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مختصر زاد المعاد

Provisions for the Hereafter (Abridged)

By

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Summarized by

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Provisions for the Hereafter

(Abjad)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allâh, the Most Beneficent, the Most Merciful.

All praise and thanks be to Allâh for those beautiful Names and sublime Attributes which are His. We praise him for the plenteous bounty and gifts which He has bestowed upon us; and we testify that none is worthy of worship except Allâh, Most High Alone, without equals or partners and we also testify that Muhammad is His slave and His Messenger, whom He sent with the most complete Law and the best of guidance – may the Peace and Blessings of Allâh be upon him and upon his family and Companions and those who conform to his path and follow his guidance forever and for all time.

As for what follows: Verily, one of the mightiest of the Blessings which Allâh has bestowed upon His slaves is that He sent this noble Messenger with guidance and the Religion of truth in order that it may supersede all other religions and completed through him His Favour upon us and chose for his people Islam as their Religion and he granted them succession in the earth and granted authority for them to practise their Religion and gave them in exchange safety after their fear and all of this was from the blessing brought about due to their affirming the Oneness of Allâh and obeying Him and their strict adherence to the guidance of His Prophet ﷺ, which is the best guidance.

And since it was the condition of his followers – may the Peace and Blessings of Allâh be upon him – that they followed his path, the scholars of the (Islamic) community have attached great importance to it and written down what they knew or what they deduced from his guidance – Peace and Blessings of Allâh be upon him – for those who came after them regarding acts of worship, dealings and habits. And one of the most famous works written on this subject is the book: *Zad Al-Ma'ad Fee Hadi Khairil-Ibad* which was compiled by the Scholar and researcher, the Imam, Ibn Qayyim Al-Jawziyyah – may Allâh have mercy on him and bestow on him a blessed abode – for he has compiled and deduced that which would not have been easy for

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وبه الثقة والعصمة

"In the Name of Allâh, the Most Beneficent, the Most Merciful and in Him We Trust and it is He Who Protects Us."

All praise and thanks be to Allâh, the Lord of the worlds, and I testify that none has the right to be worshipped except Allâh, Alone, without partners and I testify that Muhammad is His slave and His Messenger.

As for what follows: Verily, all creation and choosing is in the Hands of Allâh, Most Glorified, Most High; He, Most High says:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

"And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified is Allâh, and exalted above all that they associate (as partners with Him)."^[1]

– and what is meant by choosing here is selecting and picking; and His Words:

﴿مَا كَانَ لَهُمُ الْخِيَرَةُ﴾

"no choice have they (in any matter)."

mean that they have no part in this choosing, so just as He is Alone in His Creating, so He is Alone in His Choosing, for He knows better regarding the circumstances of His Choice, as He, Most High says:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

"Allâh knows best with whom to place His Message."^[2]

and as He, Most High says:

^[1] *Sûrah Al-Qasas* 28:68

^[2] *Sûrah Al-An'âm* 6:124

﴿وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ۚ أَهَمُّ يَقْسِمُونَ رَحِمَتَ رَبِّكَ إِنَّهُمْ يَحْكُمُونَ بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ﴾

"And they say: "Why is not this Qur'an sent down to some great man of the two towns (Makkah and Ta'if)?" Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks."^[1]

So He, Most Glorified has negated choice for them and informed us that that is for the One Who portions out for them their livelihood and He has raised some of them over others in rank. And in His Words:

﴿سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

"Glorified and Exalted be He above all that they associate as partners with Him!",

He declares Himself to be above all that their *shirk*^[2] necessitates, such as their suggestion or their choice. And their *shirk* does not include an affirmation of the attribute of creation for anyone besides Him, so that it would be necessary for Him to declare Himself above it. And the Verse is mentioned after His Words:

﴿فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَغَسَّاقٌ ۚ إِنَّ الْكَافِرِينَ ۖ﴾

"But as for him who repented (from polytheism and sins), believed (in the Oneness of Allâh, and in His Messenger Muhammad ﷺ), and did righteous deeds (in the life of this world), then he will be among those who are successful."^[3]

And just as He created them, He chose from among them and that choice comes back to the Wisdom of Him, Most Glorified and His Knowledge as to who is worthy of it, not to the choice or suggestion of

^[1] *Sûrah Az-Zukhruf* 43:31-32

^[2] *Shirk*: Associating partners with Allâh.

^[3] *Sûrah Al-Qasas* 28:67

Chapter

Allâh Has Accorded to Himself Goodness

And what is meant by this is that Allâh, Most Glorified has chosen from every race the best of it and accorded it to himself, for He, Most Glorified, Most High does not love anything except that which is good and He does not accept words, deeds or charity except those which are good.

And from this the signs of the slave's happiness and wretchedness are known, for nothing suits the good person except that which is good and he does not accept anything except it, nor does he feel at ease except with it, nor is his heart at rest except with it.

He speaks good words which are the only words that ascend to Allâh and he is the most averse to obscene words, lying, backbiting, tale-bearing, slander, false testimony and every kind of evil speech.

Similarly, he does not like any deeds except the best of them – and they are those upon whose goodness sound natural instincts are agreed, along with the Prophetic Laws and which are attested to by rational minds, such as his worshipping Allâh, Alone, without partners and preferring His Pleasure to his own whims and desires and draws closer to Allâh due to his striving and he behaves towards His creation in the best way he can, treating them as he would like them to treat him.

His traits of character are the best, such as gentleness, dignity, patience, compassion, loyalty, honesty, a true heart, modesty and he protects his countenance from surrender or humility towards anyone besides Allâh.

Likewise, he does not choose any but the best and purest of foods, which are those that are lawful and wholesome and nourish the body

and the mind in the best way without causing any ill-effect to the body.

Nor does he select except the best of women as a wife, nor as friends and companions except those who are good. Such a person is one of those of whom Allâh said:

﴿الَّذِينَ نُوَفِّهِمُ الْمَلَائِكَةَ طَيِّبِينَ﴾ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾

“Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allâh Alone) saying (to them): “*Salamun ‘Alaikum* (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world).”^[1]

– and to whom the guardians of Paradise say:

﴿سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ﴾ (٧٣)

"Salamun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein forever."^[2]

And the use of the letter (*Fa'*) in the Verse implies causality, i.e. because of your good deeds, enter it.

And Allâh, Most High says:

﴿الْحَيْثُتُ لِلْحَيِّينَ وَالْخَيَثُونَ لِلْخَيْثِ وَالطَّيِّبُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبِ
أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾

“Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is forgiveness, and *Rizqun Karim* (generous provision, i.e. Paradise).”^[3]

^[1] *Sûrah An-Nahl* 16:32

[2] *Sûrah Az-Zumar* 39:73

[3] *Sûrah An-Nûr* 24:26

This Verse has been explained as meaning that evil words belong to evil people and good words belong to good people. It has also been explained as meaning that good women are for good men and vice versa and (in fact,) it includes this meaning and others. And Allâh, Most Glorified has placed all manner of good in Paradise due to and all manner of evil in the Fire, so the former is an abode which was chosen for good, while the latter is an abode which was chosen for evil. And there is an abode in which good and evil are mixed and that is this abode (i.e. the life of this world). So when the Appointed Day comes, Allâh will distinguish between the evil and the good and then the matter will rest upon two abodes only.

And what is meant is that Allâh has made signs for the wretchedness and happiness by which they are known. And there might be two components in a man (i.e. good and evil), so whichever of them is preponderant, he belongs to its people; so if Allâh wishes good for His slave, He will purify him before death and he will not require cleansing by the Fire. The Wisdom of Him, Most High rejects that He should make the slave to be accompanied in his abode by his evil deeds and so He places him in the Fire in order to cleanse him of sins. And the time for which he will remain in the Fire is dependent upon the rapidity or slowness with which the sins are removed.

But since the polytheist is evil by nature, the Fire does not cleanse him, just as if a dog enters the sea (it is not cleansed), while because the Believer is free from sins, the Fire is forbidden to him, since there is nothing in him which necessitates cleansing; so Glorified be He Whose Wisdom overwhelms the minds.



Chapter

Regarding the Obligation to Know the Guidance of the Messenger ﷺ

From here it is understood the overriding necessity for the slaves to know the Messenger ﷺ and the Message which he brought, because there is no path to success except at his hands, nor to know good from evil except through him, so no matter how urgent the need or how great the necessity, the need of the slave for the Messenger ﷺ is far above it.

And what is your opinion regarding one whose guidance is concealed from you and whose message corrupts your heart in a moment? But only a living heart feels this, for a wound is not felt by a dead man.^[1]

And if happiness is dependent upon his ﷺ guidance, then it is incumbent upon every person who loves salvation for himself to know his guidance and his life story (*Seerah*) and all his affairs in order to avoid the path of the ignorant.

And the people in this matter vary between those with a little knowledge, this with much knowledge and those who know nothing whatsoever; and Bounty is in Allâh's Hand, He gives it to whom He wills and Allâh is the Owner of great Bounty.



^[1] The end of a verse of poetry by Al-Mutanabbi: That begins: Whoever dwells in disgrace, gets used to it.

Chapter

Then he would raise his head, saying: "Allâhu Akbar"^[1] without raising his hands^[2] and he would sit *Muftarishan*,^[3] Laying the left foot along the ground and sitting on it, with his right foot upright, and placing his hands on his thighs and placing his (right) elbow on his thigh and the edge of his (right) hand on his knee and he would make a fist with his fingers and make a circle with his thumb and forefinger and he would raise his forefinger and supplicate with it, moving it (up and down) and saying:

«اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي»

"Allâhummaghfir Lee Warhamnee Wahdinee Warzuqnee"

"Oh, Allâh! Forgive me, have mercy on me, guide me and sustain me."^[4]

This was how it was described by Ibn 'Abbas ؓ from the Prophet ﷺ. Huzaifah ؓ reported from him that he used to say:

«رَبِّ اغْفِرْ لِي»

"Rabbighfir Lee"

"(My Lord! Forgive me)."^[5]

[1] Narrated by Al-Bukhari and Muslim.

[2] It is narrated by Al-Bukhari in his '*Juz' Raf'il Yadain'*, by Abu Dawûd, Muslim and Abu 'Awanah that: "he would raise his hands with this *Takbeer* (i.e. that of rising from *Sajdah*) sometimes." Imams Ahmad, Malik and Ash-Shafi'i held that it is a *Sunnah* to raise the hands with every *Takbeer* and it has been reported from a number of Companions ؓ and *Tabi'ûn*.

[3] Narrated by Ahmad and Abu Dawûd.

[4] Narrated by Abu Dawûd, At-Tirmidhi, Ibn Majah and Al-Hakim, who declared it to be authentic and Az-Zahabi confirmed this.

[5] Narrated by Ibn Majah.

Then he would stand up on the tips of his toes, supporting himself on his thighs.^[1]

Once he was upright, he would begin reciting and he would not observe a silence as he did when opening the prayer, then he would pray the second *Rak'ah* as he did the first, except in four things: (i) The short period of silence, (ii) the opening of the prayer, (iii) the opening *Takbeerah* and (iv) the prolonging of it.

Then when he sits for the *Tashahhud*, he would place his left hand on his left thigh and his right hand on his right thigh and he would point with his (right) index finger and he would not raise it high, nor would he hold it down, but would bend it slightly and move it, clenching the little finger and the ring finger and making a circle with the middle finger and the thumb and raising the forefinger and supplicating with it, and he would fix his gaze upon it and he would spread out the left palm on his left thigh and he would rest on it. As for the description of his sitting, it was the same as that between the prostrations, as mentioned previously.

As for the *Hadeeth* of Ibn Az-Zubair narrated by Muslim: "When he sat in prayer, he would place his left foot between his thigh and his shin, laying his right foot flat," this was in the final *tashahhud*. Ibn Az-Zubair said that he used to lay the right foot flat, while Abu Humaid said that he raised it, but this – and Allâh knows better – is not a difference of opinion, because he used to sit on it, indeed, he used to push it out from his right side, so that it was between being raised and being flat. Or it was said: He used to do this and this; he used to raise it and perhaps sometimes, he laid it flat. And that is more relaxing for them (i.e. the feet).

He would always make the *Tashahhud* in this sitting and he taught his Companions ؓ to say:

[1] In 'The Prophet's Prayer Described' Shaikh Muhammad Nasir Ad-Deen Al-Albani says: "As for the *Hadeeth*: "He used to get up like an arrow, not supporting himself with his hands", it is *Mawdû'* (fabricated), and all narrations of similar meaning are weak, not authentic, and I have explained this in '*Silsilah Al-Ahadeeth Ad-Da'eefah Wal-Mawdû'ah*' (562, 929, 968).

Chapter

Regarding His ﷺ Guidance in Fasting

Since the intention behind fasting is to restrain oneself from desires in order to prepare oneself for seeking that wherein lies the utmost happiness and the acceptance of that which purifies the heart and reduces the sharpness of hunger and thirst and reminds one of the hunger felt by the needy and narrows the courses of Satan by narrowing the courses of food and drink. It is the bridle of *Al-Muttaqûn*^[1] the shield of the warriors and the (spiritual) exercise of the righteous, who are near to Allâh. And out of all acts, it is for the Lord of the worlds, for the fasting person does not do anything; he only refrains from following his desire – and that is abandoning the things which he loves for love of Allâh and it is a secret between the slave and his Lord, for the slaves might observe one abstaining from the things which clearly break the fast, but as for him abstaining from them for the sake of the One Whom he worships, that is something that mankind cannot see and that is the reality of fasting.

Fasting has an amazing effect on protecting the limbs (from sin) and the internal urges from attraction to corrupting elements and in removing the harmful substances from the body which prevent it from attaining good health. It is one of the greatest forces in helping one to achieve *Taqwa*,^[2] as Allâh, Most High says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لِمَئِلكُمْ تَتَّقُونَ﴾

“O you who believe! Observing *As-Saum* (the fasting) is

^[1] *Al-Muttaqûn*: The pious and righteous, who fear Allâh much.

^[2] *Taqwa*: Fear of Allâh, piety, righteousness.

prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqûn* (the pious).“^[1]

And the Prophet ﷺ ordered those whose desire for marriage is intense, but who are unable to do so, to fast and he declared it to be a means of controlling these desires.^[2]

The guidance of the Prophet ﷺ was the most perfect of guidance and the greatest in achieving the goal of fasting and the easiest for human beings to follow. And since weaning people away from their desires and the things to which they are accustomed is one of the most difficult things, the injunction to fast was delayed until after the *Hijrah*;^[3] and at first its obligation was in the form of a choice between fasting and feeding a needy person for each day, then fasting was made compulsory and feeding a needy person was granted for the old man and the woman, if they are unable to bear fasting. And it was permitted for the sick person and the traveller to break their fast and to make up for it; likewise, it was permitted for the pregnant woman and the breast-feeding woman, if they fear for their health. And if they fear for the safety of their children, then in addition to making up for the fast, they must feed a needy person for each day.^[4] This is because their breaking the fast is not due to fear of illness, but it is done in spite of the woman being in good health and so she must feed a needy person, as was the case with a person who broke his fast in the early days of Islam.

It was a part of his guidance ﷺ in the month of Ramadan to perform many acts of worship of various types, and Gabriel (peace be upon him) used to go over the Qur’ân with him in the month of Ramadan. He also used to perform many acts of charity and benevolence, recite the Qur’ân and pray, mention Allâh’s Name (*Dhikr*) and perform *I’tikaf*.^[5] He used to favor Ramadan with more acts of worship than

^[1] *Sûrah Al-Baqarah* 2:183

^[2] Narrated by Al-Bukhari, Muslim, At-Tirmidhi, Abu Dawûd and An-Nasa’i.

^[3] *Hijrah*: The migration of the Prophet ﷺ and his Companions ﷺ from the persecution of Makkah to the freedom and security of Al-Madinah.

^[4] Narrated by the compilers of the ‘*Sunan*’ and Ahmad, At-Tahawi and At-Tabari.

^[5] *I’tikaf*: Seclusion in the mosque during the last ten days of Ramadan for the purpose of devoting oneself to the worship of Allâh, Most High.

Chapter

He would fast so much that it would be said: "He will not break his fast," and he would break his fast until it would be said: "He will not fast."^[1] He did not fast a whole month except for the month of Ramadan; and he did not fast in any month more than he did in the month of Sha'ban.^[2] And he did not let any month pass without fasting in it. He used to observe fasting on Mondays and Thursdays.^[3] Ibn 'Abbas ؓ said: "The Messenger of Allāh did not leave fasting on the days of the full moon – neither when he was at home, nor when he was traveling." This was mentioned by An-Nasa'i.^[4] And he used to encourage his Companions ؓ to do likewise.^[5]

As for fasting the 10th day of *Dhul Hijjah*, scholars disagree on it.^[6] But as for fasting six days in Shawwal, it has been authentically reported from him ؓ that he said:

«صِيَامُهَا مَعَ رَمَضَانَ يَعْدِلُ صِيَامَ الدَّهْرِ»

"Fasting it along with Ramadan is equivalent (in reward) to a perpetual fast."^[7]

^[1] Narrated by Al-Bukhari.

^[2] Narrated by Al-Bukhari, Muslim and Malik.

^[3] Narrated by At-Tirmidhi, An-Nasa'i and Ibn Majah, on the authority of 'A'ishah ؓ.

^[4] Narrated by An-Nasa'i, it contains in its chain of narrators one Ya'qub Ibn 'Abdillah Al-Qummi, who is described by scholars of *Hadeeth* as weak; Ibn Hajr says: "Truthful, but he makes mistakes." The person who narrated from him, Ja'far Ibn Abil Mugheerah Al-Qummi is also weak; Ibn Hajr also says of him: "Truthful, but he makes mistakes."

^[5] Narrated by An-Nasa'i and Ahmad.

^[6] 'A'ishah ؓ reported: "I never saw the Messenger of Allāh ؓ fasting ten days in Dhul Hijjah.

^[7] Narrated by Muslim, the compilers of the 'Sunan' (except An-Nasa'i) and Ahmad.

Regarding fasting on the day of '*Ashûra*', he used to observe fasting on that day more than any other day; and when he arrived in Al-Madinah, he found the Jews fasting on it and revering it and he said:

«نَحْنُ أَحَقُّ بِمُوسَى مِنْكُمْ»

"We have more right to Moses than you."

So he fasted it and he ordered his Companions ؓ to do likewise.^[1] That was before the fasting of Ramadan became obligatory; then when Ramadan was made obligatory, he said:

«مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ»

"Whoever wishes may fast it and whoever wishes may leave it."^[2]

It was a part of his guidance to break his fast on the Day of '*Arafah*' when he was in '*Arafah*'. This is confirmed from him in the '*Saheehayn*'. It has also been narrated from him that he prohibited fasting on the Day of '*Arafah*' for those in '*Arafah*'. This was narrated by the compilers of the '*Sunan*'. And it has been authentically reported from him that he said:

«صِيَامُهُ يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ»

"Fasting it wipes out (the sins of) the previous year and the remaining year."

This was mentioned by Muslim.

It was not a part of his guidance to fast continuously; indeed, he said:

«مَنْ صَامَ الدَّهْرَ لَا صَامَ وَلَا أَفْطَرَ»

"Whoever fasted continuously has neither fasted nor broken his fast."^[3]

He would visit his wives and say:

^[1] Narrated by Al-Bukhari and Muslim.

^[2] Narrated by Al-Bukhari and Muslim.

^[3] Narrated by An-Nasa'i, Ibn Majah and Ahmad and authenticated by Al-Hakim and Ibn Khuzaimah.

Chapter

Regarding His ﷺ Guidance in Dealing With the Disbelievers and the Hypocrites – From the Start of His Mission Until He Met Allâh, the Almighty, the All-Powerful

The first thing which his Lord, Most Blessed, Most High revealed to him was to recite in the Name of his Lord, Who created him and that was the start of his Prophethood. Then it was revealed to him:

﴿يَا أَيُّهَا الْمَدِينُ قُمْ فَأَنذِرْ﴾

“O you (Muhammad ﷺ) enveloped in garments! Arise and warn!”^[1]

So He announced (his Prophethood) to him by the former Verses and sent him forth as a Messenger by the latter Verses. Then He commanded him to warn his close kin and he warned his people, then he warned those around them from among the Arabs, then he warned all of the Arabs without exception, then he warned all of mankind. He remained for thirteen years warning the people, without fighting and he was commanded to patiently persevere. Then it was permitted for him to migrate to Al-Madinah and then it was permitted for him to fight. After that, he was commanded to fight those who fought him. Then Allâh commanded him to make war on the polytheists until all and every kind of worship was for Allâh Alone.

^[1] *Sûrah Al-Muddaththir* 74:1-2

After the Command came to undertake *Jihad*, the disbelievers who were with the Prophet ﷺ in Al-Madinah were of three kinds: (i) Those with whom there was a peace treaty, (ii) those with whom they were at war and (iii) those who were living under Muslim protection. As regards to those who had treaties with the Muslims, Allâh commanded his Messenger ﷺ to implement them so long as they abided by them, but that if he feared that they would act falsely, to repudiate the treaty with them and He commanded him to fight against anyone who broke their covenant and *Bara'ah* (*Sûrah At-Tawbah* 9:1) was revealed, making clear the three groups and commanding him to fight the People of the Scripture until they agree to pay the *Jizyah*; and He commanded him to undertake *Jihad* against the disbelievers and the hypocrites. He made *Jihad* against the disbelievers with the sword and against the hypocrites by argument. And He commanded him to declare himself free from the covenants with the disbelievers and He declared them (the disbelievers) to be of three types: (i) Those whom Allâh had commanded him to fight – and they were those who had broken their covenants, (ii) those who had a covenant lasting for a fixed period of time and who had not violated it; Allâh commanded him to complete the covenants with them until they expired and (iii) those who had an unlimited covenant or who had no covenant and did not make war against him ﷺ. Allâh commanded him to give a respite to such people lasting for four months, then once they had passed, to fight them – and they are the months mentioned in the Words of Allâh:

﴿فَإِذَا أَسْلَخَ الْأَشْهُرَ الْحُرُمَ﴾

“Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed.”^[1]

And the first day of it was the tenth of Dhul Hijjah, *Yawm Al-Adhan*^[2] and the last day of it was the tenth of Rabe' Al-Akhar. And they are not the four months mentioned in the Words of Allâh, Most High:

﴿وَمِنْهَا أَرْبَعَةٌ حُرُمٌ﴾

^[1] *Sûrah At-Tawbah* 9:6

^[2] *Yawm Al-Adhan*: The day on which the call to *Hajj* is made.

Chapter

Regarding the Great Victory

By which Allâh strengthened His Religion, His Messenger ﷺ and His protected sanctuary and by which the people entered into the Religion of Allâh in crowds. The Prophet ﷺ set out for it in 8 A.H., when ten days of Ramadan had passed. Then he (Ibn Al-Qayyim) mentioned the story.

Included in the matters relating to Islamic Jurisprudence which may be derived from this story are: That if those who have a covenant with the Muslims make war on those who are under the protection of the Muslim leader, they will be in a state of war with him and he may attack them in their homes at night and he may do so without informing them. This is only if he fears betrayal on their part. If betrayal is ascertained on their part, then (they have breached the covenant with him) and there is no need to inform them.

It is also derived from this that the agreements of all parties are invalidated thereby if they accepted it, just as they enter the agreement as a consequence of their allies' entry into it.

Also, in it is the permissibility of making a peace treaty for a period of ten years; and the correct opinion is that it is permissible to do so for longer than that if necessary and there is some benefit for the Muslims in doing so. Also, if the *Imam* is asked something and he remains silent, it is not considered to be an offer, because Abu Sufyan asked him to renew the treaty and he remained silent. Also derived from it is that the enemy messenger may not be killed because Abu Sufyan was one of those who invalidated the treaty. It is also understood from it that the Muslim spy should be killed and that a woman may be stripped in case of need. Also, if a man accuses a

Muslim of hypocrisy or disbelief based on his own interpretation and due to anger for Allâh's sake – not based upon his own whim – he is not guilty of sin. It is also derived from it that a serious major sin may be atoned for by a great good deed, as Allâh, Most High says:

﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾

“Verily, the good deeds remove the evil deeds (i.e. small sins).”^[1]

And vice versa, according to the Words of Allâh, Most High:

﴿لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى﴾

“Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury.”^[2]

And His Words:

﴿أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ﴾

“lest your deeds should be rendered fruitless while you perceive not.”^[3]

Then he (Ibn Al-Qayyim) related the story of Hatib and the story of Dhul Khuwaisarah and its like. Then he said: And anyone possessing a rational mind understands the importance of this matter. Also, we derived from it the permissibility of entering Makkah in order to wage a permitted fight without entering into the state of *Ihram*. And there is no disagreement regarding the fact that anyone who wishes to perform the pilgrimage rites may only do so in a state of *Ihram*. As for matters other than these two, there is no obligation except that which Allâh and His Messenger ﷺ have imposed. In it, we also find the clear statement that Makkah was conquered by force and that those who maligned the Prophet ﷺ were killed.

As for the statement of the Prophet ﷺ:

«إِنَّ اللَّهَ حَرَّمَ مَكَّةَ، وَلَمْ يُحَرِّمْهَا النَّاسُ»

^[1] *Sûrah Hûd* 11:115

^[2] *Sûrah Al-Baqarah* 2:64

^[3] *Sûrah Al-Hujurat* 49:3

Chapter

Regarding His ﷺ Ruling on the Sharing of Property

They are of three types: *Zakah*, spoils of war and war booty gained without fighting.

As for *Zakah* and war booty, we have mentioned previously the ruling on them and made clear that he did not give it to all of the eight categories^[1] and that he might sometimes give it to one category.

As for spoils obtained without fighting (*Al-Fai'*), he distributed them on the Day of Hunain between the new converts to Islam, in order to attract their hearts.^[2] And 'Ali ﷺ sent him a piece of gold from Yemen and he divided it among four persons.^[3]

And in the '*Sunan*', it is reported that he designated a share for his kin among Banu Hashim and Banu Al-Muttalib, but he did not give to Banu Nawfal and 'Abdu Shams, and he said: "We and Banu Al-Muttalib did not disunited in the *Jahiliyyah*, nor in Islam; we and they

^[1] Narrated by Al-Bukhari and Muslim. However, Abu Dawūd narrated on the authority of 'Abdur-Rahman Ibn Ka'b Ibn Malik, on the authority of his mother, that the Prophet ﷺ had her killed. And it was said that he forgave her for trying to kill him, but that he ordered her to be killed when Bishr Ibn Al-Bara' ﷺ, who also ate the poisoned meat died.

^[2] See *Sūrah At-Tawbah* 9:60.

^[3] Narrated by Al-Bukhari and Muslim, on the authority of Anas Ibn Malik ﷺ.

are one." And he interlocked his fingers.^[1] And he did not divide them equally like an inheritance, but instead distributed them between them according to what was beneficial; so he would marry those of them who were unmarried from these spoils and he would pay the debts of the debtor from them and he would give to the poor from them. And what is proven by his guidance is that he made the disbursement of the *Khumus* like that of *Zakah*, not giving it to any except the aforementioned eight categories, not that he distributed it between them like an inheritance. And whoever studied his biography cannot doubt that.

Scholars disagreed regarding whether *Al-Fai'* was his property which he disposed of as he saw fit, or not.

What is proven by his *Sunnah* is that he disposed of it as he was commanded, not as an owner does, for Allāh, Most Glorified gave him the choice whether to be slave and Messenger or a king and Messenger and he chose to be a slave. And the difference is that a slave does not dispose except as he is commanded while the king and Messenger may give to whomsoever he wills and deny whomsoever he wills, as Allāh, Most High said to Solomon (Sulaiman ﷺ):

﴿هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ﴾

"[Allāh said to Sulaimān (Solomon):] "This is Our Gift, so spend you or withhold, no account will be asked of you."^[2]

That is, give whomsoever you wish and deny whomsoever you wish. This was the status which was offered to our Prophet ﷺ and which he disliked, and he said:

«وَاللّٰهُ إِنِّي لَا أُعْطِي أَحَدًا، وَلَا أُمْسِكُ أَحَدًا إِنَّمَا أَنَا قَاسِمٌ أَضَعُ حَيْثُ أُمِرْتُ»

"By Allāh, I do not give anyone nor do I deny anyone; I am only a distributor and I give as I am commanded."^[3]

^[1] Narrated by Al-Bukhari and Muslim, on the authority of Abu Sa'eed Al-Khudri ﷺ.

^[2] *Sūrah Sad* 38:39

^[3] Narrated by Abu Dawūd and An-Nasa'i.