

# **Selected Chapters from Riyadus-Saliheen**

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## Chapter 5 Watchfulness

Allah, the Exalted, says:

**"Who sees you (O Muhammad (PBUH)) when you stand up (alone at night for Tahajjud prayers). And your movements among those who fall prostrate (to Allah in the five compulsory congregational prayers)". (26:218,219)**

**"And He is with you (by His Knowledge) wheresoever you may be". (57:4)**

**"Truly, nothing is hidden from Allah, in the earth or in the heaven". (3:5)**

**"Verily, your Rubb is Ever Watchful (over them)". (89:14)**

**"Allah knows the fraud of the eyes, and all that the breasts conceal". (40:19)**

60. 'Umar bin Al-Khattab (May Allah be pleased with them) said: Once we were sitting in the company of Messenger of Allah (PBUH) when there appeared a man dressed in very white clothes and having extraordinary black hair. No signs of fatigue of journey appeared on him and he was known to none of us. He sat down facing the Prophet (PBUH) leaning his knees against the knees of the Prophet (PBUH) and placing both of his palms over his two thighs and said, "O Muhammad (PBUH)! Tell me about Islam". He (PBUH) replied, "Islam is to testify that none has the right to be worshipped but Allah, and that Muhammad (PBUH) is the Messenger of Allah; that you observe Salat (prayers), pay Zakat, observe Saum (fasting) of Ramadan and perform Hajj (pilgrimage) of the House, provided you have resources of making journey to it." He replied: "You have spoken the truth". We were surprised to see that he had asked him and confirmed the correctness of the answers. He then enquired: "Tell me about Iman". He (PBUH) said, "It is to believe in Allah, and His Books, and His Messengers and the Last Day and that you believe in foreordination, its bad and good consequences." He said, "You have spoken the truth." He then enquired: "Tell me about Ihsan." He (PBUH) said, "It is to worship Allah as if you are seeing Him; and although you do not see Him, He sees you". He enquired: "Inform me about the Hour (i.e., the Day of Resurrection)". He (PBUH) replied, "I have no more knowledge thereof than you". He said, "Inform me about some of its signs". He (PBUH) said, "They are - that a bondswoman gives birth to her own master, and that you will find the barefooted, naked, poor shepherds competing one another in the construction of higher buildings". Then he departed. The Messenger of Allah kept silent for a while then he said to me, "O `Umar! Do you know who the questioner was?" I replied, "Allah and His Messenger know better". The Prophet (PBUH) said, "He was Jibril (Gabriel); he came to you to teach you your religion". [Muslim].

**Commentary:** This Hadith is known as 'Hadith Jibril'. It mentions the basics of Islam the details of which are known to every Muslim. Al-Qadr (**Divine foreordination**) means that Allah already knows and had recorded everything that will happen until the Day of Resurrection. Now whatever happens is in accordance with that knowledge and writing. What is meant by its good and bad consequences can be illustrated by saying that tranquillity, prosperity and abundance of crops come

in the category of good consequences. Famine, calamities and troubles, etc., fall in the list as evil consequences. But we regard them good or bad according to our own understanding; otherwise, every action of Allah has some wisdom and expedience which are known to Him Alone.

**61.** Abu Dharr and Mu`adh bin Jabal (May Allah be pleased with them) reported that: Messenger of Allah (PBUH) said, "Fear Allah wherever you are, do good deeds after doing bad ones, the former will wipe out the latter, and behave decently towards people".

[At-Tirmidhi].

**Commentary:** Virtue obliterates vice means that virtue becomes an atonement for sin. But this applies to minor sins only because major ones will not be forgiven without sincere repentance. Similar is the case of encroachment on public rights which will not be forgiven without their compensation.

**62** Ibn Abbas (May Allah be pleased with them) said: One day, I was riding behind the Prophet (PBUH) when he said, "O boy! I will instruct you in some matters. Be watchful of Allah (Commandments of Allah), He will preserve you. Safeguard His Rights, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allah Alone for help. And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had pre-destined against you. The pens had been lifted and the ink had dried up".

[At-Tirmidhi].

Another narration is: Messenger of Allah (PBUH) said, "Safeguard the Commandments of Allah, you will find Him before you. Remember Him in prosperity and He will remember you in adversity. Be sure that which you miss, was not to hit you; and what hits you, was never to miss you. Remember that the Help of Allah is obtained with patience, and relief emerges after distress, prosperity follows adversity, and hardship is followed by ease".

**Commentary:**

1. No one has the power to change the Decision of Allah.
2. Whatever trouble one has to suffer in this world, it does not last for ever. Every trouble is followed by prosperity, pleasure and happiness.
3. One should never ask other than Allah anyone's help in supernatural way because it amounts to ascribing partnership with Allah. If a person is mindful of the Rights of Allah, then Allah, in return takes care of his needs and helps him.

**63.** Anas (May Allah be pleased with him) said: You indulge in (bad) actions which are more insignificant to you than a hair while we considered them at the time of Messenger of Allah (PBUH) to be great destroying sins".

[Al-Bukhari].

**Commentary:** The less fear of Allah, one has the more disobedient he becomes to Him. As the fear of Allah decreases, one becomes more bold in committing sins. As

the Companions of the Prophet (PBUH) were intensely fearful of Allah, they were afraid of committing even very minor sins.

**64.** Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, 'Verily, 'Allah, the Exalted, becomes angry, and His Anger is provoked when a person does what Allah has declared unlawful'.

[Al-Bukhari and Muslim].

**Commentary:** Commitment of unlawful acts calls for the displeasure and Wrath of Allah.

**65.** Abu Hurairah (May Allah be pleased with him) said that: He heard the Prophet (PBUH) said: "There were three men among the Banu Israel, one leper, one bald and one blind. Allah wanted to test them. He therefore, sent to them an angel who came to the leper and asked him what he would like best. He replied: "A good colour, a good skin and to be rid of what makes me loathsome to people". He (the angel) rubbed him and his loathsomeness vanished and he was given a good colour and a good skin. He then asked him what type of property he would like best. The leper replied that he would like camels - [or perhaps he said cattle, for Ishaq (one of the subnarrator of the Hadith) was uncertain, either said: 'Camels,' or: 'Cattle']. He was given a pregnant she-camel. The angel invoked for Allah's Blessing on it. The angel then went to the bald man and asked him what he would like best and he replied: "Good hair and to be rid of what makes me loathsome to people". The angel ran his hand over him and he was given good hair. He then asked him what property he would like best. He replied that he would like cattle, so he was given a pregnant cow. The angel invoked Allah's Blessing on it. The angel then went to the blind man and asked him what he would like best, and he replied: "I wish that Allah restore my sight to me so that I may see people." Thereupon the angel ran his hand over him and Allah restored his sight. The angel then asked what property he would like best. He replied that he would like sheep, so he was given a pregnant ewe. Flocks and herds were produced for the three men, the first having a valley full of camels, the second one, a valley full of cows and the third one full of sheep. Then the angel came in the form of a leper, to the one who had been a leper, and said: "I am a poor man and my resources have been exhausted in my journey, and my only means of reaching my destination are dependent on Allah and then on you, so I ask you by Him Who gave you the good colour, the good skin and the property, for a camel by which I may get to my destination". He replied: "I have many dues to pay." The angel then said: "I think I recognize you. Were you not a leper whom people found loathsome and a poor man to whom Allah gave property?" He replied: "I inherited this property through generations". The angel said: "If you are telling a lie, may Allah return you to your former condition". The angel went in the form of a bald man to the one who had been bald, and said the same as he had said to the former and received a similar reply. So he said: "If you are telling a lie, may Allah return you to your former condition". The angel then went to the one who had been blind and said: "I am a poor traveller and my resources have been exhausted in my journey. My only means of reaching my destination are dependant on Allah and then on you, so I ask you by Him Who restored your eyesight for a sheep by which I may get to the end of my journey". He replied: "Yes, I was blind. Allah restored my eyesight, so take what you wish and leave what you wish. I swear by Allah that I shall not argue with you today to return anything you take, as I give it for Allah's sake". The angel said: "Keep your property. You have all simply been put to a test, and Allah is

pleased with you and displeased with both of your companions".  
[Al-Bukhari and Muslim].

**Commentary:** This Hadith tells us that abundance of property and wealth is also a trial. He alone succeeds in this trial who in the midst of his riches does not forget about Allah's Status and his own status. Rather than becoming proud of his wealth, he takes pleasure in spending it in fulfilling the needs of people and expresses gratitude to Him in practical terms. Those who take an opposite course are regarded unsuccessful because on account of their wrong attitude, they tend to falsehood, pride and miserliness which cause the displeasure of Allah.

**66.** Shaddad bin Aus (May Allah be pleased with him) reported: The Prophet (PBUH) said, "A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfillment of his vain desires".  
[At-Tirmidhi].

**Commentary:** This Hadith highlights the importance of the accountability of one's self. Mere desires which are not coupled with practical efforts are of no avail because Allah grants reward on good deeds and not on yearnings and desires which are not supported by noble actions.

**67.** Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "It is from the excellence of (a believer's) Islam that he should shun that which is of no concern to him".  
[At-Tirmidhi].

**Commentary:** This Hadith lays down a very important principle that one should avoid senseless talk and actions. If one acts upon this principle, he can save himself from many sins and evils.

**68.** `Umar (May Allah be pleased with him) reported that: The Prophet (PBUH) said, "No man shall be asked for the reason of beating his wife".  
[Abu Dawud].

**Commentary:** This Hadith is also reported by Ibn Majah and Ahmad. Sheikh Al-Albani\* has classified this Hadith as `weak' since its narration is not authenticated, therefore its contents are also not valid. Islam has not given the husbands absolute right over their wives and that they will not be questioned in the Hereafter or that they should not be questioned for their action and misbehaviour with the wives. On the contrary, Islam has stressed upon them to be lenient and tender in relation with wives; and this means that they will be taken to task for any wrong and injustice done by them to their wives.

\* Sh. Al-Albani is the leading authority in the science of Hadith.

## Chapter 9

### Pondering over the Great Creation of Allah, The passing away of Life of the World, the Horrors of the Day of Requital and Laxity of One's Nafs

Allah, the Exalted, says:

**"I exhort you to one (thing) only: that you stand up for Allah's sake in pairs and singly, - and reflect (within yourselves the life history of the Prophet (PBUH))". (34:46)**

**"Verily! in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): 'Our Rubb! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners)". (3:190,191)**

**"Do they not look at the camels, how they are created? And at the heaven, how it is raised? And at the mountains, how they are rooted (and fixed firm)? And at the earth, how it is spread out? So remind them (O Muhammad (PBUH)), you are only a one who reminds". (88:17-21)**

**"Have they not travelled through the earth, and seen..". (47:10)**

Ayat of the Qur'an and Ahadith on the subject are many. See for example Hadith No. 66 mentioned before.

## Chapter 10

### Hastening to do Good Deeds

Allah, the Exalted, says:

**"So hasten towards all that is good". (2:148)**

**"And march forth in the way (which leads to) forgiveness from your Rubb, and for Jannah as wide as are the heavens and the earth, prepared for Al-Muttaqun (the pious)". (3:133)**

**87.** Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. A man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his Faith for worldly goods."  
[Muslim].

**Commentary:** This Hadith tells that the Day of Resurrection will be preceded by a long chain of calamities. Because of the rush of these calamities, religion and Faith will lose their value in people. There will be a race for wealth, so much so that people would not hesitate to compromise their religion and Faith to acquire wealth. People will rapidly change their faces. This is what actually happened. In this situation true believers are exhorted to adhere strictly to Faith and perform noble deeds without delay.

**88.** `Uqbah bin Al-Harith (May Allah be pleased with him) said: Once I performed the 'Asr prayer in Al-Madinah behind the Prophet (PBUH). He (PBUH) got up quickly after finishing the prayer with Taslim, and stepping over the people, went to one of the rooms of his wives. The people were startled at his haste, and when he came out and saw their astonishment at his urgency he said, "I recalled that there was left with me some gold which was meant for charity; I did not like to keep it any longer, so I gave orders that it should be distributed".  
[Al-Bukhari].

In another narration, Messenger of Allah said, "I had left some gold for Sadaqah in the house, and did not wish to keep it overnight".

**Commentary:**

1. A person should not keep such a thing because of which his attention is diverted from Allah (SWT) towards that thing.

2. Although it is undesirable to jump over the neck of people in ordinary circumstances but it is permissible when special conditions warrant it.

**89.** Jabir (May Allah be pleased with him) reported: A man, said to the Prophet (PBUH) during the battle of Uhud: "Tell me where I shall be if I am killed". When he (PBUH) replied that he would be in Jannah, the man threw away some dates which he had in his hand and fought until he was killed.  
[Al-Bukhari and Muslim].

**Commentary:** This Hadith mentions the passion of the Companions of the Prophet (PBUH) for Jihad and its reward which is Jannah. It also says that if a person heartily desires martyrdom, Allah certainly grants him this distinction and honour.

**90.** Abu Hurairah (May Allah be pleased with him) said: There came a man to the Prophet (PBUH) and said, "O Messenger of Allah, which charity is the most rewardable?" He (PBUH) said, "That you should give charity (in a state when you are) healthy and stingy and fear poverty, hoping to become rich (charity in such a state of health and mind is the best). And you must not defer (charity to such a length) that you are about to die and would be saying: 'This is for so-and-so, and this for so-and-so.' Lo! It has already come into (the possession of) so-and-so". [Al-Bukhari and Muslim].

**Commentary:** Charity in the real sense is that which a person gives when he is healthy. If a person gives charity when he is facing death, it does not have much value before Allah. Moreover, in that condition he cannot give more than one-third of his property in charity because then it becomes the property of his successors, which cannot be spent even in the way of Allah. For this reason Allah has prescribed a limit in this respect, according to which if a person going through a mortal disease wants to give his property in charity or donate it for some charitable purpose, he cannot spend more than one-third of it on this account. This injunction is an inducement for people to hurry in doing good deeds, especially in the matter of alms and charity. In fact, he should do it without delay.

**91.** Anas (May Allah be pleased with him) said: Messenger of Allah (PBUH) took up a sword on the day of the battle of Uhud and said, "Who will take this sword from me?" Everyone stretched forth his hand saying: "I will take it; I will take it". He (the Prophet (PBUH)) said, "Who will take it with its full responsibility (i.e., to use it to fight Allah's enemies with it)?" The Companions hesitated. Abu Dujanah (May Allah be pleased with him) said: "I shall take it;" and with it he cracked the skulls of the pagans. [Muslim].

**Commentary:** This Hadith mentions the chivalry and distinction of Abu Dujanah (May Allah be pleased with him) but it should not be taken to mean that other Companions of the Prophet (PBUH) showed cowardice on that occasion. The latter had in fact hesitated to get the honour and reward attached with the Prophet's sword. It is evident from the fact that when the Prophet (PBUH) offered it without any condition everyone stretched his hand to take it.

**92.** Az-Zubair bin `Adi said: We went to Anas bin Malik (May Allah be pleased with him) and complained to him of suffering at the hands of Al-Hajjaj. He replied: "Show endurance, for no time will come but will be followed by one worse (than the present one) till you meet your Rubb. I heard this from your Prophet (PBUH)". [Al-Bukhari].

**Commentary:** This Hadith contains the prediction that with the passage of time, conditions will become from bad to worse with the result that rulers would become more and more cruel. In such circumstances, the remedy suggested here is that rather than making any effort to reform the rulers, one should try to reform oneself and worry to make one's own life in the Hereafter, and endure patiently the tyrannies perpetrated by the rulers.

**93.** Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Hasten to do good deeds before you are overtaken by one of the seven afflictions." Then (giving a warning) he said, "Are you waiting for such poverty which will make you unmindful of devotion; or prosperity which will make you corrupt, or disease as will disable you, or such senility as will make you mentally unstable, or sudden death, or Ad-Dajjal who is the worst expected absent, or the Hour, and the Hour will be most grievous and most bitter".  
[At-Tirmidhi].

**Commentary:** The purpose of this Hadith is that before overcoming of the obstructions, one should do one's best to improve his Hereafter by means of good deeds lest one is deprived of good deeds by some obstruction.

**94.** Abu Hurairah (May Allah be pleased with him) reported: On the day of the battle of Khaibar, Messenger of Allah (PBUH) said, "I shall hand over this banner to one who loves Allah and His Messenger, and Allah will give us victory through him." `Umar (May Allah be pleased with him) said: "I had never longed for leadership but that day I expected that I might be called for. However, Messenger of Allah (PBUH) called `Ali bin Abu Talib (May Allah be pleased with him) and handed the banner to him and said, "Go forth and do not turn around till Allah bestows victory upon you". (On hearing this) `Ali proceeded a little and then halted and without turning around inquired in a loud voice: "O Messenger of Allah, for what shall I fight them?" He (PBUH) replied, "Go on fighting till they affirm that none has the right to be worshiped but Allah and that Muhammad is the Messenger of Allah. If they admit that, their lives and their properties will be secured, subject to their obligations according to Islam, and they will be answerable to Allah".  
[Muslim].

**Commentary:**

1. This Hadith refers to prominence, special distinction and greatness of `Ali (May Allah be pleased with him).
2. It mentions the miracle of the Prophet (PBUH) in the form of his prophecy about the conquest of Khaibar which came true.
3. Islamic sanctions would be applied on the apparent conduct of the people. Thus, a person who would announce his acceptance of Islam, will be considered a Muslim. What is hidden in his heart will be left to Allah. He will, however, be punished with retaliation (**Qisas**) in case of unjust murder and execution for apostasy.

## Chapter 46

### Excellence and Etiquette of Sincere love for the sake of Allah

Allah, the Exalted, says:

**"Muhammad (PBUH) is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking bounty from Allah and (His) Good Pleasure. The mark of them (i.e., of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e., all those who follow Islamic Monotheism, the religion of Prophet Muhammad (PBUH) till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e., Jannah)." (48:29)**

**"And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, - love those who emigrate to them..." (59:9)**

**375.** Anas bin Malik (May Allah be pleased with him) reported: The Prophet (PBUH) said, "There are three qualities whoever has them, will taste the sweetness of Iman: To love Allah and His Messenger (PBUH) more than anyone else; to love a slave (of Allah) only for (the sake of) Allah; and to abhor returning to infidelity after Allah has saved him from it as he would abhor to be thrown into the fire (of Hell)". [Al-Bukhari and Muslim].

#### **Commentary:**

1. In this Hadith, the love of Allah signifies the sweetness of Iman.

2. The love of Allah and His Prophet (PBUH) is the cornerstone of the Faith. When it is said that this love should exceed one's love for everything else in the universe, it means that what is enjoined by Allah and His Prophet (PBUH) must be given preference over everything else, whether it is love for the wife, children, worldly interests, desires or whims. When there is a clash between the two, the former should be given preference over the latter.

**376.** Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Seven are (the persons) whom Allah will give Shade of His Throne on the Day when there would be no shade other than His Throne's Shade: A just ruler; a youth who grew up worshipping Allah; a man whose heart is attached to mosques; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer by saying): `I fear Allah'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a person who remembers Allah in solitude and his eyes well up". [Al-Bukhari and Muslim].

**Commentary:** This Hadith mentions seven types of people whom Almighty Allah provides special protection or His Throne's Shade. In some Ahadith this blessing has also been promised for some noble actions over and above those which have been mentioned here. Some `Ulama' including As-Sakhkhawi and Al-Hafiz Ibn Hajar have given a list of seventy such actions. Imam As-Suyuti said: "The (present) Hadith mentions only seven qualities to bring into prominence their importance and also the importance of acting upon them'.

**377.** Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "On the Day of Resurrection, Allah, the Exalted, will say: `Where are those who have mutual love for the sake of My Glory? Today I shall shelter them in My Shade when there will be no shade except Mine".  
[Muslim].

**Commentary:** It should be borne in mind that the shade referred to in the Hadith is the shade of Allah's Throne. Referring to this shade in the Arabic text as the Shade of Allah, is similar to the `she camel of Allah,' the `land of Allah' `the house of Allah' that are mentioned in the Qur'an. (Editor's Note)

**378.** Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "By Him in Whose Hand my soul is! You will not enter Jannah until you believe, and you shall not believe until you love one another. May I inform you of something, if you do, you love each other. Promote greeting amongst you (by saying As-salamu `alaikum to one another)".  
[Muslim].

**Commentary:** In this Hadith, Islam has been regarded as the medium of mutual love. This is the reason Muslims have been enjoined to greet each other regardless of acquaintance. It does not, however, mean that a Muslim will be a true believer or entitled to Jannah, by mere greeting. What it really means is that his Faith will become meaningful only when it is supported by actions. Greeting is an Islamic custom and a practical form and demonstration of it. The combination of Faith and its practice will take a Muslim to Jannah.

**379.** Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "A man set out to visit a brother (in Faith) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother in this town". The angel said, "Have you done any favour to him?" He said, "No, I have no desire except to visit him because I love him for the sake of Allah, the Exalted, and Glorious." Thereupon the angel said, "I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake)".  
[Muslim].

**380.** Al-Bara' bin `Azib (May Allah be pleased with them) reported: The Prophet (PBUH) said about the Ansar: "Only a believer loves them, and only a hypocrite hates them. Allah loves him who loves them and Allah hates him who hates them".  
[Al-Bukhari and Muslim].

**Commentary:** The way the Ansar or Helpers, faithfully served Islam, Muslims and the Prophet (PBUH), constitutes not only one of the brightest chapters of Islamic history but also makes them a model of excellent conduct and character. Almighty

Allah rewarded them for their devotion to Islam with immense love for Faith - the love which became a symbol of their Faith and love for Allah. Not only that, because of this devotion of the Ansar, everyone who entertained jealousy and hatred against them was declared a hypocrite by Allah. There were two famous tribes, namely Al-Aus and Al-Khazraj in Al-Madinah. In the pre-Islamic days they were enemies to each other. When they embraced Islam, they became close brothers. They welcomed the Muhajirun (the Emigrants) with open arms and rendered every possible assistance to them. For this reason they were named Ansar. May Allah be pleased with them and they be pleased with Him.

**381.** Mu`adh (bin Jabal) (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Allah, the Exalted, has said: `For those who love one another for the sake of My Glory, there will be seats of light (on the Day of Resurrection), and they will be envied by the Prophets and martyrs".  
[At-Tirmidhi].

**Commentary:** This Hadith tells us that Allah will grant an exalted position to such people who love one another for His sake. "They will be envied by the Prophets and martyrs" does not mean that they will be granted a place higher than even the Prophets because the highest position will be granted to the Prophets, as these are the best of Allah's creation. These words simply draw our attention to the superiority and the exalted position those who love one another for Allah's sake will have on the Day of Resurrection.

**382.** Abu Idris Al-Khawlani (May Allah had mercy upon him) reported: I once entered the mosque in Damascus. I happened to catch sight of a young man who had bright teeth (i.e., he was always seen smiling). A number of people had gathered around him. When they differed over anything they would refer it to him and act upon his advice. I asked who he was and I was told that he was Mu`adh bin Jabal (May Allah be pleased with him) The next day I hastened to the mosque, but found that he had arrived before me and was busy in performing Salat. I waited until he finished, and then went to him from the front, greeted him with Salam and said to him, "By Allah I love you." He asked, "For the sake of Allah?" I replied, "Yes, for the sake of Allah". He again asked me, "Is it for Allah's sake?" I replied, "Yes, it is for Allah's sake." Then he took hold of my cloak, drew me to himself and said, "Rejoice,! I heard Messenger of Allah (PBUH) saying, `Allah, the Exalted, says: My love is due to those who love one another for My sake, meet one another for My sake, visit one another for My sake and spend in charity for My sake".  
[Malik].

**Commentary:** Besides the merit of mutual affection, contact and co-operation for the pleasure of Allah, this Hadith tells us that one should disclose one's affection to him whom one loves. It also tells us that when a person is engaged in worship or daily round of recitation, his visitor should not sit before him so that his concentration is not affected. He should sit behind him and wait till he has finished his prayer. The Hadith also teaches us to approach someone from the front so as not to scare him.

**383.** Abu Karimah Al-Miqdad bin Ma`dika'rib (May Allah be pleased with him) reported: The Prophet (PBUH) said, "When a man loves his brother (for Allah sake) let him tell him that he loves him".  
[At-Tirmidhi and Abu Dawud].

**Commentary:** The wisdom behind informing someone that one loves him for the sake of Allah, is to make him aware of the regard shown to him so that this will turn into mutual affection and will, therefore, promote cooperation with each other.

**384.** Mu`adh (bin Jabal) (May Allah be pleased with him) reported: Messenger of Allah (PBUH) held my hand and said, "O Mu`adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying: `Allahumma a`inni `ala dhikrika wa shukrika, wa husni `ibadatika,' (O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)". [Abu Dawud and An-Nasa'i].

**Commentary:** We learn from this Hadith the following:

1. It is commendable to inform those whom one loves for Allah's sake, of this love.
2. The superiority of Mu`adh.
3. It is commendable to say this Du`a after each obligatory Salat.
4. It is commendable to seek Allah's Help in order to discharge one's duties towards Allah in the best possible manner.

**385.** Anas bin Malik (May Allah be pleased with him) reported: A man was with the Prophet (PBUH) when another man passed by and the former said: "O Messenger of Allah! I love this man (for Allah's sake)". Messenger of Allah (PBUH) asked, "Have you informed him?" He said, "No". Messenger of Allah (PBUH) then said, "Tell him (that you love him)". So he went up to the man and said to him, "I love you for the sake of Allah;" and the other replied, "May Allah, for Whose sake you love me, love you." [Abu Dawud].

## Chapter 65

### Remembrance of Death and Restraint of Wishes

Allah, the Exalted, says:

"Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Jannah, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing)." (3:185)

"No person knows what he will earn tomorrow, and no person knows in what land he will die..." (31:34)

"...when their term comes, neither can they delay nor can they advance it an hour (or a moment)." (16:61)

"O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers. And spend (in charity) of that with which We have provided you, before death comes to one of you, and he says: `My Rubb! If only You would give me respite for a little while (i.e., return to the worldly life), then I should give Sadaqah (i.e., Zakat) of my wealth, and be among the righteous [i.e., perform Hajj (pilgrimage to Makkah) and other good deeds].' And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do." (63:9-11)

"Until, when death comes to one of them (those who join partners with Allah), he says: `My Rubb! Send me back. So that I may do good in that which I have left behind!' No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. Then, those whose Scales (of good deeds) are heavy, they are the successful. And those whose Scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured). `Were not My Verses (this Qur'an) recited to you, and then you used to deny them?' They will say: `Our Rubb! Our wretchedness overcame us, and we were (an) erring people. `Our Rubb! Bring us out of this; if ever we return (to evil), then indeed we shall be Zalimun (polytheists, oppressors, unjust, wrong-doers, etc? He (Allah) will say: `Remain you in it with ignominy! And speak you not to Me!' Verily! There was a party of My slaves, who used to say: `Our Rubb! We believe, so forgive us, and have mercy on us, for you are the Best of all who show mercy!' `But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! Verily! I have rewarded them this Day for their patience, they are indeed the ones that are successful. He (Allah) will say: `What number of years did you stay on earth?' They will say: `We stayed a day or part of a day. Ask of those who keep account.' He (Allah) will say: `You stayed not but a little, if you had only known! Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?'" (23:99-115)

**"Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurat (Torah) and the Injeel (Gospel)] before (i.e., Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fasiqun (the rebellious, the disobedient to Allah)." (57:16)**

**574.** `Abdullah bin `Umar (May Allah be pleased with them) reported: Messenger of Allah (PBUH) took hold of my shoulders and said, **"Be in the world like a stranger or a wayfarer."** Ibn `Umar (May Allah be pleased with them) used to say: When you survive till the evening do not expect to live until the morning; and when you survive till the morning do not expect to live until the evening. While in good health (do good deeds) before you fall sick; and while you are alive (do good deeds) before death strikes.

[Al-Bukhari].

**Commentary:** This Hadith has already been mentioned. Refer to the commentary on Hadith No. 479.

**575.** `Abdullah bin `Umar (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, **"It is the duty of a Muslim who has something which is to be given as a bequest not to have it for two nights without executing a written will."**

[Al-Bukhari and Muslim].

In the narration of Muslim it is narrated as 'three nights'. Ibn `Umar (May Allah be pleased with them) said: Since I heard the Messenger of Allah say this, I have never spent a night without having my will with me.

**Commentary:** The emphasis of Messenger of Allah (PBUH) on the necessity of making a last will shows that man has no knowledge of the time of his death. It is necessary for the rich that they should keep with them a testament so as to leave their affairs settled after their death and to ward off any untoward situation with regard to the distribution of their property among their inheritors.

**576.** Anas (May Allah be pleased with him) reported: The Prophet (PBUH) drew a few lines and said, **"One of them represents man and another indicates death; and a man continues like this until the nearest line (i.e., death) overtakes him."**

[Al-Bukhari].

**577.** Ibn Mas`ud (May Allah be pleased with him) reported: The Prophet (PBUH) drew up a square and in the middle of it he drew a line, the end of which jutted out beyond the square. Further across the middle line, he drew a number of smaller lines. Then he (PBUH) said, **"The figure represents man and the encircling square is the death which is encompassing him. The middle line represents his desires and the smaller lines are vicissitudes of life. If one of those misses him, another distresses him, and if that one misses him, he falls victim to another."**

[Al-Bukhari].

**Commentary:** This means that human life is perpetually exposed to mishaps. If man escapes one mishap, he comes across the other one. His life is spent in a continuous struggle against tackling the hostile situations. Besides, his life remains

entangled in unending hopes and wishes which are never fulfilled and finally he slips into the iron-grip of death. To sum up, man is ever closer to the border line of death and not supposed to remain unprepared for it. There is no end to wishful thinking and, therefore, he should not adopt a careless attitude towards the inescapable death in the pursuit of illusory hopes. The best course for him is to remain ever-ready for his exit from the worldly stage.

**578.** Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "[Hasten to do good deeds before you are overtaken by one of the seven afflictions.](#)" Then (giving a warning) he said, "[Are you waiting for poverty which will make you unmindful of devotion, or prosperity which will make you corrupt, or a disease which will disable you, or senility which will make you mentally unstable, or sudden death which will take you all of a sudden, or Ad-Dajjal who is the worst expected, or the Hour; and the Hour will be most grievous and most bitter.](#)" [At-Tirmidhi].

**Commentary:** The Hadith focuses on seven things which hold back man from the virtuous path. Taking in consideration the turning health and the brief span of life to his account, he is, therefore, apt to gather up good deeds for the Hereafter because an untoward situation may confront him any moment and render him unable to do good things to his benefit in the otherworldly life.

**579.** Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "[Remember more often the destroyer of pleasures - death.](#)" [At-Tirmidhi].

**Commentary:** Being heedful and talking about death checks man from being lost in the worldly pleasures and seductions. We are, therefore, supposed to remember death frequently and to avoid remaining indifferent to post-death affairs and occurrences.

**580.** Ubayy bin Ka`b (May Allah be pleased with him) reported: When one-third of the night would pass, Messenger of Allah (PBUH) would get up and call out, "[O people, remember Allah. The Rajifah \(i.e., the first Blowing of the Trumpet which will shake the whole universe and thus cause all life to cease\) has come, followed by Ar-Radifah \(i.e., the second Blowing of the Trumpet which will restore life and thus mark the Resurrection Day\). Death has approached with all that it comprises. Death has approached with all that it comprises.](#)" I said: "O Messenger of Allah (PBUH), I frequently invoke Allah to elevate your rank. How much of my supplications should I devote to you?" He said, "[You may devote as much as you wish.](#)" When I suggested a quarter, he said, "[Do whatever you wish, but it will be better for you if you increase it.](#)" I suggested half, and he said, "[Do whatever you wish, but it will be better for you if you increase.](#)" I suggested two-thirds, and he said, "Do whatever you wish but it will be better for you if you increase it." I said, "Shall I devote all my supplications invoking Allah to elevate your rank?" He said, "[Then you will be freed from your worries and your sins will be forgiven.](#)" [At-Tirmidhi].

**Commentary:** The Qur'an exactly corroborates what has been stated in this Hadith. There will be two soundings of the Trumpet. The first will throw the earth and mountains into tremendous convulsions, annihilating all life and disrupting the entire physical structure of the universe. The second - after an indefinite period of time

known to Allah Alone - will mark the Resurrection Day and bring forth the whole scenario of the Last Judgement. Messenger of Allah (PBUH) has invited the attention of mankind to the horrendous ordeal awaiting it in the Last Hour. Besides, this Hadith urges the believers to send the maximum greetings to Messenger of Allah (PBUH). It also highlights the excellence of such an invocation. The Qur'an itself makes this demand to the believers:

"Allah sends His Salat (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad (PBUH)), and also His angels (ask Allah to bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him (Muhammad (PBUH)), and (you should) greet (salute) him with the Islamic way of greeting (salutation, i.e., As-salamu `alaikum)." (33:56).

## Chapter 85

### Secrecy of Private Matters (Guarding Secrets)

Allah, the Exalted, says:

**"And fulfill (every) covenant. Verily! The covenant, will be questioned about." (17:34)**

**685.** Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The most evil of the people to Allah on the Day of Resurrection will be the man who consorts with his wife and then publicizes her secret."  
[Muslim].

**Commentary:** Islam treats conjugal union as a sacred and secret act, both in social and moral terms. Indeed, the sanctity of conjugal rights contributes to the consolidation of moral norms and social cohesion. Yet, what passes between wife and husband on the consummation night is usually taken in a light vein in our societies. In the morning, both of them relate their sexual experience to their friends respectively. This is moral indecency which is incompatible with human dignity and civilized behaviour. This Hadith reckons it as a grave sin which must be eschewed. The bed-experience must be kept private by the married couple to the exclusion of a third person.

**686.** `Abdullah bin `Umar (May Allah be pleased with them) reported: My father `Umar (May Allah be pleased with him) said: When (his daughter) Hafsa (May Allah be pleased with her) became a widow, I met `Uthman bin `Affan (May Allah be pleased with him) and offered Hafsa for marriage to him. `Uthman said: "I shall think over the matter." I waited for a few days and then `Uthman met me and said: "It occurred to me that I should not marry at present." Then I met Abu Bakr (May Allah be pleased with him) and said to him: "If you are willing, I shall marry my daughter Hafsa to you." Abu Bakr (May Allah be pleased with him) remained silent and did not utter any word to me in reply. I grew more angry with him than with `Uthman. I had waited for only a few days when Messenger of Allah (PBUH) asked for her hand in marriage and I married her to him. Thereafter, I met Abu Bakr (May Allah be pleased with him) who said, "Perhaps you were angry with me when you offered Hafsa to me and I said nothing in reply." I said, "Yes, that is so." He said, "Nothing stopped me to respond to your offer except that I knew that Messenger of Allah (PBUH) had mentioned her and I could not disclose the secret of Messenger of Allah (PBUH). Had Messenger of Allah (PBUH) left her, I would have accepted her."  
[Al-Bukhari and Muslim].

**Commentary:** To keep a secret and not to disclose it to people is the theme of this chapter as reflected in this Hadith. The Hadith has also other points which invite our attention. Firstly, a man can offer his daughter's hand to a righteous person. Secondly, it is undesirable for parents to send a message to another party for the wedlock of their daughter when talks with someone else are already continuing in this regard. Thirdly, if Messenger of Allah (PBUH) wanted to marry a woman but could not realize his intention for a reason or another, it was permissible for a Muslim to marry her because, juristically speaking, such a woman could not be counted as the Prophet's wife.

**687.** `Aishah (May Allah be pleased with her) reported: On one occasion all the wives of the Prophet (PBUH) were with him when his daughter, Fatimah (May Allah be pleased with her) who walked after the style of his father, came there. He (PBUH) welcomed her saying, "[Welcome, O my daughter](#)", and made her sit on his right side, or on his left side and then whispered something to her at which she wept bitterly. When he perceived her grief, he talked secretly to her again and she smiled (with happiness). I said to her: "Messenger of Allah (PBUH chose you from amongst all his wives to speak secretly to you and yet you cried." When he left, I asked her, "What did Messenger of Allah (PBUH) say to you?" She said, "I will not divulge the secret of Messenger of Allah (PBUH)." When Messenger of Allah (PBUH) passed away, I said to her: "I adjure you by the right I have in respect of you to tell me what Messenger of Allah (PBUH) had told you." She said: "Now (when Messenger of Allah (PBUH) has died), I will tell you. When he whispered to me the first time, he told me, `[Jibril \(Gabriel\) used to listen to my recitation of the Qur'an and then recite it back to me once or twice a year, and this time he has done it twice; and so I perceive that my death is approaching. Then be mindful of your duty to Allah and be patient and steadfast, for I shall be an excellent predecessor for you.](#)' On this I wept as you saw. When he perceived my distress he talked to me secretly the second time and said, `[O Fatimah, are you not pleased that you will be the chief among the believing women or of this Ummah?](#)' This made me smile as you saw." [Al-Bukhari and Muslim].

**Commentary:** This Hadith, too, has an implication for keeping a secret and concealing it from people. Moreover, we learn that one can spontaneously weep over hearing a sorrowful occurrence and also that we should be patient in distress. The Hadith also teaches us not to feel proud upon receiving a blessing. Above all, the excellence of Fatimah (May Allah be pleased with her) and the advisability of reading the Qur'an are brought into our focus.

**688.** Thabit (May Allah be pleased with him) reported: Anas (May Allah be pleased with him) said: Messenger of Allah (PBUH) came to me while I was playing with the boys. He greeted us and sent me on an errand. This delayed my return to my mother. When I came to her, she asked, "What detained you?" I said; "[Messenger of Allah \(PBUH\) sent me on an errand.](#)" She asked, "[What was it?](#)" I said, "[It is a secret.](#)" My mother said; "[Do not disclose to anyone the secret of Messenger of Allah \(PBUH\).](#)" [Anas \(May Allah be pleased with him\) said to Thabit \(May Allah be pleased with him\): By Allah, were I to tell it to anyone I would have told you.](#) [Muslim].

**Commentary:** Here, too, an emphasis has been laid on keeping a secret. When Anas (May Allah be pleased with him) told his mother about the cause of secrecy, she refrained from insisting that the secret should be disclosed to her. Rather, she lent support to her son's standpoint and advised him to conceal the secret. To be sure, it is part of moral teaching that we should keep the secrets of friends in our hearts. Unless we receive a go-ahead from a friend, we must not make his secret public.