

AL-MUHAJIROON
Issue 23-3 / 1441 A.H. / Jamada al-Awwal – Jamada ath-Thani

HYPOCRISY AND
THE CHARACTERISTICS OF
THE HYPOCRITES
النفاق وصفات المنافقين

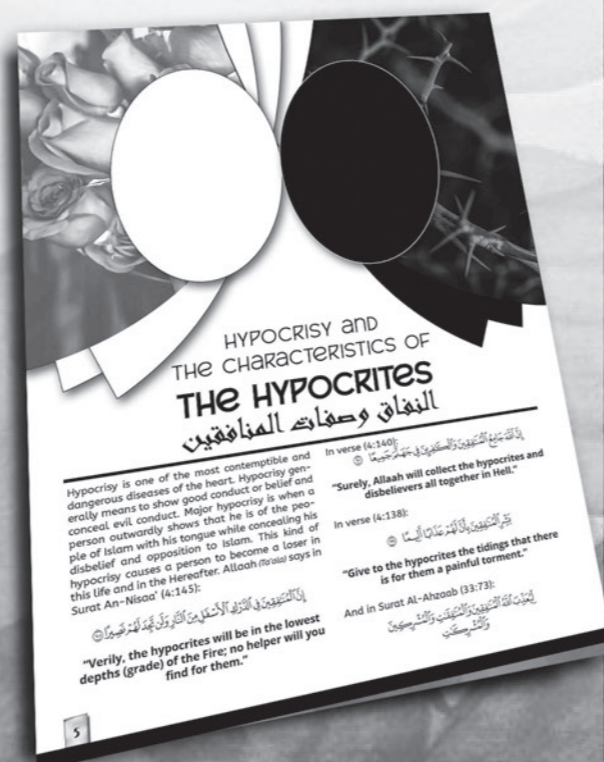
Table of Contents

- 1 **The Attribute of Allaah:** Al-Hamd (Praise) Part -2
- 5 **Featured Article:** Hypocrisy and the Characteristics of the Hypocrites
- 14 Impatience and Resenting Allaah's Decrees
- 17 **Sunnah Act:** The Manners of Laughing and Joking Part 2
- 20 **Biography:** 'Ali ibn Abi Taalib - Part 5
- 24 **Essential Conditions for the Validity of the Salaat:** Entry of the Time of Prayer

PLEASE NOTE

If you find any errors in the text, context, or references, please inform us. Your comments and suggestions are always welcome and may Allaah reward those who correct our mistakes.

You are free to reproduce, reprint, copy, distribute this magazine, any page in it, or as a whole provided absolutely no change, addition, or omission is introduced in the text. You are not allowed to make commercial gains from the sale of this magazine.



HADEETH

Abu Hurairah (Radia-Allaahu anhu) narrated that Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said:

"Verily, Allaah hates that a person knows about everything in regards to worldly affairs and is ignorant about matters related to the Hereafter (i.e. ignores his religion that would bring him close to his Lord)."

[Saheeh Al-Jamie' no. 1879 and Al-Albaani graded it Saheeh]

CONTACT US AT
 Revival of Islamic Heritage Society
 Women's Committee
 AL- MUHAJIROON
 Bi-Monthly Magazine

C/o Enlightenment Into Islam
 Center, P.O.Box 5585, Safat - 13056,
 Kuwait

Direct Line: (965) 25362684
 Fax: (965) 25342573
 E-mail: enlight.center@gmail.com

DESIGN & LAYOUT
 Sisters & staff of
 Enlightenment into Islam Center
AL-MUHAJIROON CONTRIBUTORS
 Sisters & staff of
 Enlightenment into Islam Center

EDITING & PUBLISHING
 Sisters & staff of
 Enlightenment into Islam Center
www.enlightcenterq8.wordpress.com

AL-Muhajiroon is derived from the word Hajara, which means to migrate. Hijrah refers to the migration from the land of Kufr (where it may be difficult to adhere to Islamic injunctions) to the land of Islam. Hijrah also refers to the abandoning of sins - all that Allaah has declared unlawful, whether it be connected to the Rights of Allaah, or to the rights of individuals.

The Prophet (ﷺ) said: *"The Muslim is the one who the Muslims are safe from—his tongue and his hand—the Muhaajir is the one who abandons that which Allaah has declared unlawful."*

[Collected: AL-Bukhaari (6484), Kitab ar-Riqaaq; Muslim (41), Kitab al-Imaan]

AL-Muhajiroon magazine stands for the migration from evil deeds, the abandoning of sins, and the migration to Allaah, Almighty, the Most High, through sure knowledge.

"Say (O Muhammad ﷺ): 'This is my way; I call to Allaah with sure knowledge, I and whosoever follows me (also must invite others to Allaah) with sure knowledge.'"

[Surat Yusuf 12: 108]

May the peace and blessings of Allaah, Almighty, be upon our beloved Prophet Muhammad (ﷺ).



Our Da'wah is to return to the sublime Qur'an and the authentic Sunnah of the Prophet (ﷺ) and to comprehend them both according to the understanding and way of the pious predecessors (as-Salaf as-Saalih), may Allaah (ﷻ) be pleased with them all. We aim to act in accordance with the saying of Allaah:

"O you who believe! Obey Allaah and obey the Messenger (ﷺ), and those of you (Muslims) who are in authority. And if you differ in anything amongst yourselves, refer it to Allaah and His Messenger (ﷺ) if you believe in Allaah and in the Last Day. That is better and more suitable for final destination."

[Surat an-Nisa' 4:59]

Al-Hamd

(Praise)

Part - 2

الْحَمْدُ

Al-Hamd is ascertained (assured) in the following positions (situations):

a At the time of wearing clothes

Abu Sa'eed al-Khudri (Radiya-Allaahu 'anhu) narrated that when the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) put on a new garment he would mention it by name, e.g. turban or shirt, and then would say:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ
وَأَعُوذُ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ

Allaahumma laka Al-Hamdu anta Kasawtaneeh, as'aluka min khairihi wa khairi maa suni'a lahu wa 'aouthu min sharrihi wa sharri maa suni'a lahu

"O Allaah! Praise be to You! As You have clothed me with it, I ask You for its good and the good of that for which it was made, and I seek refuge in You from its evil and the evil of that for which it was made."

[Authenticated by Al-Albaani in Saheeh Abu Dawoud no. 4020 and graded Saheeh]

Mu'adh ibn Anas (Radiya-Allaahu 'anhu) narrated that the Prophet (Salla-Allaahu 'alayhi wa sallam) said: "...If any of you puts on a garment and says:

الحمد لله الذي كساني هذا الثوب ورزقنيه من غير حول مني ولا قوة
Al-Hamdulillaah allathi kasaanee haathath-thouba wa Razaqanihi min ghairi hawlin minni wa laa quwwatin

'Praise be to Allaah Who has clothed me with this and provided me with it through no might and power on my part,'

he will be forgiven his former sins." [Authenticated by Al-Albaani in Saheeh Abu Dawoud no. 4023 and graded Hasan]

b At the time of eating and drinking

Abu Ayub al-Ansaari (Radiya-Allaahu 'anhu) narrated that when the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) used to eat and drink, he would say:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ وَسَقَى ، وَسَوَّغَهُ ، وَجَعَلَ لَهُ مَخْرَجًا

Al-Hamdulillaah allathi at'ama wa saqaa wa sawwaghahu wa ja'ala lahu makhraja

"Praise be to Allaah Who has fed us and given us drink, made it easy to swallow and made an exit for it."

[Authenticated by Al-Albaani in Saheeh Abu Dawoud no. 3851 and graded Saheeh]

Naufal ibn Mu'awiyah (Radiya-Allaahu 'anhu) narrated: "Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) used to drink in three breaths; mentioning the Name of Allaah in its beginning and praising Him at its end." [Authenticated by Al-Albaani in Saheeh Al-Jami'e no. 4956]

Abu Umamah (Radiya-Allaahu 'anhu) narrated that when the Prophet (Salla-Allaahu 'alayhi wa sallam) had finished eating, he used to say:

الْحَمْدُ لِلَّهِ كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مَكْفِيٍّ وَلَا مُودَعٍ وَلَا مُسْتَعْتَى عَنْهُ
رَبَّنَا

Al-Hamdulillaah katheeran tayyiban Mubaarakan feehi, ghaira Makfiyyin wa laa Muwadda'in wa laa Mustghnan 'anhu Rabbana.

"All praises be to Allaah, Who has satisfied our needs and quenched our thirst. Our Lord, We cannot compensate nor deny Your Favor, nor can we leave it or dispense with it."

[Al-Bukhaari no. 5458]

Shaikhul-Islam Ibn Taymiyah (Rahimahullaah) said: "When a creature gives you a blessing (or favor),

you are able to compensate him. And his blessings do not continue upon you; rather, you would leave it and he would cut it off from you and you can dispense with it. However, you can never compensate Allaah for His favors and if He bestows His favors upon you, He continues His favors upon you. Indeed, He who gives much or little (of wealth and contentment), Whom none can be content without even for a blink of an eye." [Futia (legal opinion) in the form of Al-Hamd by Ibn Al-Qayyim]

'Abdur-Rahmaan ibn Jubair narrated that a man who served the Prophet (Salla-Allaahu 'alayhi wa sallam) for eight years told him that he used to hear the Prophet (Salla-Allaahu 'alayhi wa sallam) saying when food was brought near him, "Bismillaah" and when he finished eating he would say:

اللَّهُمَّ أَطْعَمْتَ وَأَسْقَيْتَ وَأَغْنَيْتَ وَأَقْنَيْتَ وَهَدَيْتَ ، وَأَحْيَيْتَ ، فَلَكَ
الْحَمْدُ عَلَى مَا أَعْطَيْتَ

Allaahumma at'ama wa asqaita wa aghnayta wa aqnayta wa hadayta wa ahyayta, fa lakal hamdu 'alaa maa atayta.

"O Allaah, You have fed, given to drink, enriched and gave contentment, guided and brought to life, so praise be to You for what You have given." [Reported by Ahmad no. 16159 and authenticated by Al-Albaani in Al-Silsilah As-Saheeha no. 71]

Mu'adh ibn Anas (Radiya-Allaahu 'anhu) narrated that the Prophet (Salla-Allaahu 'alayhi wa sallam) said: "If anyone eats food and then says:

الحمد لله الذي أطعمني هذا الطعام ورزقنيه من غير حول مني ولا قوة
Al-Hamdulillaah allathi at 'amani haadhatta'ama wa razaqanihi min ghairi hawlin minni wa laa quwwatin

'Praise be to Allaah Who has fed me with this food and provided me with it through no might and power on my part,'

he will be forgiven his former sins." [Abu Dawoud no. 4023 and authenticated by Al-Albaani who graded it Hasan]

This is a confession of incapacity (helplessness), shortcoming and the inability of obtaining this

food: rather, it is Allaah Who is providing His servants out of His Graciousness, and Allaah is the Owner of great Bounty." [Al-'Ilm Al-Hayyib]

c At the time of seeing what pleases the person and what he dislikes

It was narrated that 'Aishah (Radiya-Allaahu 'anha) said: "When the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) saw something he liked, he would say:

الحمد لله الذي بنعمته تتم الصالحات

Al-Hamdulillaah allathi bi ni'matihi tatimmus-saalihaat

'Praise be to Allaah by Whose Grace good deeds are completed.'

And if he saw something that he disliked, he would say:

الحمد لله علي كل حال

Al-Hamdulillaah 'ala kulli haal

'Praise is to Allaah in all circumstances.'" [Ibn Majah no. 3803 and authenticated by Al-Albaani]

This Hadeeth indicates that the slave should praise Allaah (Ta'ala) in all situations; in the state of prosperity and adversity.

His statement, "Bi ni'matihi (by Whose Grace or blessing)" means the special grace which is seeing that which brings joy to the person, and seeing that one likes and pleases him is a blessing. Therefore, he (Salla-Allaahu 'alayhi wa sallam) said: "By Whose Grace good deeds are completed" and this includes everything good of this world and the Hereafter.

However, when one sees something that he dislikes, he should say: "All praise is to Allaah in all circumstances" i.e. in adversity and prosperity, joy and sadness, poverty and richness, good health and sickness, and all states, actions, and times. In his first statement, he (Salla-Allaahu 'alayhi wa sallam) particularized Al-Hamd (the praise) for a specific thing and in the second statement he (Salla-Allaahu 'alayhi wa sallam) generalized it according to the situation." [Al-'Ilm al-Hayyib]

d When waking up from sleep

Abu Hurairah (Radiya-Allaahu 'anhu) narrated that Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said: "When one of you gets up from sleep, let

him say:

الحمد لله الذي عافاني في جسدي ورد علي روعي وأذن لي بذكره

Al-Hamdulillaahi allathi 'aafaanee fee jasadee wa radda 'alayya roohee wa 'athina lee bithikrihi.
'Praise be to Allaah Who gave strength to my body and returned my soul to me and permitted me to remember Him.'"

[Authenticated by Al-Albaani in Saheeh Al-Jami'e no. 716]

Hudhaifah (Radia-Allaahu 'anhu) narrated: "When the Prophet (Salla-Allaahu 'alayhi wa sallam) went to bed at night, he would put his hand under his cheek and then say:

اللهم باسمك أموت وأحيا

Allaahumma bismika amutu wa ahyaa.

'O Allaah, with Your Name I die and live.'

and when he got up, he would say:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Al-Hamdulillaah allathi ahyaaana ba'da maa amaataana wa ilaihi an-nushur.

'All thanks and praises be to Allaah, Who has given us life after causing us to die (i.e. sleep); and unto Him is the Resurrection'" [Al-Bukhaari no. 6314]

e When seeing an afflicted person

Abu Hurairah (Radia-Allaahu 'anhu) narrated that the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: "Whoever sees an afflicted person, then says:

الحمد لله الذي عافانا مما ابتلاك به وفضلني على كثير ممن خلق تفضيلاً

Al-Hamdulillaahi allathi 'aafaana mimmabtalaaka bihi wa faddalani 'ala kathirin mimman khalaqa tafdeela

'All praise is due to Allaah Who saved me from that which He has afflicted you with and blessed me greatly over many of those whom He has created.'

he shall not be struck by that affliction."

[At-Tirmidhi no. 3432 and authenticated by Al-Albaani who graded it Saheeh]

f When sneezing

Anas (Radia-Allaahu 'anhu) narrated that Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said: "When Allaah blew the soul in Adam and the soul reached his head, he (Adam) sneezed and he said:

الحمد لله رب العالمين

Al-Hamdulillaahi Rabbil 'Alameen

'All praise is due to Allaah the Lord of 'Alameen (mankind, jinn, and all that exists).'

Allaah (Ta'ala) then said to him:

يرحمك الله

Yarhamuk Allaah

'May Allaah show mercy to you.'"

[Authenticated by Al-Albaani in Saheeh Mawaarid Adh-Dham'an no. 1746]

Mu'adh ibn Rifa'ah narrated that his father Rifa'ah (Radia-Allaahu 'anhu) said: "I prayed behind Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam). I sneezed and said:

الحمد لله حمداً كثيراً طيباً مباركاً فيه مباركاً عليه كما يحب ربنا ويرضى

'Al-Hamdulillaah hamdan kathiran tayyiban mubaarakan fih, mubaarakan alaihi kama yuhibbu Rabbuna wa yarda (All praise is due to Allaah, many good blessed praises, blessings for Him as our Lord loves and is pleased with).' When Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) prayed and turned (after finishing) he said: 'Who was the speaker during the Salaat?' No one spoke. Then he said it a second time: 'Who was the speaker during the Salaat?' But no one spoke. Then he said it a third time: 'Who was the speaker during the Salaat?' So Rifa'ah ibn Rafi ibn 'Afra said: 'It was I, O Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam).' He (Salla-Allaahu 'alayhi wa sallam) said: 'What did you say?' He said: 'I said: Al-Hamdulillaah Hamdan kathiran tayyiban mubaarakan fih, mubaarakan alaihi kama yuhibbu Rabbuna wa yarda.' The Prophet (Salla-Allaahu 'alayhi wa sallam) said: 'By the One in Whose Hand is my soul! I saw thirty-some angels competing over which of them would ascend with it.'" [At-Tirmidhi no. 404 and authenticated by Al-Albaani who graded it Hasan]

g In the morning and evening

Abu Hurairah (Radia-Allaahu 'anhu) narrated that Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam)

said: "When one of you has reached the morning, let him say three times:

أَصْبَحْتُ أُثْنِي عَلَيْكَ حَمْدًا، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Asbahtu Uthnee 'alayka hamdan wa ash-hadu an laa ilaaha illa Allaah.

'I have reached the morning while I praise You and testify that there is none who deserves to be worshipped except Allaah.'

And let him say the same words when he reaches the evening." [An-Nasaa'i in 'Amal al-yawm wal-laylah and authenticated by Shaikh Al-Waadi'i in As-Saheeh Al-Musnad mimma laysa fis-Saheehain no. 1320]

'Abdullaah ibn 'Amr (Radia-Allaahu 'anhuma) narrated that Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said to a man: "How have you reached the morning O so-and-so?" The man said: "Ahmadu Allaah 'ilayka (I praise Allaah to you), O Messenger of Allaah!" The Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: "This is what I wanted to hear from you." [Reported by At-Tabarani no. 4377 and authenticated by Al-Albaani in As-Saheeha no. 2952 and graded Hasan]

Ibn 'Abdul-Barr (Rahimahullaah) said: "In this Ha-deeth is an indication and that is an acted Sunnah in asking a person about his state to praise Allaah. This is because the one who is asked about his state is never void of a blessing from Allaah; a hidden or apparent blessing, good health, diversion of a calamity, removal of a distress, relief from a grief, a provision that he is provided with, or a good that was bestowed upon him, whether he remembered that or forgot it. Therefore, whenever he is asked about his state, let him praise Allaah and due to Him is all the praise in all states, La ilaaha illa Huwa (none deserves to be worshipped except Him), the Most Great, the Most High." [Al-Istidhkaar]

h When rising from Ruku' (bowing)

Abu Sa'eed Al-Khudri (Radia-Allaahu 'anhu) reported that when the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) raised his head after bowing, he said:

رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمَوَاتِ وَالْأَرْضِ، وَمِْلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ النَّاءِ وَالْجِدِّ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكَلْنَا لَكَ عَبْدًا، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

"Our Lord, to You be the praise that would fill all

the heavens and earth and all that pleases You besides (them). O, You Who are worthy of praise and glory, most worthy of what a servant says, and we are all Your servants. O Allaah, none can withhold what You give or give what You withhold, and riches cannot avail a wealthy person against You." [Muslim no. 477]

His statement, "You are worthy of praise and glory," means the servants are unable to praise Him as much as He deserves or enumerate the praises upon Him; rather, He is as He praised His Noble Self. [Majmoo' AL-Fatawa by Ibn Taymiyah]

His statement "Most worthy of what a servant says" means Hamd-Allaah (praise of Allaah) is the most truthful statement which the slave says, and any statement is most truthful when it is its best and most obligatory upon the slave to say it. [Majmoo' AL-Fatawa by Ibn Taymiyah]

"For Him is all the praise in all states" because He does not do except that which is good and benevolent which He deserves the praise for, even if the slaves do not know. [Ibid]

His statement "No one can withhold what You give or give what You withhold, and riches cannot avail a wealthy person against You" is a confession of His Oneness and that all the blessings are from Him only, and this includes the following matters:

First: He is singled out with giving and withholding. Therefore, no one is sought except Him and no one should be asked except Him.

Second: If He gives, no one is able to withhold it from the one to whom it is given and if He withholds, no one is able to give it to the one it is withheld from.

Third: Nothing avails Him and nothing helps against His punishment, and nothing brings one close to His majesty. The riches of the sons of Adam and their kingdom, position, status, good life, etc. will benefit them only if they use that in obedience to Him, preferring His pleasure.

Source:

Al-Asmaa' Al-Husna was-Sifaat al-'Ulaa by 'Abdul-Haadi Wahbi

HYPOCRISY AND THE CHARACTERISTICS OF THE HYPOCRITES

النفاق وصفات المنافقين

Hypocrisy is one of the most contemptible and dangerous diseases of the heart. Hypocrisy generally means to show good conduct or belief and conceal evil conduct. Major hypocrisy is when a person outwardly shows that he is of the people of Islam with his tongue while concealing his disbelief and opposition to Islam. This kind of hypocrisy causes a person to become a loser in this life and in the Hereafter. Allaah (Ta'ala) says in Surat An-Nisaa' (4:145):

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَهُمْ صَادِقِينَ ﴿١٤٥﴾

"Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them."

In verse (4:140):

إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

"Surely, Allaah will collect the hypocrites and disbelievers all together in Hell."

In verse (4:138):

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾

"Give to the hypocrites the tidings that there is for them a painful torment."

And in Surat Al-Ahzaab (33:73):

يَعَذِّبُ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ

"So that Allaah will punish the hypocrites, men and women, and the men and women who are Al-Mushrikun [the polytheists, idolaters, pagans, disbelievers in the Oneness of Allaah, and in His Messenger Muhammad (Salla-Allaahu 'alayhi wa sallam)]."

Allaah (Ta'ala) forbade the believers from following the hypocrites. He (Ta'ala) says in Surat Al-Ahzaab (33:1):

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

"O Prophet [Muhammad (Salla-Allaahu 'alayhi wa sallam)]! Keep your duty to Allaah and obey not the disbelievers and the hypocrites (i.e. do not follow their advices). Verily! Allaah is Ever All-Knower, All-Wise."

THE CAUSES OF HYPOCRISY

On the Day of Resurrection, a wall will be set up between the believers and the hypocrites. This wall will have a gate, the inside of which will be mercy and that will be the side where the believers will be. On the outside will be punishment where the hypocrites will be. Allaah (Ta'ala) mentions the actions that lead the hypocrites to that evil destination in Surat Al-Hadeed (57:13-14):

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ ءَامَنُوا انظُرُوا وَانفِقَتِمْ مِن نُّورِكُمْ فَيَلْزَمُوا بَاطِنَهُ فِئْتِهِ فَيَلْزَمُوا وَرَاءَكُمْ فَأَلْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِن قِبَلِهِ الْعَذَابُ ﴿١٣﴾ ينادونهم ألم تكن معكم قالوا بلى ولكنكم فتنتم أنفسكم وتربصتم وازتبطتم وعزتمكم إلا ماني حتى جاء أمر الله وعزكم بالله العزور ﴿١٤﴾

Shaikh As-Sa'dee (Rahimahullaah) said: "The hypocrites will call out to the believers, beseeching them and asking them for mercy: (Were we not with you) in the previous world saying "Laa illaaha illa Allaah" (There is no god that deserves to be worshipped but Allaah), praying, fasting, striving in Jihaad and doing what you did? (They will say: Yes) you were indeed with us in the previous world, appearing outwardly to do the same as we did, but your deeds were the deeds of hypocrites, devoid of faith and sound, sincere intention.

Rather,

- 1) You gave into confusion and temptation.
- 2) You kept waiting (for some misfortune to befall us).
- 3) You doubted, that is, you doubted what Allaah foretold, which was not subject to

doubt.

- 4) And you were deceived by false hopes when you hoped to attain the same as the believers although you were not certain in your faith.

(Until the decree of Allaah came to pass) that is, until death came to you while you were still in that blameworthy state. (Thus, Shaytaan the deceiver deceived you concerning Allaah) for it was the Shaytaan who made disbelief and doubt fair-seeming to you, and you were content with that doubt; you trusted his promise and believed what he said." [Tayseer Al-Kareem]

- 5) Weak faith in Allaah. One does not remember the Ability of Allaah and feel the need of Him.
- 6) Neglecting the performance of good deeds (and taking the means to increase one's faith).
- 7) Neglecting the performance of prayer in congregation.

The Prophet (Salla-Allaahu 'alayhi wa sallam) said: "No prayer is heavier upon the hypocrites than the Fajr and Isha' prayers. If they knew what was in them (of reward) they would have certainly attended them, even if he was crawling." [Al-Bukhaari]

- 8) The Prophet (Salla-Allaahu 'alayhi wa sallam) mentioned the signs of minor hypocrisy that lead to major hypocrisy: "There are three signs of a hypocrite: When he speaks, he tells lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays his trust." [Agreed upon]
- 9) A person forgets Allaah's watchfulness and observation over his heart, so he takes care of presenting a good outward appearance to people which contradicts his inner state.

THE EVIL CONSEQUENCE OF HYPOCRISY:

Allaah does not accept the deeds of the hypocrite. Hypocrisy nullifies the deeds of the slave and makes them scattered particles of dust. Allaah (Ta'ala) says in Surat At-Tawbah (9:53-54):

قُلْ أَنْفِقُوا أَوْ كَرِهْنَا لَنْ يُتَقَبَلَ مِنْكُمْ إِن كُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ

Say: "Spend (in Allaah's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are Fasiqun (rebellious, disobedient to Allaah)."

وَمَا مَسَعَهُمْ أَنْ تَقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كَسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ

“And nothing prevents their contributions from being accepted from them except that they disbelieved in Allaah and in His Messenger [Muhammad (Salla-Allaahu ‘alayhi wa sallam)]; and that they came not to As-Salaat (the prayer) except in a lazy state; and that they offer not contributions but unwillingly.”

Hypocrisy abolishes deeds and rewards no matter how abundant they are. In addition to that, the wealth and possessions of the hypocrites will be a means of torment for them in this life and the Hereafter. Allaah (Ta’ala) says in Surat At-Tawbah (9:55):

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ
الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾

“So let not their wealth or their children amaze you [O Muhammad (Salla-Allaahu ‘alayhi wa sallam)]; in reality Allaah’s Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.”

SOME OF THE CHARACTERISTICS OF THE HYPOCRITES

1 The hearts of the hypocrites are sick with the disease of doubt. Allaah (Ta’ala) says in Surat Al-Baqarah (2:10):

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَاللَّهُ عَذَابٌ أَلِيمٌ ﴿١٠﴾
يَكْذِبُونَ ﴿١١﴾

“In their hearts is a disease (of doubt and hypocrisy) and Allaah has increased their disease. A painful torment is theirs because they used to tell lies.”

2 They try to deceive Allaah and those who believe. Allaah (Ta’ala) says in Surat Al-Baqarah (2:8-9):

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

“And of mankind, there are some (hypocrites) who say: ‘We believe in Allaah and the Last Day’, while in fact they believe not.”

يَخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ

“They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!”

They utter these statements only with their

tongues when they meet the believers. Allaah (Ta’ala) says in Surat Al-Munafiqun (63:1):

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا لَوْ أَنَّهُ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ
يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾

“When the hypocrites come to you [O Muhammad (Salla-Allaahu ‘alayhi wa sallam)], they say: ‘We bear witness that you are indeed the Messenger of Allaah.’ Allaah knows that you are indeed His Messenger and Allaah bears witness that the hypocrites are liars indeed.”

The hypocrites pronounce: “There is no deity worthy of worship except Allaah” seeking to ensure the sanctity of their blood and money, all the while concealing disbelief. Allaah (Ta’ala) also says in Surat An-Nisaa’ (4:142):

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ

“Verily, the hypocrites seek to deceive Allaah, but it is He Who deceives them.”

3 The hypocrites rejoice at the misfortunes that befall the Muslims. Allaah (Ta’ala) says in Surat At-Tawbah (9:50):

إِن تُصِيبَكَ حَسَنَةٌ فَسَبِّحْهُ وَإِن تُصِيبَكَ مُصِيبَةٌ فَقُلْ أَدَّبْتُهَا
أَخَذْنَا أَمْرًا مِن قَبْلُ وَتَوَلَّوْا وَهُمْ فَرِحُونَ ﴿٥٠﴾

“If good befalls you [O Muhammad (Salla-Allaahu ‘alayhi wa sallam)], it grieves them, but if a calamity overtakes you, they say: ‘We took our precaution beforehand,’ and they turn away rejoicing.”

If a blessing, such as victory and triumph over the enemies is given to the Prophet (Salla-Allaahu ‘alayhi wa sallam) and to the believers, thus pleasing him and his companions, it grieves the hypocrites. And if a calamity overtakes him (Salla-Allaahu ‘alayhi wa sallam) and his companions, they say that they took their precautions when they did not join them.

4 The hypocrites abandon making judgments based on the Book of Allaah and the Sunnah of His Messenger (Salla-Allaahu ‘alayhi wa sallam) when involved in disputes. They turn away from it despite being called to submit and abide by it. Allaah (Ta’ala) describes the hypocrites in Surat An-Nisaa’ (4:61):

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَّا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ

الْمُنَافِقِينَ يُصَدُّونَ عَنكَ صُدُودًا ﴿٦١﴾

“And when it is said to them: ‘Come to what Allaah has sent down and to the Messenger [Muhammad (Salla-Allaahu ‘alayhi wa sallam)],’ you [Muhammad (Salla-Allaahu ‘alayhi wa sallam)] see the hypocrites turn away from you with aversion.”

In (4:62):

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمْت أَيْدِيهِمْ تَوَلَّوْا
وَكَيْفَ يُخَلِّفُونَ بِاللَّهِ إِذَا رَدَّوْنَ إِلَيْنَا إِلَّا إِحْسِنًا وَتَوْفِيقًا ﴿٦٢﴾

“How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allaah, ‘We meant no more than goodwill and conciliation!’”

They apologize and swear that they only sought goodwill and reconciliation when they referred to other than the Prophet (Salla-Allaahu ‘alayhi wa sallam) for judgment and claim that they do not believe in this alternative judgment.

Allaah (Ta’ala) also mentions this characteristic of the hypocrites in Surat An-Noor (24:48-50):

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾

“And when they are called to Allaah (i.e. His Words, the Qur’an) and His Messenger, to judge between them, lo! A party of them refuse (to come) and turn away.”

وَإِن يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾

“But if the right is with them, they come to him willingly in submission.”

أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ أَرْسَلْنَا أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ
أُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

“Is there a disease in their hearts? Or do they doubt or fear lest Allaah and His Messenger should wrong them in judgment? Nay, it is they themselves who are the Dhalimun (polytheists, hypocrites and wrong-doers, etc.).”

However, if the ruling comes in their favor, then they listen and obey “willingly with submission.”

5 The hypocrites cause dissension among the Muslims. Allaah (Ta’ala) says in Surat At-Tawbah (9:47):

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا تُضَعُفُوا خِلَالَكُمْ بِيَعُونَكُمْ
الْفِتْنَةَ وَفِيكُمْ سَمْعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾

“Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you, and there are some among you who would have listened to them. And Allaah is the All-Knower of the Dhalimun (polytheists and wrong-doers, etc.).”

Allaah (Ta’ala) describes the attitude of the hypocrites; if they march out with the believers and participate with them in any legislated project, they rush to spread false stories, hatred, and discord among the believers. And among the believers are those who listen to their false speech and ask them for advice, unaware of their true reality.

6 They ally with the disbelievers, seeking honor with them. Allaah (Ta’ala) says in Surat An-Nisaa’ (4:138-139):

بَشِيرَ الْمُنَافِقِينَ بِأَن لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾

“Give to the hypocrites the tidings that there is for them a painful torment.”

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ أَبِئْتَعُونَ عِنْدَهُمُ
الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾

“Those who take disbelievers for Auliya’ (protectors or helpers or friends) instead of believers, do they seek honor, power and glory with them? Verily, then to Allaah belongs all honor, power and glory.”

Allaah describes the hypocrites as taking the disbelievers as friends instead of the believers. They support the disbelievers in reality, for they give them their loyalty and friendship in secret. They also say to disbelievers when they are alone with them: “We are with you, we only mock the believers by pretending to follow their Religion.” Allaah says in Surat Al-Ma’idah (5:51-52):

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَن
يَتَوَلَّهُمْ فَوَيْلٌ لِّفَانِهِ مَنَّهُمْ إِن لِّلَّهِ لِيَهْدِيَ الْقَوْمَ الظَّالِمِينَ

“O you who believe! Take not the Jews and the Christians as Auliya’ (friends, protectors, helpers, etc.), they are but Auliya’ to one another.”

other. And if any amongst you takes them as *Auliyaa*, then surely he is one of them. Verily, Allaah guides not those people who are the *Dhalimun* (polytheists and wrong-doers and unjust)."

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فُضِّبَ حُجُوعًا عَلَى مَا أَسْرَوْا فِي أَنْفُسِهِمْ تَدْرِينِ

"And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: 'We fear lest some misfortune of a disaster may befall us.' Perhaps Allaah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves."

7) Hypocrites await harm to occur to the believers.

Allaah (Ta'ala) says in Surat An-Nisaa' (4:141):

الَّذِينَ يَتَّبِعُونَ بِكُفْرٍ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْكُمْ عَلَيْهِمْ وَنَمُنَعْكُمْ مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

"Those (hypocrites) who wait and watch about you; if you gain a victory from Allaah, they say: 'Were we not with you,' but if the disbelievers gain a success, they say (to them): 'Did we not gain mastery over you and did we not protect you from the believers?' Allaah will judge between you (all) on the Day of Resurrection. And never will Allaah grant to the disbelievers a way (to triumph) over the believers."

8) They show laziness towards righteous acts of worship and lag behind in performing them. Allaah (Ta'ala) says in Surat An-Nisaa' (4:142):

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى

"Verily, the hypocrites seek to deceive Allaah, but it is He Who deceives them. And when they stand up for *As-Salaat* (the prayer), they stand with laziness,"

This is because they neither truly intend to perform it nor do they believe in it, have humility in it, or understand it. This is the description of their outward attitude. As for their hearts, Allaah (Ta'ala) says:

يُرَاءُونَ النَّاسَ

"and to be seen of men,"

i.e. They do not have sincerity when worshipping Allaah. Rather, they show off so that the people will praise them.

وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

"and they do not remember Allaah but little."

The Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: "This is the prayer of the hypocrite. He sits watching the sun until when it goes down between the two horns of the devil, then he stands up, pecks out four Rak'at (for 'Asr) without remembering Allaah during them except little." [At-Tirmidhi no. 160 and authenticated by AL-Albaani who graded it Saheeh]

They also lag behind from *Jihaad* in the Cause of Allaah and turn others away from joining it. Allaah (Ta'ala) says in Surat An-Nisaa' (4:72):

وَإِنَّ مِنْكُمْ لَمَنْ لِيَبْطِئَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالُوا قَدْ أَنْعَمَ اللَّهُ عَلَيْنَا إِذْ لَمْ

أَكُنْ مَعَهُمْ شَهِيدًا

"There is certainly among you he who would linger behind (from fighting in Allaah's Cause). If a misfortune befalls you, he says: 'Indeed Allaah has favored me in that I was not present among them.'"

9) The hypocrites waver between faith and disbelief. Allaah (Ta'ala) says in Surat An-Nisaa' (4:143):

مُذَبِّدِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَهُوَ مُضِلٌّ لَهُ

سَبِيلًا

"(They are) swaying between this and that, belonging neither to these nor to those, and he whom Allaah sends astray, you will not find for him a way (to the truth - Islam)."

They are with the believers outwardly and with the disbelievers inwardly. Some of them would suffer fits of doubt, leaning towards this sometimes and towards that at other times.

As the Prophet (Salla-Allaahu 'alayhi wa sallam) said: "The example of the hypocrite is the example of a sheep which roams aimlessly between two flocks. She goes to one at one time and to the other at another time." [Muslim no. 2784]

Allaah also mentions this lack of firmness of faith in Surat An-Nisaa' (4:137) and Surat AL-Mu-

nafiqoon (63:3).

10) The Hypocrites are cowardly.

Allaah (Ta'ala) says in Surat At-Tawbah (9:56-57):

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ بِكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْقَهُونَ

"They swear by Allaah that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid."

لَوْ جَدُّوا مَلَجًا أَوْ مَعْرَجًا أَوْ مَدْحَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ

"Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush."

Allaah (Ta'ala) says in Surat Muhammad (47:20):

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِنَّا أَنْزَلْنَا سُورَةَ مُحْكَمَةً وَذُكِّرَ فِيهَا

الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُنظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ

الْمَوْتِ فَأُولَئِكَ لَهْمُ

"Those who believe say: 'Why is not a Surah (chapter of the Qur'an) sent down (for us)?' But when a decisive Surah (explaining and ordering things) is sent down and fighting (*Jihaad* - holy fighting in Allaah's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allaah and to obey Him)."

11) They mock and talk idly about Allaah, His Messenger, and His *Ayaat*. Allaah (Ta'ala) says in Surat At-Tawbah (9:64-65):

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي

قُلُوبِهِمْ قُلْ اسْتَهِرُوا إِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ

"The hypocrites fear lest a Surah (chapter of the Qur'an) should be revealed about them, showing them what is in their hearts. Say: '(Go ahead and) mock! But certainly, Allaah will bring to light all that you fear.'"

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآلِئْتِهِ

وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ

"If you ask them (about this), they declare: 'We were only talking idly and joking.' Say: 'Was it at Allaah, and His *Ayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?'"

12) They enjoin evil and forbid good. Allaah (Ta'ala) says in Surat At-Tawbah (9:67):

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ

وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ

الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ

"The hypocrites, men and women, are from one another, they enjoin (on the people) *Al-Munkar* (i.e. disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from *Al-Ma'ruf* (i.e. Islamic Monotheism and all that Islam orders one to do), and they close their hands [from giving (spending in Allaah's Cause) alms, etc.]. They have forgotten Allaah, so He has forgotten them. Verily, the hypocrites are the *Fasiqun* (rebellious, disobedient to Allaah)."

13) They are miserly. Allaah (Ta'ala) admonishes the hypocrites in Surat At-Tawbah (9:67), who, unlike the believers, close their hands from spending in Allaah's Cause:

وَيَقْبِضُونَ أَيْدِيَهُمْ

"and they close their hands [i.e. refuse from giving (spending in Allaah's Cause) alms, etc.]."

Allaah (Ta'ala) also says about them in verse 54:

وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ

"and that they offer not contributions but unwillingly."

14) They spread unreliable news and rumours among the people. Allaah (Ta'ala) says about the hypocrites in Surat An-Nisaa' (4:83):

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي

الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ

وَرَحْمَتُهُ لَآتَمَعْتُمْ السَّيْطَانَ إِلَّا قَلِيلًا

"When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allaah upon you, you would have followed *Shaytaan* (Satan), save a few of you."

Allaah chastises those who indulge in spreading

news before being sure of its truth, even though such news might not be true at all. He sternly warns the hypocrites in Surat Al-Ahzaab (33:60-61):

لَئِن لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغَرِّبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا

“If the hypocrites, and those in whose hearts is a disease (evil desire for adultery, etc.), and those who spread false news among the people in Al-Madinah, cease not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a little while.”

Allaah says about those who say that the enemy has come and war has started, which is a lie and a fabrication:

مَلْعُونِينَ أَيْسَمَا تُفَعُّوهُمُ أُجِدُوا وَفُتِلُوا تَقْتِيلًا

“Accursed, wherever found, they shall be seized and killed with a (terrible) slaughter.”

15) They think ill of Allaah. Allaah (Ta'ala) says in Surat Al-Fat-h (48:6):

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَرَئًا
السُّوءَ عَلَيْهِمْ دَائِرَةُ السُّوءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ
وَسَاءَتْ مَصِيرًا

“And that He may punish the *Munafiqun* (hypocrites), men and women, and also the *Mushrikun* men and women, who think evil thoughts about Allaah, for them is a disgraceful torment, and the Anger of Allaah is upon them, and He has cursed them and prepared Hell for them, and worst indeed is that destination.”

16) They profusely take false oaths in order to justify their actions. Allaah (Ta'ala) mentions this in Surat At-Tawbah, verses 42, 56, 62, 74, 95, and 96.

17) They reject advice. Allaah (Ta'ala) says in Surat Al-Baqarah (2:206):

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُ لَهُ جَهَنَّمُ وَلَيْسَ
الْمَهَادُ

“And when it is said to him, ‘Fear Allaah,’ he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!”

When the hypocrite who deviates in his speech and deeds is advised and commanded to fear Allaah, refrain from his evil deeds, and adhere to the truth, he refuses and becomes angry and outraged because he is used to doing evil.

It is a requirement upon every person to know the characteristics of the hypocrites and inspect his heart for sicknesses, since hypocrisy is a very serious hidden sickness which one may not even perceive. Out of Allaah’s mercy, He decrees events upon the slave and tries him to reveal the sicknesses of his heart to him. Allaah (Ta'ala) says in Surat Al-‘Ankabut (29:2-3):

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ

“Do people think that they will be left alone because they say: ‘We believe,’ and will not be tested.”

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ

“And We indeed tested those who were before them. And Allaah will certainly make (it) known (the truth of) those who are true and will certainly make (it) known (the falsehood of) those who are liars, (although Allaah knows all that before putting them to test).”

And He (Ta'ala) says in verse 11:

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ

“And Allaah will surely make evident those who believe, and He will surely make evident the hypocrites.”

18) They do not ponder over the verses of the Qur’an. Allaah (Ta'ala) says in Surat An-Nisaa’ (4:82) in the context about the hypocrites:

أَفَلَا يَتَذَكَّرُونَ الْفُرْعَانَ وَتُورِكَانَ مِنْ عِنْدِ عِزْرِ اللَّهِ لَوْجِدُوا فِيهِ آخِثَاتًا
كَثِيرًا

“Do they not then consider the Qur’an carefully? Had it been from other than Allaah, they would surely have found therein much contradictions.”

Allaah (Ta'ala) also says in Surat Muhammad (47:24):

أَفَلَا يَتَذَكَّرُونَ الْفُرْعَانَ أَمْ عَلَي قُلُوبِ أَقْفَالِهَا

“Do they not then think deeply in the Qur’an, or are their hearts locked up (from understanding it)?”

Shaikh As-Sa’dee (Rahimahullaah) said: “For if they

did that, it would guide them to all that is good and warn them against all that is evil and it would fill their hearts with faith and certainty, enable them to attain sublime goals and great reward, and explain to them the path that leads to Allaah and to His Paradise. It would show them what would help them to attain that and what would hinder them from it, and it would highlight the path that leads to punishment and what to beware of. It would tell them about their Lord, His Names and Attributes, and His kindness; it would make them long for the great reward and would alert them to the dire punishment.” [Tayseer AL-Kareem]

19) They like to see indecency spread among the believers. Allaah (Ta'ala) says in Surat An-Noor (24:19):

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا
وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

“Verily, those who like that *Fahishah* should be circulated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allaah knows and you know not.”

Ibn Katheer (Rahimahullaah) said: “Meaning, those who like to see evil talk about the believers appear.”

Shaikh As-Sa’dee (Rahimahullaah) said: “Verily those who like to see indecency that is, abhorrent and grievous things spread among the believers will have a painful punishment in this world and the Hereafter, i.e. a punishment that will hurt them emotionally and physically, because of their insincerity towards their Muslim brothers and their loving bad things for them, and their audacity in impugning their honor.” [Tayseer AL-Kareem]

20) They discourage others and try to weaken their resolve from doing good and going for *Jihaad*. Allaah (Ta'ala) says in Surat Al-Ahzaab (33:18):

فَدَعَا اللَّهُ الْمُعْتَصِفِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا
قَلِيلًا

“Verily, Allaah knows those among you who discourage others who say to their brothers: ‘Come and join us,’ and they do not take part in the fighting except a little.”

- 1) One should take the means of increasing his belief in Allaah and the Hereafter.
- 2) The slave should take himself to account from time to time and ask himself if what he conceals is in conformity with what he reveals.
- 3) The slave should magnify Allaah in his heart.
- 4) The slave should supplicate frequently and remember that his heart is between the two Fingers of Allaah Who is Able to remove hypocrisy from it. Allaah (Ta'ala) says in Surat Al-Anfaal (8:24):

يَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ
وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَهُ الْإِسْلَامِ تَحْشُرُونَ

“O you who believe! Answer Allaah (by obeying Him) and (His) Messenger when he calls you to that which will give you life, and know that Allaah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered.”

- 5) If a slave remembers that Allaah is Able to punish him in this world, it should make him stay away from the attribute of hypocrisy. Allaah (Ta'ala) says in Surat Al-Mulk (67:20):

أَمَرَ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَصْرُكُ مِنْ دُونِ الرَّحْمَنِ إِنَّ الْكُفْرَانَ إِلَّا فِي عُورٍ

“Who is he besides the Most Beneficent that can be an army to you to help you? The disbelievers are in nothing but delusion.”

And in Surat Al-Infitaar (82:6):

يَأْتِيهَا إِلَّا لِسْنُ مَا عَرَفَكَ بِرَبِّكَ الْكَرِيمِ

“O man! What has made you careless concerning your Lord, the Most Generous?”

And He (Ta'ala) threatened the hypocrites in Surat At-Tawbah (9:77) saying:

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا
كَانُوا يَكْذِبُونَ

“So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allaah) which they had promised Him and because they used to tell lies.”

Therefore, one should try to tell the truth, keep his promises and do not betray.

6) To reflect over the reality of matters and not be deceived by what the disbelievers have of the enjoyment in this world. Allaah (Ta'ala) says in Surat Aal-'Imran (3:196-197):

لَا يَعْزُبُكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْيَلْدِ ۝

"Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you."

مَتَّعَ قَلِيلًا ثُمَّ مَأْوَاهُمْ جَهَنَّمَ وَبِئْسَ الْمِهَادُ ۝

"A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest."

It is incumbent upon one not to be deceived by what Allaah has granted him of favors, for He Who has given you these blessings is Able to remove them.

7) To be wary of the doubts that surface as a result of what one hears and reads in the news. The media distorts the news; thereby implanting hypocrisy by making people hide a matter and show what is contrary to it.

Hypocrisy makes one feel insecure towards himself and others.

Sources:

1. Sicknesses of the hearts by Shaikh Sa'd Ash-Shathri
2. Tafseer Ibn Kathheer
3. Tayseer Al-Kareem by Shaikh As-Sa'dee



Meaning:

Impatience means: Not accepting the Decrees of Allaah (Azza wa Jall) and/or resenting them and getting angry. It is a detestable characteristic in Islam and there are many verses that warn against it. Allaah (Azza wa Jall) says in Surat Al-Ma'arij (70:19-22):

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۝ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝ إِلَّا الْمُصَلِّينَ ۝

"Indeed, mankind was created impatient. When evil touches him, he is impatient. And when good touches him, he is withholding (of it). Except the observers of prayer."

And when Allaah (Azza wa Jall) states the attributes of the people of faith, He (Azza wa Jall) says:

وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ۝

"...and (those who) are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous." [Surat Al-Baqarah (2:177)]

Evil Consequences of being impatient

Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said: "Amongst the nations before you there was a man who incurred a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allaah said: 'My slave hurried to bring death upon himself, so I have forbidden him (to enter) Paradise.'" [Al-Bukhaari no. 3463]

Impatience and resentment of Allaah's Decree are a means of one's loss in this world and the Hereafter.

It was reported that the Prophet (Salla-Allaahu 'alayhi wa sallam) said: "He who commits suicide by strangling shall keep on strangling himself in the Hellfire (forever), and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hellfire." [Al-Bukhaari no. 1365]

Reasons of being discontent

- 1- Remembering the hardships and calamities that one went through and not letting oneself forget them.
- 2- Constantly complaining about one's situation. Allaah (Azza wa Jall) says in Surat Al-Ma'arij (70:5):

فَأَصْبِرْ صَبْرًا جَمِيلًا ۝

"So be patient with gracious patience."

Therefore, the person who goes through a calamity is advised to stay silent as Allaah commanded Maryam (Alayha as-salaam) in Surat Maryam (19:26):

فَكُلِّي وَأَشْرِبِي وَعَيَّنِي فَأَمَّا تَرِينَ مِنْ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ۝

"So eat and drink and be glad, and if you see any human being, say: 'Verily! I have vowed a fast unto the Most Beneficent (Allaah) so I shall not speak to any human being this day.'" Shaikh As-Sa'dee (Rahimahullaah) said in his interpretation of this verse: "If you meet any human

QUIZ TIME?????

QUESTION 1

Is there a difference between the words al-Qada' and al-Qadar?

QUESTION 2

What are the 4 ranks of belief in Qadar

QUESTION 3

What should motivate you to take care of your children?

QUESTION 4

"If there were among you those who were spoken to (by Allah), it would have been.....? Which companion is the Prophet ﷺ referring to?

QUESTION 5

Who were the four women mentioned in Surah At-Tahrim as examples of two disbelieving women and two believing women in consecutive Ayats?

tell them by gesture that you have vowed a fast unto the Most Gracious (i.e. silence), so I shall not speak to any human being this day. In other words, do not speak to them in order to remain at peace and be at rest from their statement and speech. So, she was not commanded to defend herself and her innocence because the people would not believe her and there would be no benefit; **and let the speech of 'Eesa [Jesus ('Alayhis-salaam)] in his cradle be a witness for her innocence.**" [Tayseer al-Kareem]

3. To think ill of Allaah (Azza wa Jall) and think ill of His Wisdom and His fates (decrees).

Cure for Impatience:

1 Know that Allaah (Azza wa Jall) is the One Who decrees fate and sustenance and that He (Azza wa Jall) chooses what is best for us and what brings good and guidance. Allaah (Azza wa Jall) says in Surat An-Nisaa' (4:19):

فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

"Perhaps you dislike a thing and Allaah makes therein much good."

2 Know that Allaah may decree a painful or disliked decree for a person which is good for him. How many times does one face a matter which he sees as evil and when he goes through it he affirms that it was good for him. Therefore, one should not be discontent with Allaah's decrees even if he sees them not suitable for him, because in reality, they are comprised of good and guidance for him. Allaah says in Surat Al-Baqarah (2:216):

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

"But it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allaah knows but you do not know."

3 Think good of Allaah (Azza wa Jall), knowing that Allaah (Azza wa Jall) recompenses everyone according to his action. Whoever does good equivalent to an atom will see it and whoever does evil equivalent to an atom will see it. Allaah may guide some people to perform good deeds without feeling self-conceit or pride and help them to perform acts of obedience. And when a calamity strikes them, they believe that

it is from Allaah and therefore they submit to His decree.

When a servant of Allaah (Azza wa Jall) acknowledges that the Prophets of Allaah and among them our Prophet Muhammad (Salla-Allaahu 'alayhi wa sallam) faced some distress and calamities, like letting his enemy be victorious over him at some time or letting some Makkans cause some harm etc. to fight *Tawheed*; then this will lead him to accept Allaah's fates.

4 Offer prayer. Allaah (Azza wa Jall) says in Surat Al-Ma'arij (70:19-22):

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا الْمُصَلِّينَ ﴿٢٢﴾

"Indeed, mankind was created impatient. When evil touches him, he is impatient. And when good touches him, he is withholding (of it). Except the observers of prayer."

5 Remember Allaah often. Allaah (Azza wa Jall) says in Surat Ar-Ra'd (13:28):

الَّذِينَ يَذْكُرُونَ اللَّهَ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

"Verily, by the remembrance of Allaah hearts are assured."

6 Be afraid of impatience. Of the ways that can help a person be fearful of impatience is to read the verses that enjoin being pleased with Allaah's fates, e.g. Allaah (Azza wa Jall) says in Surat Aal-'Imran (3:162):

أَفَمَنْ أَتَّعَبَ رِضْوَانِ اللَّهِ كَمَنْ بَاءَ بِسَخَطِ اللَّهِ وَمَا أُورِثَ بِهِمْ جَهَنَّمَ وَيَسَّ لِلْمُصْبِرِينَ

"So is one who pursues the pleasure of Allaah like one who brings upon himself the anger of Allaah and whose refuge is Hell? And wretched is that destination."

Allaah (Azza wa Jall) further explains that being impatient is not a quality of those who believe, as He (Azza wa Jall) says in Surat Al-Baqarah (2:155-156):

وَنَبِّئِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

"Give good tidings to the patient, who, when disaster strikes them, say, 'Indeed we belong to Allaah, and indeed to Him we will return.' Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the (rightly) guided."

7 Exercise gracious patience and remember the rewards for being patient:

The patient servant is promised a great reward from Allaah (Azza wa Jall), as in the following verses:

إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٧٦﴾

"Indeed, the patient will be given their reward without account."[Surat Az-Zumar (39:10)]

وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿١٧٧﴾

"And Allaah loves the steadfast." [Surat Aal-'Imran (3:146)]

Being patient is one of the reasons that renders a person an "Imaam" (a guide) in religion; one whom people follow and are guided by. Allaah (Azza wa Jall) says in Surat As-Sajdah (32:24):

وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾

"And We made from among them, leaders guiding by Our Command when they were patient and (when) they were certain of Our Signs."

And Allaah (Azza wa Jall) promises those who try to be patient and do not become angry with Allaah's Decrees, that He will be with them aiding and helping them:

يَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

"O you who have believed, seek help through patience and prayer. Indeed, Allaah is with the patient." [Surat Al-Baqarah (2:153)]

He (Azza wa Jall) also says in Surat Al-Baqarah (2:155-156):

وَنَبِّئِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

"Give good tidings to the patient, who, when disaster strikes them, say, 'Indeed we belong to Allaah, and indeed to Him we will return.' Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the (rightly) guided."

Moreover, being patient with Allaah's Decrees is a cause for entering Paradise and attaining the pleasure of the Most Merciful (Azza wa Jall):

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ أَهْلُ الْقَائِمُونَ ﴿١٧٦﴾

"Indeed, I have rewarded them this Day for their patient endurance - that they are the attainers (of success)." [Surat Al-Mu'minoon (23:111)]

He (Azza wa Jall) also says in Surat Ar-Ra'd (13:24):

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾

"Peace be upon you for what you patiently endured. And excellent is the final home."

The Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: *"Indeed the greater reward comes with the greater trial. And indeed, when Allaah loves some people, He tries them (with hardship), so whoever is pleased, then for him is pleasure, and whoever is displeased, then for him is wrath."* [At-Tirmidhi no. 2396 and Al-Albaani graded it Hasan]

Those who are patient and who leave the way of the ignorant ones, Allaah (Azza wa Jall) grants them wise intellects to think of the results and outcome of the matters:

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٤٥﴾

"Indeed, in that are signs for everyone patient and grateful." [Surat Ibraheem (14:5)]

The Prophet (Salla-Allaahu 'alayhi wa sallam) said: *"Whoever strives to be patient, Allaah will give him patience, and no one is given a blessing better and vaster than patience."* [Al-Bukhaari no. 1469]

The Prophet (Salla-Allaahu 'alayhi wa sallam) described the status of the believer as being "good" no matter what he goes through. Abu Yahya Suhaib ibn Si-nan (Radia-Allaahu 'anhu) reported that the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: *"How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allaah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him."* [Muslim]

Source:

The Sicknesses of the Hearts by Shaikh Sa'd Ash-Shathri



Manners of Joking

First: What is joking?

Something said or done to evoke laughter or amusement to bring joy and happiness to the souls and increase affection among people.

Second: Joking in the life of the Prophet (Salla-Allaahu 'alayhi wa sallam) and his Companions

Allaah (Ta'ala) says in Surat AL-Ahzaab (33:21):

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“In the Messenger of Allaah is a good example for you to follow.”

Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) even taught us how to laugh and joke.

It is reported that the Prophet (Salla-Allaahu 'alayhi wa sallam) was asked by his Companions: “Are you joking with us?” He (Salla-Allaahu 'alayhi wa sallam) said: “I never say anything but the truth.” [Al-Bukhaari]

The Prophet (Salla-Allaahu 'alayhi wa sallam) used to joke, but he never said anything but the truth in his jokes. The Companions took the same approach to humor. There are many reports about the jokes exchanged between the Prophet (Salla-Allaahu 'alayhi wa sallam) and his Companions.

1 Anas ibn Maalik (Radia-Allaahu 'anhu) narrated that a man came to the Prophet and asked him for a beast to ride. The Prophet (Salla-Allaahu 'alayhi wa sallam) said (jokingly) to him: “I will give you the offspring of a she camel to ride.” He (the man) said: “O Messenger of Allaah, what will I do with the offspring of a she camel?” The Prophet (Salla-Allaahu 'alayhi wa sallam) said: “Are you not riding camels the offspring of she camels?” [Reported by Al-Bukhaari in AL-Adaab al-Mufrad and AL-Albaani graded it Saheeh]

2 Anas (Radia-Allaahu 'anhu) narrated that the Prophet (Salla-Allaahu 'alayhi wa sallam) said (called me): “O one with two ears!” Abu Usamah said that he was joking with him. [Authenticated by AL-Albaani in Saheeh At-Tirmidhi]

3 Abu Hurairah (Radia-Allaahu 'anhu) narrated that the Prophet (Salla-Allaahu 'alayhi wa sallam) used to bring his tongue out for AL-Hasan ibn 'Ali, and when the child saw the redness of his tongue, he would jump to get it. [Authenticated by AL-Albaani in As-Silsilah as Saheeha]

4 Anas ibn Maalik (Radia-Allaahu 'anhu) narrated that there was a man from the desert people whose name was Zaahir. He used to bring gifts from the desert to the Prophet (Salla-Allaahu 'alayhi wa sallam), and in return the Prophet (Salla-Allaahu 'alayhi wa sallam) would provide Zaahir with whatever he needed when he intended to return to the desert. The

Prophet (Salla-Allaahu 'alayhi wa sallam) said: “Zaahir is our wilderness (man of the desert) and we are his town dwellers.” The Prophet (Salla-Allaahu 'alayhi wa sallam) loved him so much, and he (Zaahir) was an ugly man.

One day whilst Zaahir was selling some goods, the Prophet (Salla-Allaahu 'alayhi wa sallam) came to him and embraced him from behind. Zaahir could not see him, so he said: “Let me go! Who is this?!” Then he turned around and recognized the Prophet (Salla-Allaahu 'alayhi wa sallam), so he tried to move closer to him once he knew who it was. The Prophet (Salla-Allaahu 'alayhi wa sallam) said: “Who will buy this slave?” Zaahir said: “O Messenger of Allaah, you will find me unsellable.” The Prophet (Salla-Allaahu 'alayhi wa sallam) said: “But in the Sight of Allaah you are not unsellable,” or he said: “But in the Sight of Allaah you are valuable (precious).” [Ahmad]

5 Abu Hurairah (Radia-Allaahu 'anhu) narrated that an old woman came to the Prophet (Salla-Allaahu 'alayhi wa sallam) and said: “O Messenger of Allaah, pray to Allaah that I enter Paradise.” He (Salla-Allaahu 'alayhi wa sallam) said (jokingly): “O mother of so-and-so, no old women will enter Paradise.” The woman went away crying. So the Prophet (Salla-Allaahu 'alayhi wa sallam) said: “Tell her that she will not enter Paradise as an old woman, for Allaah says:

‘Verily, We have created them (maidens) of special creation. And made them virgins, loving their husbands only, (and) of equal age.’

[Surat al-Waaqi'ah (56:35-37)].” [Authenticated by AL-Albaani in As-Silsilah as-Saheeha]

6 Mahmud ibn Rabi' (Radia-Allaahu 'anhu) narrated: “I remember back when I was a boy of five, the Prophet (Salla-Allaahu 'alayhi wa sallam) took water from a bucket (used for getting water out of a well) with his mouth and threw it out on my face.” [Agreed upon]

The scholars said in their commentary for this Hadeeth: that in doing that there is bringing joy to the hearts of the children and honoring their father with that, and it also shows the permissibility of joking. [Sharh Muslim]

7 Anas ibn Maalik (Radia-Allaahu 'anhu) narrated that the Prophet (Salla-Allaahu 'alayhi wa sallam) was the best of all people in character. I had a brother called Abu 'Umair who, I think, had been newly weaned. Whenever the Prophet (Salla-Allaahu 'alayhi wa sallam) came to see him, the Prophet (Salla-Allaahu 'alayhi wa sallam) used to say: “O Abu

'Umair! What did an-Nughair (small bird-like sparrow) do?” It was a sparrow with which he used to play. [Agreed upon]

Nughair is diminutive of Nughar. This is a way of rhyming the name of the boy with that of the bird. Al-Bukhaari mentioned this Hadeeth in the chapter: “To be cheerful with the people.” Ibn Mas'oud (Radia-Allaah 'anhu) said: ‘Mix with the people on the condition that your religion is not injured and joke with one's family.’

8 Imaam Ahmad reported on the authority of 'Aishah (Radia-Allaahu 'anha) who said: “I went with the Prophet (Salla-Allaahu 'alayhi wa sallam) on a journey. At that time, I was a young girl and was quite slender. The Prophet (Salla-Allaahu 'alayhi wa sallam) told the people: ‘Go on ahead.’ They went ahead, then he said to me: ‘Come, let us have a race.’ So I raced with him and I won. He put the matter to rest until I had gained weight. Later, I accompanied him on another journey. He (Salla-Allaahu 'alayhi wa sallam) told the people: ‘Go on ahead.’ So they went ahead. He (Salla-Allaahu 'alayhi wa sallam) then said to me: ‘Come, let us have a race.’ And I had forgotten the previous race and I had gained weight. So I told him: ‘How can I race you and I am in this state?’ He (Salla-Allaahu 'alayhi wa sallam) said: ‘You have to do it.’ So I raced with him and he won. He began to laugh and said: ‘This is for that.’” [Authenticated by AL-Albaani in Adaab az-Zafaaf, and he said that it is Saheeh]

9 Abu Layla al-Ansari (Radia-Allaahu 'anhu) narrated: “Usaid ibn Hudair (Radia-Allaahu 'anhu) was a funny man. Once, while he was with Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam), talking with the people and joking with them, Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) poked his side with his finger, so Usaid ibn Hudair (Radia-Allaahu 'anhu) said: ‘You hurt me!’ The Prophet (Salla-Allaahu 'alayhi wa sallam) said: ‘retaliate.’ He said: ‘O Messenger of Allaah, you have a shirt on.’ So the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) lifted up his shirt. Then Usaid (Radia-Allaahu 'anhu) hugged him and started kissing his plank (waist) and said: ‘May my mother and father be sacrificed for you, O Messenger of Allaah, this is what I wanted.’” [Authenticated by AL-Albaani in Mishkaat al-Masaabeeh no. 4611 and said its chain is good (Jayyid)]

Third: Some sayings and states of the Salaf regarding Joking

Ibn 'Abdul-Barr (Rahimahullaah) [368-463A.H.] mentioned the saying of Ibn 'Abbaas (Radia-Allaahu 'anhuma): “Joking about something good is

allowed, and the Prophet (Salla-Allaahu 'alayhi wa sallam) joked, yet, he said the truth."

Al-Khalil ibn Ahmad said that the people are as if they are in jail if they do not joke.

Ash-Sha'abi joked one day, so they told him: "O father of 'Amr, do you joke?" He said: "If not, we would die out of grief (sadness)."

Muhammad ibn Siiriin [the known prominent Ta-bi'ee (died in 110 A.H.)] used to joke and laugh until he salivated; however, as regards his religion, the far stars are closer to you than that. Ibn 'Abdul-Barr (Rahimahullaah) said that the people of knowledge used to say: "Whoever wants to keep his brother's love, he should not joke with him or make him a promise and break it." Ibn 'Abdul-Barr (Rahimahullaah) said: "A group of the scholars hated indulging in joking because of its evil consequences of harming others honor, causing hatred and malice and ruining friendships/ brotherhood."

Sufyan (Rahimahullaah) said: "Learn the knowledge and hold onto it, and don't mix it with joking so the hearts would dislike it."

Some Salaf said: "We used to joke and laugh until we became examples for the others, then we realized it does not suit us anymore."

Fourth: Conclusion: What was the case of the Prophet (Salla-Allaahu 'alayhi wa sallam) in regards to Joking?

We've mentioned that the Prophet (Salla-Allaahu 'alayhi wa sallam) was staid, sedate, sober and quiet. And he was one of the most smiling people to others. He joked with his family and Companions sometimes, but not much, and he had limits in his joking with them.

Part of that is that his joking was in truth, so he would not lie to make others laugh, and he warned us about doing that. Mu'awwiyah ibn Hayda al-Qureshi narrated that the Prophet (Salla-Allaahu 'alayhi wa sallam) said: "Woe to him who tells the people lies to make them laugh, woe to him." [Saheeh Al-Jamie']

He (Salla-Allaahu 'alayhi wa sallam) wouldn't allow joking or laughing about anything that concerns the religion, like in the story of the hypocrites.

'Abdullaah ibn 'Umar (Radia-Allaahu 'anhuma) said: "During the battle of Tubuk, a man was sitting in a gathering and said: 'I have never seen like

these reciters of ours! They have the hungriest stomachs, the most lying tongues and are the most cowardice in battle.' A man in the Masjid said: 'You lie, you are a hypocrite, and I will surely inform the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam).' This statement was conveyed to the Messenger of Allaah and also a part of the Qur'an was revealed about it.' 'Abdullaah ibn 'Umar (Radia-Allaahu 'anhuma) said: "I have seen that man afterwards holding the shoulders of the Messenger's camel, while stones were falling on him, declaring: 'O Allaah's Messenger! We were only engaged in idle talk and jesting,' while the Messenger of Allaah was reciting:

قُلْ أَيُّ لَآئِلِهِ وَءَايَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ

"Was it Allaah (Azza wa Jall) and His Ayat (proofs, evidences, verses, lessons, signs, revelations) and His Messenger (Salla-Allaahu 'alayhi wa sallam) that you were mocking?" [Surat At-Tawbah (9:65)]. [At-Tabari 14:333]

After which Allaah said:

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

"Make no excuse; you disbelieved after you had believed." [Surat At-Tawbah (9:66)]

Fifth: Rulings concerning Joking:

It is incumbent for the joke be like the salt is for food, i.e. if there is no salt in the food human souls will not accept it, and if the food is full of salt it becomes of no use or benefit, similar is joking.

It is incumbent upon the person to be moderate in joking, not to do it excessively or abandon it totally (completely). One should not say except the truth while joking and avoid hurting others and mocking them.

An-Nawawi (Rahimahullaah) said: "Some scholars said: 'the forbidden joking is the one which is excessive, and that one does persistently. Such joking causes hardness of the heart and keeps one away from remembrance of Allaah and thinking more about important religious matters. It also leads in many times to harming others and causing grudge in the hearts, and the loss of one's dignity. If joking is void of all the aforementioned points, then it is allowable and that which the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) used to do.'" [The book of Al-Adhkaar]

The Forbidden joke (Haraam) is of two kinds

- ❁ Jokes of *Kufr* which include mocking (making trivial, insignificant) anything that concerns the religion or the religious people. The evidence is in the previous *Hadeeth*.
- ❁ Jokes that constitute Major Sin such as telling lies to make people laugh; or fabricating stories to make them laugh. Mu'awwiyah ibn Hayda al-Qureshi narrated that the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: "Woe to him who tells lies to make the people laugh, woe to him." [Authenticated by Al-Albaani in Saheeh Al-Jamie' no. 7136]

The Allowed joke should have two conditions

- ❁ To be few and not continuous
- ❁ To be true

Sources:

1. Book: Al-Adaab al-Shareya by Ibn Muflih
2. Audio Tape: Al-Adaab by Shaikh Muhammad al-Munajjid
3. <http://www.durar.net/enc/Hadeeth>
4. Explanation of Shamaa'il An-Nabiyy by Shaikh 'Abdur-Razzaq al-Badr



HIS FIGHT AGAINST THE KHAWARIJ

PART 5

Abu Sa'eed al-Khudri (Radia-Allaahu 'anhu) narrated: "We were sitting, waiting for the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam). He (Salla-Allaahu 'alayhi wa sallam) came out from one of the houses of his wives, so we got up to accompany them. The sandals of 'Ali (Radia-Allaahu 'anhu) had been cut (broke), so he stayed behind fixing them. The Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) proceeded and we proceeded with him. Then he stopped to wait for him ('Ali) and we stopped with him. He (Salla-Allaahu 'alayhi wa sallam) said: 'Indeed, amongst you is one who will fight (some people) for misinterpreting the Qur'an like how I fought for its Revelation.' So, we looked forward to being that person, and amongst us were Abu Bakr and 'Umar (Radia-Allaahu 'anhuma). He (Salla-Allaahu 'alayhi wa sallam) said: 'No, he is the one repairing his sandals.' So, we went to give him the

glad tidings, but he did not raise his head, as if he heard that (statement) from the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam).” [As-Silsilah as-Saheeha no. 51639]

‘Ali (Radiya-Allaahu ‘anhu) fought the Khuwarij and they killed him. They are about whom the Prophet (Salla-Allaahu ‘alayhi wa sallam) said: “Tuba (a reward or a tree in Jannah) for the one who kills them, or they killed him (i.e. he is killed trying to kill them).” [Reported by Ahmad and reported by Ibn Abi Aasim in the Sunnah on the authority of ‘Abdullaah ibn Abi Awfa, with a good Isnad]

Abu Sa’eed al-Khudri (Radiya-Allaahu ‘anhu) reported that ‘Ali (Radiya-Allaahu ‘anhu) sent some gold alloyed with dust (i.e. unrefined) to the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam), and the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) distributed that among four men, Al-Aqra ibn Habis al-Handhali, Uyainah ibn Badr al-Fazari, ‘Alqama ibn ‘Ulathah al-‘Amiri, then to one person of the tribe of Kilab and to Zaid al-Khail at-Ta’i, and then to one person of the tribe of Nabhan. Upon this the people of Quraish felt angry and said: “He [the Prophet (Salla-Allaahu ‘alayhi wa sallam)] gave to the chiefs of Najd and ignored us.” Upon this, the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) said: “I have done it with a view to conciliate between them.” Then there came a person with a thick beard, prominent cheeks, deep sunken eyes, protruding forehead and shaven head. He said: “Muhammad, fear Allaah.” Upon this the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) said: “If I disobey Allaah, who would then obey Him? Have I not been (sent as the) most trustworthy among the people of the world? But you do not repose trust in me.” That person then went back. A person among the people then sought permission [from the Prophet (Salla-Allaahu ‘alayhi wa sallam)] for his murder. According to some, it was Khalid ibn al-Waleed who sought the permission. Upon this the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) said: “From this very person’s posterity there would arise people who would recite the Qur’an, but it would not go beyond their throats; they would kill the followers of Islam and would spare the idol-worshippers. They would glance through the teachings of Islam so hurriedly just as the arrow passes through the prey. If I were to ever find them I would kill them like ‘Aad.” [Muslim no. 1064 and Al-Bukhaari no. 7432]

It was narrated that Ibn Awfa (Radiya-Allaahu ‘anhu)

said: “The Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) said: ‘The Khawarij are the dogs of Hell.’” [Saheeh Al-Jamie’ no. 3347 and Ibn Maajah no. 173]

‘Abdullaah ibn Mas’oud (Radiya-Allaahu ‘anhu) narrated that the Prophet (Salla-Allaahu ‘alayhi wa sallam) said: “In killing them is a great reward with Allaah for whomever kills them.” [Saheeh Al-Jamie’ 8052 and Ibn Maajah no. 168]

Salamah ibn Kuhail said that Zaid ibn Wahb al-Juhani told us that he was in the army which proceeded to (fight with) the Khawarij in the company of ‘Ali (Radiya-Allaahu ‘anhu). ‘Ali (Radiya-Allaahu ‘anhu) then said: “O people! I heard the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) say: ‘There will appear from among my community, people who recite the Qur’an, and your recitation has no comparison with their recitation, and your prayer has no comparison with their prayer, and your fasts have no comparison with their fasts. They will recite the Qur’an thinking that it is beneficial for them, while it is harmful for them. Their prayer will not pass their collar-bones. They will swerve from Islam as an arrow goes through the animal shot at.’ If the army that is approaching them knows what (reward) has been decided for them at the tongue of their Prophet (Salla-Allaahu ‘alayhi wa sallam), they would leave (other good) activities. The sign of that is that among them there will be a man who has an upper arm, but no hand; on his upper arm there will be something like the nipple of a female breast, having white hair thereon. Will you go to Mu’awiyah and the people of Syria, and leave them behind among your children and property? I swear by Allaah, I hope these are the same people, for they shed the blood unlawfully and attacked the cattle of the people, so go on in the Name of Allaah.” Salamah ibn Kuhail said: “Zaid ibn Wahb then informed me of all the halting places one by one, (saying): ‘Until we passed a bridge. When we fought with each other, ‘Abdullaah ibn Wahb al-Rasibi, who was the leader of the Khawarij, said to them: Throw away the lances and pull out the swords from their sheaths, for I am afraid they will adjure you as they had adjured on the day of Harooraa’. So they threw away their lances and pulled out their swords, and the people pierced them with their lances. They were killed (lying one on the other). On that day only two people of the partisans (of ‘Ali) were afflicted. ‘Ali (Radiya-Allaahu ‘anhu) said:

‘Search for the man with the crippled hand.’ But they could not find him. Then ‘Ali himself got up and went to the people who had been killed and were lying on one another. He said: Take them out. They found him just near the ground. So, he shouted: ‘Allaah is Most Great!’ He said: ‘Allaah spoke the truth, and His Prophet has conveyed.’ ‘Ubaidah al-Salmani stood up to him, saying: ‘Commander of the Faithful! Have you heard it from the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam)?’ He said: ‘Yes, by him, there is no God but He.’ He put to swear thrice, and he swore.” [Muslim, Abu Dawoud no. 4768 and Al-Albaani graded it Saheeh]

‘Ali (Radiya-Allaahu ‘anhu) said: “Whenever I narrate to you anything from the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam), believe it to be absolutely true, as falling from the sky is dearer to me than that of attributing anything to him [the Prophet (Salla-Allaahu ‘alayhi wa sallam)] which he never said. When I talk to you of anything which is between me and you (there might creep some error in it) for battle is an outwitting. I heard the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) say: ‘There would arise at the end of the world, a people who would be young in age and immature in thought, but they would talk (in such a manner) as if their words are the best among the creatures. They would recite the Qur’an, but it would not go beyond their throats, and they would pass through the religion as an arrow goes through the prey. So, when you meet them, kill them, for in their killing you would get a reward with Allaah on the Day of Judgment.’” [Muslim 1066a, 1064]

When the Khawarij rebelled against ‘Ali (Radiya-Allaahu ‘anhu), they were 8000 from among the well versed people in Qur’an. ‘Ali (Radiya-Allaahu ‘anhu) came to Harooraa’ and he debated with them (Khawarij). 4000 of them returned; among them was ‘Abdullaah ibn al-Kuwaa’. Then ‘Ali (Radiya-Allaahu ‘anhu) sent word for the rest to surrender, but they refused. Then he sent word: “Be wherever you wish, the covenant between us is not to shed the blood or cut the way or oppress anyone. If you do, then we declare war against you.” ‘Abdullaah ibn Shaddad said: “By Allaah, he (‘Ali) did not kill except when they cut the way and shed the blood. They killed ‘Abdullaah ibn Khabbab ibn al-Aratt and cut open the umbilical of his belly.”

TIME OF DEPARTURE

The Prophet (Salla-Allaahu ‘alayhi wa sallam) had given ‘Ali (Radiya-Allaahu ‘anhu) the glad tidings beforehand, and ‘Ali (Radiya-Allaahu ‘anhu) never forgot this great glad tidings. He was sure that he would be killed as a martyr, no matter how long he would live.

Zaid ibn Wahab narrated: “‘Ali (Radiya-Allaahu ‘anhu) came to the people from Basrah from the Khawarij. Among them was a man whose name was Al-Ja’d ibn Ba’jah who said to ‘Ali: “Fear Allaah O ‘Ali, for you are dead.” ‘Ali (Radiya-Allaahu ‘anhu) replied: “Rather killed, (a hit on this (meaning his head) causes blood to ooze out and soak this (means his beard), a preordained decree...”

From the account of Ibn Muljam and his associates is that Ibn Muljam, Al-Barak ibn ‘Abdullaah and ‘Amr ibn Bakr at-Tamimi met and discussed the affair of the people and they decried their leaders. Subsequently, they mentioned the people that were killed at Nahrawan and supplicated for mercy upon them and said: “We have not done anything in life having succeeded them; they were our brethren who used to call people to the worship of their Lord, people who would not fear the rebuke of anyone with respect to Allaah. Therefore, if we can sell our souls and go to the leaders of misguidance and kill them, then we will be able to relieve the land of them and we would have revenged the death of our brethren.”

Then Ibn Muljam, a man from Egypt said: “I will suffice you with regard to ‘Ali ibn Abi Taalib.” Al-Barak ibn ‘Abdullaah said: “I will suffice you with regard to Mu’awiyah.” ‘Amr ibn Bakr said: “I will suffice you with regard to ‘Amr ibn al-‘Aas.”

Thus, they entered into an agreement and covenanted in the Name of Allaah, that none of them would fail to carry out the assignment that each had sworn to carry out - either each of them would kill their target or be killed instead. Thus, they took their swords and began to poison them and focused on the seventeen remaining days in the month of Ramadan on which each of them would go after his prey. Each of them departed for the city where their targets were, in order to seek him. [Tareekh at-Tabari 6/59]

As for Ibn Muljam Al-Maraadi, his people were in Kindah. So, he left and found his associates

in Kufah but he did not let them know what he had planned. One day, he saw some people from the tribe of Taym ar-Rabbaab, ten of whom were killed by 'Ali on the day of Nahrawan. Those people remembered the people who were killed among them.

On one of those days, Ibn Muljam met a woman from the tribe whose name was Quttaam, the daughter of Ash-Shajnah. Her father and brother had been killed on the day of Nahrawan. The woman was extremely beautiful. When Ibn Muljam saw her, he lost his senses and forgot about the assignment for which he had come. He proposed marriage to her but she replied: "I will not marry you unless you heal me." He said: "What will heal you?" She said: "Three thousand (dinars), a male slave, a chanteuse (singer, slave girl), and the killing of 'Ali ibn Abi Taalib."

He replied: "You will have that as your *Mahr*; as for the killing of 'Ali, I do not see you mentioning it to me while you want me (as a husband to you)." She said: "Of course not; but seek him at dawn, if you can hit him you will heal yourself and myself and you will have a splendid living with me, but if you are killed, what is with Allaah is better than the world and its beauty." He said: "By Allaah, I have not come to this city except to kill 'Ali; you will have what you have asked for." She said: "I shall get someone who will aid you and see you through your mission." She then sent for a man in her tribe named Wir'daan; she spoke to him and he answered her.

Thereafter Ibn Muljam went to a very brave man whose name was Shubayb ibn Bajrah and said to him: "Do you want honor in this life and the Hereafter?" Shubayb replied: "How?" He said: "By killing 'Ali ibn Abi Taalib (*Radia-Allaahu 'anhu*)." He said: "May your mother be bereaved of you! You have come with a very terrible thing; how will you be able to get at 'Ali?" He replied: "I shall hide in the mosque and when he comes out for the morning prayer, we will pounce on him and kill him. If we are successful we would have healed ourselves and taken the revenge, and if we are killed, what is with Allaah is better than this life and what it contains.

Shubayb said: "Woe unto you! If it were other than 'Ali (*Radia-Allaahu 'anhu*), it would be easy for me to carry out; you know his gallantry in Islam and his precedence with the Prophet (*Salla-Allaahu 'alayhi wa sallam*); I am not comfortable with the act

of killing him." Ibn Muljam said: "Don't you know that he killed the people of Nahrawan, people who were righteous slaves?" He replied: "Of course I know." Ibn Muljam said: "So we are going to kill him for those he killed among our brethren." And the man succumbed to his persuasion.

They all came together to Quttaam when she was in the Great Mosque in seclusion. They said to her: "We have all agreed to kill 'Ali." She said: "When you are ready (to take action) come to me."

Then Ibn Muljam came back on the night of Jum'ah, the morning of which he killed 'Ali - that was in the year 40 A.H. He said: "Tonight is the night I agreed with my two (other) comrades that we would kill the fellow that had been assigned to each of us."

Quttaam called for silk for them and bound them with it. Then they took their swords and sat facing the door from which 'Ali (*Radia-Allaahu 'anhu*) would come out. When 'Ali (*Radia-Allaahu 'anhu*) came out, Shubayb hit him with his sword but his sword fell on the door jamb (framing) or it's vault, but Ibn Muljam hit him on his head with the sword. War'daan fled until he entered his house; a man from the tribe of his father entered upon him while the former was untying the silk from his chest. The man said to him: "What is the silk and sword?" War'daan told him what had happened, and the man turned to leave. War'daan went after the man with his sword, overpowered him and killed him.

As for Shubayb, he went in the direction of the gates of Kindah in the dark, people cried out (as a result of the attack on the Commander of the Faithful), a man from Hadaramaut named Uwaymir met him while Shubayb was carrying a sword. He handled the sword well and the man from Hadaramaut accosted him. When the man saw that people were coming in pursuit of Shubayb while the latter was holding the sword, he feared for his life and left Shubayb, who was then able to escape the crowd of people.

Thereafter, people used force against Ibn Muljam after they were able to apprehend him. A man from Hamadaan, whose agnomen (nickname) was Abu Ad'maa took Ibn Muljam's sword and cut his leg with it, knocking Ibn Muljam down. 'Ali (*Radia-Allaahu 'anhu*) tarried behind, Ja'dah ibn Hubayrah ibn Abi Wahab made him sit reclining

on his back and he led the people in the morning prayer.

'Ali (*Radia-Allaahu 'anhu*) then said: "Bring the man to me (referring to Ibn Muljam)." He was brought to his presence; then he said to him: "O enemy of Allaah, have I not been good to you?" He replied: "Yes." Then 'Ali (*Radia-Allaahu 'anhu*) said: "What has made you do this?" He said: "I planned it for forty days and I asked Allaah to use me to kill the worst of his creation." 'Ali (*Radia-Allaahu 'anhu*) said: "I do not see you except as someone that should be killed because of Allaah; and I do not see you except as the worst of Allaah's creation." [Tareekh at-Tabari 6/62]

'Ali (*Radia-Allaahu 'anhu*) feared that his children and companions would take revenge because of him, so he was insistent that his killer be protected from any transgression.

He (*Radia-Allaahu 'anhu*) called them (his companions and his family) and said to them: "Treat him well and honor him. If I live, then I will set the penalty for him or pardon him. And if I die, then let him follow me (i.e. kill him) so I will dispute with him before Allaah, the Lord of the whole

world. And do not kill anyone else in place of me. For Allaah does not love the transgressors." [Khalufaa' ar-Rasool]

Al-Hasan ibn 'Ali (*Radia-Allaahu 'anhuma*) said: "O people! Yesterday a man passed away. None of the early ones preceded him nor did anyone catch him from those who came later. The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) used to send him as a leader on expeditions and assigned to him the standard (flag). He would not return until he had conquered the opposition. On his right is Jibreel, and on his left is Mika'el. He did not leave gold or silver, except 700 dirhams to buy a servant. [Authenticated by Al-Albaani in AL-Silsilah as-Saheeha no. 2496]

Sources:

I. As-haab ar-Rasool by Mahmoud al-Masri

ESSENTIAL CONDITIONS for the Validity of the Salaat

Entry of the Time of Prayer

One of the most stressed conditions for the validity of the *Salaat* is that the time for prayer has begun. Allaah (*Ta'ala*) says in Surat An-Nisaa' (4:103):

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١٠٣﴾

"Verily, the prayer is enjoined on the believers at fixed hours."

Allaah (*Ta'ala*) stated times for the five

obligatory prayers; thus no *Salaat* is accepted before or after it.

'Umar (*Radia-Allaahu 'anhu*) said: "The *Salaat* has fixed stated times which Allaah has enjoined for it, without which the *Salaat* will be invalid."

This condition is the most stressed condition for the *Salaat*. All other conditions of the *Salaat* may be dropped

for the sake of this condition. If a person is unable to face the *Qiblah*, cover his *'Awrah*, purify himself, or fulfill any other condition of *Salaat*, he should still offer the *Salaat* in its time, in whatever condition he is in. It is permissible for him to join *Dhuhr* with *'Asr* and *Maghrib* with *'Isha* if it is difficult for him to offer them in their stated times. However, it is obligatory to offer the *Salaat* within its time regardless of the state that the person is in.

Allaah (*Ta'ala*) chose times for the five obligatory prayers suitable to the state of servants such that they can offer these prayers without being detained from their work; rather these prayers will help them and expiate their sins which they commit. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) resembled these prayers to a running stream, such that if one takes a bath in it, no impurity will remain on his body.

Since Allaah (*Ta'ala*) fixed times for these five obligatory prayers, one should adhere to these timings and not offer *Salaat* before or after them. Offering the *Salaat* before its stated time invalidates it with the consensus of the scholars even if it was by a short period. Similarly, some scholars are of the opinion that if one delays it and offers it after its timing without a genuine reason, it is invalid and will not be accepted from him. For example, if one delays the *Fajr* prayer until after sunrise, it is not valid according to some of the scholars. However, the majority of the scholars are of the opinion that it is valid, but the person will be considered sinful. Allaah (*Ta'ala*) says in Surat AL-Ma'un (107: 4-5):

فَوَيْلٌ لِلْمُصَلِّينَ

“So woe unto those performers of *Salaat* (prayers) (hypocrites),

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

Who delay their *Salaat* (prayer) from their stated fixed times,”

Abu Qatadah Al-'Adawi said: “A book (letter) from 'Umar (*Radia-Allaahu 'anhu*) was conveyed to us, in which he states that it is one of the major sins to combine two *Salaat* without a reason.” Ibn Katheer (*Rahimahullaah*) said: “If this threat is regarding the one who combines *Salaat* without a legal reason, then what about who abandons the *Salaat* completely?”

Timing of the Salaat

Muhammad ibn 'Amr narrated: We asked Jabir ibn 'Abdullaah about the prayers of the Prophet (*Salla-Allaahu 'alayhi wa sallam*). He said: “He used to pray *Dhuhr* prayer at midday, *'Asr* when the sun was still hot, and *Maghrib* after sunset (at its stated time). *'Isha* was offered early if the people gathered, and it used to be delayed if their (followers) number were few; and the morning prayer was offered when it was still dark.” [Al-Bukhaari no. 565]

1) Dhuhr prayer

The start of the time of *Dhuhr* is when the sun has passed its zenith, i.e. has passed the highest part of the sky and started to descend towards the west. The way to know the time of the zenith by clock is to divide the time between sunrise and sunset in half.

The *Sunnah* mentions that the best deed is to offer each *Salaat* at the beginning of its time, except *Dhuhr* prayer when the heat becomes intense, it is then *Sunnah* to delay it until it becomes cool.

He (*Salla-Allaahu 'alayhi wa sallam*) used to offer *Dhuhr* prayer at midday. His guidance is to offer the *Dhuhr* at the beginning of its time, but when it became very hot, he (*Salla-Allaahu 'alayhi wa sallam*) used to delay it to the end of its time. He (*Salla-Allaahu 'alayhi wa sallam*) said: “If it is very hot, then offer the *Dhuhr* prayer when it becomes (a bit) cooler as the severity of the heat is from the raging of the Hell-Fire.” [Al-Bukhaari no. 533]

However, delaying the *Dhuhr* prayer until it becomes cooler is no longer permissible because the Prophet (*Salla-Allaahu 'alayhi wa sallam*) justified *Al-Ibraad* (cooling) by a cause which no longer exists due to the availability of air-conditioners.

2) Al-'Asr Prayer

The time for *'Asr* begins when the time for *Dhuhr* ends i.e. when the length of an object's shadow becomes equal to the length of the object itself.

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) used to pray the *'Asr* prayer at the beginning of its time. Abu Barzah AL-Aslami (*Radia-Allaahu 'anhu*) narrat-

ed that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) used to offer *'Asr* prayer at a time when after the prayer, a man could go to the house of the farthest place in Madinah (and arrive) while the sun was still hot.” [Al-Bukhaari no. 547] Buraidah (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) used to offer *'Asr* prayer when the sun was still white and clear and had not become tinged with yellow.” [Muslim no. 613]

In another narration by Abu Musa (*Radia-Allaahu 'anhu*), he said: “The Prophet *Salla-Allaahu 'alayhi wa sallam*) offered *'Asr* prayer when the sun was still high.” [Muslim]

There are two times for the end of *'Asr* Prayer:

1 The (optimal) preferred time: When the sun begins to turn yellow. Usually this yellowish hue appears on the walls and ground and not in the sun itself.

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: “The time for the *'Asr* prayer is so long as the sun has not turned yellow.” [Muslim no. 612]

2 The time of necessity: This lasts from the time the sun turns yellow until sunset. This is indicated by the narration quoted by Abu Hurairah (*Radia-Allaahu 'anhu*) who said: The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: “Whoever got (or was able to offer) one *Rak'ah* of the *'Asr* prayer before sunset, he got the *'Asr* prayer.” [Muslim no. 576]

Ibn Qudamah (*Rahimahullaah*) said: “The time of necessity is the time allowed to pray in for an excuse. If one delays the *'Asr* prayer without a reason, then he has sinned and whoever offers the *'Asr* prayer in it has got the *'Asr* prayer whether he had an excuse or not with the consensus of the scholars.” [End quote]

Ibn Qudamah (*Rahimahullaah*) based his view on the *Hadeeth* narrated by Anas (*Radia-Allaahu 'anhu*) who said: “I heard the Prophet (*Salla-Allaahu 'alayhi wa sallam*) say: ‘That is the prayer of the hypocrite. He sits watching the sun. Then when it is between the horns of the *Shaytaan*, he stands up and pecks out four *Rak'ah* in which he remembers Allaah only a little.’” [Muslim no. 622]

Ibn Qudamah (*Rahimahullaah*) said: “If it was per-

missible to delay *'Asr* prayer, he (*Salla-Allaahu 'alayhi wa sallam*) would not have blamed him and considered it a sign of hypocrisy.”

The jurists mentioned examples for necessity, such as the menstruating women who become pure at that time, or the boy who attains puberty, or the insane who becomes sane, or a disbeliever who becomes Muslim, or a sleeping person who wakes up at that time. Similarly, whoever is busy with dressing a wound or helping a person who met with an accident, etc.

3 The time of Maghrib

The time of *Maghrib* starts when the sun sets with the consensus of the scholars. Sunset refers to the disappearance of the whole disc of the sun such that nothing of it appears whether from a mountain or a plain (level) land. This is based on the narrations reported in the *Saheehain* on the authority of Salama ibn AL-Akwa' (*Radia-Allaahu 'anhu*) that the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) used to pray *Maghrib* when the sun set and had disappeared below the horizon.” [Muslim no. 636]

Jabir ibn 'Abdullaah (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) used to offer *Maghrib* prayer when the sun set.” [Muslim no. 646]

The time for *Maghrib* lasts until the twilight has disappeared. 'Abdullaah ibn 'Amr (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: “The time for *Maghrib* is so long as the twilight has not disappeared.” [Muslim no. 612]

When the red twilight has disappeared from the sky, the time of *Maghrib* ends and the time for *'Isha* begins.

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) used to offer the *Maghrib* prayer as soon as the sun set however, he used to delay a little while to offer the two *Rak'ah* *Sunnah*/ optional prayer (before the obligatory *Maghrib* prayer). The Companions used to hasten towards the pillars to offer those two *Rak'ah*, but his guidance (*Salla-Allaahu 'alayhi wa sallam*) is to hasten in offering the *Maghrib* prayer as soon as the sun set.

Rafi'e ibn Khadeej (*Radia-Allaahu 'anhu*) narrated: "We used to offer the *Maghrib* prayer with the Prophet (*Salla-Allaahu 'alayhi wa sallam*), and after finishing the *Salaat* (prayers), one of us would go away and could still see as far as the spot where one's arrow might reach when shot by a bow." [Al-Bukhaari no. 559]

4 Time for 'Isha Prayer

The time for 'Isha begins immediately after the time for *Maghrib* ends (i.e. when the red twilight disappears from the sky). The scholars differed regarding the end time for 'Isha. Some of them said the time of 'Isha lasts until midnight and others said it lasts till the third of the night.

The most correct point of view which most of the scholars agree upon is that 'Isha has two times: 1) A preferred time, 2) A time of necessity

The preferred time is until midnight, whilst the time of necessity is until the rising of the dawn.

The evidence for the first timing is a narration quoted by 'Abdullaah ibn 'Amr (*Radia-Allaahu 'anhuma*) that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "The time for 'Isha lasts until midnight." [Muslim no. 612]

The evidence for the second opinion is a narration by Abu Qatadah (*Radia-Allaahu 'anhu*) that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "There is no negligence in sleep, rather negligence is the fault of one who does not pray until the time for the next prayer is due." [Muslim no. 691]

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) used to recommend delaying the 'Isha prayer. Jabir (*Radia-Allaahu 'anhu*) narrated: "The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) sometimes used to delay 'Isha and sometimes he would hasten to pray it. If he saw that they (his Companions) had gathered, he would pray early and if he saw that they were coming late, he would delay it." [Muslim no. 646]

'Aishah (*Radia-Allaahu 'anha*) narrated: "One night the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) delayed 'Isha until much of the night had gone and the people in the *Masjid* had fallen asleep. Then he came out and said: 'This would be the

(proper) time for it; were it not that I would cause hardship on my *Ummah* (I would normally pray at this time).'" In another narration of 'Abdur-Razzaq, "Were it not that it was difficult on my *Ummah*." [Muslim no. 638]

However, it is a recommended *Sunnah* act for those who are not obliged to offer congregational prayers (such as the woman in her house) to delay the 'Isha prayer until the first third of the night, and to not hasten the performance of 'Isha prayer as soon as the *Mu'adhdhin* pronounces the *Adhan*.

As for those who offer the *Salaat* in the mosques, it is incumbent upon them to offer the *Salaat* in its early stated time. This is because delaying it causes a great difficulty upon many people. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) used to not delay the 'Isha prayer out of fear of causing difficulty for his *Ummah*.

Abu Barzah (*Radia-Allaahu 'anhu*) said: "The Prophet (*Salla-Allaahu 'alayhi wa sallam*) never found any harm in delaying the 'Isha prayer till the first third of the night and he never used to sleep before it or talk after it." [Al-Bukhaari no. 771]

This is because sleeping before 'Isha may cause a person to miss the prayer and talking after it may cause him to stay awake late and miss *Qiyam Al-Layl* or the *Fajr* Prayer. This is in regard to talking or staying awake late which has no benefit or an acceptable legal reason. This indicates that staying up late, which leads to missing the *Fajr* prayer is considered *Haraam* (forbidden) because what leads to a forbidden matter is forbidden and unlawful in and of itself.

5 The Timing for Fajr Prayer

'Abdullaah ibn 'Amr (*Radia-Allaahu 'anhuma*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "The time for *Subh* (*Fajr*) prayer is from dawn, so long as the sun has not yet risen. When the sun rises, then refrain from praying; for it rises between the horns of the *Shaytaan*." [Muslim no. 612]

The *Fajr* prayer does not extend till the entry of the time of the *Dhuhr* prayer. This is by the consensus of all the scholars. Accordingly, *Fajr* prayer is exempted from the *Hadeeth* narrated by Abu

Qatadah (*Radia-Allaahu 'anhu*), who said that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "There is no negligence in sleep, rather negligence is the fault of one who does not pray until the time for the next prayer is due." [Muslim no. 681]

An-Nawawi (*Rahimahullaah*) said: "This *Hadeeth* indicates that the time for each of the five obligatory prayers extends to the time for the next prayer. This is general in case of all prayers except the *Fajr* prayer; for it does not extend until *Dhuhr*. Rather its time ends by the rising of the sun because the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "Whoever got (or was able to offer) one *Rak'ah* (of the *Fajr* prayer) before sunrise, he got the morning (*Fajr* prayer)." [Al-Bukhaari no. 580]

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) used to offer the *Fajr* prayer in its early stated time. Abu Musa Al-Ash'ari (*Radia-Allaahu 'anhu*) narrated that someone came to the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) and asked him about the times of the prayer. He (*Salla-Allaahu 'alayhi wa sallam*) did not give any reply. Then he had the *Iqamah* called for *Fajr* when dawn broke and the people could hardly recognize one another (because it was so dark). [Muslim no. 614]

So he (*Salla-Allaahu 'alayhi wa sallam*) used to offer the *Fajr* prayer when it was still dark. There is another *Hadeeth* by Rafi'e ibn Khadeej (*Radia-Allaahu 'anhu*) that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "Perform *Fajr* at *Al-Isfaar* (i.e. when *Fajr* becomes illuminated) for indeed its reward is greater." [At-Tirmidhi no. 154 and Al-Albaani graded it Saheeh]

Ibn Al-Qayyim (*Rahimahullaah*) said [combining the meaning of the two aforementioned *Ahadeeth*] he (*Salla-Allaahu 'alayhi wa sallam*) was beginning the *Fajr* prayer when it was still dark and finished it when it was *Isfaar* (i.e. *Fajr* became illuminated)."

Commentary

Ash-Shafi'e, Ahmad, and Ishaq said: "The meaning of *Al-Isfaar* is that the *Fajr* becomes illuminated such that there is no doubt in it. They did not hold the view that the meaning of *Al-Isfaar* is to delay the prayer.

There had never been a time that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) delayed of-

fering the *Fajr* prayer apart from when he was teaching his Companions the prescribed times of prayer and when he was on a journey with the Companions and they overslept until after sunrise."

These are the prescribed times for the prayers which Allaah enjoined upon His servants. It is a must on the Muslim to adhere to them such that he neither offers them before their timings or delays them beyond their timings.

Allaah (*Ta'ala*) says in Surat Al-Ma'un (107:4-5):

قَوْلٌ لِلْمُصَلِّينَ

"So woe unto those performers of *Salaat* (prayers) (hypocrites)

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

Who delay their *Salaat* (prayer) from their stated fixed times,"

And He (*Ta'ala*) says in Surat Maryam (19:59-60):

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ عَذَابًا

"Then, there has succeeded them a posterity who have given up *As-Salaat* (the prayers) [i.e. made their *Salaat* (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts. So they will be thrown in Hell."

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا

"Except those who repent and believe [in the Oneness of Allaah and His Messenger Muhammad (*Salla-Allaahu 'alayhi wa sallam*)], and work righteousness. Such will enter Paradise and they will not be wronged in aught."

Giving up the *Salaat* means they delay it from its stated time and Allaah called whoever delays the *Salaat* from its time a *Saahi* and threatened him with "Wayl" and "Ghayy" i.e. a valley in Hell-Fire.

Source:

Fiqh Al-'Ebadat – Kitab as-Salaat by Shaikh Sa'd al-Khatlan

Seeking Guidance from other than Allaah is an act of Shirk

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) struggled to persuade his uncle, Abu Taalib to accept Islam. The last statement of Abu Taalib before he died was: "I am on the religion of 'Abdul-Muttalib."

Allaah (*Ta'ala*) revealed:
"Verily, you [O Muhammad (*Salla-Allaahu 'alayhi wa sallam*)] guide not whom you like, but Allaah guides whom He wills. And He knows best those who are the guided."

[Surat Al-Qasas 28:56]

Ibn Katheer (*Rahimahullaah*) said: "Allaah (*Ta'ala*) tells His Messenger [Muhammad (*Salla-Allaahu 'alayhi wa sallam*)]: '**O Muhammad! You will never be able to guide who you wish except through Allaah's Will. You have only to convey the message of Islam and it is Allaah Who guides whom He wills.**' This is done in accordance with His Perfect Wisdom and Absolute Knowledge. He (*Ta'ala*) says in Surat Al-Baqarah (2:272): "**Not upon you [O Muhammad (*Salla-Allaahu 'alayhi wa sallam*)] is their guidance, but Allaah guides whom He wills.**" And in Surat Yusuf (12:103): "**And most of mankind will not believe even if you desire it eagerly.**"

The wisdom of the Lord in not guiding Abu Taalib to Islam was to show His servants that the matter of guidance belongs to Him; He is Able to do it and no one else. If the Prophet (*Salla-Allaahu 'alayhi wa sallam*) had the ability of guiding the hearts, removing distress, forgiving sins, saving from torment, and so forth, then he (*Salla-Allaahu 'alayhi wa sallam*) would have done that for his uncle, Abu Taalib who was protecting him, supporting him and giving him shelter. Glory be to Him Who has guided His servants to know Him, to single Him out with worship and be sincere to Him in their actions.

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) asked for Allaah's forgiveness for his uncle but he was denied that. Instead, he was prohibited to do that.

Allaah is negating the ability of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) to make people accept his guidance