trouble» because if the man is very pious, must have to sin. So, the Prophet ﷺ, who does speak of his own desire, taught us to follow the Right Path of Faith strictly, as much as possible.

(¹) صحیح مسلم – کتاب البر والصلوة والأدب - باب ثواب المؤمن فيما يصيبه من مرض أو حزن أو نحو ذلك حتى الشوكة يشاكها.

² **Sahih Muslim** - The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter: The Reward of The Believer for Whatever Befalls Him of Sickness, Grief and The Like, Even A Thorn That Pricks Him.

Jabir, son of 'Abdullah reported that Allah's Messenger ﷺ visited 'Umm Sa'ib or 'Umm Musayyib and said:

« 'Umm Sa'ib or 'Umm Musayyib, why is it that you are shivering? » She said: "It is fever and may it not be blessed by Allah, whereupon he (the Prophet) said: «Don't curse fever for it expiates the sin of the children of Adam just as furnace removes the alloy of iron».⁶

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى أُمِّ السَّائِبِ أَوْ أُمِّ الْمُسَيَّبِ فَقَالَ: "مَا لَكَ يَا أُمَّ السَّائِبِ أَوْ يَا أُمَّ الْمُسَيَّبِ تَزْفُزِفِينَ" (1). "قَالَتْ: الْحُمَّى (2) لَا بَارَكَ اللَّهُ فِيهَا. فَقَالَ: "لَا تَسِي الْحُمَّى فَإِنَّهَا تُدْهِبُ خَطَايَا بَنِي آدَمَ كَمَا يُدْهِبُ الْكَبِيرُ" (3) حَبَّتْ (4) الْحَدِيدُ" (5).

(1) تزفزين، تزفذف: ترتعد

(2) الحمى: سُخُونَةٌ تُصِيبُ الْبَدْنَ.

(3) الكبير: الآلة التي ينفخ بها الحدادُ النارَ.

(4) حَبَّتْ: الرديء من كل شيء وما يفسده.

(5) صحيح مسلم - كتاب البر والصلة والآداب - باب ثواب المؤمن فيما يصيبه من مرض أو حزن أو نحو ذلك حتى الشوكة يشاكها.

⁶ Sahih Muslim - The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter: The Reward of The Believer for

إن الآلام والأسقام سبب في تكفير الذنوب وزيادة في الحسنات. وفي الحديث يتضح حرص رسول الله ﷺ على تقريب علوم الدين لأصحابه بأيسر أسلوب، وضرب الأمثلة المحسوسة لتستقر في أفهامهم، وترسخ في عقولهم.

Verily, illness and ailment are among the reasons for expiation the sins and increasing in good deeds. The point of this Tradition explains what the Prophet ﷺ made sure to work on the approximation of the sciences of Islam for his companions. Also, he set a concrete example to set up in their minds.

تفريج الكرب والستر على المسلمين:

Relieving the Burden and Covering up the Muslims

Narrated 'Abdullah, son of 'Umar that:

Allah's Messenger ﷺ said, «A Muslim is a brother of another Muslim, so he should not oppress him, nor

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ -
رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: " الْمُسْلِمُ أَخُو
الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا

Whatever Befalls Him of Sickness, Grief and The Like, Even A Thorn That Pricks Him.

should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection».³

يُسْلِمُهُ⁽¹⁾، وَمَنْ كَانَ فِي حَاجَةٍ
أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ
فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ
عَنْهُ كُرْبَةً مِنْ كُرْبَاتِ يَوْمِ
الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ
اللَّهُ يَوْمَ الْقِيَامَةِ".⁽²⁾

وعرفه ابن حجر - رحمه الله - قائلاً: "أي: رآه على قبيح فلم يُظهِره؛ أي: للناس، وليس في هذا ما يقتضي ترك الإنكار عليه فيما بينه وبينه".
نستنبط من الحديث أن كشف ستر المسلمين، وفضحهم ليس من الدين في شيء.

(1) ولا يسلمه: أي لا يتركه مع من يؤذيه ولا فيما يؤذيه.

(2) صحيح البخاري - كتاب المظالم - باب لا يظلم المسلم المسلم ولا يسلمه. متفق عليه.

³ Sahih Al-Bukhari - Book of Oppressions, Chapter: A Muslim should not oppress another Muslim.

Imam Son of Hajar ﷺ has defined (Relieving the Burden and Covering up the Muslims): (It means that you see another Muslim does bad deeds, but you cover-up him/ her. It does not mean that you recognise what another Muslim did, but the Prophet Muhammad ﷺ has taught us not to expose the Muslims at all. So, whoever's doing this, he/ she will conflict with the teachings of Islam).



Chapter V

الباب الرابع

البشارة

The Glad Tidings

- Allah ﷻ Pleases His Prophet Muhammad ﷺ in the Islamic Nation
 - Those Whom Will Entre the Paradise Without Reckoning, from the Islamic Nation
 - Whoever Dies From the Islamic Nation, Not Polytheist, Will Entre the Paradise
 - The Messenger of Allah is Predecessor For His 'Ummah
 - Allah's Covering up the Believers on the Day of Judgement
 - The Messenger Muhammad ﷺ Sacrifice and Slaughtered Instead of His 'Ummah
 - The Number of the Nation of Islam in the People of Paradise
 - Who Loves the Messenger of Allah ﷻ, Will Be With Him in the Paradise
 - The Messenger ﷺ Will Open the Door of the Paradise
 - Having Good Thoughts Concerning Allah
 - The Pardoned Nation By Allah
- إرضاء الله تعالى لنبيه في الأمة المحمدية.
 - من يدخلون الجنة بدون حساب من الأمة المحمدية.
 - من مات من الأمة المحمدية غير مشرك دخل الجنة.
 - رسول الله ﷺ فرط لأمته.
 - ستر الله تعالى على المؤمنين يوم القيامة.
 - الأمة التي ضحّت عنها رسولها ﷺ.
 - عدد الأمة المحمدية في أهل الجنة.
 - من أحب رسول الله ﷺ كان معه في الجنة.
 - رسول الله ﷺ يستفتح لنا باب الجنة.
 - حُسن الظن بالله.
 - الأمة المرحومة المعفي عنها.

Chapter V

الباب الرابع

البشارة

The Glad Tidings

كان السلف رضوان الله عنهم يتبارون في استنباط أرجى آية في كلام الله ﷻ، وأكثر فرجًا.

The Pious Predecessors ﷺ competed with others to extrapolate the merciful verse from the Qur'an and the most relief.

وقد عدَّ منها الإمام السيوطي خمسة عشر قولاً، والحقيقة أن القرآن الكريم مليء بآيات الرحمة والعفو والفرح للمؤمنين، إلا أن من أهل البيت - صلوات ربي وسلامه عليهم - قالوا: "إنا أهل البيت نقول: أرجى آية في كتاب الله ﷻ: ﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾⁽¹⁾، لأنَّ النبي ﷺ لا يرضى وواحد من أمته في النار."⁽²⁾

(1) الضحى: 5.

(2) تفسير "البغوي" - عن حرب بن شريح عن أبي جعفر محمد بن علي.

Imam As-Suyuti considered that they are 15-saying. Actually the Glorious Qur'an is full of merciful verses, forgiveness and happiness for believers. But some of Ahl Al-Bayt¹ said: (We are Ahl Al-Bayt say that the most merciful verse in the Qur'an is ﴿And verily thy Lord will give unto thee so that thou wilt be content﴾², because the Prophet ﷺ never satisfy that one of his 'Ummah to be in Hell)³.

فهنيئاً للأمة المحمدية بنبيها، وهنيئاً لنبينا ﷺ يوم القيامة، فهو سيد الخلق يوم القيامة، وما علمنا من فضائل قد حيزت لرسول الله ﷺ في اليوم الآخر لا توفيتها الكتب حقها، وخير ما يقال إن الله تعالى لن يخزيه فينا أبداً.

Good for the Nation of Islam that the Prophet ﷺ was sent by Allah to this nation, and good for our Prophet ﷺ on the Day

1 **Ahl Al-Bayt** (Arabic: أهل البيت). It is a phrase meaning Family of the House. Within the Islamic meaning, the term refers to the Family of the Prophet Muhammad ﷺ, his wives, his children, Banu Hashim, Banu Al-Muttalib and their descendents.

2 **Surat Al-Duha**: 5.

3 Tafsir (Interpretation) of **Al-Baghawi**.

of Resurrection. He will be the master of creation on that day. Besides, the best of merits have been attained for the Messenger Muhammad ﷺ in the hereafter. Books could never do justice! The best of what is said that Allah will never dishonour the Messenger's hopes ﷺ.

وفي السنة النبوية المشرفة من الشواهد الكثير الذي ينبى أن الله سبحانه وتعالى لن يخزي رسول الله ﷺ في أمته أبدًا. وفي هذا الباب سنعرض البعض من هذه الشواهد، وأولها أن الله سبحانه وتعالى سيرضى حبيبه ورسوله ﷺ في أمته.

According to Sunnah, there are many pieces of evidence to tell us that Allah ﷻ will never dishonour the Messenger's hopes ﷺ. Within this chapter, I shall present some of that. The first: Allah ﷻ pleases His Prophet Muhammad ﷺ in the Islamic Nation.

إرضاء الله تعالى لنبيه ﷺ في الأمة المحمدية:

Allah ﷻ Pleases His Prophet Muhammad ﷺ in the Islamic Nation

'Abdullah, son of 'Amr, son of Al-'As reported:

Verily the Messenger of Allah ﷺ recited the words of Allah, the Great and Glorious, that Ibrahim uttered: «My Lord! lo! they have led many of mankind astray: But whoso followeth me, he verily is of me» (Al-Qur'an, XIV.36) and Jesus (peace be upon him) said: «If thou punisheth them, lo! they are Thy slaves, and if Thou forgiveth them- verily Thou art the Mighty, the Wise» (Al-Qur'an, V.118). Then he raised his hands and said: «O Lord, my 'Ummah, my 'Ummah», and wept; so, Allah the High and the Exalted said: O Gabriel, go to Muhammad (though your Lord knows it fully well)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ
الْعَاصِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ تَلَا قَوْلَ اللَّهِ عَزَّ
وَجَلَّ فِي إِبْرَاهِيمَ ﴿رَبِّ إِنَّهُنَّ
أَضَلَلْنَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ
تَبِعَنِي فَإِنَّهُ مِنِّي﴾ الْآيَةَ. وَقَالَ
السَّلَامِيُّ: ﴿إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ
عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ
أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ فَرَفَعَ
يَدَيْهِ وَقَالَ: "اللَّهُمَّ أُمَّتِي أُمَّتِي".
وَبَكَى فَقَالَ اللَّهُ عَزَّ وَجَلَّ يَا
جِبْرِيلُ اذْهَبْ إِلَى مُحَمَّدٍ وَرَبِّكَ
أَعْلَمُ فَسَلُهُ مَا يُبْكِيكَ فَآتَاهُ
جِبْرِيلُ - عَلَيْهِ الصَّلَاةُ
وَالسَّلَامُ - فَسَأَلَهُ فَأَخْبَرَهُ رَسُولُ

and ask him: What makes thee weep? So, Gabriel عليه السلام came to him and asked him, and the Messenger of Allah ﷺ informed him what he had said (though Allah knew it fully well). Upon this Allah said: O Gabriel, go to Muhammad and say: Verily We will please thee with regard to your 'Ummah and would not displease thee.²

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا
قَالَ، وَهُوَ أَعْلَمُ. فَقَالَ اللَّهُ يَا
جَبْرِيْلُ: اذْهَبْ إِلَى مُحَمَّدٍ فَقُلْ
إِنَّا سَرُضِيكَ فِي أُمَّتِكَ وَلَا
نَسُوْعُكَ. (1)

من يدخلون الجنة بدون حساب من الأمة المحمدية:

Those Whom Will Entre the Paradise Without Reckoning, from the Islamic Nation

Narrated son of 'Abbas:

The Prophet ﷺ said, «The people were displayed in front of me and I saw one prophet passing by with a large group of his followers, and another prophet passing by with only a small group

عَنْ ابْنِ عَبَّاسٍ، قَالَ قَالَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
"عَرِضَتْ عَلَيَّ الْأُمَّمُ، فَأَخَذَ
النَّبِيُّ يَمْرُ مَعَهُ الْأُمَّةَ، وَالنَّبِيُّ

(1) صحيح مسلم - كتاب الإيمان - باب دعاء النبي ﷺ لأُمَّته وبكائه شفقه عليهم.

² Sahih Muslim - The Book of Faith, Chapter: The Supplication of the Prophet ﷺ for his 'Ummah and his weeping out of compassion for them.

of people, and another prophet passing by with only ten (persons), and another prophet passing by with only five (persons), and another prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Gabriel, "Are these people my followers?" He said, 'No, but look towards the horizon.' I looked and saw a very large multitude of people. Gabriel said. 'Those are your followers, and those are seventy thousand (persons) in front of them who will neither have any reckoning of their accounts nor will receive any punishment.' I asked, 'Why?' He said, 'For they used not to treat themselves with branding (cauterisation) nor with Ruqya (get oneself treated by the recitation of some Verses of the Qur'an) and

يَمُرُّ مَعَهُ النَّفَرُ، وَالنَّبِيُّ يَمُرُّ مَعَهُ
الْعَشْرَةَ، وَالنَّبِيُّ يَمُرُّ مَعَهُ
الْحُمْسَةَ، وَالنَّبِيُّ يَمُرُّ وَحْدَهُ،
فَنَظَرْتُ فَإِذَا سَوَادٌ كَثِيرٌ قُلْتُ
يَا جِبْرِيْلُ هُوَ لَأَمْتِي؟ قَالَ: لَا،
وَلَكِنْ انظُرْ إِلَى الْأُفُقِ.
فَنَظَرْتُ فَإِذَا سَوَادٌ كَثِيرٌ. قَالَ:
هُوَ لَأَمْتِكَ، وَهُوَ لَأَسْبَعُونَ
أَلْفًا قَدَّامَهُمْ، لَا حِسَابَ عَلَيْهِمْ
وَلَا عَذَابَ. قُلْتُ وَلِمَ؟ قَالَ:
كَانُوا لَا يَكْتُونُونَ⁽¹⁾، وَلَا
يَسْتَرْقُونَ⁽²⁾، وَلَا يَتَطَيَّرُونَ⁽³⁾،
وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ .

فَقَامَ إِلَيْهِ عُكَّاشَةُ بْنُ مُحْصَنِ

(1) يكتونون: إحراق الجلد في مواضع معينة بجسم حارق، للتداوي.

(2) يسترقون: يطلبون من يرقى.

(3) يتطيدون: يتشائمون.

not to see evil omen in things, and they used to put their trust (only) in their Lord». On hearing that, "Ukashah, son of Mihsan got up and said (to the Prophet), "Pray to Allah for making me one of them". The Prophet ﷺ said, «O Allah, make him one of them». Then another man got up and said (to the Prophet), "Pray to Allah for making me one of them". The Prophet ﷺ said, «Ukashah has preceded you».²

فَقَالَ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: "اللَّهُمَّ اجْعَلْهُ مِنْهُمْ". ثُمَّ قَامَ إِلَيْهِ رَجُلٌ آخَرُ قَالَ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: "سَبَقَكَ بِهَا عُكَّاشَةُ".⁽¹⁾

قال القشيري(3): "التوكل محله القلب ولا ينافيه الحركة بالظاهر بعد ما

تحقق العبد أن الثقة من قبل الله، فإن تعسر شيء فبتقديره وإن تيسر شيء فبتيسيره".⁽⁴⁾

(1) صحيح البخاري - كتاب الرقاق - باب يدخل الجنة سبعون ألفا بغير حساب.

² Sahih Al-Bukhari - Book of to make the Heart Tender (Ar-Riqaq), Chapter: Seventy thousand will enter Paradise without accounts.

(3) الإمام القشيري، هو: عبد الكريم أبو القاسم القشيري، من كبار العلماء في الفقه والتفسير والحديث والأصول والأدب والشعر، (376 هـ - 465 هـ)، الملقب بـ "زين الإسلام".

(4) شرح السيوطي على مسلم - جزء 1.

Imam Al-Qushayri¹ said: (Trusting in God's plan resides in the heart, but not contrary to external human action. So, if something becomes difficult or easy, it runs according to Allah's appreciation)².

من مات من الأمة المحمدية غير مشرك دخل الجنة:

Whoever Dies From the Islamic Nation, Not Polytheist, Will Enter the Paradise

I heard Abu Dharr narrating it from the Messenger ﷺ that he observed:

«Gabriel came to me and gave me the tidings: Verily he who died amongst your Ummah without associating anything with Allah would

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: "أَتَانِي جِبْرِيْلُ - عَلَيْهِ السَّلَامُ - فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِكَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ". قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ.

1 Al-Qushayri, Abdul Karim Abul Qassim (Arabic: عبد الكريم أبو القاسم القشيري). He was an Arab Muslim, Sunni Sufi Imam. He was born 376 A.H. and was died 465 A.H. His main interests were Sufism, Sunni Creed (Ash'ari), Fiqh (Shafi'i), Interpretation, Hadith, and Arabic Literature.

2 Sharh (Explanation) of Imam As-Suyuti.

enter Paradise. I (the narrator) said: Even if he committed adultery and theft. He (the Prophet) said: (Yes), even if he committed adultery and theft».²

قَالَ: "وَإِنْ زَنَىٰ وَإِنْ سَرَقَ". (1)

قال الإمام النووي - رحمه الله -: (قوله ﷺ: "وَإِنْ زَنَىٰ وَإِنْ سَرَقَ" فهو حجة لمذهب أهل السنة؛ أن أصحاب الكبائر لا يقطع لهم بالنار وأنهم إن دخلوها أخرجوا منها وختم لهم بالخلود في الجنة).⁽³⁾

Imam An-Nawawi said: (Saying of the Prophet ﷺ « (Yes), even if he committed adultery and theft» refers to soundness of the Sunni Madhab⁴ because the people of great sin will not

(¹) صحيح مسلم - كتاب الإيمان - باب من مات لا يشرك بالله شيئاً دخل الجنة ومن مات مشركاً دخل النار.

² **Sahih Muslim** - The Book of Faith, Chapter: The evidence that the one who dies not associating anything with Allah will enter paradise, and the one who dies as idolator will enter the fire.

(³) شرح مسلم للنووي.

⁴ **The Sunni Madhab**: It is a term generally applied to the large sect of Muslims who follows one of these four Imams (أبو حنيفة، أو مالك، أو) (Abu Hanifah, Malik, Ash-Shafi'i, or Ahmad son of Hanbal), in Fiqh. In relation to Creed, who follows one of these Schools of Theology (المدرسة الأشعرية، أو المدرسة المائثريية) (The Ash'arism

abide in Hell. So, if Allah brings them in unto Hell, He will bring them out unto Garden, in the end)¹.

It is reported on the authority of Anas, son of Malik that the Prophet of Allah ﷺ addressed Mu'adh, son of Jabal as he was riding behind him to which he replied:

At thy beck and call, and at thy pleasure, Messenger of Allah. He again called out: «*Mu'adh*», to which he (again) replied: At thy beck and call, and at thy pleasure. He (the Prophet) addressed him (again): «*Mu'adh*», to which he replied: At thy beck and call, and at thy pleasure, Messenger of Allah. Upon this he (the Prophet) observed: «*If*

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمُعَاذُ بْنُ جَبَلٍ رَدِيفُهُ عَلَى الرَّحْلِ قَالَ: "يَا مُعَاذُ". قَالَ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. قَالَ: "يَا مُعَاذُ". قَالَ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. قَالَ: "يَا مُعَاذُ". قَالَ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. قَالَ: "مَا مِنْ عَبْدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ". قَالَ: يَا رَسُولَ

School, or The Maturidism School). Besides, who practises (التصوف) (Sufism) (والصوفية).

1 Sharh (Explanation) of Imam Muslim.

anyone testifies (sincerely from his heart) that there is no god but Allah, and that Muhammad is His servant and His messenger, Allah immuned him from Hell». He (Mu'adh) said: Messenger of Allah, should I not then inform people of it, so that they may be of good cheer? He replied: «Then they would trust in it alone». Mu'adh told about it at the time of his death, to avoid sinning.²

اللَّهُ أَفْلاً أُخْبِرُ بِهَا النَّاسَ
فَيَسْتَبْشِرُوا قَالَ: "إِذَا يَتَّكَلَمُوا"
فَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ
تَأْتُمًا. (1)

هذا الحديث الشريف فيه البشارة العظيمة للأمة المحمدية، وما يُستنبط منه أن من العلم ما يُعطى لعامة الناس، ومنه ما يُعطى للخاصة فقط كما خص سيدنا رسول الله ﷺ معاذ ﷺ بهذا الذكر.

(1) صحيح مسلم - كتاب الإيمان - باب من لقي الله بالإيمان وهو غير شاك فيه دخل الجنة وحرر على النار.

² Sahih Muslim - The Book of Faith, Chapter: The evidence that one who dies believing in tawhid will definitely enter paradise.

The point of this Hadith that it carries the glad tidings for the Muslim ‘Ummah. We deduce that ‘Ilm (Knowledge/ Science) not for common people, but ‘Ilm only is given to some of the people as the Messenger of Allah ﷺ did with Mu‘adh.

رسول الله ﷺ فرط (1) لأمته:

The Messenger of Allah ﷺ is Predecessor For His ‘Ummah

Jabir, son of Samura reported Allah's

Messenger ﷺ as saying:

«Behold, I shall be present ahead of you on Al-Hawd¹, and the distance between its different sides would be like that between San'a' and Aila, and its jugs would be

عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أَلَا إِنِّي فَرَطٌ لَكُمْ عَلَى الْحَوْضِ وَإِنَّ بَعْدَ مَا بَيْنَ طَرْفَيْهِ كَمَا بَيْنَ صَنْعَاءَ وَأَيْلَةَ" (2) كَأَنَّ الْأَبَارِيقَ (3) فِيهِ الشُّجُومُ" (4).

(1) الفرط: المتقدم.

(2) صنعاء وأيلة: "صنعاء" من اليمن، "وأيلة": هي مدينة بطرف الشام كانت عامرة وهي الآن

خراب يمر بها حجاج مصر وغزة وغيرهم.

(3) الأباريق: جمع إبريق، ومعناه: إناء يُصبُّ منه الماء.

(4) صحيح مسلم – كتاب الفضائل باب إثبات حوض نبينا ﷺ وصفاته.

like stars in the sky».²

Abu Musa reported Allah's Messenger ﷺ as saying:

«When Allah, Glorified and Exalted be He, intends to show mercy to a Nation from amongst His servants He calls back His Messenger to his eternal home and makes him a harbinger and recompense in the world to come; and when He intends to cause destruction to a Nation, He punishes it while its Messenger is alive and He destroys it as he (the Messenger) witnesses it and he cools his eyes by

عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ رَحْمَةً أُمَّةٍ مِنْ عِبَادِهِ قَبَضَ نَبِيَّهَا قَبْلَهَا فَجَعَلَهُ لَهَا فَرَطًا وَسَلْفًا بَيْنَ يَدَيْهَا وَإِذَا أَرَادَ هَلَكَةَ أُمَّةٍ عَذَّبَهَا وَنَبِيَّهَا حَيًّا فَأَهْلَكَهَا وَهُوَ يَنْظُرُ فَأَقْرَّ عَيْنَهُ بِهَلَكَتِهَا حِينَ كَذَّبُوهُ وَعَصَوْا أَمْرَهُ".⁽³⁾

¹ Al-Hawd: it is a transliteration of the Arabic version (الحوض) that means Fountain. From its characters that: 1) its colour is whiter than milk; 2) its taste is sweeter than honey; 3) its smell is better than musk; 4) its capacity is for a distance of one month's journey; 5) its dishes are similar to the sky's stars.

² **Sahih Muslim** - The Book of Virtues, Chapter: The Cistern of The Prophet ﷺ And Its Attributes.

⁽³⁾ صحيح مسلم - كتاب الفضائل - باب إذا أراد الله تعالى رحمة أمة قبض نبيها قبلها.

*destruction as they had
belied him and disobeyed his
command».*¹

قال القرطبي رحمه الله: "وإنما كان موت النبي ﷺ قبل أمته رحمة لهم؛ لأن
الموجب لبقائهم بعده إيمانهم به، واتباعهم لشريعته، ثم إنهم يصابون بموته،
فتعظم أجورهم بذلك؛ إذ لا مصيبة أعظم من فقد الأنبياء - عليهم الصلاة
والسلام - فلا أجر أعظم من أجر من أصيب بذلك - بتلك المصيبة -، ثم
يحصل لهم أجر التمسك بشريعته بعده، فتضاعف الأجور، فتعظم الرحمة.

Imam Al-Qurtubi said: (Rather, the death of the Prophet ﷺ
before his nation was a mercy to them. So, they should remain
to believe in him and follow the Law of Islam. Then, the
previous Muslims got misfortune when he had died. All
Muslims will be granted a reward that comes with great trials.
Besides, if they cling to the Law of Islam, Allah will reward
them, the reward doubles, and the mercy too.

¹ **Sahih Muslim** - The Book of Virtues, Chapter: When Allah Wants to
Show Mercy to A Nation, He takes Their Prophet Before Them.

وأما إذا - أراد الله ﷻ هلاكها وعذابها - أهلكتها قبله فذلك لا يكون إلا لأنهم لم يؤمنوا به، وخالفوه وعصوا أمره، فإذا استمروا على ذلك من عصيانهم وتمردهم، أبغضهم نبيهم، فربما دعا عليهم، فأجاب الله دعوته فأهلكهم، فأقر عينه فيهم، كما فعل ﷺ بقوم نوح وغيره من الأنبياء".

And as, if Allah wanted to destroy the Islamic ‘Ummah, He would destroy before His Prophet ﷺ. Because they would not believe in him and disobey. If they continued to disobey, the Prophet Muhammad ﷺ would hate them, also, to make supplication against them. Allah would accept the Prophet's supplication to be very pleased as He has accepted the supplication of the Prophet Noah (عليه السلام) and other Prophets).

ستر الله تعالى على المؤمنين يوم القيامة:

Allah's Covering up the Believers on the Day of Judgement

Abu Hurairah reported
Allah's Prophet ﷺ as
saying:

«The servant (whose fault)

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ
صلى الله عليه وسلم قَالَ: "لَا
يَسْتُرُ اللَّهُ عَلَى عَبْدٍ فِي الدُّنْيَا

*Allah conceals in this world, Allah would also conceal (his faults) on the Day of Resurrection».*²

إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ".⁽¹⁾

قال القاضي يَحْتَمِلُ وجهين: "أحدهما أن يستر معاصيه وعيوبه عن إذاعتها في أهل الموقف، والثاني ترك محاسبته عليها وترك ذكرها" قال: "والأول أظهر".⁽³⁾

Al-Qadi ‘Ayyad said: (Possibly, two views to mean that: the first that Allah will cover-up a person's sins on the Day of Judgement; the second that Allah will never reckon). He added: (The first possibility overcomes the second)⁴.

Safwan, son of Muhriz reported that a person said to Ibn ‘Umar:

عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، قَالَ
قَالَ رَجُلٌ لِابْنِ عُمَرَ كَيْفَ

⁽¹⁾ صحيح مسلم - كتاب البر والصلة والآداب - باب بشارة من ستر الله تعالى عيبه في الدنيا بأن يستر عليه في الآخرة.

² **Sahih Muslim** - The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter: Glad Tidings That Whomever Allah Conceals in This World He Will Conceal Him in The Hereafter.

⁽³⁾ المنهاج - شرح صحيح مسلم بن الحجاج.

⁴ **Al-Minhaj** - Sharh (Explanation) of Sahih Muslim, son of Al-Hajjaj.

How did you hear Allah's Messenger ﷺ as saying something about intimate conversation? He said: «I heard him say: A believer will be brought to his Lord, Glorified and Exalted be He, on the Day of Resurrection and He would place upon him His veil (of Light) and make him confess his faults and say: Do you recognise (your faults)? He would say: My Lord, I do recognise (them). He (the Lord) would say: I concealed them for you in the world. And today I forgive them. And he would then be given the Book containing (the account of his) good deeds. And so far as the non-believers and hypocrites are concerned, there would be general announcement about them

سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي النَّجْوَى قَالَ سَمِعْتُهُ يَقُولُ: "يُدْنَى الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ مِنْ رَبِّهِ عَزَّ وَجَلَّ حَتَّى يَضَعَ عَلَيْهِ كَنْفَهُ⁽¹⁾ فَيَقْرَرُهُ بِدُنُوبِهِ فَيَقُولُ هَلْ تَعْرِفُ فَيَقُولُ أَيُّ رَبِّ أَعْرِفُ. قَالَ فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ. فَيُعْطَى صَحِيفَةً حَسَنَاتِهِ وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيُنَادَى بِهِمْ عَلَى رُءُوسِ الْخَلَائِقِ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى اللَّهِ".⁽²⁾

(1) الكنف: الستر.

(2) صحيح مسلم - كتاب التوبة - باب قبول توبة القاتل وإن كثر قتله.

*before all creation telling
them that these (people, i. e.
non-believers and
hypocrites) told a lie about
Allah».¹*

الأمة التي ضحّت عنها رسولها ﷺ:

The Messenger Muhammad ﷺ Sacrifice and Slaughtered Instead of His 'Ummah

الأضحية إحياء سنة نبينا إبراهيم الخليل ﷺ حين أمره الله ﷻ بذبح
الفداء عن ولده إسماعيل ﷺ في يوم النحر، فلما اختار طاعة الله ومحبته على
محبة النفس والولد - كانا سبب الفداء ورفع البلاء، ونرجو من الله ﷻ أن
تكون كذلك - سبب الفداء ورفع البلاء - يوم القيامة لكل من فعلها.

Sacrifice is reviving the way of the Prophet Ibrahim (Abraham) ﷺ. Allah had ordered him to slaughter Ishmael, Abraham's first son, on the Day of Slaughtering. When the Prophet Abraham ﷺ chose to obey Allah's order, that matter was the motive to safe from the calamity. We beg Allah to

¹ **Sahih Muslim** - The Book of Repentance, Chapter: The Acceptance of The Repentance of The One Who Kills, Even If He Has Killed A Great Deal.

make the Slaughtering would be the motive to safe from the calamity on the Day of Judgement.

ولما كان هم حبيينا وشفيعنا وشغله الشاغل هو أمته، فقد ضَحَّى عنها ﷺ؛ حتى لا يخرج أحد من الأمة المحمدية خارج الرحمة ممن لم يستطع القيام بالأضحية.

So, the Messenger of Allah ﷺ sacrifice and slaughtered instead of his ‘Ummah, because his main concern was the Muslims to keep them in the mercy.

'Aishah reported that Allah's Messenger ﷺ commanded that a ram with black legs, black belly and black (circles) round the eyes should be brought to him, so that he should sacrifice it. He said to 'Aishah:

عَنْ عَائِشَةَ - رضي الله عنها-، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِكَبْشٍ أَقْرَنَ (1) يَطَأُ فِي سَوَادٍ وَيَبْرُكُ فِي سَوَادٍ (2) وَيَنْظُرُ فِي سَوَادٍ (3) فَأَتِي بِهِ لِيُضْحِيَ بِهِ فَقَالَ لَهَا:

(1) أَقْرَن: أي له قرنان.

(2) يَطَأُ فِي سَوَادٍ: أي إن قوائمه لونها أسود وكذلك البطن، وهو معنى قوله: ويبرك في سواد.

(3) يَنْظُرُ فِي سَوَادٍ: أي عينه وما حولها لونه أسود.

«Give me the large knife», and then said: «Sharpen it on a stone». She did that. He then took it (the knife) and then the ram; he placed it on the ground and then sacrificed it, saying: «Bismillah, Allah-humma Taqabbal min Muhammadin wa Al-i-Muhammadin, wa min Ummati Muhammadin» (In the name of Allah, O Allah, accept [this sacrifice] on behalf of Muhammad and the family of Muhammad and the 'Ummah of Muhammad).⁵

"يَا عَائِشَةُ هَلِّمِي الْمُدْيَةَ (1)".
 ثُمَّ قَالَ: "اشْحَذِيهَا بِحَجَرٍ (2)".
 فَفَعَلْتُ ثُمَّ أَخَذَهَا وَأَخَذَ
 الْكَبْشَ فَأَضْجَعُهُ (3) ثُمَّ ذَبَحَهُ
 ثُمَّ قَالَ: "بِاسْمِ اللَّهِ اللَّهُمَّ تَقَبَّلْ
 مِنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَمِنْ أُمَّةِ
 مُحَمَّدٍ". ثُمَّ صَحَّى بِهِ. (4)

(1) هَلِّمِي الْمُدْيَةَ: أي هَاتِي الْمُدْيَةَ، وهي السكين.

(2) اشْحَذِيهَا بِحَجَرٍ: أي حَذِّبِيهَا؛ وذلك ليكون أرفق بالكبش عند ذبحه.

(3) فَأَضْجَعُهُ: أي أراحه بالأرض.

(4) صحيح مسلم - كتاب الأضاحي- باب استحباب الضحية وذبحها مباشرة بلا توكيل، والتسمية والتكبير.

⁵ Sahih Muslim - The Book of Sacrifices, Chapter: It is recommended to select a good animal for the sacrifice and to slaughter it oneself, not delegating it to anyone else, and to say the name of Allah, and to say the Takbir.

هذا الحديث في بيان هدي النبي ﷺ الذي هو تطبيق عملي لما أمر به من الرفق بالحيوان والإحسان في ما يُذبح. وفيه أن سن السكين يكون قبل إضجاع الحيوان للذبح، وهذا من الرفق به أيضًا.

The point of this Tradition to teach us the way of the Prophet of Allah ﷺ to slaughter and how to be merciful for animals. He taught us how to sharp the knife and how to lay down the sacrifice for slaughtering.

عدد الأمة المحمدية في أهل الجنة:

The Number of the Nation of Islam in the People of Paradise

Narrated Abu Sa'id Al-Khudri:

The Prophet ﷺ said, «Allah will say (on the Day of Resurrection), 'O Adam.' Adam will reply, 'Labbaik wa Sa'daik', and all the good is in Your Hand". Allah will say: "Bring out the people of the fire". Adam

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "يَقُولُ اللَّهُ تَعَالَى يَا آدَمُ. فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ⁽¹⁾ وَالْخَيْرُ فِي يَدَيْكَ. فَيَقُولُ: أَخْرِجْ بَعَثَ النَّارِ. قَالَ: وَمَا

(1) لبيك وسعديك: لبيك: أي إجابة لك بعد إجابة. وسعديك، أي: أسعدني إسعادًا بغد إسعاد.

will say: "O Allah! How many are the people of the Fire?" Allah will reply: "From every one thousand, take out nine-hundred-and ninety-nine". At that time children will become hoary headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah». The companions of the Prophet ﷺ asked, "O Allah's Messenger! Who is that (excepted) one?" He said, «Rejoice with glad tidings; one person will be from you and one-thousand will be from Gog and Magog». The Prophet ﷺ further said, «I swear by Allah, hope that you will be one-fourth of the people of Paradise». We shouted, "Allahu Akbar!" He added, «I hope that you will be one-third of the people of Paradise». We shouted,

بَعَثَ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةٍ وَتِسْعَةً وَتِسْعِينَ، فَعِنْدَهُ يَشِيبُ الصَّغِيرُ، وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا⁽¹⁾، وَتَرَى النَّاسَ سُكَارَى، وَمَا هُمْ بِسُكَارَى، وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ". قَالُوا: يَا رَسُولَ اللَّهِ وَأَيْنَا ذَلِكَ الْوَاحِدُ؟ قَالَ: "أَبْشُرُوا فَإِنَّ مِنْكُمْ رَجُلٌ، وَمَنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفٌ". ثُمَّ قَالَ: "وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي أَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ". فَكَبَّرْنَا. فَقَالَ: "أَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ". فَكَبَّرْنَا. فَقَالَ: "أَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ".

(1) تضع كل ذات حمل حملها: أي يسقط حملها من الفروع.

"Allahu Akbar!" He said, «I hope that you will be half of the people of Paradise». We shouted, "Allahu Akbar!" He further said, «You (Muslims) (compared with non-Muslims) are like a black hair in the skin of a white ox or like a white hair in the skin of a black ox (i.e. your number is very small as compared with theirs)».²

فَكَثَّرْنَا. فَقَالَ: "مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّعْرَةِ السُّودَاءِ فِي جِلْدِ ثَوْرٍ أَبْيَضٍ، أَوْ كَشَعْرَةٍ بَيْضَاءٍ فِي جِلْدِ ثَوْرٍ أَسْوَدٍ."⁽¹⁾

من أحب رسول الله ﷺ كان معه في الجنة:

Who Loves the Messenger of Allah ﷺ, Will Be With Him in the Paradise

Narrated Anas, son of Malik:

A man asked the Prophet ﷺ: "When will the Hour⁴ be established O Allah's Messenger ﷺ?" The Prophet ﷺ said, «What have you

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلًا، سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَتَى السَّاعَةُ يَا رَسُولَ اللَّهِ؟ قَالَ: "مَا أَعَدَدْتُ لَهَا مِنْ لَهَا". قَالَ: مَا أَعَدَدْتُ لَهَا مِنْ

(1) صحيح البخاري - كتاب أحاديث الأنبياء - باب قصة يأجوج ومأجوج.

² Sahih Al-Bukhari - Book of Prophets, Chapter: The story of Gog and Magog.

⁴ The Hour: it refers to the Day of Judgement. The Hour is a literal translation of As-Sa'ah (الساعة), in Arabic.

prepared for it? » The man said, "I haven't prepared for it much of prayers or fast or alms, but I love Allah and His Messenger". The Prophet ﷺ said, «You shall be with those whom you love».³

كثِيرِ صَلَاةٍ وَلَا صَوْمٍ وَلَا
صَدَقَةٍ، وَلِكِنِّي أُحِبُّ اللَّهَ
وَرَسُولَهُ. قَالَ: "أَنْتَ مَعَ مَنْ
أَحْبَبْتَ".⁽¹⁾

رواه الترمذي ولفظه قال: " ما رأيت أصحاب رسول الله ﷺ أشد فرحاً

بشيء أشد منه".

Imam Al-Tirmidhi had narrated it, then said: (I saw the companions of the Messenger of Allah ﷺ more pleased with this Hadith).

قال ابن حجر رحمه الله: (قَوْلُهُ: "إِنَّكَ مَعَ مَنْ أَحْبَبْتَ" أَي: مُلْحَقٌ بِهِمْ

حَتَّى تَكُونَ مِنْ زُمْرِهِمْ)⁽⁴⁾.

(1) صحيح البخاري - كتاب الأدب - باب علامة حب الله عز وجل.

³ Sahih Al-Bukhari - Book of Good Manners and Form (Al-Adab), Chapter: The signs of loving Allah.

(4) فتح الباري شرح صحيح البخاري - ابن حجر العسقلاني.

Imam Son of Hajar said: (What the Prophet ﷺ had said «You shall be with those whom you love» means that you shall be gathered with them).

رسول الله ﷺ يستفتح لنا باب الجنة:

The Messenger ﷺ Will Open the Door of the Paradise

Anas b. Malik reported:

The Messenger of Allah ﷺ said: «I shall come to the gate of Paradise on the Day of Resurrection, and would seek its opening. and the keeper would say: "Who art thou?" I would say: Muhammad. He would then say: "It is for thee that I have been ordered, and not to open it for anyone before thee"».²

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: "آتِي بَابَ الْجَنَّةِ يَوْمَ
الْقِيَامَةِ فَاسْتَفْتِحْ فَيَقُولُ
الْحَازِنُ مَنْ أَنْتَ؟ فَأَقُولُ مُحَمَّدٌ.
فَيَقُولُ: بِكَ أُمِرْتُ لَا أَفْتَحُ
لِأَحَدٍ قَبْلَكَ".⁽¹⁾

(1) صحيح مسلم - كتاب الإيمان - باب في قول النبي ﷺ "أنا أول الناس يشفع في الجنة وأنا أكثر الأنبياء تبعًا".

² Sahih Muslim - The Book of Faith, Chapter: Regarding the saying of the Prophet ﷺ: «I shall be the first of the people to intercede concerning

هنيئاً يا أمة رسول الله ﷺ، فحبيبنا لا تُفتح الجنة إلا له، وأمته أكثر أهل

الجنة عددًا.

Congratulations, Oh Muslims, the Messenger of Allah ﷺ

only he will open the door of the Paradise.

حُسن الظن بالله:

Having Good Thoughts Concerning Allah

Jabir reported:

I heard Allah's Messenger ﷺ as saying three days before his death: «None of you should court death but only hoping good from Allah».²

عَنْ جَابِرٍ، قَالَ سَمِعْتُ

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ

وَفَاتِهِ بِثَلَاثِ يَوْمٍ يَقُولُ: "لَا يَمُوتَنَّ

أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ بِاللَّهِ

الظَّنَّ".⁽¹⁾

حسن الظن بالله تعالى: أن يظن العبد أن الله ﷻ سيرحمه ويعفو عنه.

Paradise, and I will be the Prophet with the Greatest Number of Followers».

(¹) صحيح مسلم - كتاب الجنة وصفة نعيمها وأهلها - باب الأمر بحسن الظن بالله تعالى عند الموت.

² Sahih Muslim - The Book of Paradise, its Description, its Bounties and its Inhabitants, Chapter: The Command to Think Positively of Allah At the Time of Death.

قال العلماء: هذا تحذير من القنوط واليأس من رحمه الله، وحث على الرجاء عند الخاتمة.

Having Good Thoughts Concerning Allah means to have good belief in Allah, who will bestow you in His mercy and forgive you.

Imams of Muslims said that it is a caution from the hopelessness of the mercy of Allah. Besides, you always ask Allah and implore.

الأمة المرحومة المعفي عنها:

The Pardoned Nation By Allah

إن من رحمة الله بهذه الأمة أن جعل جُلَّ عذابها في الدنيا؛ فأكثر عذاب الأمة في الحياة الدنيا، يخلصهم الله تعالى من الذنوب والآثام ويكفر عنهم سيئاتهم حتى لا ينال هذه الأمة المرحومة بأسًا يوم القيامة، اللهم عافنا واعف عنا، اللهم آمين.

Lo! Verily, one of Allah's mercy that He makes the most of the Muslims' torment in this life; He expiates for the Muslims'

sins in life. So, Allah never wants the Muslims to get misfortune on the Day of Judgement. Oh, Allah! Pardon us and grant us forgiveness. Amen!

Narrated Abu Musa:

The Prophet ﷺ said: « *These people of mine is the granted mercy Nation. It will have no punishment in the next world, but its punishment in this world will be trials, earthquakes and being killed*».²

عَنْ أَبِي مُوسَى، قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
"أُمَّتِي هَذِهِ أُمَّةٌ مَرْحُومَةٌ لَيْسَ
عَلَيْهَا عَذَابٌ فِي الْآخِرَةِ عَذَابُهَا
فِي الدُّنْيَا الْفِتْنُ وَالزَّلَازِلُ
وَالْقَتْلُ".⁽¹⁾

والمعنى أنهم مجزيون بخطاياهم في الدنيا بالمِحْنِ والأمراض وأنواع
البلايا، وقد ورد هذا في قوله تعالى: ﴿مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾⁽³⁾، والمراد

(¹) سنن أبي داود - كتاب الفتن والملاحم - باب ما يرجى في القتل. درجة الحديث: قال الحاكم: "صحيح الإسناد"، ووافقه الذهبي. وقال الحافظ ابن حجر في "بذل الماعون": "سنده حسن".

² Sunan Abi Dawud - Book of Trials and Fierce Battles (Kitab Al-Fitan Wa Al-Malahim), Chapter: Hope of Forgiveness for Murder. **Grade:** Sahih.

(³) النساء: 123

بقوله «ليس عليها عذاب في الآخرة»؛ أي أن عذابهم ليس كعذاب الكفار، كما أن الغالب في حقهم المغفرة.

The meaning is that Alla will change their evil deeds to reward. This meaning was mentioned in the Qur'anic verse: «He who doth wrong will have the recompense thereof»¹. The point of the Prophet's saying «It will have no punishment in the next world» refers to their punishment is not like the disbelievers' punishment.



¹ Surat An-Nisaa': 123.

الخاتمة Epilogue

يا غفارًا بغير عتاب، وتوابًا بغير حساب، ورحيمًا حتى بمن يعصاك، يا
أولًا تعاليت سبحانه عن الوصف بالبداية، ويا آخرًا تعالَى عن الوصف
بالنهاية، يا عالمًا بما كان وما سوف يكون، يا مالِكًا زمام كل الأمور، يا رب
الزمن ومُوجده، ورب المكان وخالقه، ورب كل شيء ومليكه، يا من لا
يعوزه شيء في ملكه، بحق ما عَرَفْتنا من أوصافك التي لا نقدر على حصرها؛
نسألك أن تصلَّ على سيدنا ومولانا محمد وآله صلاة لا تنقطع بدوامك، باقية
ببقائك؛ تجيب لنا بها كل المطالب، وننال بها الحب والقرب، وأن تكتبنا من
السعداء في الدارين، ومن رفقاء سيدنا محمد صلى الله عليه وسلم في
الفرْدوس الأعلى بحق قدره لديك، وسلم عليه وعلى آله مثل ذلك، آمين.

O Allah, the Vey Forgiving One with no blame, the
Acceptor of Repentance with no judgment, the Compassionate
One for those who disobey You, the First with no beginning,
the Last with no ending, the Omniscient One who had known
everything and what the thing will happen, the Owner of All
Sovereignty, the Lord of Time and Space, the Lord of
everything, like the way You made us know You, I ask You to
send Your salute and blessings on the final Prophet
Muhammad and his Family forever and ever. O Allah, in

honour of our master Muhammad, answer what we need, grant us the love status, make us from those who get happiness in the world life and hereafter, and from those who escort the Prophet to Al-Firdaws¹, Amen!



¹ **Al-Firdaws**: the centre and the highest part of Paradise.

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