

### Third hadith

وَعَنْ أَبِي الدَّرْدَاءِ رضي الله عنه عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ رَدَّ عَنْ عِرْضِ أَخِيهِ، رَدَّ اللهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ

Abud Darda reports that the Prophet (pbuh) said; “He who defends the honour of his brother, God will secure his face against the Fire on the Day of Resurrection.”<sup>345</sup>

### The analysis of the hadith

Tirmidhi recorded this hadith in his Sunan and deemed it *hasan* concerning its authenticity. The hadith not only prohibits from backbiting but also listening to it. If Believers find themselves in this type of situation, they must prevent others from such evil act. They are encouraged to defend brothers/sisters in their absence when they are backbitten. Because, the hadith states that ‘he who defends the honour of his (Muslim) brother, God will secure his face against the Fire on the Day of Resurrection.’<sup>346</sup> In other version of this hadith it is stated that ‘he who defends (prevents others from backbiting) the honour of his brother in his absence God will assure his entering to Paradise.’<sup>347</sup>

The Prophet himself practised first what he advised others. The following incident is a good example for it; “When the Prophet (pbuh) stood up to offer the prayer he asked, ‘Where is Malik bin Ad-Dukhshum?’ A man replied; ‘He is a hypocrite. He does not love God and His Messenger.’ The Prophet said, ‘Do not say that. Do you not know that he uttered testimony (there is no god but Allah) seeking His pleasure. God has made the fire of Hell unlawful for him who affirms that none has the right to be worshipped but God.’”<sup>348</sup>

Scholars hold that in some cases, backbiting can be permissible. They are;

- It is permissible for an oppressed person to speak before the judge or people of authority to help them establish justice and provide the rights.
- If a person wants to do business with someone or marriage and comes to Believers to consult with, they should tell the truth if the other part is evil and harmful.
- In order to prevent evil and change someone’s immoral conduct Believers can consult the matter between themselves. But, they must keep it confidential.
- If a person says only by way of factual description, not to expose to disgrace.
- If some people openly commit acts of disobedience, such as drinking wine, gambling, engaging in immoral habits, fornication, hypocrisy, and making mischief they are criticized.

## 1.2 Circulating Slander

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<sup>345</sup> Tirmidhi, *Sunan*, Birr, 20.

<sup>346</sup> Tirmidhi, *Sunan*, Birr, 20.

<sup>347</sup> Bayhaqī, *Sunan*, Shu’ab al-Iman, vol.6, 112-113.

<sup>348</sup> Bukhari, *Sahīh*, Salat, 45; Muslim, *Sahīh*, Iman, 54.

#### Fourth hadith

وَعَنْ حَدِيثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ

Hudhayfa reports that the Messenger of God (pbuh) said; “The person who goes about with slanders (among the people to rouse hostilities) will never enter Paradise.”<sup>349</sup>

#### The analysis of the hadith

Bukhari and Muslim agreed on the authenticity of this hadith and recorded it in their *sahīh* collections. Additionally, Abū Dāwud and Tirmidhi reported it in their Sunan books. This hadith explains the ruling for circulating slanders among people. In order to rouse hostilities among people a person goes to people and tell them that so-and-so says about you such and such evil things. This act is so evil and strongly prohibited in Islam.

The unbelievers in Makka used this method to prevent the Prophet from his mission. They aimed to stop Islam being spread out among people by circulating false accusations and slanders about the Prophet and Muslims. The Qur’an narrates a part from the war propaganda of unbelievers:

“Pay no heed to any contemptible oath-maker (who swears much with no consideration of truth, and no will to act on his word), a defamer, circulating slander (in all directions). He hinders the doing of good, transgressor of all bounds (of sense or decency), one addicted to sinning; cruel and ignoble, and in addition to all that, morally corrupt because he has wealth and many sons. When Our Revelations are recited to him, he says: ‘fables of the ancients.’ We will brand him on the nose (to mark indelibly his disgrace).”<sup>350</sup>

Circulating slanders among people is forbidden in Islam, because it causes hatred and enmity among people. Since it gives a great damage on society the hadith used very strong language to prohibit it; “the person who goes about with slanders (among the people to rouse hostilities) will never enter Paradise.”

Once the Prophet (pbuh) passed by two graves and said; “both of them (the persons in these graves) are being tortured, and they are not being tortured for a cardinal sin. But, indeed they are great sins. One of them used not to save himself from being soiled with his urine, and the other one used to go about with slanders.”<sup>351</sup>

If circulating slanders among people becomes one’s habit and does this evil act all the time he/she will not enter Paradise as expressed in the hadith. Listening people and carrying their words to others to cause enmity among them is an immoral act. Similarly, if they carry people’s words to the rulers to harm them they are considered in the same prohibition. They cannot enter Paradise unless God forgives them. However, if one considers the sin halal (lawful) he/she becomes unbeliever and never enters Paradise.

<sup>349</sup> Bukhari, *Sahīh*, Adab, 49; Muslim, *Sahīh*, Iman, 168.

<sup>350</sup> Qur’an 68: 10-16

<sup>351</sup> Bukhari, *Sahīh*, Wudu, 55; Abū Dāwud, *Sunan*, Tahara, 11.

Sometimes, a person may think that his sin is insignificant and with this assumption, he continues to commit the same sin until it becomes his habit and addiction. Every sin leads a person towards disbelief much or less. If it is constantly done, in some point, the doer starts to see the sin as lawful not prohibited. With this belief, he/she loses their faith.

Believers are not required to inform the rulers or authority about the sins of people unless they are related to the rights of others. Indeed, the individual sins should be covered. For this reason, the Prophet stated that “none of my Companions should convey to me anything regarding another because I desire to leave (this world) and meet you (in the Hereafter) with a clean heart.”<sup>352</sup>

### 1.3 Hypocrisy

#### Fifth hadith

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: تَجْدُونَ النَّاسَ مَعَادِنَ: خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فُقُّهُوا، وَتَجْدُونَ خِيَارَ النَّاسِ فِي هَذَا الشَّانِ أَشَدَّهُمْ لَهُ كِرَاهِيَةً، وَتَجْدُونَ شَرَّ النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هُوَ لَاءَ بُوْجِهٍ وَهُوَ لَاءَ بُوْجِهٍ

Abū Hurayra reports that the Messenger of God said; “people are like ores. Those who were excellent in the Days of Ignorance are excellent in Islam provided they acquire the knowledge and understanding of the religion. You will find the best people in it (Islam) those who had a deep hatred (for leadership). You will find the worst among the people a double-faced person who appears to some people with one face and to others with another face.”<sup>353</sup>

#### The analysis of the hadith

The hadith is authentic according to hadith criteria of Bukhari and Muslim. They agreed on its authenticity and each recorded it in their *sahīh* collections. In terms of character and personality, people are like ores. If they have good character in pre-Islamic time, they will be good with the knowledge and understanding of Islam. The more they learn the better they are. However, if they have double face and hypocrisy they will not benefit from the beauty of Islam.

People are equal in Islam and superiority is related to piety. A person can be better with his/her morality, character, personality, knowledge and religiosity. Good Believers dislike leadership or higher position in government. Because they see it as a great responsibility and they fear from doing injustice to people. For them, God’s pleasure is the most important goal and it is achieved by humbleness. They see being a servant to God is highest title and therefore they do not like to be a ruler or governor.

<sup>352</sup> Abū Dāwūd, *Sunan*, Adab 28; Tirmidhi, *Sunan*, Manāqib, 63.

<sup>353</sup> Bukhari, *Sahīh*, Manāqib, 1; Muslim, *Sahīh*, Fadāil al-Saḥābah, 199.

The worst among the people is a double-faced person who appears to some people with one face and to others with another face. He acts according to people and does not have one solid character. He always follows his own benefit and use others to achieve it. He sometimes causes enmity and hatred among people to secure his own comfort. Hypocrisy and double face are in line with lie.

### 1.4 Lie

#### Sixth hadith

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا، وَإِنَّ الْكُذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا

Ibn Mas'ud reports that the Messenger of God (pbuh) said; “truth leads to piety and piety leads to Paradise. A man persists in speaking the truth till he is recorded with God as a truthful man. Falsehood leads to transgression and transgression leads to Hell. A man continues to speak falsehood till he is recorded with God as a great liar.”<sup>354</sup>

#### The analysis of the hadith

Bukhari and Muslim agreed on the authenticity of this hadith and recorded it in their *sahīh* collections. The hadith has two parts; one is related to truthfulness and the other part is dealing with lie. Truthfulness is one's being true in his/her thoughts, words and actions. Trustworthy person is always loyal to God and never deviates from straight path. He/she never gives false evidence or tells lies even if telling the truth is against him/her.

Truthfulness is the most reliable road leading to God and it separates the believers from the hypocrites. Truthfulness can be defined as struggling to preserve one's integrity and to avoid hypocrisy and lying, even in difficult circumstances when a lie will bring about salvation.<sup>355</sup>

The second part of the hadith is dealing with lie and its evilness at God's side. Falsehood is evil act and liars aim to deceive people with it. If one is addicted to lie and falsehood he/she becomes addicted to other sins too. Because falsehood leads to transgression, deviation and sins. Committing sins cause person to enter Hell. Believers are very sensitive against falsehood and even they do not lie in their jests. In Islamic thought, lie is lie and there are no white or minor ones. If one makes falsehood his /her habit, they are recorded as liar at God's side. It is so evil conduct and therefore results punishment in Hell.

Mostly, falsehood is related to tongue but it may also be related to thoughts and actions. Tongue is the interpreter of the heart and speaks what is in there. Protecting tongue from lie

<sup>354</sup> Bukhari, *Sahīh*, Adab, 69; Muslim, *Sahīh*, Birr, 103.

<sup>355</sup> Fethullah Gülen, *Sufism*, vol.1, p.84.

and also other immoral acts is very important. Eternal happiness is established on truthfulness and Believers enter Paradise with it. Therefore, falsehood or lie is strongly prohibited in Islam. Seeing one lie unimportant or insignificant may lead person to be addicted to it. Falsehood leads people to all kind of evil acts and then to Hell. Imān (faith) and falsehood is opposite to each therefore they cannot present one's heart at the same time.

The scholars hold that in some places telling a lie can be permissible. They have put forth some arguments to prove it. Islam aims to protect five essential values; life, intellect, lineage, property and religion. If any of these are under serious threat, it is permissible to tell a lie. For example, if a Muslim hides himself or his property from a tyrant who wants to kill him or take his property and another Muslim knows the whereabouts of this Muslim or his property and is asked about it, it is permissible to lie in this case to save his life or his property. Even in this case, it is preferable to give an equivocal answer that is not clear in meaning and that can be interpreted in more than one way in order to shun lying altogether.

The case of Ibrahim Prophet (pbuh) is good example for this. Abraham lived among the Chaldeans of northern Mesopotamia, a people who knew a great deal about heavenly bodies and who worshipped them, along with many other idols.<sup>356</sup> When his people interrogated him after finding their idols smashed, he told them that maybe the big one did it, ask it.<sup>357</sup> He chose to divert their attention to something else by making indirect references to the truth, so he could avoid their harassment by explaining a truth allegorically.

In another occasion, he was invited to the religious celebration of his people; he cast a glance at the stars and said he was sick. He was not physically sick, but sick of their idols and falsehood. Therefore, he implied this but his audiences understood the first meaning. In the third case, he wanted his wife Sarah to reply to those who asked that she was his sister, not his wife because he would have been killed if her identity were known.<sup>358</sup> This is not a lie, for as declared in the Qur'an, all believers are brothers or sisters to each other.<sup>359</sup> Indeed, the Prophet said; "a liar is not the one who tries to bring about a reconciliation between the people and speaks good to avert dispute or to convey good."<sup>360</sup> In other narration, the Prophet permitted to tell lie in three circumstances; while fighting in war, to conciliate between people and a husband to please his wife and a wife to please her husband.<sup>361</sup>

### Seventh hadith

وعن عبد الله بن عمرو بن العاص رضي الله عنهما، أن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: رُبْعٌ مَنْ كُنَّ فِيهِ، كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ، كَانَتْ فِيهِ خَصْلَةٌ مِنْ نِفَاقٍ حَتَّى يَدْعَهَا: إِذَا أُوْتِمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ

<sup>356</sup> Fethullah Gülen, *Messenger of God: Muhammad*, p. 133.

<sup>357</sup> Qur'an 21: 51-63

<sup>358</sup> Bukhari, *Sahih*, Anbiya, 8.

<sup>359</sup> Gülen, *ibid*, 138.

<sup>360</sup> Bukhari, *Sahih*, Sulh, 2.

<sup>361</sup> Muslim, *Sahih*, Birr, 101.

Abdullah bin ‘Amr bin Al-‘As reports that the Prophet (pbuh) said; “whosoever possesses these four characteristics, is a sheer hypocrite; and anyone who possesses one of them, possesses a characteristic of hypocrisy till he gives it up. (These are:) when he is trusted he betrays, when he talks, he tells a lie; when he makes a covenant, he acts treacherously; and when he quarrels, he transgresses.”<sup>362</sup>

### The analysis of the hadith

The hadith is accepted authentic by Bukhari and Muslim according to their hadith criteria. They recorded it in their *sahīh* collections. It deals with hypocrisy and its characteristics. Hypocrisy can be defined as the claim or pretence of holding beliefs, feelings, standards, qualities, opinions or virtues that one does not actually possess. Hypocrite conceals his/her real character all the time.

Hypocrisy can be in belief or in actions. If one acts as if a believer in spite he is not, this is considered hypocrisy in belief and with this form, it is worse than disbelief (kufr). The other type of hypocrisy is related to actions and practises. It can be defined as the difference between what a person believes and how he/she lives. If a person does not practise what he/she believes this is considered hypocrisy in actions and life. Many Muslims may be inflicted with this form of hypocrisy. Even many Companions were extremely worried if they had any sign of hypocrisy in their lives.

In general, hypocrisy is understood as double face in belief. Hypocrite pretends holding belief but in reality, he does not have it. This hadith explained hypocrite’s main characteristics. They are, when he is trusted he betrays, when he talks, he tells a lie; when he makes a covenant, he acts treacherously; and when he quarrels, he transgresses. If one is inflicted with one of these characteristics, he is considered as possessing a piece of hypocrisy until he gives it up. However, if one has all four he is a sheer hypocrite.

Unfortunately, some people deceives others by falsehood, betrays their trust and act treacherously to their covenant. Even, they deem themselves smart with these evil acts. However, they are worse than unbelievers and will be punished more severe in Hell. Falsehood or telling lie is effective cause for hypocrisy. Therefore, it is condemned with strong expressions.

### 1.5 Usury and Fornication

#### Eighth hadith

وعن سَمْرَةَ بن جُنْدَبٍ رضي الله عنه قال: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّا يُكْتَبَرُ أَنْ يَقُولَ لِأَصْحَابِهِ: هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا؟ فَيَقْضُ عَلَيْهِ مِنْ شَاءَ اللَّهِ أَنْ يَقْضَى. وَإِنَّهُ قَالَ لَنَا ذَاتَ عَدَاةٍ: إِنَّهُ أَتَانِي اللَّيْلَةَ أَتْيَانًا، وَإِنِّي أَنُطَلِّقُ، وَإِنِّي أَنُطَلِّقُ مَعَهُمَا، وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ، وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِصَخْرَةٍ، وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ، فَيَبْتَلِغُ

<sup>362</sup> Bukhari, *Sahīh*, Īmān, 24; Muslim, *Sahīh*, Īmān, 106.

رَأْسُهُ، فَيَتَّهَدُ الْحَجَرَ هَاهُنَا. فَيَتَّبِعُ الْحَجَرَ فَيَأْخُذُهُ، فَلَا يَرْجِعُ إِلَيْهِ حَتَّى يَصِيحَ رَأْسُهُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ، فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى قَالَ: قُلْتُ لهما: سُبْحَانَ اللَّهِ، مَا هَذَا؟ قَالَا لِي: انْطَلِقْ انْطَلِقْ، فَاَنْطَلِقْنَا. فَاَنْتَلِقْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ وَإِذَا آخَرَ قَائِمٌ عَلَيْهِ بِكُلُوبٍ مِنْ حَدِيدٍ، وَإِذَا هُوَ يَأْتِي أَحَدَ شَقِيٍّ وَجْهَهُ فَيُشْرِشِرُ شِدْقَهُ إِلَى قَفَاهُ، وَمَنْخَرَهُ إِلَى قَفَاهُ، وَعَيْنَهُ إِلَى قَفَاهُ، ثُمَّ يَتَّحَوَّلُ إِلَى الْجَانِبِ الْآخَرَ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ بِالْجَانِبِ الْأَوَّلِ، فَمَا يَفْرُغُ مِنْ ذَلِكَ الْجَانِبِ حَتَّى يَصِيحَ ذَلِكَ الْجَانِبِ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ، فَيَفْعَلُ مِثْلَ مَا فَعَلَ فِي الْمَرَّةِ الْأُولَى. قَالَ: قُلْتُ: سُبْحَانَ اللَّهِ، مَا هَذَا؟ قَالَا لِي: انْطَلِقْ انْطَلِقْ، فَاَنْطَلِقْنَا. فَاَنْتَلِقْنَا عَلَى مِثْلِ النَّتُورِ فَأَحْسِبُ أَنَّهُ قَالَ: إِذَا فِيهِ لَعَطٌ، وَأَصْوَاتٌ، فَاَطَّلَعْنَا فِيهِ فَإِذَا فِيهِ رِجَالٌ وَنِسَاءٌ عُرَاءٌ، وَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ مِنْ أَسْفَلٍ مِنْهُمْ، فَإِذَا أَنَّهُمْ ذَلِكَ اللَّهَبُ صَوَّضُوا، قُلْتُ مَا هُوَ لَآءٌ؟ قَالَا لِي: انْطَلِقْ انْطَلِقْ، فَاَنْطَلِقْنَا. فَاَنْتَلِقْنَا عَلَى نَهْرٍ حَسِبْتُ أَنَّهُ كَانَ يَقُولُ: أَحْمَرُ مِثْلَ الدَّمِ، وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِحٌ يَسْبُحُ، وَإِذَا عَلَى شَطِّ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً، وَإِذَا ذَلِكَ السَّابِحُ يَسْبُحُ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ، فَيَفْعَرُ لَهُ فَاهُ، فَيُلْقِمُهُ حِجْرًا، فَيَنْطَلِقُ فَيَسْبُحُ، ثُمَّ يَرْجِعُ إِلَيْهِ، كُلَّمَا رَجَعَ إِلَيْهِ، فَعَرَّ فَاهُ لَهُ، فَأَلْقَمَهُ حَجْرًا، قُلْتُ لهما: مَا هَذَا؟ قَالَا لِي: انْطَلِقْ انْطَلِقْ، فَاَنْطَلِقْنَا. فَاَنْتَلِقْنَا عَلَى رَجُلٍ كَرِيهٍ الْمَرْأَةِ، أَوْ كَاكْرِهِ مَا أَنْتَ رَأَيْتَ رَجُلًا مَرَأَى، فَإِذَا هُوَ عِنْدَهُ نَارٌ يَحْسُهَا وَيَسْعَى حَوْلَهَا، قُلْتُ لهما: مَا هَذَا؟ قَالَا لِي: انْطَلِقْ انْطَلِقْ، فَاَنْطَلِقْنَا. فَاَنْتَلِقْنَا عَلَى رَوْضَةٍ مُعْتَمَةٍ فِيهَا مِنْ كُلِّ نَوْرِ الرَّبِيعِ، وَإِذَا بَيْنَ ظَهْرِي الرَّوْضَةِ رَجُلٌ طَوِيلٌ لَا أَكَادُ أَرَى رَأْسَهُ طَوِيلًا فِي السَّمَاءِ، وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وَلَدَانِ مَا رَأَيْتُهُمْ قَطُّ، قُلْتُ: مَا هَذَا؟ وَمَا هُوَ لَآءٌ؟ قَالَا لِي: انْطَلِقْ انْطَلِقْ فَاَنْطَلِقْنَا. فَاَنْتَلِقْنَا إِلَى دَوْحَةٍ عَظِيمَةٍ لَمْ أَرِ دَوْحَةً قَطُّ أَعْظَمَ مِنْهَا، وَلَا أَحْسَنَ، قَالَا لِي: ارْقُبْ فِيهَا، فَارْتَقِبْنَا فِيهَا، إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبْنٍ دَهَبٍ وَلَبْنِ فِضَّةٍ، فَاْتَيْنَا بَابَ الْمَدِينَةِ فَاسْتَفْتَحْنَا، فَفُتِحَ لَنَا، فَدَخَلْنَاهَا، فَتَلَقَّانَا رِجَالٌ شَطْرٌ مِنْ خَلْفِهِمْ كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ، وَشَطْرٌ مِنْهُمْ كَأَفْجَحٍ مَا أَنْتَ رَأَيْتَ، قَالَا لهما: اذْهَبُوا فَفَعَعُوا فِي ذَلِكَ النَّهْرِ، وَإِذَا هُوَ تَهْرٌ مَعْتَرِضٌ يَجْرِي كَأَنَّ مَاءَهُ الْمَحْضُ فِي الْبِيضِ، فَذَهَبُوا فَوْقَهُ فِيهِ، ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ، فَصَارُوا فِي أَحْسَنِ صُورَةٍ. قَالَ: قَالَا لِي: هَذِهِ جَنَّةٌ عَدْنٌ، وَهَذَاكَ مَنْزِلُكَ، فَسَمَّا بَصْرِي صُعْدًا، فَإِذَا قَصْرٌ مِثْلُ الرَّبَابَةِ الْبِيضَاءِ. قَالَا لِي: هَذَاكَ مَنْزِلُكَ. قُلْتُ لهما: بَارَكَ اللَّهُ فِيكُما، فَذَرَانِي فَادْخُلْهُ. قَالَا: أَمَا الْآنَ فَلَآ، وَأَنْتَ دَاخِلُهُ. قُلْتُ لهما: فَآبِي رَأَيْتَ مِنْذُ اللَّيْلَةِ عَجَبًا؟ فَمَا هَذَا الَّذِي رَأَيْتَ؟ قَالَا لِي: إِنَّا سَنَحْبِرُكَ. أَمَّا الرَّجُلُ الْأَوَّلُ الَّذِي أَتَيْتَ عَلَيْهِ يُتْلَعُ رَأْسُهُ بِالْحَجَرِ، فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ، وَيَنَامُ عَنِ الصَّلَاةِ الْكُتُوبِ. وَأَمَّا الَّذِي أَتَيْتَ عَلَيْهِ يُشْرِشِرُ شِدْقَهُ إِلَى قَفَاهُ، وَمَنْخَرَهُ إِلَى قَفَاهُ، وَعَيْنَهُ إِلَى قَفَاهُ، فَإِنَّهُ الرَّجُلُ يَغْدُو مِنْ بَيْتِهِ فَيَكْذِبُ الْكُذْبَةَ تِلْعُغُ الْأَفَاقِ. وَأَمَّا الرَّجَالُ وَالنِّسَاءُ الْعُرَاءُ الَّذِينَ هُمْ فِي مِثْلِ بِنَاءِ النَّتُورِ، فَإِنَّهُمْ الرُّنَاءُ وَالرُّوَانِي. وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يَسْبُحُ فِي النَّهْرِ، وَيُلْقِمُ الْحِجَارَةَ، فَإِنَّهُ أَكَلَ الرَّبَا. وَأَمَّا الرَّجُلُ الْكَرِيهَ الْمَرْأَةَ الَّذِي عِنْدَ النَّارِ يَحْسُهَا وَيَسْعَى حَوْلَهَا فَإِنَّهُ مَالِكٌ خَازِنٌ جَهَنَّمَ. وَأَمَّا الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرَّوْضَةِ، فَإِنَّهُ إِبْرَاهِيمَ، وَأَمَّا الْوَلَدَانِ الَّذِينَ حَوْلَهُ، فَكُلُّهُمُ مَوْلُودٌ مَاتَ عَلَى الْفِطْرَةِ وَفِي رِوَايَةِ الْبَرْقَانِيِّ: وُلِدَ عَلَى الْفِطْرَةِ. فَقَالَ بَعْضُ الْمُسْلِمِينَ: يَا رَسُولَ اللَّهِ، وَأَوْلَادُ الْمُشْرِكِينَ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَأَوْلَادُ الْمُشْرِكِينَ. وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرَ مِنْهُمْ حَسَنٌ وَشَطْرَ مِنْهُمْ قَبِيحٌ فَإِنَّهُمْ قَوْمٌ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا تَجَاوَزَ اللَّهُ عَنْهُمْ

Sumurah ibn Jundub reports that the Messenger of God (pbuh) very often used to ask his Companions, ‘Do any one of you has seen a dream?’ So, dreams would be narrated to him by those whom God willed to relate. One day the Prophet (pbuh) said; ‘Last night I had a vision in which two men (angels) came to me and woke me up and said to me, ‘proceed!’ I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man’s head, smashing it. When he struck him, the stone rolled away and he went after it to get it, and no sooner had he returned to this man, his head was healed and restored to its former condition. The thrower (of the rock) then did the same as he had done before. I said to my two companions, ‘God is glorified! Who are these?’ They said; ‘proceed, proceed.’ So, we proceeded and came to a man lying in a prone position and another man standing over his head with an iron hook. Behold, he would put the hook in one side of the man’s mouth and tear off that side of his face to the back (of the neck), and similarly tear his nose from front to back, and his eyes from front to back. Then he turned to the other side of the man’s face and did just as he has done with the first side. He had hardly completed that (second) side when the first returned to its normal state. I said to my two companions, God is glorified! Who are these?’ They said, ‘proceed, proceed.’ So, we proceeded and came across something like an oven. I (the

## Commentary on Unforgettable Hadiths of Prophet Muhammad

narrator) think the Prophet (pbuh) said; “in that oven there was much noise and voices. We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath. When it reached them, they cried loudly. I asked, ‘who are these?’ They said, ‘proceed, proceed.’ We proceeded and came across a river. I (the narrator) think he said, ‘red like blood.’ The Prophet (pbuh) added; “behold, in the river there was a man swimming, and on the bank, there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again, he (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, ‘who are these?’ They replied, ‘proceed, proceed.’ We proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him, there was a fire, and he was kindling it and running around it. I asked my two companions, ‘Who is this (man).’ They said to me, ‘proceed, proceed!’ So, we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man, I could hardly see his head because of his great height, and around him, there were children in such a large number, as I have never seen! I said to my two companions, ‘who is this?’ They replied, ‘proceed, proceed.’ So, we proceeded till we came to a majestic, huge garden, greater and better than any garden I have ever seen! My two companions said to me, ascend up and I ascended up. The Prophet (pbuh) added; “So we ascended till we reached a city built of gold and silver bricks. We went to its gate and asked (the gatekeeper) to open the gate and it was opened. We entered the city and found in it men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen! My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared, and they came in the best shape.” The Prophet (pbuh) further added; “My two companions said to me; ‘this place is the ‘Adn Paradise, and that is your place.’ I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, ‘that palace is your place.’ I said to them, ‘May God bless you both! Let me enter it.’ They replied, ‘as for now, you will not enter it, but you shall enter it (one day).’ I said to them, ‘I have seen many wonders tonight. What does all that mean which I have seen?’ They replied, ‘We will inform you: As for the first man you came upon, whose head was being smashed with the rock, he is the symbol of the one who studies the Qur’an and then neither recites it nor acts on its orders. He sleeps and neglects the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. Moreover, those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses. And the man who was given a stone to swallow is consumer of usury. The bad-looking man whom you saw near the fire, kindling it and going around it, is Malik, the gatekeeper of Hell. The tall man you saw in the garden is (Prophet) Abraham, and the children around him are those who died upon pure nature (fitrah).’ The narrator added; Some Muslims asked the Prophet (pbuh); “O Messenger of God! What about the children of polytheists and?” The Prophet (pbuh) replied; “their children too (enter Paradise).” The Prophet (pbuh) continued;



“My two companions added, ‘the men you saw half handsome and half ugly were those people who had mixed an act that was good with another that was bad, but God forgave them.’”<sup>363</sup>

### The analysis of the hadith

The hadith is authentic according to hadith criteria of Bukhari. He recorded it in his *sahīh* hadith collections. The hadith sheds lights on various topics. Each of them is very important for Believers therefore it is quoted in its full length. Firstly, it is important to know that the dreams of the prophets are true. Similarly, this dream represents the reality that will happen in the Hereafter. Sometimes, God informed His messengers in their dreams. The Prophet received some inspirations (ilham) other than revelation (wahy) in his dream. Believers learned some rulings from those dreams for they are part of his Sunnah.

The realities that will happen in the Hereafter are represented in dreams in various ways. The sins and their punishments are clearly explained in this dream. By narrating his dream, the Prophet aimed to warn Believers against them. It is unclear if they are being punished in their graves now or these scenes will take place in Judgement Day. However, it is certain that there is also accounting and sometimes, punishment in grave too. If this will happen in grave, it is different than the punishment which will happen in the Hereafter. The rulings that can be extracted from the hadith can be outlined as follows;

- People, who study the Qur’an, should recite it often and act according to its rulings.
- Telling lie and spreading it out is a great sin therefore, Believers must be far from any kind of falsehood.
- If people believe in God and Judgement day, they must dress properly and avoid adultery and fornication.
- Consuming usury is forbidden and it causes severe punishment in the Afterlife.
- The children who die before puberty will enter Paradise regardless of their parents and what they believe, because they are innocent and also have pure nature.
- Sinner Believers will enter Paradise because God will forgive them.

### 1.6 False testimony

#### Ninth hadith

وعن أبي بكر رضي الله عنه قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَلَا أُنبئُكُمْ بِأكْبَرِ الكَبَائِرِ؟ قُلْنَا: بَلَى يَا رَسُولَ اللهِ. قَالَ: الإِشْرَاكُ بِاللهِ، وَعُقُوقُ الوَالِدِينَ وَكَانَ مُتَكِنًا فَجَلَسَ، فَقَالَ: أَلَا وَقَوْلُ الزُّورِ، وشهادة الزور فما زال يُكرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ

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<sup>363</sup> Bukhari, *Sahīh*, Ta’bir, 48.

Abu Bakra reports that the Messenger of God (pbuh) said; “shall I not inform you of one of the gravest of the cardinal sins?” We said; “yes, O Messenger of God!” He said; “to join others as partners with God in worship and to be undutiful to one’s parents.” The Messenger of God (pbuh) sat up from his reclining position (in order to stress the importance of what he was going to say) and added; “I warn you making a false statement and giving a false testimony. I warn you against making a false statement and giving a false testimony.” The Messenger of God (pbuh) kept on repeating this (warning) until we wished he should stop.<sup>364</sup>

### **The analysis of the hadith**

Bukhari and Muslim agreed on the authenticity of this hadith and recorded it in their *sahīh* collections. The hadith explains the gravest of cardinal sins and warns Believers against them. Islam classifies sins into two groups; major and minor. Major sins are more devastation to their committers in terms of their result. However, if the minor ones are constantly committed they also give great harm to the sinners. Because, if minor sins are committed continuously they become major ones too. The major sins are mentioned in different Qur’anic verses and various hadiths of the Prophet. This hadith mentions only three of them but there are many more.

The gravest of the cardinal sins are three; associating partners to God, disobedience to parents and false testimony. It starts from the greatest sin that is joining partners to God in worship and servanthood. Giving God’s right to idols, pagans, totems etc. is the greatest injustice and wrongdoing. He is the only One who really deserves to be worshipped for He has all perfect attributes and has absolute independence. Everything in entire universe depends on Him to come to existence and maintain their life. But, God does not need any of them. God forgives other sins but not associating partners to Him for it is the greatest injustice and insult for the entire universe. Everything recognizes God and obeys His laws in the universe. Human beings are expected to do this by their free will. When they deny God, or join partners to Him in worship they insult entire creation and mock at their worship to God. Therefore, it is the greatest sin and its committers cannot enter Paradise unless they repent and correct themselves.

The second major sin is disobedience to parents and being undutiful to them. This topic will be explained in a separate chapter due to its significance and importance in Islam. The last major sin is false testimony. In order to stress the importance and evilness of false testimony the Prophet sat up from his reclining position and said; ‘I warn you making a false statement and giving a false testimony.’ He repeated this statement a lot until the Companions wished he should stop due to feeling of mercy to him. The style and strong emphasize indicate how false testimony is evil at God’s side. Changing truth or hiding it is a false testimony. This sin is violation of human rights and inflicting them great harm. For this reason, it is mentioned together with other to major sins. Unfortunately, making a false statement is very common among Muslims today. Weakness in faith is the basis of all kind of sins. Especially, ignoring the fact that people will be called for accounting from their whole life at Judgment Day causes people to give a false testimony without thinking its grave consequences. The only cure for the heart and prevention for all sins is the strong faith that is flourished on the basis of fear and reverence to God.

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<sup>364</sup> Bukhari, *Sahīh*, Shahadat, 10; Muslim, *Sahīh*, Iman, 143.