

Chapter

An Indication of Some of the Benefits Which May be Derived From This Story

These include the permissibility of fighting in a forbidden month, if it is confirmed that he set out in Rajab.

Also, the permissibility for the *Imam* to announce a matter to the people which would harm them were it kept secret and for him to keep hidden from matters other than it, if there is some benefit in doing so.

Likewise, if the *Imam* calls upon the army to go to war, they must go and it is not permissible for anyone to stay behind without his permission. And it is not a condition of the obligation that every person be individually called upon. And this is one of the three situations in which *Jihad* is *Fard 'Ain*. The second is when the enemy is surrounding the city and the third is when he (i.e. the Muslim) is between the Muslim and the enemy lines.

Also, it is obligatory to perform *Jihad* with one's wealth, just as it is obligatory to perform it with one's body. This is the correct opinion of which there is no doubt. And it takes precedence over the obligation to wage *Jihad* with one's body in all circumstances except one, which proves that it is more imperative than *Jihad* with one's body, for if it is incumbent upon one who is unable to perform *Hajj* himself to pay someone to perform it on his behalf, then the obligation to perform *Jihad* with one's wealth is more worthy.

It is also mentioned in it the great financial contribution made by 'Uthman ؓ.

And we also understand from it that one who is unable to wage *Jihad* with his wealth is not excused unless he has exerted himself to the utmost, because Allâh, Most Glorified only negated the sin upon those who were unable after they had come to His Messenger ﷺ to ask him to provide mounts for them, then they returned, weeping.

We also derive from this that the *Imam* may leave behind a man from among the citizens (to take charge of affairs) and that he will be one of the *Mujahidûn*, because he is of the greatest help to them.

Also, we derive from it that it is not permissible to drink the water in the wells of Thamûd, nor is it permissible to make ablution with it, nor to cook with it, nor to make dough using it, but it is permissible to give it to the animals to drink. However it is permissible to drink and utilize the water from the well of the she-camel (of Salih ؑ). And it was well known and still in existence up to the time of the Messenger of Allâh ﷺ and the knowledge has continued to be with the people century after century up to our time, so the riding beasts should not be watered from any other well.

Also, if anyone passes by the dwellings of those upon whom is Allâh's Wrath and those who were punished, he should not enter them, nor should he stay in them; instead he should hasten his steps and he should cover his face with his garment until he has passed them and he should not enter them without weeping and taking warning from their fate.

We also derive from it that he ﷺ used to combine the prayers when he was traveling and in this story, it is reported in the *Hadeeth* of Mu'adh ؓ that he combined them by offering the second of them at the time of the first (*Jam'at-Taqdeem*). But we have mentioned the reason for this and it has not been reported from him ﷺ that he practised *Jam'at-Taqdeem* on a journey other than this, although it has been authentically reported from him that he did so before entering 'Arafah.

Also we derive from it the permissibility of performing *Tayammum* with sand, because the Prophet ﷺ and his Companions ؓ were crossing the sands and they were not carrying dust with them; and these deserts cause great thirst and so they complained to the

Messenger of Allâh ﷺ.

And we derive from it that he ﷺ remained in Tabuk for twenty days shortening his prayers the whole time. And he did not say: No man should shorten his prayers if he remains longer than that." Ibn Al-Munzir said: "The scholars are in agreement that the traveller may shorten his prayers, so long as he has not decided to take up residence, even if a number of years passed.

We also derive from it the permissibility, indeed the desirability of breaking one's oath if he considered that doing something else would be better. And if he wishes, he may atone for it at once, or if he wishes, he may delay it.

Also, an oath made in anger is valid, if the anger is not so intense that it causes the person to be unaware of what he was saying. Likewise his judgement is binding and any contracts he makes are valid. But if his anger causes him to be unaware of what he was saying, then his oath is not valid, nor is his pronouncement of divorce.

Also the saying of the Prophet ﷺ:

«مَا أَنَا حَمَلْتُكُمْ»

"It was not I who provided mounts for you" etc.,

The Jabari^[1] might cite it as evidence for his belief, but there is no evidence in it for him, for it is only like his saying:

«وَاللَّهِ لَا أُعْطِي أَحَدًا شَيْئًا، وَلَا أَمْنَعُ، وَإِنَّمَا أَنَا قَاسِمٌ»

"By Allâh, I do not give anyone anything, nor do I prevent anyone; I am only a distributor, I place it as I am commanded."

So he only acts upon what he is commanded to do.

We may also derive from it that if a person belonging to a community which has an agreement with the Muslims violates it by doing something harmful to Islam and the Muslims, he invalidates the agreement with regard to his life and his wealth and if the Imam is

[1] Jabari: One who belongs to *Al-Jabariyyah*, an heretical school of philosophy which held that man has no free will at all and is forced to do everything.

unable to seize him, then his life and his property are open and may be taken by anyone who is able to do so, as in the peace treaty of the people of Ailah.

Also, a dead person may be buried at night if it is due to necessity or some particular benefit as the Messenger of Allâh ﷺ buried Dhul Bijadain at night.

Also, if the *Imam* sends out an expedition and they gain some spoils, whatever they get is for them after the deduction of the *Khumus*, because the Prophet ﷺ divided up the spoils of Dûmah Al-Jandal among the members of the expedition. However, if the expedition went out from the army during a battle and attained it due to the strength of the army, then this is not the case, because what they have attained is war booty for all involved, after the deduction of the *Khumus* and the *Nafal*. And this was the guidance of the Prophet ﷺ.

And in it is the saying of the Prophet ﷺ: "Verily, in Al-Madinah there are those who were with you when you marched and whenever you crossed a valley." This is *Jihad* by one's heart and it is one of the four levels of *Jihad*.

We also derive from this story the permissibility of burning places of sin and disobedience, as the Prophet ﷺ burnt *Masjid Ad-Dirar* (the Mosque of Harm); and it is incumbent upon the *Imam* to destroy it, either by demolishing it or by burning it, or by altering its shape and changing its function. And if that was the case regarding *Masjid Ad-Dirar*, then the shrines where *Shirk* is practised should with all the more reason be destroyed and likewise the houses of the wine merchants and those who do evil deeds; 'Umar ؓ burnt down a whole village in which wine was sold. And he burnt down the palace of Sa'd when he secluded himself in it from the people. And the Prophet ﷺ intended to burn the houses of those who did not attend the Friday prayer or the congregational prayers; and the only thing which prevented him from doing so was the presence therein of persons upon whom it was not obligatory (i.e. women and small children).

We also understand from it that an endowment is not valid unless it is done as an act of righteousness, so a mosque which was built over a

grave should be demolished, just as a dead body should be exhumed from a mosque if it was buried therein, for the mosque and the grave do not go together in Islam. This is the religion of Islam with which Allâh sent His Messenger and it has become something strange among the people, as you see.^[1]



^[1] This is a reference to the *Hadeeth* of the Prophet ﷺ in which he said: "Islam started as something strange and it will again return to being something strange, just as it started." (Narrated by Muslim, At-Tirmidhi, Ibn Majah, Ahmad and Ad-Darimi)

Chapter

Regarding the Three Who Stayed Behind and They Were Ka'b Ibn Malik, Hilal Ibn Umayyah and Murarah Ibn Ar-Rabee'

Some commentators have said that the first of their names is Makkah and the last of them is 'Akkah. And it has been narrated to us in the '*Saheehayn*' in the wording of Al-Bukhari – may Allâh, Most High have mercy on him – on the authority of Ka'b Ibn Malik ؓ, who said: "I did not remain behind Allâh's Messenger ﷺ in any battle that he fought except the Battle of Tabuk, and I failed to take part in the Battle of Badr, but he did not admonish anyone who had not participated in it, for in fact, Allâh's Messenger ﷺ had gone out in search of the caravan of Quraish till Allâh made them (i.e. the Muslims) and their enemy meet without any appointment. I witnessed the night of Al-'Aqabah (pledge) with Allâh's Apostle when we pledged for Islam, and I would not exchange it for the Battle of Badr although the Battle of Badr is more popular amongst the people than it (i.e. the pledge of Al-'Aqabah). As for my news (in this battle of Tabûk), I had never been stronger or wealthier than I was when I remained behind the Prophet ﷺ in that battle.

By Allâh, never had I two she-camels before, but I had them at the time of this battle.

Whenever the Messenger of Allâh ﷺ intended to do battle, he would conceal his intention by declaring that he was going somewhere else, until this campaign, for he fought it in severe heat and he faced a long journey through the desert and an enemy who was great in numbers

and so he disclosed his intention to the Muslims, so that they might prepare to do battle with their enemy. So he informed them of his true objective, and the Muslims who accompanied the Messenger of Allâh ﷺ were many in number and there was no register of their names and numbers. Ka'b ؓ said: "Any man who intended to be absent would think that the matter would remain hidden unless Allâh revealed it through Divine Revelation. So Allâh's Messenger ﷺ fought that battle at the time when the fruits had ripened and the shade looked pleasant. Allâh's Messenger ﷺ and his Companions ؓ prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself: "I can do that." So I kept on delaying it every now and then till the people got ready and the Messenger of Allâh ﷺ and the Muslims along with him departed, and I had not prepared anything for my departure, and I said: "I will prepare myself (for departure) one or two days after him, and then join them." In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything.

Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to catch them. I wish I had done so! But it was not ordained for me. So, after the departure of Allâh's Messenger ﷺ whenever I went out and walked amongst the people (i.e. the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allâh had excused. The Messenger of Allâh ﷺ did not remember me till he reached Tabuk. So while he was sitting amongst the people in Tabûk, he said: "What did Ka'b do?" A man from Banu Salamah said: "Oh, Messenger of Allâh! He has been stopped by his two *Burdas* (i.e. garments) and his looking at his own flanks with pride." Then Mu'adh Ibn Jabal said: "What a bad thing you have said! By Allâh, Messenger of Allâh, we know nothing about him but good." Allâh's Messenger ﷺ kept silent." Ka'b Ibn Malik added: "When I heard that he (i.e. the Prophet ﷺ) was on his way back to Al-Madinah, I became engrossed with my concern, and began to think of false excuses, saying to myself: "How can I avoid his anger

tomorrow?" And I took the advice of a wise member of my family in this matter. When it was said that the Messenger of Allâh ﷺ had come near, my mind abandoned all the evil, false excuses and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So the Messenger of Allâh ﷺ arrived in the morning; and whenever he returned from a journey, he would visit the Mosque first of all and offer a two *Rak'ah* prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabuk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men; the Messenger of Allâh ﷺ accepted the excuses they had expressed, took their pledge of allegiance asked Allâh's Forgiveness for them, and left the secrets of their hearts for Allâh to judge. Then I came to him, and when I greeted him, he smiled the smile of an angry person and then said: "Come!" So I came walking till I sat before him. He said to me: "What prevented you from joining us? Had you not purchased an animal to carry you?" I answered: "Yes, Oh Messenger of Allâh! But by Allâh, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allâh, I have been bestowed with the power of speaking fluently and eloquently, but by Allâh, I knew well that if today I tell you a lie to seek your favor, Allâh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allâh's Forgiveness. Really, by Allâh, there was no excuse for me. By Allâh, I had never been stronger or wealthier than I was when I remained behind you." Then the Messenger of Allâh ﷺ said:

«أَمَّا هَذَا فَقَدْ صَدَقَ، فَكُنْ حَتَّى يَقْضِيَ اللَّهُ فِيكَ»

"As regards this man, he has surely told the truth. So get up till Allâh decides your case."

I got up, and many men of Banu Salamah followed me and said to me: "By Allâh, we never witnessed you doing any sin before this. Surely, you failed to offer an excuse to the Messenger of Allâh ﷺ as did the others who did not join him. The prayer of Allâh's Messenger

ﷺ to Allâh to forgive you would have been sufficient for you." By Allâh, they continued blaming me so much that I intended to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them: "Is there anybody else who has met the same fate as I have?" They replied, "Yes, there are two men who have said the same thing as you have, and both of them were given the same order that was given to you." I said: "Who are they?" They replied: "Murarah Ibn Ar-Rabi' Al-'Amri and Hilal bin Umayyah Al-Waqifi." They mentioned to me two pious men who had attended the Battle of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. The Messenger of Allâh ﷺ forbade all of the Muslims from speaking to us, the three aforesaid persons out of all those who had remained behind in that battle. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it.

We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness the prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to the Messenger of Allâh ﷺ and greet him while he was sitting in his gathering after the prayer, and I would wonder whether the Prophet ﷺ had moved his lips in return to my greetings or not. Then I would offer my prayer near to him and look at him stealthily. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abu Qatadah who was my cousin and the dearest person to me, and I offered my greetings to him. By Allâh, he did not return my greetings. I said: "Oh, Abu Qatadah! I beseech you by Allâh! Do you know that I love Allâh and His Messenger ﷺ?" He kept quiet. I asked him again, beseeching him by Allâh, but he remained silent. Then I asked him again in the Name of Allâh. He said: "Allâh and His Prophet know better." Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka'b added:

"While I was walking in the market of Al-Madinah, suddenly I saw a Nabatean from the Nabateans of Ash-Sham who came to sell his grains in Al-Madinah, saying: "Who will lead me to Ka'b Ibn Malik?" The people began to point (me) out to him till he came to me and handed me a letter from the King of Ghassan in which the following was written:

"To proceed, I have been informed that your companion (i.e. the Prophet ﷺ) has treated you harshly and Allâh does not desire for you to live in a place where you feel inferior and your right is lost. So join us, and we will console you." When I read it, I said to myself: "This is also a kind of test." Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights had elapsed, behold! There came to me a messenger from Allâh's Messenger ﷺ and said: "Allâh's Messenger ﷺ orders you to keep away from your wife." I said: "Should I divorce her, or else what should I do?" He said: "No, only keep away from her and do not have intimate relations with her." The Prophet sent the same message to my two fellows. Then I said to my wife: "Go to your parents and remain with them till Allâh gives His Verdict in this matter." Ka'b added: "The wife of Hilal Ibn Umayyah ؓ came to the Messenger of Allâh ﷺ and said: "Oh, Messenger of Allâh! Hilal Ibn Umayyah is a helpless old man who has no servant to attend him. Do you dislike that I should serve him?" He said:

«لَا وَلَكِنْ لَا يَفْرُبُكَ»

"No, (you can serve him) but he should not come near (i.e. have sexual relations with) you."

She said: "By Allâh, he has no desire for anything. By Allâh, he has never ceased weeping since this matter began till this day."

On that, some of my family members said to me: "Will you also ask the Messenger of Allâh ﷺ to permit your wife (to serve you) as he has permitted the wife of Hilal Ibn Umayyah to serve him?" I said: "By Allâh, I will not ask permission from Allâh's Messenger ﷺ regarding her, for I do not know what Allâh's Messenger ﷺ would say if I asked him to permit her (to serve me) while I am a young man." Then I remained in that state for ten more nights after that till the period of

fifty nights was completed starting from the time when the Messenger of Allâh ﷺ prohibited the people from talking to us. When I had offered the *Fajr* prayer on the fiftieth morning on the roof of one of our houses and while I was sitting in the condition which Allâh described (in the Qur'ân) i.e. my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sala' calling with his loudest voice: "Oh, Ka'b Ibn Malik! Rejoice (at the good tidings)." I fell down in prostration before Allâh, realizing that relief had come. The Messenger of Allâh ﷺ had announced the acceptance of our repentance by Allâh when he had offered the *Fajr* prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e. the man) whose voice I had heard, came to me conveying the good tidings, I took off my garments and dressed him with them; and by Allâh, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to the Messenger of Allâh ﷺ. The people started receiving me in groups, congratulating me on Allâh's Acceptance of my repentance, saying: "We congratulate you on Allâh's Acceptance of your repentance." Ka'b further said: "When I entered the Mosque, I saw the Messenger of Allâh ﷺ sitting with the people around him. Talhah Ibn Ubaidillah ؓ swiftly came to me, shook hands with me and congratulated me. By Allâh, none of the *Muhajirûn* got up for me except he and I will never forget this action of Talhah's." Ka'b continued: "When I greeted the Messenger of Allâh ﷺ, his face was bright with joy and he said:

«أَبَشِّرْ بِخَيْرٍ يَوْمَ مَرَّ عَلَيْكَ مُذْ وَلَدْتِكَ أُمَّكَ»

"Be happy with the best day that you have had ever since your mother delivered you."

Ka'b said: "I said to the Prophet ﷺ: "Is this forgiveness from you or from Allâh?" He said:

«لَا بَلْ مِنْ عِنْدِ اللَّهِ»

"No, it is from Allâh."

Whenever Allâh's Prophet became happy, his face would shine like a piece of the moon, and we all knew that characteristic of him. When I sat before him, I said: "Oh, Allâh's Prophet! As a part of my repentance I will give up all my wealth as charity in the Cause of Allâh and that of His Messenger. Allâh's Messenger ﷺ said:

«أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ، فَهُوَ خَيْرٌ لَكَ»

"Keep some of your wealth, as it will be better for you."

I said: "Then I will keep my share from Khaibar with me," and added: "Oh, Messenger of Allâh! Allâh has saved me for telling the truth; so as a part of my repentance will be to speak naught but the truth as long as I live. By Allâh, I do not know anyone of the Muslims whom Allâh has helped in telling the truth more than me. From the time I mentioned that to Allâh's Messenger ﷺ until today, I have never intentionally told a lie. I hope that Allâh, Most High will also save me (from telling lies) for the rest of my life." And Allâh, Most High revealed to His Messenger ﷺ the Verse:

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ لَقَدْ تَابَ عَلَيْهِمْ إِنَّهُمْ بِهِمْ رُءُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى الْفَلَاةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾﴾

"Allâh has forgiven the Prophet ﷺ, the *Muhâjirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansâr* (Muslims of Al-Madinah) who followed him (Muhammad ﷺ) in the time of distress (Tabûk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful. And (He did forgive also) the three who did not join [the Tabûk expedition

and whose case was deferred (by the Prophet ﷺ) for Allâh's Decision] till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon [repent (unto Him)]. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful. O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds)."^[1]

By Allâh, Allâh has never bestowed upon me, apart from His guiding me to Islam, a greater blessing than the fact that I did not tell a lie to the Messenger of Allâh ﷺ which would have caused me to perish as those who have told a lie perished, for Allâh described those who told lies with the worst description He ever attributed to anybody; Allâh said:

﴿سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتُعَرِّضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَاؤَنُتُهُمْ جَهَنَّمُ جَزَاءُ يَمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾﴾
 لَتَرْضَوْا عَنْهُمْ فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾﴾

"They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijsun* [i.e. *Najasun* (impure) because of their evil deeds], and Hell is their dwelling place — a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are *Al-Fâsiqûn* (rebellious, disobedient to Allâh)."^[2]

You should know – may Allâh grant us and you success in attaining the deeds which are pleasing to Him – that in this *Hadeeth* of Ka'b ؓ there are (many) benefits:

^[1] *Sûrah At-Tawbah* 9:117-119

^[2] *Sûrah At-Tawbah* 9:95-96

They include the permissibility of informing a man of his abandonment of acts of obedience and the result of his action and that is giving advice which is one of the most important things.

We also derive from it the desirability of responding to one who backbites a Muslim, as Mu'adh ؓ did.

Also, there is the obligation to tell the truth, even if it is a hardship, for the result of it will be goodness.

Likewise, there is the desirability of offering a two *Rak'ah* prayer in the mosque upon returning from a journey before doing anything else.

Also, it is desirable for one who arrives from a journey if people desire to see him, to sit for those who wish to see him in an open place, such as the mosque or the like.

Likewise, a person should be judged in accordance with what is apparent, and the secrets (which he may conceal in his heart) are for Allâh to determine.

Also, we derive from it the obligation to avoid the innovators and the open sinners and to avoid greeting them with salutations of peace in order to show disdain for them and a punishment for them.

Likewise, it is desirable for a person to weep for himself if he commits a sin and it is his right to do so.

Also, it is permissible to burn a paper in which the Name of Allâh, Most High is mentioned, if there is some benefit in doing so, as Ka'b ؓ did.

We also derive from it that indirect expressions for divorce, such as the saying: "Go to your parents" do not constitute divorce without an intention.

Also, it is permissible for a wife to serve her husband without being forced or compelled to do so.

Likewise, it is desirable to perform *Sujûd Ash-Shûkr*^[1] when one receives some blessing or some clear misfortune is removed and to give charity at that time.

^[1] *Sujûd Ash-Shukr*: Prostration of thanks.

It is also desirable to give glad tidings and to congratulate someone and to honour the bearer of glad tidings by giving him a garment or the like.

Also, it is desirable to stand up to greet a person who has just arrived in order to honour him, if he is respected and honoured and also the permissibility of the people displaying pleasure at that, as Ka'b ؓ did when Talhah ؓ stood up and it does not contradict the *Hadeeth*:

«مَنْ سَرَّهُ أَنْ يَتَمَثَّلَ لَهُ الرَّجَالُ قِيَامًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ»

“Whoever liked that men should stand up for him, let him take his place in the Fire.”^[1]

This is because this warning is for the arrogant and those who get angry if one does not stand for them; and the Prophet ﷺ used to stand up for Fatimah ؓ out of pleasure at seeing her and she would stand out of respect for him. Likewise every standing which causes love for Allâh's sake, which is to exhibit happiness for one's brother when he receives some blessing from Allâh, to show kindness towards one who deserves kindness – and deeds are purely according to intentions. And Allâh knows better.

Also, it is permissible for a person to praise himself by the attributes he possesses, if it is not due to pride.

Also we derive from it that there was no military administration or directorate during the life of the Prophet ﷺ and the first person to establish these departments was 'Umar ؓ.

Likewise, when an opportunity to do some good deed comes one should energetically seize the opportunity, because resolve quickly breaks down and Allâh punishes those to whom He grants the opportunity to do goodness and they do not act upon it by coming between his heart and his intention; Allâh, Most High says:

«يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ»

^[1] Narrated by At-Tirmidhi and Abu Dawûd, on the authority of Mu'awiyah Ibn Abi Sufyan ؓ.

“O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (ﷺ) calls you to that which will give you life, and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything).”^[1]

And He explained this in His Words:

﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ﴾

“And We shall turn their hearts.”^[2]

And He says:

﴿فَلَمَّا رَاغَبُوا أَرَاغَ اللَّهُ قُلُوبَهُمْ﴾

“So, when they turned away (from the path of Allâh), Allâh turned their hearts away (from the Right Path).”^[3]

And He says:

﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْتَهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ﴾

“And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid.”^[4]

And examples of this are numerous in the Qur'ân.

Likewise, we derive from it that none stayed behind except one who was held in contempt due to his hypocrisy, or a man who was among those who were excused, or one whom the Messenger of Allâh ﷺ had left in charge.

Also, we derive from it that the *Imam* should not be careless regarding one who lags behind him in certain matters; rather, he should remember him so that he may return to obedience, for the Prophet ﷺ said:

^[1] *Sûrah Al-Anfâl* 8:24

^[2] *Sûrah Al-An'am* 6:110

^[3] *Sûrah As-Saff* 61:5

^[4] *Sûrah At-Tawbah* 9:115

«مَا فَعَلَ كَعْبٌ؟»

“What did Ka’b do?”

And he did not mention anyone else in order to show his acceptance of him and his disregard of the hypocrites.

We also understand from it the permissibility of maligning a man according to what seems most probable to the one who maligns him, in defence of Allâh and His Messenger ﷺ.

It is also permissible to reply to the maligner, if it appears probable to the one replying that what he says is pure fancy, as Mu’adh ؓ did; and the Prophet ﷺ did not rebuke either of them.

We also derive from it that the *Sunnah* for one who arrives from a journey is to enter the city in a state of ritual ablution (*Wudhû’*) and to begin by going to the House of Allâh before going to his house and pray two *Rak’ahs* there.

Also, the *Imam* may avoid answering the greeting of one who has committed some such sin.

We also derive from it that the one placed in authority may rebuke one whom he loves, for the Prophet ﷺ censured those three and no others and people constantly rebuke loved ones.

We also derive from it that Allâh granted Ka’b and his two companions ؓ success due to their telling the truth and He did not leave them so that they lied in which case, they would have saved themselves in the life of this world at the expense of the Hereafter, while those who are truthful may suffer somewhat in this world, but they achieve a good end (in the Hereafter). And upon this the life of this world and the life of the Hereafter are based.

And in the Prophet’s singling them out for prohibition against speaking to them, there is evidence of their truthfulness and the untruthfulness of the others, for he wished to teach the truthful ones a lesson. But as for the hypocrites, this medicine would not treat their disease. And this is how the Lord, Most Glorified punishes the crimes of His slaves.

And in Ka’b’s saying: “Till I scaled the wall of the garden of Abu

Qatadah” there is evidence for the permissibility of entering the house of one’s companion or neighbour if it is known that he accepts it without giving permission.

And in the *Hadeeth* is the command of the Prophet ﷺ to them to separate from their wives, which is like good tidings of relief from suffering, in two respects: (i) that he was now speaking to them and (ii) that he ordered them to separate from their wives.^[1]

And in his saying: “Go to your parents,” there is evidence that divorce does not take place as a result of this expression or similar ones, as long as he did not intend it.

And in his prostration when he heard the voice of the bearer of glad tidings, there is evidence that this was the habit of the Companions. – and that is *Sujûd Ash-Shukr* when blessings are renewed or adversities are repelled; and the Prophet ﷺ prostrated when Jibreel ؑ gave him the glad tidings that whoever sent prayers on him once, Allâh would send prayers on him ten times because of it. And he prostrated when he interceded for his nation and Allâh granted him intercession for them three times. And Abu Bakr ؓ prostrated when news came to him of the killing of Musailamah.^[2] And ‘Ali ؓ prostrated when he found that Dhu Ath-Thudayyah had been killed among the Khawarij.

And in the competing of the owner of the horse and the one who ascend Sala’ with each other there is evidence of the people’s desire to do good deeds and of how they used to compete with each other in making others happy.

We also derive from it that giving something to a bearer of glad tidings is a part of having noble manners and that it is permissible for the one who receives the good news to give him all of his clothes.

And we derive from it that it is desirable to congratulate one for whom religious blessings have been renewed and that to stand up for

^[1] This is because it meant that they were being punished for their sin and that therefore, there was an end in sight to their plight, as opposed to the hypocrites, whose punishment was deferred until the Hereafter, but would be everlasting.

^[2] Narrated by Al-Baihaqi.

him and shaking his hand, for this is a highly recommended *Sunnah* and it is also permissible in the case of one for whom some earthly blessings have been renewed.

And we derive from it that it is preferred to say: May that which Allâh has given you be pleasing to you," or the like, for therein is acknowledgement that these blessings are from Allâh and supplication for the one who receives them that he will enjoy them.

And we derive from it that the very best day of a slave's life is the day on which he repents to Allâh and on which repentance is accepted and in the Prophet's pleasure at it, there is his perfect love and compassion for his nation.

We also derive from it the desirability of giving charity at the time of repentance and that whoever vowed to give of his wealth in charity is not obliged to give all of it.

And we derive from it the great value of truthfulness and how much happiness in the life of this world and the life of the Hereafter depend upon it. And Allâh has divided mankind into two groups: (i) Those who are happy – and they are the truthful, believing ones and (ii) the wretched – and they are the untruthful and the deniers and it is a division which is all-encompassing, widespread and reflected (in deeds).

And the Saying of Allâh:

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ
الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ
بِهِمْ رءُوفٌ رَّحِيمٌ ﴿١٧﴾﴾

"Allâh has forgiven the Prophet ﷺ, the *Muhâjirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansâr* (Muslims of Al-Madinah) who followed him (Muhammad ﷺ) in the time of distress (Tabûk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful."^[1]

[1] *Sûrah At-Tawbah* 9:117

This is the greatest description of the value of repentance and it is the utmost perfection of the Believer, for Allâh, Most Glorified, Most High has given them this perfection after the last of the battles.

This is only known by those who really know Allâh and know His rights. So Glorified be He, besides Whose Pardon and Forgiveness none encompasses the slaves. And He repeated His Forgiveness of their sins twice: He turned to them with Forgiveness firstly by guiding them to repent and secondly by accepting their repentance. And all goodness comes from Him and through Him and all of it belongs to Him.

