

40 hadith on Dawah

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Contents:

Hadith 1: Purity and Sincerity of Intention	4
Hadith 2: Distinctness	4
Hadith 3: Justice and Being Justly Balanced	5
Hadith 4: Striving Against One's Desires	5
Hadith 5: Gentleness	6
Hadith 6: Returning to the Truth	6
Hadith 7: Responsibility	6
Hadith 8: The Muslim Seeks to make Excuses for Other Muslims	7
Hadith 9: The Muslim does not Harbor Envy	7
Hadith 10: Following and Applying Divine Guidance	7
Hadith 11: The Muslim has no Free Time	8
Hadith 12: The Muslim's Piety and Self Restraint	8
Hadith 13: The Muslim is Honest and Truthful in all his Affairs	9
Hadith 14: Knowledge for Knowledge	9
Hadith 15: The Believer is a Mirror for his brother	10
Hadith 16: The Muslim's Struggle and his Devil	10
Hadith 17: Remembrance of Allah	11
Hadith 18: The Muslim should not fall into Backbiting	11
Hadith 19: The Muslim leaves the matters that don't concern him	12
Hadith 20: All of His Actions are for Allah	12
Hadith 21: The Muslim Repents and turns back to Allah	12
Hadith 22: The Essential Characteristics of his Personality	13
Hadith 23: Honest Jestng	13
Hadith 24: A Time for this and a time for that	13
Hadith 25: He does not take sins lightly	14
Hadith 26: The Muslim does not commit Oppression	14
Hadith 27: He is not a carrier of Malicious Reports	15

Hadith 28: He is not attached to this world	15
Hadith 29: Disassociation from this world	15
Hadith 30: Good Actions	16
Hadith 31: The Muslim is Contented and Satisfied	16
Hadith 32: Devotion to the Religion of Islam	16
Hadith 33: How the Muslim deals with people	17
Hadith 34: Visiting Brothers	17
Hadith 35: The Muslim's Character	17
Hadith 36: The Muslim knows his own worth	18
Hadith 37: He hopes for good for himself and his brothers	18
Hadith 38: Ordering Good and Forbidding Evil	18
Hadith 39: Being cautious to avoid animosity and dissention	18
Hadith 40: The Means to escape the trial which befalls the people	19

Hadith 1: Purity and Sincerity of Intention

From 'Umar ibn al-Khattab (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said:

Actions are judged by intentions and there is for every person only that which he intended. So he whose migration was for Allah and His Messenger, then his migration was for Allah and His Messenger, and he whose migration was to attain some worldly goal or to marry a woman, then his migration was for that which he migrated.[Reported by al-Bukhari (English Translation Volume 1 Page 1 No. 1) and Muslim (Eng. Trans. Vol. 3, page 1056, no. 4692)]

So the pillar of actions is pure and sincere intention, and through purity of intention the hearts become upright and at peace, and through it the person comes to know the right way in his religion, thus he does everything in the proper manner. Through purity of intention alone he will come to know of the obligations upon him and the rights he has. Through it he will behave justly in all affairs and will give everything its due right, not going beyond bounds or falling short of the mark.

So this hadith is one of the ahadith which are the pillars of correct understanding of our upright and true religion. [At-Taqqeed (2/6-7) of Ibn Nuqtah]

So when the Muslim servant clearly realizes what he has preceded then it becomes obligatory upon him that he should, without any hesitation, surround his sincere intention with the protective barrier for the Islamic Personality which is:

Hadith 2: Distinctness

From Ibn 'Umar (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said:

I have been sent before the Hour so that Allah alone should be worshipped without any partner and my provision has been placed beneath the shade of my spear, and subservience and humiliation have been placed upon those who disobey my orders, and whoever imitates a people then he is one of them. [Reported by Ahmad (no. 5114) and others with hasan (good) isnaad (chain of narration).]

The Muslim has a distinct personality with its own special nature and particular outlook and manners. It is distinct in its appearance, its nature, its creed ('aqidah), its orientation and direction faced in prayer, and in all its affairs.

By being distinct as Muslims we preserve our Islam and our call in a clear and pure form, free from any adulteration and mistakes. However the Muslim whilst being distinct does not depart from:

Hadith 3: Justice and being Justly Balanced

From Abu Hurairah (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said:

Love the one whom you love to a certain degree (moderately), perhaps one day he will be someone for whom you have hatred, and hate the one for whom you have hatred to a certain degree (moderately), perhaps one day he will be one whom you love.[Reported by at-Tirmidhi (no. 1997) and others by way of Suwaydibn 'Amr al-Kalbi: Hammad ibn Salamah narrated to us from Ayyoob as-Sakhtiyani from Muhammad ibn Sireen from him. This isnad is Saheeh (authentic) if Allah wills, it does not contain anyone needing examination except for Suwayd and he is declared reliable by a group of scholars and this is the preferred view of al-Hafidh Ibn Hajr. The hadith is also declared authentic by a group of scholars such as al-Hafidh al-Iraqi in Takhrijul Ihya (2/186), al-Munawee in al-Fayd (1/177), az-Zubaydee in al-Ittihaf (6/233) and others, and is further clarified in Ghayatul Maram (no. 472) of Shaikh al-Albani.]

The Muslim is justly balanced in his loving and his hating. He is just both when giving and when taking and is moderate in all of that. His being justly balanced is one of the signs of his religion and the Shari'ah. So he is not one who goes beyond the limits, nor one who falls short of what is required. Furthermore, the Muslim does not derive this quality of being justly balanced from his intellect and desires, nor from his own opinion or other than this, rather he takes it from the Book of Allah, the One free of all imperfections.

"Thus we have made you a justly balanced nation, that you become witnesses over mankind and the Messenger (Muhammad (peace be on him) be a witness over you." [Soorah al-Baqarah (2): 143]

Being justly balanced is not an easy matter, indeed many of those who call out and declare it, desire only to water matters down and compromise. So for a person to be truly justly balanced as ordered by Allah is not, as I have said, easy, rather it requires:

Hadith 4: Striving against one's desires

From al-'Ala ibn Ziyad who said:

A man asked 'Abdullah ibn 'Amr ibn al-'As: Which of the Believers is best in his Islam? He replied: He from whose tongue and hand the Muslims are safe. He asked: Then what is the best Jihad? He replied: He who strives against his own self and desires for Allah. He asked: Then which of those who migrates (performs hijrah) is best? He replied: He who strives against his own self and desires for Allah. He asked: Is it something you have said O 'Abdullah ibn 'Amr, or Allah's Messenger (peace be on him)? He said: Rather Allah's Messenger (peace be on him) said it. [Reported by Ibn Nasr al-Marwazi in Ta'zeem QadrisSalat (no. 639)]

So striving against one's own self is one of the highest and most valuable means of increasing ones eman (faith) and causing the servant to draw closer to his Lord, the One free of all imperfections. Concerning this He the Blessed and Most High says:

"As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's Religion)" [Soorah al-Ankabut (29):69]

So a Muslim's striving against his own self and his desires causes his spirit to rise higher, his eman (faith) to increase and his soul to become purified. Furthermore this striving crowns the Muslim with a very great crown worn in his life, which is:

Hadith 5: Gentleness

From Abu Hurairah (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said:

Indeed Allah is gentle and loves gentleness, and gives due to gentleness that which He does not give to harshness. [Reported by Ibn Majah (no. 3688) and Ibn Hibban (no. 549)]

So through gentleness hearts become united in friendship and love, and good becomes widespread. Lack of gentleness causes ill feelings and distrust prevails and people forsake one another. But gentleness facilitates:

Hadith 6: Returning to the Truth

From Ibn 'Abbas (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said: There is no believing servant except that he has a sin which he commits from time to time, or a sin in which he persists in and does not abandon until he leaves this world. Indeed the Believer was created as one who is frequently tried and tested; who often repents (then) forgets. When he is admonished he accepts the admonition. [Reported by at-Tabarane in al-Mu'jamul Kabeer (no. 11,810) its chain of narration is hasan.]

So it is as said: Returning to the truth is a virtue whereas continuing in falsehood is despicable. Returning to the truth elevates a person and raises his rank, both with Allah and the people. Indeed it is only Satan who makes it appear to the people that returning to the truth is a defect and a slight to one's honour. This is one of the deceptions and tricks employed by Iblees. A person returning to the truth and not being too proud to accept it is placed in an ideal position to appreciate:

Hadith 7: Responsibility

From 'Umar (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said:

Each of you is a guardian and is responsible for those whom he is in charge of. So the ruler is a guardian and is responsible for his subjects; a man is the guardian of his family and is responsible for those under his care; a woman is a guardian of her husband's home and is responsible for those under her care; a servant is the guardian of his master's wealth and is responsible for that which he is entrusted with; and a man is the guardian of his father's wealth and is responsible for what is under his care. So each one of you is a guardian and is responsible for what he is entrusted with. [Reported by al-Bukharee (Eng. Trans. 9/189/no.252) and Muslim (Eng. Trans. 3/1017/no.4496)]

So if everyone from this Ummah (nation) knew his own position and worth, while realizing the responsibility upon him without seeking to overstep it and takes on the responsibilities of others by carrying out the obligations which this placed upon him, then that would be a comprehensive and universal good. It is a very great treasure through which safety and security would become

widespread. Along with this, there is something which is a feature of the Islamic Personality and that is:

Hadith 8: The Muslim seeks to make excuses for other Muslims

From Sa'd ibn 'Ubadah (may Allah be pleased with him) who said that Allah's Messenger (salAllahu alaihiwa'sallam) said:

...and there is no one who loves to accept an excuse more than Allah, and because of this he sent the bringers of good news and the warners... [Reported by al-Bukharee (Eng. Trans. 9/378/no.512) and Muslim (Eng. Trans. 2/782/no. 3572)]

So a Muslim seeking to make an excuse for his brother and those whom he loves will cause good will to spread instead of antagonism, and will bring about ties of relationship instead of estrangement. If Allah, He who is free of all imperfections, grants excuse, and He is the Creator and the Most Great, then how can you O servant of Allah, a weak creation of his, not seek to make excuse for others? Rather as is said: Seek an excuse for your brother. [Some people quote this as being a hadith but it has no basis as such] Likewise there is the saying: the believers seek to make excuses for others, whereas the hypocrites hope for the downfall of others. So the fact that the Muslim seeks to excuse his brothers emphasizes that:

Hadith 9: The Muslim does not harbor Envy

From Ibn Mas'ood (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said:

There is to be no envy except with regards to two [See Fathul Bari (1/167)]: A man whom Allah has given wealth which he strives to spend righteously, and a man to whom Allah has given the wisdom (i.e. the Qur'an) and he acts according to it and teaches it to others. [Reported by al-Bukharee (Eng. Trans. 1/62/no.73)]

If he were to have envy of the people he would hope for their downfall in order to satisfy the pride that he has in himself, his vanity and the conceitedness of his mind. So he (the Muslim) knows that envy is a dangerous disease and a harmful evil and therefore keeps away from it.

As for the envy which is accepted from that which is sinful, then it is envy which does not cause the person to be afflicted by the sickness of wishing for that blessing to leave the other person. Rather he supplicates to his Lord, the One free of all imperfections, for his brother; that Allah should protect him, and for himself; that Allah should make him like him. As for that which is at variance with this, then it is blameworthy and to be condemned. [Refer to the treatise Dhammul Hasad wa Ahlihi of Ibnul Qayyim with author's footnotes and checking]. So this emphasizes that fact that the Muslim is one who is:

Hadith 10: Following and Applying Divine Guidance

From Umm ud-Darda (radiyAllahu 'anha) who said: I said to Abu Darda (may Allah be pleased with him): Will you not seek for things to entertain your guests just as others seek for things for their guests? So he replied: I heard Allah's Messenger (peace be on him) say:

"Ahead of you is a steep mountain which will not be surmounted by those who are overburdened." So I wish to lighten my load for that ascent! [It is reported by al-Hakim (4/574), al-Baihaquee in Shu'abul Iman and others and its chain of narration is saheeh]

So the Muslim follows and applies divine guidance in all his affairs. This world to him is merely a passage to the hereafter and he has no attachment to it, except for that which is essential in order to meet his needs and preserve himself. If this world diverts most of his attention and becomes the goal which he seeks after, thinking that what he is doing is good, then this is not from the character or characteristics of the Muslim. So how strange is the case of the people who waste the prime of their lives and expend their youth submerged in worldly actions and think this is good. This is indeed something from Satan, made alluring by him. So how are there people able to do this when it is the case that:

Hadith 11: The Muslim has no Free Time

From Ibn 'Abbas (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said:

There are two blessings which many people lose: health and free time. [Reported by al-Bukharee (Eng. Trans. 8/282/no.421)]

So how can one who has no free time preoccupy himself with this world? How can one whose time is filled experience free time? So consider may Allah have Mercy upon you, what one of the scholars said about one of the Imams: 'I was a neighbor of his at the school in Cairo, my house was above his house. For twelve years, I did not awake on any night, at any hour of the night except that I noticed candle light in his house and he was occupied with gaining knowledge. Even when he was eating, his books would be with him and he was occupied with them. [Bustanul 'Arifeen (p.79) of an-Nawawee].

From those things upon which the Muslim personality is built is:

Hadith 12: The Muslim's Piety and Self Restraint

The Muslim's Piety and Self Restraint From an-Nu'man ibn Basheer (may Allah be pleased with him) who said that I heard Allah's Messenger (peace be on him) say:

That which is lawful is clear, and that which is forbidden is clear, and between them are doubtful matters about which many of the people have no knowledge. So whoever avoids doubtful matters saves his religion and his honor, and whoever falls into doubtful matters falls into what is forbidden. Just like a shepherd who grazes (his sheep) near to a private pasture (of another), he will soon stray on to it. Indeed for every king there is a private preserve. Indeed the preserves of Allah are those things which He has forbidden. Indeed there is a piece of flesh in the body which if it is good, then the whole body is good, but if it is corrupt then the whole body is corrupt. Indeed it is the heart. [Reported by al-Bukharee (Eng. Trans. 1/44/no.49) and Muslim (Eng. Trans. 3/840/no.3882)]

So the Muslim with regard to whatever situation arises in his life will have to face each of them with one of the following three stances:

Completely refraining from it: That is with regards to that which is clearly forbidden

Accepting without constraint: That is with regard to which is clearly permissible

To abstain from it: This is with regards to things which are not clearly permissible or clearly forbidden. This is an indication of a Muslim's piety and fear of falling into things that are forbidden and entering into something evil.

The Muslim therefore abstains from it, and distances himself from it in order to please Allah and to ensure that His commands are followed. It is not to be said, as some people say: "That is not forbidden, so do it", since it is not permissible to do everything which has not been forbidden. So those things which are doubtful matters are closer to that which is forbidden, as occurs in the hadith itself: 'Whoever falls into the doubtful matters falls into what is forbidden....' So this fear and piety confirms that:

Hadith 13: The Muslim is Honest and Truthful in all his affairs

From Abu Hurairah (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said:

Three things are the sign of the hypocrite: when he speaks he tells lies, when he promises he breaks it and when he is trusted he proves to be dishonest. [Reported by al-Bukharee (Eng. Trans. 1/31/no.32) and Muslim (Eng. Trans. 1/40/no.112)]

So he is truthful and honest in his speech, faithful to his promise, trustworthy in carrying out that which he has been entrusted with. He does not deceive or defraud, he does not tell lies and is not guilty of hypocrisy. So truthfulness and honesty is one of the chief good qualities, whereas falsehood is the head of corruption and evil. So his honesty keeps him far away from evil and foul deeds and sickness of the heart. Therefore whatever action he does, he does it for Allah, the One free and far removed from all defects, not to attain some worldly position, fame or repute. So his motto is:

Hadith 14: Knowledge for Knowledge

From Jabir (may Allah be pleased with him) who said that Allah's Messenger (salAllahu 'aliahiwa'sallam) said:

Do not acquire knowledge in order to compete with the scholars, nor to argue with the ignorant, nor to gain mastery over the gatherings. Since whoever does that, then: The Fire! The Fire! [Reported by al-Bukharee (Eng. Trans. 1/44/no.49) and Muslim (Eng. Trans. 3/840/no.3882)]

Consider, May Allah have mercy on you, the admonition and the lesson contained in what Ibn Abi Hatim ar-Razi narrates, he said: I entered into Damascus upon the students of hadith and I passed by the circle of Qasim al-Ju'i. I found a group sitting around him and he was speaking. Their appearance amazed me and I heard him saying: 'Seize the benefit of five things from the people of your time: when you are present you are not known; when you are absent you are not missed; when you are seen your advice is not sought; when you say something your saying is not accepted; and when you have some knowledge you are not given anything for it. I also advise you with five things: when you are treated unjustly then do not behave unjustly; when you are praised then do not become happy; when you are criticized do not be upset; when you are not believed then do not become angry; and if they act deceitfully towards you do not act deceitfully towards them.' Ibn Abi Hatim said: So I took that as my benefit from Damascus.

May Allah protect us and you from the evils of our actions! So consider, how his sincere desire for knowledge, led him to listen to a person who possessed less knowledge than himself, in order to benefit from it and to acquire some knowledge. Another matter that must be mentioned here is that:

Hadith 15: The Believer is a Mirror for his brother

From Abu Hurairah (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said:

The believer is a mirror for the believer, and the believer is the brother of the believer. He safeguards his property for him and defends him from behind. [Reported by al-Bukharee in al-Adabul Mufrad (no. 239), Abu Dawood (Eng. Trans. 3/1370/no.4900) and others. Its chain of narration is hasan.]

So the description of his being a 'mirror' is very precise and profound showing the culmination of brotherhood and solidarity. So your brother, O servant of Allah, is an image of you yourself. So if he behaves badly it is as if you are the one who has behaved badly, and if he makes a mistake, it is as if you have made a mistake. So he is a mirror for you and then an image of you yourself! So do not treat him except with mildness and gentleness. If you do not behave with your brother in this manner, then this will be something which weakens:

Hadith 16: The Muslim's Struggle and his devil

From Iyad ibn Himar al Mujashi'i (radiyAllahu ;anhu) who said that Allah's Messenger (peace be on him) said: Indeed my Lord ordered me to teach you what you do not know, from that which He taught me this day, (instructing me): 'The wealth which I confer upon a servant is all lawful for him, and I created all My servants having natural inclination to the true way but the devils came to them and turned them away from their (true) Religion, and they forbade for them that which I made lawful for them, and they ordered them to associate in worship with Me for which I did not sent down any authority.' Allah looked upon the people of the earth and hated them (wretched people), the Arabs and the non-Arabs, except for some remnants of the People of the Book, and He said: 'I sent you only to put you to the test and to tests others through you, and I sent down to you a Book which cannot be washed away by water, which you will retain and recite whilst asleep and whilst awake.' Allah ordered me to destroy the Quraysh so I said: 'O my Lord they would break my head just as bread is broken.' So He said: 'Turn them out just as they turned you out, and fight them and We shall aid you, and spend and We shall provide for you. Send an army and We will send five more like it. Fight along with those who disobey you. The people of paradise are three: The ruler who is just, who spends in charity and is guided to do good; and a man who is merciful and kind hearted towards every relative and Muslim; and the chaste one who does not beg despite having a family to support. The people of the fire are five: The weak who does not have the will to avoid evil, those amongst you who are merely followers (of others), they do not seek after family or wealth; and the dishonest whose greed cannot be concealed even in the case of minor things; and a man who will betray you in the morning and in the evening with regard to your family and your wealth (He also mentioned miserliness or telling lies) and the person of evil manners and foul speech.' [Reported by Muslim (Eng. Trans. 4/1488/no.6853)]

So this is a very ancient conflict, continuing since the time when Allah, the One free and far removed from all defects, created Adam (peace be on him), and what occurred between him and Satan is well known. This conflict will be intensified or diminished depending on the servant's closeness to or distance away from his Lord. Consider also Prophet Mohammed (peace be on him) saying: Satan has despaired that those who pray should worship him, but he seeks to provoke animosity between them. [See Hadith Number 39 of this book]. So this act of Satan should be a warning for us and our opposition to Satan is the glad tidings. We must not leave any way for Satan to enter upon our hearts

through our actions, granting him neither full nor partial access. Indeed his deceptions are many and his traps abundant. [Refer to author's book al-Muntaqan Nafees min Talbees Iblees and Mawridul Aman min Masayidish Shaitan].

So beware of this, O servant of Allah, and do not let Satan trap you with his snares and his tricks, and your impregnable fortress against him is:

Hadith 17: Remembrance of Allah

From Nu'man ibn Basheer (may Allah be pleased with him) who said that Allah's Messenger said:

Supplication (ad-Du'a) is worship, your Lord the Mighty and Majestic said: "Call upon Me - I will respond to your invocation." [Surah Ghafir (40):60], [Saheeh - reported by Ahmad (4/267, 271, 276) and others]

Supplication is the head of remembrance of Allah. Indeed he (peace be on him) said: ...and I order you to make mention to Allah much, and the like of that is a man being chased by the enemy who are hastening after him until he comes to a protected fortress and so he protects himself in it. Likewise is the servant, for he does not protect himself from Satan except through remembrance of Allah, the Mighty and Majestic. [Hadith 40 in this book]

So a Muslim remembering his Lord, the One free and far removed from all defects, places him in a position of safety and protection which Satan is unable to overcome. So this prevents him from many sins and numerous negative traits pertaining to the tongue, the limbs and the heart. Therefore:

Hadith 18: The Muslim should not fall into Backbiting

From Ibn 'Umar (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said:

Whoever intercedes and prevents one of the punishments prescribed by Allah, the Mighty and Majestic has opposed Allah regarding His orders. Whoever dies with a debt due on him then it will not be repaid by dinars and dirhams but rather by good and bad deeds. Whoever disputes for something which he knows is false then he remains in Allah's anger until he desists. Whoever falsely accuses a believer of something, then Allah will punish him by making him dwell in the pus flowing from the inhabitants of the Fire and he will not leave until he retracts from what he said. [Reported by Ahmad (no. 5385) and others]

So the lethal plague of backbiting destroys one's good deeds, destroys brotherhood and destroys one's reward. So the true Muslim does not backbite, nor does he allow backbiting to take place in his presence. So let those people fear Allah, those whose bodies do not develop and those whose spirit is not fed except upon spreading rumours and inventing lies against the servants of Allah claiming that 'this is for the benefit of da'wah!'

How strange! What benefit to the da'wah will be achieved through slandering, backbiting and mentioning bad manners to others? Do you think, O you who backbites the people, that you are far removed from defect? O you who can only see the deficiencies of others, do you think that you are free from any mistakes? '...rather you are full of deficiencies and the people have tongues!' Also from those things which must be known is that:

Hadith 19: The Muslim does not pry into the matters that do not concern him

From Abu Hurairah (may Allah be pleased with him) who said that Allah's Messenger said:

From the perfection of a person's Islam is that he leaves alone that which does not concern him. [Reported by at-Tirmidhi (no.2318) and others]

So he halts at his limits and does not exceed and pass beyond them. He knows that prying into that which does not concern him and asking about it is not fitting for him. Rather it is forbidden for him and something he has to avoid. So he complies with Allah's orders and keeps away from what he has forbidden, since:

Hadith 20: All of his actions are for Allah

From Abu Hurairah (may Allah be pleased with him) who said that Allah's Messenger said:

Whoever loves for Allah and hates for Allah, gives for Allah and withholds for Allah, then he has completed iman. [Reported by AbuDawood (Eng. Trans. Vol.3/p.1312/no.3664) and others, with chain of narration being hasan]

So this hadith clearly shows the manner in which the believer conducts all his affairs and behaves in all his dealings, all of them are for Allah and he does not give a share in any of them to other than Him, the One free and far removed from all imperfections. In all his affairs he distances himself from seeking after personal gain and enjoyment. In his loving and hating, giving and withholding he seeks only Allah's pleasure and His Paradise. He does not seek after the worldly positions, wealth or reputation! Then if he falls into the like of this he repents and turns back (to his Lord), so:

Hadith 21: The Muslim repents and turns back to Allah

From Abu Sa'eed al-Khudri (may Allah be pleased with him) who said that Allah's Messenger said:

The example of the believer with regards to iman is like the example of a horse with regards to its tethering stake; it roams around and then returns to its tethering stake, and the believer is negligent and then he turns to his iman. So feed the pious with your food and treat the believers well. [Reported by Ahmad (3/38,55)]

So he does not persist upon sin, or treat it lightly. Rather like the rest of the children of Adam he commits many sins. However he is frequent in turning back in repentance to his Lord.

So what mentioned above will clearly show us:

Hadith 22: The Essential Characteristics of his Personality

From Abu Hurairah (may Allah be pleased with him) who said that Allah's Messenger said:

Two characteristics are not found together in a hypocrite: good manners and understanding of the Religion. [Reported by At-Tirmidhi (no.2685)]

So his manners are the manners of the righteous people and his behavior that of the servants of the Lord of the worlds. He emulates the pious and follows the footsteps of the sincere. His heart and his behavior show that, he is not like the weak who take pains to put on a good appearance whereas their hearts are empty! His knowledge and understanding of the Religion is deep and springs from a good and sensitive heart, and precise memory. However his good manners and knowledge and understanding of the Religion do not prevent him from:

Hadith 23: Honest Jest

From Abu Hurairah (may Allah be pleased with him) who said: We said: O Messenger of Allah! You jest with us? He said (peace be on him):

Yes except that I do not say except what is true.[Reported by at-Tirmidhi in as-Sunan (no.1991)]

So falsehood has no share of this, and lies cannot approach it. So his jesting is with words that are true. Nor does this mean that he is to expend all his time in lightheartedness and jesting. Rather in this and in all matters he follows the footsteps of the Companions, May Allah be pleased with them all, and their way in this regard was:

Hadith 24: A Time for this and a Time for that

From Hanzalah al-Usayyidee who said:

Abu Bakr met me and asked: How are you O Hanzalah? I Replied: Hanzalah is guilty of hypocrisy! He said: Free is Allah and far removed from all defects! What are you saying? I said: When we are with Allah's Messenger (peace be on him) and he reminds us of the Fire and Paradise it is as if we were seeing it with our own eyes. Then when we depart from Allah's Messenger (peace be on him) and attend our wives, our children and our business, then much of these slips from our mind. Abu Bakr said: By Allah we also experience the same. So I went with Abu Bakr until we entered the house of Allah's Messenger (peace be on him). I said: Hanzalah is guilty of hypocrisy O Messenger of Allah (peace be on him). So Allah's Messenger (peace be on him) said: And how is that? I said: when we are with you, you remind us of the Fire and Paradise and it is as if we are seeing it with our own eyes. Then when we depart from you and attend our wives, our children and our business then much of these slips from our minds. So Allah's Messenger (peace be on him) said: By Him in whose hand is my soul if you remained continually as you are when you are with me and in remembering (Allah) then the angels would shake hands with you upon your beds and upon your roads. But O Hanzalah, (there is) a time for this and a time for that, (there is) a time for this and a time for that, (there is) a time for this and a time for that. [Reported by Muslim (Eng. Trans. Vol.4, p.1436, no.6223)]

So both these times are regulated by the orders of Allah, as mentioned above. His time for serious matters is regulated according to the Book and the Sunnah, and his jesting is kept free of anything forbidden and accompanied only by that which Allah has prescribed.

So he does not, through negligence, allow his jesting to become a way in which he falls into sin. Indeed how could he do this when:

Hadith 25: He does not take sins lightly

From Sahl ibn Sa'd (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said:

Beware of sins which are treated as being minor, just like a people who encamp in the centre of a valley, so someone brings a stick of firewood and someone else brings a stick until they are therefore able to bake their bread. Likewise sins which are treated as being minor and for which the person is taken to account will destroy him. [Reported by Ahmad (5/331) and others]

So it is just as the noble companion 'Abdullah ibn Mas'ood said: The believer sees his sins as if he were sitting beneath a mountain which he feared was about to fall upon him, whereas the wicked sees his sins like a man who finds a fly settle upon his nose, so he does this (one of the narrators said: He brushes it away from his nose). [Reported by al-Bukharee (Eng. Trans. 8/214/no.320)]

The Muslim should realize the greatness of his Lord, the One free and far from all imperfections, and His tremendous Power and Might, and he should not think of the sin as being great or small! Rather he should think of it with regard to the One he is disobeying.

Those sins which are ignored by the weak hearted cause their destruction by removing iman and fear of Allah from their hearts.

When a person regards sins and acts of disobedience as something minor then, he is one who is oppressing his own soul, and that should never occur, since:

Hadith 26: The Muslim does not commit oppression

From Jabir Ibn 'Abdullah (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said:

Beware of committing oppression for on the Day of Resurrection oppression will be darkness, and beware of avarice because it destroyed those who came before you. It led them into shedding blood and into making lawful that which was forbidden for them. [Reported by Muslim (Eng. Trans. 4/1366/no.6248)]

Oppression is of two types: (i) A person oppressing his own soul and (ii) He oppressing others. Both of these have been forbidden by Allah, the One free and far from all imperfections. So a person oppressing his own soul causes him to feel at home with his sins and to commit them, and causes him to abandon acts of obedience to Allah.

The true Muslim is far removed from all of this and furthermore:

Hadith 27: He is not a carrier of Malicious Reports

From Anas ibn Malik (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said: Do you know what calumny (al-'Adh) is? They said: Allah and his Messenger (peace be on him) know best. He said:

[It is] conveying the words of some people to others in order to create mischief between them. [Reported by al-Bukhari, al-Baihaqi and others]

Tale-carrying is a foul disease; when it enters the heart it corrupts it, and when the heart is corrupt the rest of the body becomes corrupt and ones actions are destroyed.

The sickness of tale-carrying only finds a place in hearts which are filled with love of this world, the hearts of those who use the religion for lowly and despicable ends, and we seek Allah's refuge from that! However, as for the sincere Muslim who strives to follow and apply the guidance sent by his Lord, then:

Hadith 28: He is not attached to this world

From Sahl Ibn Sa'd (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said:

Jibril came to me and said: O Muhammad! Live as you will for you must certainly die; love whom you will since you must certainly leave him; act as you will since you shall certainly be given due reward for it; know that the believers eminence is his standing in prayer during the night, and his honor is having sufficiency without dependency upon the people.[Reported by al-Hakim (4/324) and others.]

The person who lives attached to this world is poor with regard to his religion and intellect, he does not realize that this worlds, for the one having no religion is the road to degradation, the path to corruption and the key to evil and foul deeds, whereas the Muslim who is sincere to his Lord and his own soul and with his brothers should be an excellent example to those who thirst after this world and the few dirhams and dinars.

He should be a lesson for the people who run behind this world and to make them understand, that there is no good in running behind this world and that good lies only in taking this world as a means of increasing one's rank with regard to the Religion and seeking to purify one's heart. However these two will not be achieved except through:

Hadith 29: Disassociation from this world

From Abu Umamah Ilyas ibn Tha'labah who said:

The Companions of Allah's Messenger (peace be on him) mentioned this world one day in his presence, so Allah's Messenger (peace be on him) said: Will you not listen, will you not listen! Wearing old clothes is part of iman, wearing old clothes is part of iman! [Reported by Abu Dawood (Eng. Trans. 3/1158/no.4149) and its chain of narration is hasan]

Zuhd (abstemiousness) is to have little regard for this world, to manifest ones poverty and need before Allah, to treat the servants of Allah kindly and gently, to avoid spending lavishly upon clothing, food and drink, and to avoid fame.

Zuhd is not the rejection of the favours of Allah, which Allah, the One free and far removed from all defects, bestows upon some of His servants, rather it is as Shaykhul-Islam Ibn Taymiyyah, may Allah have mercy on him, said: Keep away from that which does not bring benefit, either because it contains no benefit at all, or because something other than it is more beneficial. So by doing the first, he would be missing greater benefit, or because it will produce something whose harm will grow to outweigh its benefit. But as regards things which are purely beneficial, then avoidance of them is stupidity. [Majmoo'ul Fatawa (10/615)] Therefore there is to be no abstemiousness (Stinginess) with regard to:

Hadith 30: Good Actions

From Abu Hurairah (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said:

Charity (sadaqah) is due upon every joint of a person on every day that the sun rises. Administering justice between two people is an act of charity; and to help a man concerning his riding beast by helping him on to it or lifting his luggage on to it is an act of charity; a good word is charity; and every step which you take to prayer is charity; and removing that which is harmful from the road is charity. [Reported by al-Bukharee (Eng. Trans. 4/146/no.232)]

So if the servant is able to spend all his days and nights in obedience to Allah, and in doing actions pleasing to Him, then let him do so!

Even though abstemiousness is to be given special attention by the rich due to their ability to spend and their wealth, as opposed to the poor, then this will not prevent the Muslim, rich or poor, from having a contented and rich soul, since:

Hadith 31: The Muslim is Contented and Satisfied

From Abu Hurairah (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said:

Richness is not having many belongings, but richness is the richness of the soul (contentment). [Reported by Muslim (Eng. Trans. 2/501/no.2287)]

So the greatest of riches you can attain, O servant of Allah, is contentment of one's soul, and having a contented heart and this will not be achieved except through humbling oneself before Allah, the One free from and far removed from all defects, and calling upon Him in supplication and in placing reliance upon Him. So he whose soul is contented and rich will increase in his:

Hadith 32: Devotion to the religion of Islam

From Ka'b ibn Malik al-Ansari (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said:

Two hungry wolves let loose amongst sheep will not cause more harm to them than what a person's craving after wealth and status, will do to his religion. [Reported by Ahmad and others]

So flee, May Allah have mercy upon you, from this mad craving after this world and its finery, and there is no salvation from that which has been destined for a person.

So he who wishes for salvation, then let his desire for his Religion be his foundation and guiding principle, if this is so then Allah will protect him and protect his religion. Then from the comprehensive matters that should be known is:

Hadith 33: How the Muslim deals with people

From 'Aaishah (radiyAllahu 'anha) who said that a man sought permission to enter the house of the Prophet (peace be on him), so he said:

Give permission to him and what a bad son of people he is (or: what a bad man of people he is). Then when he entered he spoke politely to him. 'Aaishah said: So I said: O Messenger of Allah, you said about him what you said and then you spoke politely to him? He said: O 'Aaishah the worst people in station before Allah on the Day of Resurrection are those whom the people desert, or abandon, in order to save themselves from their evil speech. [Reported by al-Bukharee (8/50/80)]

It will also not be hidden that one of the best ways of cementing ties and improving relations is:

Hadith 34: Visiting Brothers

From Abu Hurairah (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said:

A man went out to visit a brother of his in a different village, so Allah, the Most High, put an angel in wait for him in the road. So when the angel came to him he said: Where are you going? He said: I am going to visit a brother in this village. He said: have you done something for him for which you seek repayment? He said: No, it is just that I love him for Allah's sake. He said: Then I am the one sent by Allah to you (to inform you) that Allah, the Mighty and Majestic, loves you, just as you have loved for His sake. [Reported by Muslim (4/1362/no.6226)]

Paradise cannot be attained unless the incentive for it is:

Hadith 35: The Muslim's Character

From Abu Darda (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said:

There is nothing which is heavier upon the balance than good character. [Reported by Ahmad (6/446 and 448)]

So by his character, the Muslim turns enemies into friends, opponents into companions, and harsh people into those who are mild. Character is a commodity which is something almost rare amongst the people today, except amongst those who sincerely worship Allah alone, who are honest and true in the worship of the Lord of the worlds. So good character refines the soul and enables that:

Hadith 36: The Muslim knows his own worth

From Abu Hurairah (may Allah be pleased with him) who said that Allah's Messenger (peace be on him) said:

There will come upon the people, years of deceit in which the liar will be believed; the truthful disbelieved, the treacherous will be trusted and the trustworthy held to be treacherous, and the despicable will speak out. It was said: Who are the despicable ones? He said: The lowly, ignoble man who speaks out about the public affairs. [Reported by Ahmad, Ibn Majah and others, with a weak chain of narration].

So it is binding upon the obedient servant that he should:

Hadith 37: He hopes for good for himself and his brothers

From Jundub (may Allah be pleased with him) who said that the Messenger of Allah (peace be on him) narrated:

That a man said: By Allah, Allah will not forgive so and so. Whereas Allah, the Most High said: Who is it who swears by me, that I will not forgive so and so, for I have forgiven so and so, and have rendered your actions futile. [Reported by Muslim (4/1381/no.6350)]

The fear and hope that a Muslim has for his brothers does not prevent him from carrying out what Allah has established with regard to:

Hadith 38: Ordering Good and Forbidding Evil

From Abu Sa'eed al-Khudri (may Allah be pleased with him) who said:

Allah's Messenger (peace be on him) stood amongst us to deliver an address, and in it he said: Indeed it is about time that I will be called [to Allah] and I will respond. Then after me you will be ruled by rulers who say what they have knowledge of and act upon what they know. Obedience to them is obedience to me, and you remain like that for a time. They will be followed by rulers who speak about things they do not have knowledge of and act according to what they do not have knowledge of. So whosoever is sincere to them and assists them or strengthens them then they are destroyed and have caused destruction. Accompany them with your bodies but contradict them by your actions and bear witness for the doer of good from them, that he is a doer of good, and for the doer of evil, that he is a doer of evil. [Reported by al-Baihaqee in az-Zuhdul Kabeer (no.191)]

In ordering good and forbidding evil, the Muslim is careful of:

Hadith 39: Being cautious to avoid Animosity and Dissention

From Jabir ibn 'Abdullah (may Allah be pleased with him) who said that Allah's Messenger said:

Indeed Satan has despaired that those who pray should worship (him) in the Arabian Peninsula, however (he seeks) to provoke animosity between them. [Muslim (Eng. Trans. 4/1471/no.6752)]

So perhaps a slip of the tongue or a mistake that he makes while conversing with his brother will cause a great fire to blaze in their hearts. This is what Satan desires most and is a cause for his

happiness. What we have indicated certainly occurs and is bound to occur and it leads to widespread evil and danger, then what is:

Hadith 40: The means to escape the trial which befalls the people

From Abdullah ibn Mas'ud (may Allah be pleased with him) who said:

What will your state be when you are covered by a trial in which the young grow up and the old become infirm. If anything of it is abandoned, it is said: The Sunnah has been abandoned. It was said: When will that occur, O Abu Abdur Rahman? He said: When your scholars pass away, and those ignorant amongst you become many; when those who recite amongst you are many, but those who have understanding of the religion are few; when your leaders are many, but those who are trustworthy are few; when this world is sought with actions of the Hereafter; and when knowledge is sought for other than the Religion. [Reported by ad-Daarime (1/64), al-Laalikaa'e (no.123), al-Haakim(4/514) and others, with saheeh chain of narration]

So the means of escape is to follow the example provided for us! Indeed obeying and following Allah's Messenger (peace be on him) is the greatest escape from the trials which envelop us.

So for Allah, for Allah, O servants of Allah, learn, and act, and fear Allah and obey Him that you may be shown mercy.