

Perpustakaan
Kolej Universiti Islam Malaysia

**GRAB FIVE OPPORTUNITIES BEFORE COME THE
OTHER FIVE: ANALYSE FROM HADITH OF PROPHET
MUHAMMAD P.B.U.H**

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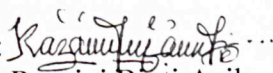
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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the most Gracious, the Most Merciful. All praise is due to Allah s.w.t and to Him do we beseech in our affairs of this world and hereafter. And may Allah's peace and his blessings be upon the Prophet Muhammad s.a.w, his family and companions. Ameen.

Alhamdulillah, by the grace of Allah I was finished this my research project. I would like to avail my self of this opportunity to acknowledgement my special indebtedness to Ustaz Mohd Fauzi Bin mohd Amin, supervisor of this research project for his support and guidance during the research and teach. Thanks are due to the following deans of faculties of KUIM for cooperation in this research project.

My special thanks I dedicated in humble gratitude to my father, Azib bin Omar who although both illiterate made great sacrifices for the sake of their children's education and also to my mother, Hasmah binti Yacob who do everything to make many things possible, my very supportive and caring mother, who has always been there for me, sometimes pushing, sometimes pulling and always loving and understanding.

Thanks a lot to my best friend, Farianawati Abdullah for her encouragement and professional advice, her support and always care of me. I thanks to my friend, Nor Zalina, Nur Rozila, Rasyidah, Faridah, Rushamda, Madiina, Normadiana, Siti Zaharah, Wan Rosni, Siti Fatimah, Rohani and all my friends from tq4. I appreciate our friendships and your moral supports. Friends, I can't tell you that how much you mean to me.

With great amount of pride, joy and certainly humility I thank to my outstanding brothers and sisters, Khorl, Syukri, Razak, Khataman, Rohana, Nazani, Suhaini, NurShazwani for their happiness and successful family also their outward beauty is a direct reflection of their inner spirituality and love. They give me constant reason to always have the right attitude. Nobody has taught me more about the right attitudes for successful relationships than my family. Nobody has loved me more than these persons. Thanks For the never-ending support they always gave me.

ABSTRAK

Hadis merupakan sumber perundangan islam yang kedua selepas Al-Quran Al-karim. Dalam projek kajian ilmiah ini, salah satu hadis Rasulullah telah dipilih untuk di analisis dengan terperinci. Hasil dari kajian, didapati bahawa hadis ini diriwayatkan oleh Al-Hakim dalam Kitab Al-Mustadrak dengan sanad Al-Hasan bin Hakim Al-Mawarzi dari Abdullah bin Ibn Abbas kemudian Rasulullah S.A.W telah bersabda : Rebutlah lima peluang sebelum tiba lima yang lain, muda sebelum tua, sihat sebelum sakit, lapang sebelum sempit, kaya sebelum miskin, hidup sebelum mati. Hadis ini merupakan hadis sahih tetapi bukan diriwayatkan oleh dua Imam Bukhari dan Imam Muslim. Hadis ini menjelaskan mengenai pentingnya bagi kita umat islam merebut lima perkara yang di sebutkan oleh Baginda Rasulullah s.a.w . Secara umumnya hadis ini membicarakan tentang nikmat-nikmat yang Allah berikan kepada Hambanya untuk dipergunakan semasa hidup di dunia ciptaanNya ini. Berhubung dengan hadis ini, manusia digesa supaya membuat kerja dengan sempurna dengan memanfaatkan masa yang dikurniakan oleh Allah dengan sepenuhnya. Analisa hadis Rasulullah ini bertujuan untuk mengetahui betapa pentingnya masa yang Allah bagi kepada kita.

ABSTRACT

Hadith is second source of Islamic laws and management after Al-Quran Al-Karim. In this academic project, one of the hadiths from Prophet Muhammad was chosen to analyze in detail. From this research, the author found that this hadith is narrated by Al-Hakim in his book of '*Al-Mustadrak*' with *sanad* Al-Hasan Bin Hakim Al-Mawarzi, from Abdullah bin Abbas and then Rasulullah was told: "Grab five opportunities before they come: Your youth before your old age, Your good health before your illness, Your leisure before your busy times, Your days of wealth before you become poor, Your life before your death". The prestige of this *Hadith* is *hadith sahih* but it is not narrated by Imam Bukhari and Imam Muslim. This *Hadith* has explained about the importance to Muslims so that they grab five chances which were told by *Rasulullah*. Generally, this hadith was discussed about the enjoyable things that are given by Allah to servants so that they must use that enjoyable in this world. According to this *hadith*, people must work with complete and fulfill a time with appreciate a time that is given by Allah. The objective of analyzing this *hadith* is to know that the time that is given by Allah is very important to us as Muslims.

ملخص البحث

أن الحديث مصدر الثاني في التشريع الإسلامي بعد القرآن الكريم. وفي هذا مشروع البحث العلمي من الأحاديث النبوية المختارة للفحص بالتفصيل عن الحديث الذي أخرجه الحاكم في المستدرک : أخبرني الحسن بن حكيم المورزي، عن ابن عباس رضي الله عنهما قال رسول الله ﷺ لرجل وهو يعظه : اغتتم خمسا قبل خمس، شبابك قبل هرمك، وصحتك قبل سقمك، وغناك قبل فقرك، وفراغك قبل شغلك، وحياتك قبل موتك. المرتبة هذا الحديث هو حديث صحيح علي شرط الشيخين ولم يخرجاه. ووضح الحديث عن أهمية المسلم باغتنام خمسة الأمور قبل عليها. فالحديث عموم يفصل عن النعم التي يعطيها الله لعبادة للاستعمالها في الحياة. فحث الإنسان في هذا الحديث بأداء الأعمال الصالحات في الدنيا فعليهم أن يجتهدوا لنيل السعادة والسلامة في الدنيا والآخرة. والتفاصيل من هذا الحديث تهدف إلى مدى أهمية الوقت التي أعطها الله إلينا.

CONTENT

	Page
AUTHOR DECLARATION	i
ACKNOWLEDGEMENT	ii
ABSTRAK	iii
ABSTRACT	iv
<i>MULAKHKHAS AL-BAHT</i>	v
CONTENT OF PAGE	vi
TRANSLITERATION	vii
GLOSSARY	viii
ABREVIATION	x
CHAPTER 1: RESEARCH PROPOSAL	
1.1 Background of Research	1
1.2 Significance of Research	3
1.3 Aim of research	3
1.4 Objective of Research	3
1.5 Problem Statement	3
1.6 Scope of Research	4
1.7 Research Methodology	4
1.8 Literature Review	4
CHAPTER 2: BACKGROUND OF HADITH	
2.1 The Definition of Hadith	6
2.2 Takhrij Al-Hadith	7
2.3 The General Explanation of Hadith	8
2.4 Background of the ‘Rijal Hadith’	11
CHAPTER 3 : ANALYSIS OF HADITH	
3.1 Youth before old age	13
3.2 Your Healthy before you sick	19
3.3 Your wealth before You become poor	27
3.4 Your Leisure time before come the time of busy	34
3.5 Your life before you die	46
CHAPTER 4: THE LESSON AND SPECIALITY OF HADITH	
4.1 The lesson from the Hadith	57
4.2 The speciality of Hadith	60
CHAPTER 5: CONCLUSION	63
BIBLIOGRAPHY	65

TRANSLITERATION

A) ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	'	فأر	fa'r
ب	b	برد	burd
ت	t	تل	tall
ث	th	ثوب	thawb
ج	j	جدار	jidaar
ح	h	حليب	haliib
خ	kh	خادم	khaadim
د	d	ديك	diik
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafiiq
ز	z	زميل	zamiil
س	s	سلام	salaam
ش	sh	شعب	sha'b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	talib
ظ	z	ظالم	zaalim
ع	c	عقل	'aql
غ	gh	غلام	ghulaam
ف	f	فيل	fiil
ق	q	قلب	qalb
ك	kh	كلام	kalaam
ل	l	لب	lubb
م	m	مال	maal
ن	n	نجم	najm
هـ	h	هول	hawl
و	w	ورق	waraq
ي	y	عم	yamm

GLOSSARY

Al-amin	has faith in
Al-Ghayb	The Unknown
Allah	The name of the divine Majesty
Al-Qur'an	The Holy book revealed by Allah SWT to prophet Muhamad p.b.u.h
Amal	Work
Barzakh	Isthmus
Bulk	Avarice
Hadith	The saying and teaching of Prophet, The second source of information that which Allah has made legitimate
Halal	
Haram	wrong doing
Ibadah	Devotion, worship
Ihsan	Awareness of God, Realization
Ikhlas	the state of sincerity, conviction
Ilm	Knowledge, Learning
Iman	the conviction that Allah indeed the one and only God and Muhammad is last prophet
Islam	A word meaning 'literally submission' (to the will God). Islam is the name of one of the world's great monotheistic
Jihad	self-exertion the cause of Allah swt including
Khilafah	Vicegerent of Allah
Mukmin	The male who possesses iman
Muslim	Believer of Islam
Rabb	A divine name, Common Master
Rijal al-hadith	a science which studies the reporters of hadith in so far as there are reporter
Sabr	Patience
Sahih	Any hadith whose veracity is absolutely without question
Solat	prayer or blessing
Surah	Chapter of the Al-Qur'an . The number preceding colon denotes the chapter number while numbers after the colon denotes the verse number
Tabuk	A valley in Arabia

Takhrij	Education, Upbringing, extraction, deduction, taking out
Taqwa	Consciousness of God
Tawakkul	Absolute confidence that Allah is indeed the mover
Tawbah	Repentance
Tawhid	A term used to express the unity of the God head
Ummah	The name community as identified by its ideology law, religion and group consciousness
Zakat	tithes
Zikr	Remembrance
Zuhd	Abstinence

ABREVIATION

as	alaihissalam
H	Tahun Hijrah
Ibid	ibidem
M	Tahun Masihi
N.d	no date
N.pb	no publisher
No.	Number
p.b.u.h	peace be upon him
r.a	Radhiallahu ‘anhu
s.a.w	Sallallahu alaihi wasallam
S.w.t	<i>Subhanahu Wa Ta’la</i>
Sdn. bhd	Sendirian Berhad

CHAPTER 1

"If ye would count up the favors of Allah, never would ye be able to number them, for Allah is of-forgiving, most merciful."

An-nahl 16:18

CHAPTER ONE

RESEARCH PROPOSAL

1.1 Background of Research

Hadith is second source of Islamic law and management. *Hadith* is meant the matter that is leaned to word, confession and behavior by prophet of Muhammad S.a.w. In this research I will analyze the *hadith* from Prophet Muhammad that is describing about the important of time and we must do the best matter to remember of Allah. We also must be grab five opportunities before come the other five. This *hadith* is:

قال الحاكم في المستدرک : أخبرني الحسن بن حكيم المروزي أنباء أبو الموجه أنأ عبدان أنبأ

عبد الله بن أبي هند عن أبيه عن ابن عباس رضي الله عنهما قال رسول الله صلى الله عليه

وسلم لرجل وهو يعظه : " اغتتم خمسا قبل خمس، شبابك قبل هرمك، وصحتك قبل

سقمك، وغناك قبل فقرك، وفراغك قبل شغلك، وحياتك قبل موتك "

هذا حديث صحيح على شرط الشيخين ولم يخرجاه.

Translation:

Narrated by al-Hakim In the book of Al-Mustadrak from Al-Hassan Ibn Hakim al-Marwazi told me that he heard from Abu al-Mawajjah from Abdan from Abdullah Ibn Abi Hindi from his father from Ibn Abbas r.a. from Rasulullah S.A.W.: "Grab five things before the other five, youth before old, healthy before sick, wealth before poverty, free time before busy and live before death."

This Hadith is Sahih and not come from Bukhari nor Muslim

We must be grateful to all facilities and enjoyable those are given by Allah for us. The youth age is the best time to do a good manner and morally right thing because when some people become older, he will have many problem and difficult to make a kindness and good manner.

By the way, we must be fulfils all the facilities during we sick because with time of sick which is given by Allah, we will be doing good matter to our self, family, society, religion and our country.

So let us think how we can prepare for the inevitable. Should it be written that we would die when we are young, we must be prepared for our time in our graves and hereafter. In addition, if we are destined to live to a ripe old age, we need to be ready too. Moreover, our preparation must cover all aspects spiritual, physical, family relation and financial.

In addition, as we mentioned earlier, we need to make material or rather financial preparation. We should get accustomed to the habit of saving and avoiding spending unnecessarily. We should start saving for rainy days and our old age. With proper planning and care, we can independent even when we reach retirement age, without depending on our children's contribution. Allah does not like people who spend unnecessarily and waste wantonly. Allah compares them to Satan as written in Al-Qur'an:

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا¹

Means: *Verily spend thrifts are brother of the Satan and Satan is a creature ungrateful To his lord.*

The most important preparation is that spiritual in nature. Many believe that they can enjoy themselves in their youth, even crossing the boundaries that Allah has set. They believe that when they get old, then they will repent and start to perform *ibadah*.

¹ Al-Qur'an. Al-Isra' 17:27

1.2 Significance of Research

These researches have many benefits to students and also to Islamic society. This is important to Muslims who are wants to learn about Islamic ethics and attitude in Islam. It also most important to Muslims hope to awareness that time is very important to us for *ibadah* and prays to Allah. We also can learn how Allah gives all matters.

1.3 Aim of Research

This research is faced to higher more knowledges in Islamic education like as how to '*takhrij*' some *hadith* from Prophet P.b.u.h. From this research can know how we want to punctual of time with analysis that *hadith*.

1.4 Objective Of Research

The objective of this research is as follow:

- To study about the knowledge of '*Takhrij Hadith* ' and also can know that this *Hadith* is true/sahih or weakness and the others.
- To know the opportunities who are given by Allah and we can grab of that opportunities.
- From this research is to know about *ibadah* and grateful that we must be doing to appreciate of Allah.

1.5 Problem Statement

In this world of globalization, the Muslims seem forgot that they must be performing all commendation from Allah during us lives in this world. So, the problem statement that exist from this research is many Muslims at this moment was leaved the something of Allah's statement and they likes to waste their time with the something that is disadvantage like as over entertainments until incautious in life, run to materialistic and others.

1.6 Scope of Research

In this research, I had done the research relate with grab five opportunity before coming the others five. I will be finish this project paper with doing the analysis of hadith from Rasulullah s.a.w related with five opportunities before coming others five likes as youth age before your seniority, your healthy before sick, worth before poor, leisure time before become narrow and your life age before you die.

The scope of research is the writer will give the background story of *hadith*, '*takhrij hadith*' and the general meanings of *hadith* and also the detail meaning of that *hadith*.

I also will give information the background story of '*perawi hadith* ' and the significant of *hadith* to society nowadays.

1.7 Research Methodology

Many methods can be employed and it depends on the research. Generally, the research methodology can be divided into two types; there are primary and secondary data sources. It also can find from Internet, newspaper, journals books and the others.

In undertaking this study, the secondary data also was obtained based on the library research. There are several libraries such as the National library, KUIM's library and the others university in Malaysia.

1.8 Literature Review

The book of Islamization of knowledge was shown about the knowledgement in Islamic. Concerning the theory of knowledge, the position of Islam may best be described as based upon the unity of truth. Blessed be Allah in whose hand dominion and He over all things has power. He who created death and life, that He may try which of you is best in deed.

Man's carrying the Divine trust constituted his *Khilafah* or vicegerence to Allah SWT. His *Khilafah* consists in fulfilling the moral laws, which include Islamic religious laws that seek to regulate ritual worship as well as moral laws that are quite this – worldly in their character and effect.

So let us think how we can prepare for the inevitable. Should it be written that we would die when we are young, we must be prepared for our time in our graves and hereafter. And if we are destined to live to a ripe old age, we need to be ready too. And our preparation must cover all aspects spiritual, physical, family relation and financial.

In addition, as we mentioned earlier, we need to make material or rather financial preparation. We should get accustomed to the habit of saving and avoiding spending unnecessarily. We should start saving for rainy days and our old age. With proper planning and care, we can independent even when we reach retirement age, without depending on our children's contribution. Allah does not like people who spend unnecessarily and waste wantonly. Allah compares them to Satan as written in Al-Qur'an:

إِنَّ الْمُبْدُرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا²

Means: *Verily spend thrifts are brother of the satan and satan is a creature ungrateful To his lord.*

The most important preparation is that spiritual in nature. Many believe that they can enjoy themselves in their youth, even crossing the boundaries that Allah has set. They believe that when they get old, then they will repent and start to perform ibadah.

² Al-Qur'an. Al-Isra' 17:27

CHAPTER 2

“Remember! Your Lord caused to be declared (publicly): “if ye are grateful, I will add more (famous) unto you; but if ye show ingratitude, truly My punishment is terrible indeed.”

Qbrahim 14:7

CHAPTER TWO BACKGROUND OF HADITH

2.1 The Definition Of Hadith

قال الحاكم في المستدرک : أخبرني الحسن بن حكيم المروزي أنباء أبو الموجه أنأ عبدان أنبأ عبد الله بن أبي هند عن أبيه عن ابن عباس رضي الله عنهما قال رسول الله صلى الله عليه وسلم لرجل وهو يعظه : " اغتنم خمسا قبل خمس، شبابك قبل هرمك، وصحتك قبل سقمك، وغناك قبل فقرك، وفراغك قبل شغلك، وحياتك قبل موتك"³

هذا حديث صحيح على شرط الشيخين ولم يخرجاه.

Means:

Narrated by al-Hakim in the book of al-Mustadrak from Al-Hassan Ibn Hakim al-Marwazi told me that he heard from Abu al-Mawajjah from Abdan from Abdullah Ibn Abi Hindi from his father from Ibn Abbas R.A. from Rasulullah S.A.W.: "Grab five things before the other five, youth before old, healthy before sick, wealth before poverty, free before busy and live before death."

This Hadith is Sahih and not come from Bukhari nor Muslim

³ للنسابةوري، محمد بن عبد الله أبو عبد الله الحاكم النيسابوري. 1990. المستدرک على الصحيحين. ج 4. رياض : مكتب النصر الحديثة.

2.2 Takhrij Al-Hadith

- 1- Narrated by Abdullah Ibn Mubarak from Muhammad Ibn Abi Said Ibn Sahtawiyah in Mecca, from Muhammad Ibn Mu'az from al-Hussein from Abdullah Ibn Mubarrak from Ja'afar Ibn Al-Jarrah from Amru Ibn Maimun al-Audi said that Rasulullah S.A.W. told a man to: "Grab five things before the other five, youth before old, healthy before sick, wealth before poverty, free before busy and live before death."⁴
- 2- Narrated by al-Hakim in *Kitab al-Mustadrak* from Al-Hassan Ibn Hakim al-Marwazi told me that he heard from Abu al-Mawajjah from Abdan from Abdullah Ibn Abi Hindi from his father from Ibn Abbas R.A. from Rasulullah S.A.W.: "Grab five things before the other five, youth before old, healthy before sick, wealth before poverty, free before busy and live before death."⁵

This Hadith is *Shahih* and not come from Bukhari or Muslim⁶.

- 3- From Ibn Abbas from Hakim, it is *marfu'*. Muhammad S.A.W. said had told a man to: "Grab five things before the other five, youth before old, healthy before sick, wealth before poverty, free before busy and live before death."⁷

⁴ القاضي أبي عبد الله محمد بن محمد بن سلامة القضاعي. 1985. مسند الشهاب. ج الأول. مؤسسة الرسالة: بيروت. ص 425

⁵ النيسابوري، محمد بن عبد الله أبو عبد الله الحاكم النسابوري. 1990. المستدرک علی الصحیحین. ج 4. رياض: مكتب النصر الحديثة. ص 306

⁶ Ibid p 306

⁷ العسقلاني، الحافظ شهاب الدين أبي الفضل محمد بن حجر العسقلاني. 1959. فتح الباري بشرح البخاري. مصر: شركة ومطبعة مصطفى البابي الحلبي واولاده. ج 11. ص 10

4. Abdullah Ibn Muhammad told that he heard Muhammad Ibn Syubul heard from Abu Bakar Ibn Syaibah from Jaafar Ibn Burqan from Ziad Ibn al-Jarrah from Amru Ibn Maimun al-Audi said that Rasulullah S.A.W told a man “Grab five things before the other five, youth before old, healthy before sick, wealth before poverty, free before busy and live before death.”⁸

This Hadith is Mursal, narrated by Abu Na'im.

The conclusion from *takhrij* of this hadith is the prestige of this *Hadith* is *hadith sahih* but it not narrated by Imam Bukhari and Imam Muslim. This *Hadith* have explained about the important to Muslim so that grabbed five chances which were told by *Rasulullah*. This hadith was narrated by Hakim and Abu Naim that out from Ibn Abbas or Abdullah bin Abbas.

2.3 The General Explanation of the Hadith

This hadith is narrated by Al-Hakim at the *book of Mustadrak fil Hadith* that Rasulullah P.b.u.h told to a man so that grab five things before the other five. In general, the Hadith discussed about the uncountable gifts of Allah to His creatures. He had always blessed His servants by giving them various gifts everyday. Hence, it is been our responsibility to thanks him on the gifts.⁹

Even we take the sea as the ink and the wooden sticks as the pen; there is no way to list down the whole gifts of Allah in our daily life; from the sunrise to the sunset and continuously to the middle of the nights. Therefore, Rasulullah had reminded us to use every chance in our life as effective as possible. That's why He said that: “Grab five things before the other five, youth before old, healthy before sick, wealth before poverty, free before busy and live before death.”

⁸ الأصبهاني، للحافظ أبي نعيم أحمد بن عبد الله الأصبهاني. 1967. حلية الأولياء وطبقات الأصفياء. بيروت: دار الكتاب العربي. ج 4. ص 8

148

⁹ إحسان الربيعي. بدون التريخ. دراسات في الحديث الشريف. جامعة العلوم الإسلامية بماليزيا. ص 87.

A good Muslim must realize and remember the advice of Rasulullah in the Hadith to use them as ordered by the God and His Messenger. The signs of faith and belief in Allah are described in the Quran:

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ يَتَّقُونَ¹⁰

Means : *Verily, in the alternation of the night and the day, and in All that Allah hath created, in the heavens and the earth, are signs for those who fear Him.*

Related to that, men are urged to finish their works in their best and didn't waste their times. As long as man lives, he should work all out to achieve the happiness and prosperity in his life. They should try their best to improve their life. In order to do that, they had to take the required step and contribute something not only in his life but to his family, society, and nation. But when he dies, he will be judged in the court of Allah and all his deeds will be evaluated. So, lets do good deeds as many as we can for the Hereafter.

Today when we are still strong and healthy and our mind are as fresh as ever, we can do our jobs without any sweat. We are fully energetic to do any kind of job assigned. We can finish them easily and systematically.

But, when our body had reached its point, when we are weak and sick we can't even move our hands properly. Our mind would be affected and our productivity is decreasing. Therefore, we should finish our jobs as long as we are healthy and energetic.

Usually, one will have only limited free times. The leisure will end soon enough. Therefore, one should fill his leisure with good deeds. We should use the time wisely by doing any jobs that give advantages to the society.

Allah S.W.T. encouraged men to grab the chances to do good deeds before the leisure goes away. When we are busy, we will have no times to do other jobs. Therefore, we

¹⁰ Al-Qur'an. Yunus 10 : 6

should do it in our free times.¹¹ Based on that, Allah accursed the lazy jerk who didn't want to improve his life. A lazy person will be rejected by the society. Allah said that:

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيٰهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ
كُلِّ شَيْءٍ قَدِيرٌ¹²

Means: *To each is a goal to which Allah turns him, then strive together (as in a race) towards all that is good. Where so ever ye are, Allah will bring you together for Allah hath power over all things.*

A man is most energetic in his teen ages. It is been said that a man's energy will reach its maximum point when his age is 18 years old. In that time they can do any hard work. They are well motivated and encouraged to do any job. Besides, they have the most powerful memory of all times.¹³

The teen ages are the most suitable time to learn any knowledge. It is the time to train and to learn skills and having experiences as many as possible. When his age increases, his memory is not as good as before. In fact, an old man maybe wise and well-experienced but it is not his time anymore to study.

In that case, the old man didn't have the young and fresh memory as the teenagers have. So, he won't be able to learn as well as the youngsters do. Hence, we should learn every skills, knowledge and experiences when we are still young. The phrase "wealth before poverty" means that when we are rich we should use the chance to enlarge his business empire and bring good deeds to others.

In that time he can offer a helping hand to those who are in needs. But, when he turns to be a poor man, he won't be able anymore to help them. How can he help them while he can't even buy his own foods?

¹¹ ibid p88

¹² Al-Qur'an. Al-Baqarah 2 : 148

¹³ Omdardin Ashaari. n.d. *Pengurusan Masa*. N.pb : n.pl. p 27

In the eyes of Islam, time is precious and important. Time is a gift from Allah as Islam emphasized on time management. Allah told the importance of time in the Quran:

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ . وَأَتَاكُمْ مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ¹⁴

Means: *And He hath made subject to you the sun and the moon, both diligently pursuing their courses: And the night and the day hath He (also) made subject to you. And He gives you all that ye ask for. But if ye count the favors of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude.*

Through the Hadith, The Prophet S.A.W. explained that the best time to give donation. He suggested that donation had been given when the donator is still strong and healthy and didn't fond of his property. If we can give donation in this time that means that we had managed to beat the evil ion ourselves. This is a big victory for us.¹⁵

2.4 background of the *Rijal Hadith*

1. Abdullah bin Al-Mubarak

Abdullah bin Al-Mubarak was Born in year 118h or 736m during period of Khalifah Al-Umawi bin Abdul Malik. He was passed away in Period of Khalifah Abbasi Harun Al-Rashid (170h-193h).¹⁶ Abdullah bin Al-Mubarak *Siqah*.

2. Amru bin Maimun

His name is Abdullah bin Audi Al-Madjahi. He was grown in the period of Jahiliyah and converted to Islam during Rasulullah's life. But he has not ever seen Rasulullah. He is also among the group of the *Kibar Tabi'in* from *Kufah* community.¹⁷ Amru bin Maimun is *Siqah*.

¹⁴ Al-Qur'an. Ibrahim 14 : 33,34

¹⁵ Omardin Ashaari. n.d. *Pengurusan Masa*. N.pb : n.pl. p 28

¹⁶ هشام عصام محمد الحاج علي. بدون التاريخ. الإعلام الفقهاء والمحدثين، الإمام مجاهد عبد الله بن المبارك. دار الكتب العلمية: بيروت، لبنان.

¹⁷ أبو عمرو يوسف بن عبد الله بن محمد بن البر. بدون التاريخ. الإستيعاب في معرفة الصحابة. مصر. ج 3. ص 1205

3. Ibn Abbas

The genuine name of Ibn Abbas is Abdullah bin Abbas bin Abdul Mutalib Al-Hasyimi Ibni Ummu Rasul s.a.w. Abdullah bin Abbas is a much revered recorder of Hadiths. He is the third son of Abbas and him also a much revered Muslim exegete. His teacher is his father, Abbas and his mother, Abu bakar As-siddiq, Umar Al-Khattab and others. Her learner is Zubir bin Bakar. He was passed away at 98 years old and he was prayed by Muhammad bin Hanafiah. Abdullah bin Abbas is *Siqah*.¹⁸

4. Ziad Bin Al-Jarrah

Ziad bin Al-Jarah is Ziad bin Al-Jarah al-Jazari. His teacher is Abdullah bin Mu'qal and Amru bin Maimun. His learner is Jaa'far bin Burqan, Abdul Karim bin Malik and Khasif.¹⁹

5. Hasan bin Hakim

The full name of Hasan bin Hakim is Hasan bin Hakim bin Tohmaan. His nickname is Abu Hakim Al-Abdi As-Saqfi. His mother is Maulah Abi Barzah al-Aslama.²⁰

6. Abdan

The name of Abdan is Abu Abdul Rahman Abdullah bin Osman bin Jabalah bin Abi Ruwad Al-Asdadi. Abdan is his nickname. He was passed away at 26 years old. His teacher is Isa bin Abid, Malik, Abi Hamzah al-Sukri and Abdullah bin Al-Mubarak.²¹

¹⁸ Ruqiyah Waris Maqsood. 1998. *A basic Dictionary of Islam. Al-Risala*. New Delhi, India. P 12

¹⁹ العسقلاني، أحمد بن حجر العسقلاني. 1993. *تهذيب التهذيب*. دار الأحياء: بيروت لبنان. ج الأول. ص 112

²⁰ الرازي، عبد الرحمن بن حاتم محمد بن إدريس. 1975. *الجرح والتعديل*. دار الفكر: بيروت. ج 3. ص 6

²¹ السيوطي، عبد الرحمن بن أبي بكر أبو الفضل. 1403 هـ. *طبقات الحفاظ*. دار الكتب العلمية: بيروت. ج الأول. ص 177

CHAPTER 3

“By time (through the ages). Verily man is in loss. Except such as have faith, and do righteous deeds, and (join together) in the mutual teaching of truth and of patience and constancy”.

Al-Ahz 103 : 1,2,3

CHAPTER THREE

ANALYSIS OF HADITH

3.1 Youth Before Old Age

3.1.1 The Responsibility of the Younger Generation

There had been a lot of job relied on the younger generation. When we are young and happy we should not forget our obligation to Allah. Let us together pay our responsibility as a God's Ambassador in the world. God's willing; we will be one of his faithful servants as stated in the Quran:

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوِي عَدْلٍ مِّنكُمْ
وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَمُ يُوعِظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ
لَهُ مَخْرَجًا. وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ
أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا²².

Means: And for him who fears Allah (and observes his duty to Allah), He (ever) Prepares a way out, and He provides for him from (sources) he never could expect. And whoever puts his trust in Allah He will suffice him. For Allah will surely accomplish His Purpose. Verily for all things has Allah appointed a due proportion.

Man had being relied by responsibilities since decades ago; the responsibility to help ourselves, religion, family and environment. We will be asked about our responsibility in front of the God.

Rasulullah told us to grab the youth before old in the first place. If we think about it, the youth is the best time to make our first step on the way to success. The youngsters in the Era of Rasulullah had contributed and play a great role in the development of Islam. They are names like Ali Ibn Abi Talib, Bilal Ibn Rabbah, and Ammar Ibn Yassir and so on.

²² Al-Qur'an. At-Talaq 65:2,3

They are the youngsters who love Islam and love Rasulullah more than the love of themselves. The youths are our future leaders. That's why we should take a good care of them. We should guide them to the healthy life, and train them with good attitudes, so they can be a perfect role model for our latest generation.

In fact, we should put our hands together and move together in order to stop the teenagers' problem. Parent should control the kid while they are still at home and don't know the challenges of outside life.

We as their friends should remind one another when some of us are doing wrongs. The government shouldn't let certain premises that sell alcohol and entertainments continue their operation; either legal or not.

We can't deny the importance of knowledge in our life. It doesn't enough if we practice our faith without knowing what we're doing. That's because we should train our teenagers to be knowledgeable. Allah S.W.T. said in the Quran:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ
 23
 أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Means: *Invite (all) to the way of thy Lord with wisdom and argue with them in ways that are best and most gracious; for thy Lord knoweth best, who have strayed for His path, and who receive guidance.*

With good attitudes and knowledge, our teenagers can contribute effectively in the country's development.

²³ Al-Qur'an. Al-Nahl 16: 125

3.1.2 Social Responsibilities on Youth

The teachings of Islam concerning social responsibilities are based on kindness and consideration of others. Since a broad injunction of this kind is likely to be ignored in specific situations. Islam lay emphasis on specific acts of kindness and defines the responsibilities and right of various relationship. In a widening circle of relationship, then our first obligation is to our immediate family as it has been stated above parents, husband or wife and children then to other relatives, neighbors, friends and others.

Man must be respect and care for parents. Respect and care for parents is very much stressed in the Islamic teaching that it is a very important part of a Muslim's expression of faith²⁴.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا. وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا²⁵

Mean: *Your sustainer has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your life time, do not say to them a word of contempt not repel them, but address them in terms of honour. And, out of kindness, lower to them the wing of humility and say: My Sustainer Bestow on them your mercy, even as they cherished me in childhood.*

Actually, according to the Quran and Sunnah, a Muslim has to discharge his moral responsibility not only his parents, relatives and neighbours but to entire mankind, animals and useful trees and plants. For example, hunting of birds and animals for the sake of game is not permitted. Similarly cutting trees and plants which yield fruit is forbidden unless there is a very pressing need for us.

²⁴ Al-Hajj A.D.Ajjola, 1999. *Basic Quranic Moral Teachings*, Adam Publishers and Distributors, India, p55

²⁵ Al-Qur'an. Al-Isra' 17:23-24

3.1.3 Old age : The meaning of a word ‘old’

Old or elder and eldest are mean having lived for a long time, no longer young. The old man lay propped up on cushions. Old age is the later part of normal life, loneliness affects many people in old age.²⁶

In medicine, advanced old age is also called “the second childhood”. Hence during this latter stage of life, elderly people just like children need care, since their bodily and mental functions go through certain alterations..

Old man is a special person we must respect of them. When we become to elder, our body can weakness and so tired. Allah says:

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ
ثُمَّ لَتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلٍ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَآلَعَلَّكُمْ تَعْقِلُونَ²⁷

Translation: *It is He who has created you from dust, then from a sperm-drop, then from a leech- like clot, then does he get you out (into the light) as a child. Then lets you (grow and) reach your age of full strength, then lets you become old, though of you there are some who die before, and lets you reach a term appointed in order the ye may learn wisdom.*

3.1.4 The Preparation for the Old Days

Youth is the best period to enhance a relationship with Allah. A phrase said that, “Think of your Creator in your youth before the coming of bad days and the years that been said.” Allah had determined when we will die. Some of us will die while they are still young and the others will die when they are old. The first group should prepare themselves and stop from doing the bad habits.

²⁶ Judy Pearsall.1998. *The New Oxford Dictionary of English.*, Oxford University Press. p 1289

²⁷ Al-Qur’an. Ghafir 40 : 67

But the others should prepare themselves while they are still young as they are still strong and energetic before they become old and weak to do anything. We must realize that those who are used to do the wrong deeds for decades will never be able to leave his habits instantly and become a faithful and obedient servants. Hence, we should start from now on to leave our bad habits before it is too late. We should improve our quality of practices. This will make it convenience to us to do the same good things in our old ages without feeling awareness and the others.

3.1.5 The Later Years of Life

The destructive effects of the passage of years are observable in one's own body. As the years go by, the body, the most precious possession a human being has, goes through an irreversible process of destruction. The changes a human being experiences throughout his life are recounted in the Qur'an as follows:

اللَّهُ الَّذِي خَلَقَكُمْ مِّنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا
وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ²⁸

Mean: *It is Allah Who created you in a state of (helpless) weakness, then gave (you) strength after weakness, then, after strength, gave (you) weakness and a hoary head: He created as He wills and it is He who has knowledge and power.*

The later years of life are the times most neglected in the future plans of an adult, except in the anxious process of saving for old-age pensions. Indeed, being too close to death, people usually develop a hesitant approach to this period. When someone tries to talk about old-age, others feel concerned and attempt to change this "unpleasant" topic as soon as possible. The routine of daily life is also a good way of escaping from the thought of these potentially miserable tears of life. So, it is postponed until the day one inevitably meets it. No doubt, the main reason for such avoidance is the assumption that one has

²⁸ Al-Qur'an. Ar-Rum 30 : 54

endless time until death comes upon one. This common misconception is described in the Quran:

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا
أَفَهُمُ الْغَالِبُونَ²⁹

Mean: *Nay, we give the good things of this life to these men and their fathers until life grew long for them.*

This mistaken idea often leads to great grief. That is simply because, no matter how old one is, the only real possessions remaining from one's past are dimly-recalled memories. One barely remembers childhood. It is even hard to recall exactly what happened during the last decade. The greatest ambitions of young man, important decisions and the goals to which he is most committed, all lose their significance once they are experienced and done. That is to tell a "long" life story is vain endeavor³⁰.

Hence, man should set aside his prejudices and more realistic about his life. Time passes very quickly and each day brings on further physical weakness and more impaired thinking rather than fresher dynamism and a younger figure. In brief, growing old is a manifestation of man's inability to control his own body, life and destiny. Time's adverse effects on the body become visible during this period. Allah informs us about this in the following verse:

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ
عَلِيمٌ قَدِيرٌ³¹

Mean: *It is Allah Who created you and takes your souls at death and of you there are some who are sent back to a feeble, so that they know nothing after having known(much): for Allah is All knowing, All Powerful.*

²⁹ Al-Qur'an, Al-Anbiya' 21: 44

³⁰ Harun Yahya. 1999. *The Truth of The Life Of This World*. Secil Of set in Istanbul, p 46

³¹ Al-Qur'an, Al-Nahl 16 : 70

3.1.6 Lessons to be Drawn from the Old Age of Celebrities

Growing old is unavoidable. Nobody, without exception, can escape it. Yet seeing a celebrity becoming older has a deeper influence on us since their physical deterioration is openly observable. Witnessing the ageing of people renowned for their fame, wealth and beauty is surely a reminder of the shortness and insignificance of this life.

Everyday it is possible to observe this fact from hundreds of examples around us. An intelligent, healthy and famous person, once a symbol of beauty or success, one day appears in newspapers, magazine and on the television with a physical or mental disability. This is the end that almost everybody will meet. Yet celebrities hold a special place in our minds, the way they grow old and lose their charms appeals to the emotions more deeply.

Each one is the clearest evidence that no matter how beautiful, successful or young you are, the inevitable end for human beings is old age³².

3.2 Your Healthy Before You Sick

3.2.1 Introduction of health

According to the new Oxford Dictionary of English, the word of 'health' is meaning the state of being free injury and a person's mental or physical condition³³. In Arabic language, health is mean '*as-sihhatu*'. The meaning of this word in *Al-Mu'jamul Waasit* Dictionary is health physics; the branch of the radiology that deals with the health of people working with radioactive materials³⁴. Healthy is feeling fit and good health.

If at the moment you feel good health, you must be thinking your health in the future. May be will sick when we not taking care of our self. When we sick and can't doing any

³² Harun Yahya. 1999. *The Truth of The Life Of This World*. Secil Ofset in Istanbul, p 52

³³ Judy Pearsall. 1998. *The new Oxford Dictionary of English*. Oxford University Press.. p 846-847

³⁴ إبراهيم مصطفى، أحمد حسن الزيات. المعجم الواسيط. الجزء الأول والثاني. المكتب الإسلامية استانبول- تركيا. ص 507

work, so at this time we feel aware that the time of you ever health. Health is very important for Muslim to work and to do anything of Allah's statement.

In this world of globalization, the Muslims seem forgot that they must be performing all commendation from Allah during us lives in this world. Muslim must remember that Allah is a Creator and also give us healthy time to do a good attitude in this world.

Allah says:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ
وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ³⁵

Means : *But seek, with the (wealth) which Allah bestowed on thee, the home of the hereafter, nor forget thy portion in this world, but do thou good, as Allah has been good thee, and seek not (occasions) mischief in the land, for Allah loves not those who do mischief.*

When your body feels health, you must be hastening to make a good deed. It is necessary for good Muslims who appreciate the value of time to fill it with as many good deeds as possible. This should not be carried out in a negligent manner, not delayed from day to day. Allah the Almighty says:

وَلِكُلِّ وِجْهَةٌ هُوَ مُوَلِّيٰهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ³⁶

Means: *To each is goal to which Allah turns him; then strive together (as in race) towards all that is good. Whosoever you are, Allah will bring you together.*

We should also look our health. As Muslims, we must ensure that we are fit and eat healthily. Truly, a mukmin who is strong and healthy is better than a weak mukmin. And truly too, Allah command that we look after ourselves from the aspect of what we eat, since food is source of many illnesses. We should eat food that is halal and good for our

³⁵ Al-Qur'an. Al-Qasas 28: 77

³⁶ Al-Qur'an. Al-Baqarah 2: 14

health to give us the strength and vigor to perform ibadah. Listen to the words Allah s.w.t in Al-Quran:

³⁷ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

Means: *O you believe! Eat of the good things that we have provided for you and be grateful to Allah, if it is Him you worship.*

And so by being careful of what we eat and being active, we strengthen our bodies. Our health is important so that we can continue to perform our ibadah.

3.2.2 Bodily needs

Man is exposed to many physical risks. Keeping one's body and environment clean and taking painstaking care of them are life-long burdens with which one has always to be occupied in order to minimize health risks. What is even more striking is that the amount of time spent on such tasks is considerable. We have often come across surveys that have been conducted to find out how much time is spent shaving, bathing, hair-care, skin care, manicuring and he others. The result of such surveys is astounding, and reveal how much precious time such daily tasks consume.

Health is very important in our life. Our bodies must be healthy and always take care of our bodies. As well as bodily care, every one must also spend a considerable amount of time cleaning clothing, house surroundings. No doubt, one cannot keep oneself clean unless one is in a clean environment.

In brief, a certain part of life is spent solely to provide for the needs of the body. More over, we need many chemicals for this end. Allah created man with many weaknesses, yet He also provides the methods to temporarily conceal these weaknesses and hence in good condition without making other people conscious of these weakness.

³⁷ Al-Qur'an. Al-Baqarah 2: 172

Besides all the needs of the body pertaining to hygiene, nutrition is also essential for health. There is a delicate balance of proteins, carbohydrates, sugars, vitamins and various minerals essential for the body. Once this balance is impaired, serious damage may arise in the functioning of bodily systems; the immune system loses its protective abilities, leaving the body weak and exposed to disease. Therefore, the same attention shown to body-care should also be paid to nutrition³⁸. Allah say in Al-Quran :

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ³⁹

Mean: *It is Allah Who created you in a state of (helpless) weakness, then gave (you) strength after weakness, then after strength, gave (you) weakness and hoary head: He creates as He wills, and it is He who has all knowledge and power.*

3.2.3 The obligation to Allah during health

Thanks for letting us grow in health prosperity, full of faith and *taqwa*. The most important preparation is that of spiritual in nature. Many believe that they can enjoy themselves in their health life, even crossing the boundaries that Allah has set. They believe that when they get sick, then they will repent and start to perform *ibadah*. During our body are health and strong, we must be follow all Allah's statements and we also become a mankind and good deed. Every Muslim have many responsibilities to Allah and every Muslim must remember that Allah who is Creator. In life we must be doing a good deed and good behavior.

The character and good deed as a Muslims during our body still health as followed:

1. Tolerance

Tolerance is not in fact the word that can sufficiently indicate the breadth of the attitude of Islam towards other religions. It preaches equal love for all, equal respect for all and equal faith in all. Again, intolerance could not be ascribed to a book which altogether excludes compulsion from the sphere of religion.

³⁸ Harun Yahya. 2000. *The truth Of The Life of This World*. Istanbul Turkey. p 38

³⁹ Al-Qur'an. Ar-Rum 30 : 54

The basic principal of Islam, a faith in all Prophets of the world is enough to give the lie to this allegation. The great and liberal mind that preached not only love and respect for the founders of the great religions of the world, but much more than that, faith in them could not shrink to the narrowness of intolerance for those very religions⁴⁰. Allah says:

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لَأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ
وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا⁴¹

Means: *If you do well, you will do well for your own soul; and if you will do evil, it shall be against it.*

The Muslim was allowed to fight indeed, but what was the object? Not to compel the unbelievers to accept Islam, for it was against all the broad principles upon which they had hitherto been brought up. No, it was to establish religious freedom, to stop all religious persecutions, to protect the houses of worship of all religions, mosques among them.

It is mistake to suppose that the conditions related above were abrogated at any time. The condition to fight “against those who fight against you” remained in force to the last. The last expedition led by the Holy Prophet was the famous *Tabuk* expedition and every historian of Islam knows that, though the Holy Prophet had marched a very long distance to *Tabuk* as the head of an army thirty thousand, yet, when he found that the enemy did not fulfill the condition laid above, he returned and did not allow his troops to attack the enemy territory.⁴²

⁴⁰ Al-Hajj A.D. 1999. Ajjijola. *Basic Quranic Moral Teachings*. Shandar Market, Chitli Qabar: Dheli p 65

⁴¹ Al-Qur'an. Surah al-Isra' 17: 7

⁴² Ibid. p66

2. Patience (*Sabr*)

Sabr means to be established and keep firm in hours of distress or when something is happening against one's wishes. It is a thing of great courage and endeavour and it has got potential powers. The power of determination is greater than the physical power and real bravery lies in chivalry of the heart and not in fighting mantle.⁴³

Patience, endurance and submission are qualities liked most by Allah and these qualities led man to resolve the biggest of difficulties and provide for a definite success. Allah says in Al-Quran:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ
الصَّابِرِينَ⁴⁴

Mean: *he tells man to ask for help through patience and prayers as God is always with those who have patience.*

The quality of a staunch Muslim is that he remains thankful to Allah in the day when he is happy and prosperous and bears with patience the rough and difficult days. Patience is a great wealth and patience is the quality of the Prophets and it is therefore that the God-Fearing never turn their faces from this side. It is patience which gives relief from all sorts of troubles and afflictions and therefore, it is a work of great courage.

3. Piety (*Taqwa*)

Taqwa is the fear of Allah. The people who fear Allah and practice piety, abstinence and sobriety give the rightful to their relatives, neighbours, the poor and the needy and do not usurp what belongs to others. Such people are guided in all their actions by the commandments and fear of God, because they know that on the day of judgement nothing will be left unaccounted for.

⁴³ Ibid. p 70

⁴⁴ Al-Qur'an. Al-Baqarah 2: 155

Allah the spirit is '*Taqwa*' the seat of which is the heart of man. In this way '*Taqwa*' is that determination which stops going on the path of evil and instigates the going on the proper path. *Taqwa* is the enemy of evil. Once, it is found in one's heart, evil cannot enter. A healthy heart is one where *taqwa* rests. In its absence, the germs of evil will start breeding in the heart and as heart rules the body, it would be difficult to save the body from the attack of such germs.⁴⁵

Therefore it is essential to protect the heart because it (heart) controls the body and this protection can be had through *taqwa* only. Allah says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ⁴⁶

Means: *Fear God so that He may have mercy upon you.*

4. *Tawakkal* (reliance on Allah)

Tawakkal means reliance on God. The person who puts reliance on God or who take *Tawakkal* and obey God can never be misled. Therefore, it is the duty of every Muslim to put reliance on God because in absence of this faith, the believers cannot get proper guidance.

The instructions to believers in this respect have been given so that they should not be a prey to any whim or doubt. The source of all is Allah. The believer should approach Him in case of any need. This is *Tawakkul*.⁴⁷

5. *Ikhlas*

Ikhlas signifies purification of heart or friendship from the heart. It stands for complete submission to the will of God also, acknowledgement of the unity of God and worship of God with an inner heart and not an outward show. The worship

⁴⁵ Ibid. p 71

⁴⁶ Al-Qur'an. Al-Hujurat 49 : 10

⁴⁷ Ibid. p 84