

Relieving a Believer's Hardships

“Whoever relieves a Believer of a hardship of this life, Allaah will relieve from him a hardship of the Day of Resurrection...”

Taken from *“Jaami’ al-Uloom wal-Hikam”*

By:

Al-Haafidh Ibn Rajab al-Hanbalee

Translated and arranged by Abu Zubayr Harrison

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The Hadeeth

عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) قَالَ: قَالَ رَسُولُ اللَّهِ (صلى الله عليه وسلم): مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ.

وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ.

وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ.

وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ.

Aboo Hurayrah (رضي الله عنه) said that Allaah's Messenger (صلى الله عليه وسلم) said: "Whoever helps a believer with a hardship from the hardships of this life, Allaah will help him with a hardship from the hardships of the Day of Resurrection. Whoever shows leniency towards someone in difficulty, Allaah will show him leniency in this life and the hereafter. Whoever conceals (the faults of) a Muslim, Allaah will conceal him in this life and the hereafter. And Allaah will continue to aid the servant as long as the servant aids his brother.

Whoever pursues a path seeking knowledge, Allaah will make the path to Paradise easy for him.

No group of people gather in one of the houses (*Masaajid*) of Allaah reciting the book of Allaah and studying it amongst themselves, except that tranquility will descend upon them, mercy will cover them, the angels will surround them, and Allaah will mention them to those with Him.

And whoever is prevented by his deeds will not be hastened forward by his lineage.”¹

This *Hadeeth* was recorded by Muslim from the narration of al-‘Amash, from Aboo Saalih, from Aboo Hurayrah.

More than one scholar has raised criticisms regarding the *Hadeeth*’s chain of transmission; from them were Aboo al-Fadhl al-Harwee and ad-Daaruqutnee. Asbaat Ibn Muhammad reported it from al-‘Amash. He said he heard it from Aboo Saalih but it is clear that al-‘Amash did not report from Aboo Saalih, nor did he mention who narrated it to him. At-Tirmidhee and others agreed with this chain and some of al-‘Amash’s companions have strengthened the text of the *Hadeeth*, also there occurs the wording:

مَنْ أَقَالَ مُسْلِمًا أَقَالَهُ اللَّهُ عَشْرَتَهُ يَوْمَ الْقِيَامَةِ

“Whoever pardons a Muslim, Allaah will pardon him on the Day of Resurrection.”²

And in the two authentic collections (“*Saheeh al-Bukhaaree*” and “*Saheeh Muslim*”), there is a similar *Hadeeth* from Ibn ‘Umar (رضي الله عنه) that the Prophet (ﷺ) said:

الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

“Each Muslim is the brother of another Muslim; he neither oppresses him nor does he betray him. Whoever remains in the service of his brother, Allaah remains in his service. Whoever relieves a Muslim of a hardship, Allaah will relieve from him a hardship from the hardships of the Day of Resurrection. And whoever conceals (the faults of) a Muslim, Allaah will conceal him on the Day of Resurrection.”³



¹ **Saheeh:** Recorded by Muslim (no. 2699), at-Tirmidhee (no. 1425), and Imaam Ahmad. Shaykh al-Albaanee declared it to be authentic in “*Saheeh Sunan at-Tirmidhee*” (no. 1574).

Note: This book of Ibn Rajab al-Hanbalee’s “*Jaami’ al-Uloom wal-Hikam*” is an explanation of the forty-two famous *Hadeeths* collected by Imaam an-Nawawee. The *Hadeeth* explained in this book is the thirty-sixth one. Shaykh Ibn Rajab also added eight *Hadeeths* from himself in his book to complete fifty, explaining each one in a very beautiful and affective manner.

² **Saheeh:** Recorded by Aboo Daawood (no. 3460) and Ibn Maajah (no. 2199). Shaykh al-Albaanee declared it to be authentic in “*Saheeh Sunan Abee Daawood*” (no. 2954) and in “*Saheeh Sunan Ibn Maajah*” (no. 1786).

³ **Saheeh:** Recorded by al-Bukhaaree (no. 2442, 6951), Muslim (no. 2580), at-Tirmidhee (no. 1426), Aboo Daawood (no. 4893), and Imaam Ahmad.

The Explanation of:

مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ

“Whoever helps a believer with a hardship from the hardships of this life, Allaah will help him...”

This is an example of the reward being similar to the deed and the texts are numerous in this regard such as the statement of the Prophet (ﷺ):

إِنَّمَا يَرْحَمُ اللَّهُ مِنَ عِبَادِهِ الرَّحَمَاءَ

“Allaah only shows mercy to those of His servants who are merciful.”⁴

The Arabic word كُرْبَةٌ “Kurbah” used in the *Hadeeth* is any severe hardship that places the person into great difficulty.

The word نَفَّسَ “Naffasa” or help, relief is to lessen and decrease some of the burden of such a hardship. The word is derived from the same root as the Arabic word for “breathe” such that when the throat is tight or constricted, its only reprieve is to assist in opening the airway.

As for the word فَرَّجَ “Farraja” (as used in the last *Hadeeth* on pg. 5, footnote no. 3), it is greater in that it means to actually remove the hardship from a believer. So by doing this, you remove his hardship and thereby relieve his distress and worry.

So the reward for helping and relieving (a believer’s hardships) is help and relief (from Allaah), and the reward for removing it is likewise removal (of a hardship by Allaah) as in the *Hadeeth* of Ibn ‘Umar (رضي الله عنه) (pg. 5, footnote no. 3).



⁴ *Saheeh*: Recorded by al-Bukhaaree (no. 1284, 5655, 6655, 7377, 7448), Muslim (no. 923), an-Nasaaee (no. 1868), Aboo Daawood (no. 3125), Ibn Maajah (no. 1588), and Ahmad.

The Explanation of:

كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ

“...a hardship from the hardships of the Day of Resurrection.”

Regarding the statement, “Allaah will help him with a hardship from the hardships of the Day of Resurrection,” he (ﷺ) did not say, “...with the hardships of this life and the hereafter,” as he did afterwards in the *Hadeeth* with showing leniency towards a believer and concealing his faults.⁵ It is said that the reason for this is because the Arabic word “*Kurbah*” or hardship refers to extreme hardships and great difficulties and no one actually suffers from these types of difficulties in this life, no matter how important his needs may be, as one deals with problems like financial difficulties and faults that require concealing, from which hardly anyone escapes.

It is also said that the reason is because the hardships of this life compared with those of the hereafter are insignificant. So for this, Allaah saves the reward for helping with these hardships with Him so that He may help such a person with the difficulties of the hereafter. This is understood simply by reflecting upon the statement of the Prophet (ﷺ):

يَجْمَعُ اللَّهُ النَّاسَ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ يُسْمِعُهُمُ الدَّاعِيَ وَيَنْفِذُهُمُ الْبَصْرَ
وَتَدْنُو الشَّمْسُ، فَيَبْلُغُ النَّاسَ مِنَ الْعَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَلَا يَحْتَمِلُونَ، فَيَقُولُ
النَّاسُ أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ؟ أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟

*Allaah will gather the people, the first and last of them, together on one plain so that the caller will be heard by them all, and they will all be seen. The sun will come so close to the people that they will suffer such distress and hardship as they will not be able to tolerate and bear it. Then the people will say, “Do you not see to what state you have reached? Will you not look for someone who can intercede for you with your Lord?”*⁶

He (ﷺ) then mentioned the rest of this lengthy narration about intercession. The *Hadeeth* has been recorded by both al-Bukhaaree and Muslim by Aboo Hurayrah (رضي الله عنه).

⁵ Again, just for ease of reference, Shaykh Ibn Rajab is referring to the part of the *Hadeeth* which mentions, “Whoever helps a believer with a hardship from the hardships of this life, Allaah will help him with a hardship from the hardships of the Day of Resurrection. Whoever shows leniency towards someone in difficulty, Allaah will show him leniency in this life and the hereafter. Whoever conceals (the faults of) a Muslim, Allaah will conceal him in this life and the hereafter.”

⁶ *Saheeh*: Recorded by al-Bukhaaree (no. 4712), Muslim (no. 194), at-Tirmidhee (no. 2434), and Ahmad.

They also both collected a *Hadeeth* from ‘Aaishah, (رضي الله عنها), that the Prophet (ﷺ) said:

تُحْشَرُونَ حُفَاةَ عُرَاةٍ غُرُلًا

“You will all be resurrected barefooted, naked, and uncircumcised.”

‘Aaishah asked, “Oh Messenger of Allaah, the men and women each looking at one another?” So he (ﷺ) replied?

الْأَمْرُ أَشَدُّ مِنْ أَنْ يُهَمَّهُمْ ذَلِكَ

“The situation will be too severe for them to be concerned with that.”⁷

And they collected the *Hadeeth* of Ibn ‘Umar (رضي الله عنهما) in which he narrated that the Prophet (ﷺ) said regarding the statement of Allaah (ﷻ):

﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾

“The Day when mankind will stand before the Lord of all creations.”

[Soorah al-Mutaffifeen, 83:6]

يَقُومُ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنِهِ

“Some of them will be standing in their own sweat to the middle of their ears.”⁸

Aboo Hurayrah (رضي الله عنه) narrated that the Prophet (ﷺ) also said:

يَعْرِقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرْقُهُمْ فِي الْأَرْضِ سَبْعِينَ ذِرَاعًا وَيُلْجِمُهُمْ حَتَّى
يَبْلُغَ آذَانَهُمْ

“The people will sweat so much on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will raise up until it reaches their ears.”⁹

And the wording in “*Saheeh Muslim*” is:

⁷ *Saheeh*: Recorded by al-Bukhaaree (no. 6527) and Muslim (no. 2859).

⁸ *Saheeh*: Recorded by al-Bukhaaree (no. 6531), Muslim (no. 2862), at-Tirmidhee (no. 2422, 3335, 3336), Ibn Maajah (no. 4278) and Imaam Ahmad.

⁹ *Saheeh*: Recorded by al-Bukhaaree (no. 6532).

إِنَّ الْعَرَقَ يَوْمَ الْقِيَامَةِ لَيَذْهَبُ فِي الْأَرْضِ سَبْعِينَ بَاعًا وَإِنَّهُ لَيَبْلُغُ إِلَى أَفْوَاهِ النَّاسِ أَوْ إِلَى
آذَانِهِمْ

“Indeed, the sweat will sink into the earth on the Day of Resurrection to the extent of seventy cubits and it would still reach up to the people’s mouths or to their ears.”¹⁰

Muslim also collected a *Hadeeth* from al-Miqdaad (رضي الله عنه) that the Prophet (ﷺ) said:

إِذَا كَانَ يَوْمَ الْقِيَامَةِ أُذِنَتْ الشَّمْسُ مِنَ الْعِبَادِ حَتَّى تَكُونَ قِيدَ مِيلٍ أَوْ اثْنَيْنِ، فَتَصْهَرُهُمُ
الشَّمْسُ فَيَكُونُونَ فِي الْعَرَقِ بِقَدْرِ أَعْمَالِهِمْ، فَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى عَقْبِيهِ وَمِنْهُمْ مَنْ
يَأْخُذُهُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى حَقْوَيْهِ وَمِنْهُمْ مَنْ يُلْجِمُهُ الْجَمَامًا

“On the Day of Resurrection, the sun will be brought so near to the servants that it will be only a mile or two (above them). It will cause them so much heat that they will be covered in their own sweat according to their deeds. From them, there will be some whose sweat reaches to their heels, some to their knees, some up to their midsection, and some will be covered completely.”¹¹



¹⁰ **Saheeh:** Recorded by Muslim (no. 2863).

¹¹ **Saheeh:** Recorded by Muslim (no. 2864) and at-Tirmidhee (no. 2421). The actual wording mentioned is from Imaam at-Tirmidhee.

The Explanation of:

وَمَنْ يَسِّرْ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ

“Whoever shows leniency towards someone in difficulty, Allaah will show him leniency in this life and the hereafter.”

This is also evident that such difficulties will occur in the hereafter. Allaah clearly described the Day of Resurrection as being a difficult day and that it is anything but easy for the disbelievers. This may also be understood that He may make it easy upon other than them. He (ﷺ) says:

﴿وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا﴾

“And it will be upon the disbelievers a difficult Day.”

[Soorah al-Furqaan, 25:26]

As for showing leniency with someone in this life with difficulties such as financial problems, this usually occurs in two ways: either by allowing someone more time until it is easier for them (to repay a debt, for example), and this is an obligation as Allaah (ﷻ) says:

﴿وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ﴾

“And if someone (debtor) is in difficulty, then (let there be a) postponement until (a time of) ease.”

[Soorah al-Baqarah, 2:280]

Other times, it may occur by a debtor completely foregoing a debt owed to him, or by giving him any assistance that would relieve his financial stress. Both of these actions are greatly virtuous.

In “*Saheeh al-Bukhaaree*” and “*Saheeh Muslim*,” Aboo Hurayrah (رضي الله عنه) narrates that the Prophet (ﷺ) said:

كَانَ تَاجِرٌ يُدَايِنُ النَّاسَ فَإِذَا رَأَى مُعْسِرًا قَالَ لِفِتْيَانِهِ: تَحَاوَرُوا عَنْهُ لَعَلَّ اللَّهَ أَنْ يَتَجَاوَرَ
عَنَّا: فَتَجَاوَرَ اللَّهُ عَنْهُ

There used to be a merchant who used to give loans to people. When he would see someone in difficulty, he would say to his boy, “Give them time and pardon them so that perhaps Allaah will pardon us.” So Allaah pardoned him.¹²

They also both collected a *Hadeeth* from Hudhayfah (رضي الله عنه) and Aboo Mas’ood al-Ansaaree (رضي الله عنه) who said they heard the Prophet (ﷺ) saying:

مَاتَ رَجُلٌ فَقِيلَ لَهُ: مَا كُنْتَ تَعْمَلُ؟ قَالَ: كُنْتُ أُبَايِعُ النَّاسَ فَأَتَجَوَّزُ عَنِ الْمُوسِرِ
وَأُخَفِّفُ عَنِ الْمُعْسِرِ فَعُفِّرَ لَهُ

A man died and he was asked, “What did you used to do?” He replied, “I used to do business with people and I would be lenient and give time to the rich (to pay a price or debt) and I would lessen (the price or debt) for the poor.” So he was forgiven.¹³

And in Muslim’s version:

أَنَّ رَجُلًا مَاتَ فَدَخَلَ الْجَنَّةَ، فَقِيلَ لَهُ: مَا كُنْتَ تَعْمَلُ؟ فَقَالَ: إِنِّي كُنْتُ أُبَايِعُ النَّاسَ
فَكَنْتُ أَنْظِرُ الْمُعْسِرَ وَأَتَجَوَّزُ فِي السَّكَّةِ أَوْ فِي النَّقْدِ فَعُفِّرَ لَهُ

A man died and entered Paradise. So he was asked, “What did you use to do?” He replied, “I used to do business with people and I used to give time for the one in difficulty and I would be lenient with regards to matters of money.” So he was forgiven.¹⁴

Aboo Mas’ood (رضي الله عنه) also narrated that the Prophet (ﷺ) said:

حُوسِبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ فَلَمْ يُوجَدْ لَهُ مِنْ الْخَيْرِ شَيْءٌ إِلَّا أَنَّهُ كَانَ يُخَالِطُ
النَّاسَ، وَكَانَ مُوسِرًا فَكَانَ يَأْمُرُ غِلْمَانَهُ أَنْ يَتَجَاوَزُوا عَنِ الْمُعْسِرِ، قَالَ: اللَّهُ (ﷻ):
نَحْنُ أَحَقُّ بِذَلِكَ مِنْهُ تَجَاوَزُوا عَنْهُ

A man before you was taken to account and nothing of good (deeds) was found with him except that he used to mix with the people. He was a wealthy man and used to instruct his boy to be lenient with and pardon the person in (financial) difficulty. Allaah (ﷻ) said, “We are more worthy of that than he is, so pardon him.”¹⁵

¹² *Saheeh*: Recorded by al-Bukhaaree (no. 2078), Muslim (no. 1562), and an-Nasaaree (no. 4695).

¹³ *Saheeh*: Recorded by al-Bukhaaree (no. 2391).

¹⁴ *Saheeh*: Recorded by Muslim (no. 1560).

¹⁵ *Saheeh*: Recorded by Muslim (no. 1561) and at-Tirmidhee (no. 1307).

Aboo Qataadah (رضي الله عنه) also narrated that he (صلى الله عليه وسلم) said:

مَنْ سَرَّهُ أَنْ يُنَجِّيَهُ اللَّهُ مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ فَلْيَنْفَسْ عَنْ مُعْسِرٍ أَوْ يَضَعْ عَنْهُ

“Whoever would be pleased that Allaah saves him from the hardships of the Day of Resurrection, let him be lenient with someone in difficulty or forego (a debt) for him.”¹⁶

The Prophet (صلى الله عليه وسلم) also said:

مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ عَنْهُ أَظَلَّهُ اللَّهُ فِي ظِلِّهِ

“Whoever gives time (to pay) to someone in a difficult situation or foregoes (his debt) and pardons him, Allaah will shade him under His shade.”¹⁷



¹⁶ **Saheeh:** Recorded by Muslim (no. 1563).

¹⁷ **Saheeh:** Recorded by Muslim (no. 3014). At-Tirmidhee also collected a similar *Hadeeth* (no. 1306) with the wording:

مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهُ، أَظَلَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ

“Whoever gives time (to pay) to someone in a difficult situation or foregoes (his debt) and pardons him, Allaah will shade him on the Day of Resurrection under the shade of His throne – a day on which there will be no shade except His.”

Shaykh al-Albaanee said this *Hadeeth* is authentic in “*Saheeh Sunan at-Tirmidhee*” (no. 1052).

The Explanation of:

وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ

“Whoever conceals (the faults of) a Muslim, Allaah will conceal him in this life and the hereafter.”

This is another point that many of the texts have come with similar meanings. Ibn Maajah recorded a *Hadeeth* from Ibn ‘Abbaas (رضي الله عنه) that the Prophet (ﷺ) said:

مَنْ سَتَرَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ سَتَرَ اللَّهُ عَوْرَتَهُ يَوْمَ الْقِيَامَةِ، وَمَنْ كَشَفَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ كَشَفَ اللَّهُ عَوْرَتَهُ حَتَّى يَفْضَحَهُ بِهَا فِي بَيْتِهِ

“Whoever conceals the faults of his Muslim brother, Allaah will conceal his faults on the Day of Resurrection. And whoever exposes the faults of his Muslim brother, Allaah will expose his faults even by revealing those he committed in (the privacy of) his home.”¹⁸

It is reported that some of the *Salaf* said something similar to: “I have met people free of shameful faults but they began to mention the faults of others, so the people began discovering their faults. And I met people who had faults, yet they used to conceal other people’s faults, so their own faults were forgotten.”

The *Hadeeth* of Aboo Barzah (رضي الله عنه) supports this in that the Prophet (ﷺ) said:

يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلْ الْإِيمَانَ قَلْبَهُ، لَا تَغْتَابُوا الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعْ اللَّهُ عَوْرَتَهُ، وَمَنْ يَتَّبِعْ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ فِي بَيْتِهِ

“Oh you who have believed with their tongues yet faith has not entered their hearts! Do not back-bite the Muslims, and do not seek to discover their faults, for whoever seeks after their faults, Allaah will seek his faults. And if Allaah seeks after someone’s faults, He will expose him even (what he committed) in his home.”¹⁹

¹⁸ **Saheeh:** Recorded by Ibn Maajah (no. 2546) and al-Albaanee said it is authentic in “*Saheeh Sunan Ibn Maajah*” (no. 2063).

¹⁹ **Hasan Saheeh:** Recorded by Aboo Daawood (no. 4880) and Imaam Ahmad. Shaykh al-Albaanee said it is authentic (*Hasan Saheeh*) in “*Saheeh Sunan Abee Daawood*” (no. 4083).

Imaam at-Tirmidhee collected a *Hadeeth* with a similar meaning from Ibn ‘Umar (رضي الله عنه).²⁰

And know that people are two types:

1. Those whose faults are concealed; nothing of their sins are known. If they make a mistake or error, it is not permissible to reveal or expose it or even speak about it. That would be the forbidden type of back-biting that has been condemned in the texts. And regarding this, Allaah (ﷻ) said:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ﴾

“Indeed, those who like that immorality should spread and publicized among those who believed, there will be for them a painful punishment in this world and in the hereafter.”

[Soorah an-Noor, 24:19]

This spreading and publicizing of such immorality from a believer could be regarding something he actually did or something that a person is wrongly accused of while being innocent of it, such as the case with the story of the lie against ‘Aaishah (رضي الله عنها), the wife of the Prophet (ﷺ).

Some of the righteous officials used to instruct those who enjoin the good upon people saying, “Try to conceal the sinners, for publicizing their sins is a means of showing the faults of the people of Islaam. And the most important of matters is to conceal the faults.”

Likewise, if a remorseful person comes repenting and admitting his crime, he is not to be exposed or inquired about. Rather, he is ordered to return and conceal his affair as the Prophet (ﷺ) instructed Maa’iz and the *Ghaamidee* woman.²¹

²⁰ The *Hadeeth* collected by at-Tirmidhee (no. 2032) that Ibn Rajab is referring to is:

يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يُفِضِ الْإِيمَانَ إِلَى قَلْبِهِ، لَا تُؤْذُوا الْمُسْلِمِينَ وَلَا تُعَيِّرُوهُمْ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ تَتَّبَعَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ تَتَّبَعَ اللَّهُ عَوْرَتَهُ، وَمَنْ تَتَّبَعَ اللَّهُ عَوْرَتَهُ يُفْضَحْهُ وَلَوْ فِي حَوْفِ رَحْلِهِ

“Oh you who have accepted Islaam with their tongue yet faith has not reached their hearts! Do not harm the Muslims, do not humiliate them, and do not seek to discover their faults. Indeed, whoever seeks after the faults of his Muslim brother, Allaah will seek his faults. And if Allaah seeks his faults, He will expose him even if he were in the innermost privacy of his own home.”

Al-Albaanee said this narration is authentic in “*Saheeh Sunan at-Tirmidhee*” (no. 1655).

²¹ *Saheeh*: This is a reference to the story in which the Prophet (ﷺ) repeatedly refused to carry out the prescribed punishment upon a companion and kept asking for excuses for him. The *Hadeeth* is recorded by Muslim (no. 1695) from Sulaymaan Ibn Buraydah who narrated from his father who said:

Maa'iz Ibn Maalik (رضي الله عنه) came to the Prophet (ﷺ) and said, "Oh Messenger of Allaah, purify me (by establishing the prescribed punishment upon me)." He (ﷺ) replied:

وَيَحَاكَ ارْجِعْ فَاسْتَغْفِرِ اللَّهَ وَتُبْ إِلَيْهِ

"Woe to you. Seek forgiveness from Allaah and repent to Him."

He then returned and later came back and said the same thing to which the Prophet (ﷺ) kept saying:

وَيَحَاكَ ارْجِعْ فَاسْتَغْفِرِ اللَّهَ وَتُبْ إِلَيْهِ

"Woe to you. Seek forgiveness from Allaah and repent to Him."

On the fourth time, he (ﷺ) asked him:

فِيمَ أَطَهَّرُكَ؟

"For what should I purify you?"

Maa'iz said, "For committing adultery." So Allaah's Messenger (ﷺ) asked:

أَبِهْ جُنُونٌ؟

"Is there madness in him?"

He was informed that the man is not crazy. He (ﷺ) further asked:

أَشْرَبَ خَمْرًا؟

"Did he drink alcohol?"

A man stood up to him but did not find the smell of alcohol from him. Allaah's Messenger (ﷺ) asked him:

أَزْنَيْتَ؟

"Did you (really) commit adultery?"

He replied, "Yes." He (ﷺ) then instructed that he be stoned. So the people differed amongst themselves about him into two factions: one saying, "He is destroyed! His deeds are nullified." And another group saying, "And what repentance could be better than the repentance of Maa'iz? He came (willingly) to the Prophet (ﷺ), put his hand in his hand, and said, 'Kill me by the stone.'" So they remained in that state for two or three days. Then the Messenger of Allaah (ﷺ) came while they were sitting and he greeted them and sat. He (ﷺ) said:

اسْتَغْفِرُوا لِمَاعِزِ بْنِ مَالِكٍ

"Ask for forgiveness for Maa'iz Ibn Maalik."

So they said, "May Allaah forgive Maa'iz Ibn Maalik." Allaah's Messenger (ﷺ) then said:

لَقَدْ تَابَ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ أُمَّةٍ لَوَسِعَتْهُمْ

"He repented with such repentance that if it were divided among the entire nation, it would encompass them all."

He (ﷺ) also did not inquire into the affair of the one who came to him saying, “I transgressed the prescribed limit, so establish the punishment upon me.”²²

In the same way, if such a person were to be taken to account for his crime yet the news of which had not reached the leader, then intercession should be made on his part so that he would not inform the leader.

Similarly, there has come a *Hadeeth* in which the Prophet (ﷺ) said:

أَقِيلُوا ذَوِي الْهَيْئَاتِ عَثْرَاتِهِمْ إِلَّا الْحُدُودَ

“Pardon those of prestigious character of their faults except the prescribed punishments.”²³

2. The second type of people with respect to sins are those who are well-known for their sins, those who openly and publicly commit them. They are not concerned at all with the sins they commit, nor with what is said about them. These are the wicked ones who display their sins. Such people do not have the honor of the people refraining from back-biting them as has been reported from al-Hasan al-Basree and others. Regarding these people, there is no problem with inquiring about their affairs in order to establish the prescribed rulings against them. Some of our companions have explicitly stated this, using as evidence the statement of the Prophet (ﷺ) to Unays (رضي الله عنه):

He (ﷺ) did similarly with the pregnant woman who also came to confess committing adultery with Maa'iz.

²² **Saheeh:** This story was narrated in the *Hadeeth* collected by al-Bukhaaree (no. 6823), Muslim (no. 2764), and Aboo Daawood (no. 4381). Anas Ibn Maalik (رضي الله عنه) said:

I was with Allaah's Messenger (ﷺ) when a man came to him and said, “Oh Messenger of Allaah, I have transgressed the limit, so establish the punishment upon me.” Yet he (ﷺ) did not ask about him (his affair). The prayer time came and he prayed with the Prophet (ﷺ). When the Prophet (ﷺ) finished the prayer, the man stood to him and again said, “Oh Messenger of Allaah, indeed I transgressed the limit so establish the Book of Allaah upon me.” He (ﷺ) replied:

أَلَيْسَ قَدْ صَلَّيْتَ مَعَنَا؟

“Did you not pray with us?”

He answered, “Yes.” He (ﷺ) said:

فَإِنَّ اللَّهَ قَدْ غَفَرَ لَكَ ذَنْبَكَ أَوْ قَالَ حَدَّكَ

“Then indeed Allaah has forgiven your sin (or he said) your (transgression of the) limit.”

²³ **Saheeh:** Recorded by Aboo Daawood (no. 4375) and al-Albaanee declared it to be authentic in “*Saheeh Sunan Abee Daawood*” (no. 3679).

وَأَعِدُّ يَا أُنَيْسُ إِلَى امْرَأَةٍ هَذَا فَإِنْ اعْتَرَفَتْ فَارْجُمُهَا

“Go in the morning, Unays, to the wife of this man (she was accused of adultery) and if she confesses, stone her.”²⁴

Also, regarding this type of people, intercession is not to be made on their behalf when taken to account even if the news has not reached the leader. Rather, they are left to have the prescribed penalties pronounced upon them so that their crime is known as a deterrent to others like them.

Maalik said, “Whoever is not known for harming the people, yet may have made some errors or mistakes, then there is no problem with interceding and pleading on their behalf as long as their crimes have not already been conveyed to the leader. As for those who are known for their evil and corruption, I do not like that anyone should intercede or argue on their behalf; rather they are left to have the sentences carried out upon them.” Ibn al-Mundhir and others have reported this.

Imaam Ahmad also disliked that crimes should be raised up to the attention of the authorities in every circumstance because often they would not carry out the prescribed punishments as they should. For this he said, “If you know that the ruling will be (correctly) pronounced upon a person, then raise the matter (to the attention of the leaders).” It was mentioned that some people beat a man (as a punishment for a crime) until he died, while killing him was not permissible. If only the person would have repented from the first offense, it would be better for him in that he repents for something between him and Allaah, thereby concealing his sin. As for a second offense, some people are of the opinion he should do the same. Still, others have said that even upon the first offense, he should come to the leader and confess against himself in what requires a prescribed punishment so that he may be purified (of his crime).



²⁴ *Saheeh*: Recorded by al-Bukhaaree (no. 2315), Muslim (no. 1698), at-Tirmidhee (no. 1433), and Ibn Maajah (no. 2549).

The Explanation of:

وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

“And Allaah will continue to aid the servant as long as the servant aids his brother.”

And similarly in the narration of Ibn ‘Umar (رضي الله عنه) that has already been mentioned (pg. 4):

وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ

“Whoever remains in the service of his brother, Allaah remains in his service.”²⁵

The virtues of fulfilling someone’s needs and helping them have previously been shown in the explanations of the twenty-fifth and twenty-sixth *Ahaadeeth*.²⁶

Aboo Bakr as-Siddeeq (رضي الله عنه) used to milk sheep or goats for a particular neighborhood. When he was appointed as the successor and leader of the Muslims, one of their maids said, “Now, he will not milk them for us.” Aboo Bakr (رضي الله عنه) said, “No. Indeed, I hope the current situation I have entered will not change anything I used to do.” – or he said something similar to this.

They used to assist others in milking because, among the Arabs, it used to be considered improper for their women to have to milk their animals. So when the men were absent, they (the remaining women) needed someone who would milk the animals for them.

‘Umar Ibn al-Khattaab (رضي الله عنه) used to care for the widows and fetch water for them at night. One night, Talhah (رضي الله عنه) saw him entering a woman’s house, so Talhah visited her the next day. He discovered she was elderly, crippled, and blind. He asked her, “What does that man (‘Umar) do for you?” She replied, “This man, since such and such time, he has cared for me. He comes to me with whatever I need and he removes any difficulties from me.” Talhah then said (to himself), “May your mother lose you, Talhah! You were actually seeking to discover some faults of ‘Umar?!”

²⁵ *Saheeh*: Recorded by al-Bukhaaree (no. 2442, 6951), Muslim (no. 2580), at-Tirmidhee (no. 1426), Aboo Daawood (no. 4893), and Imaam Ahmad.

²⁶ In the same book, “*Jaami’ al-Uloom wal-Hikam*” in which Ibn Rajab explains the rest of Imaam an-Nawawee’s forty-two famous *Hadeeth*.

Mujaahid said, “I once accompanied Ibn ‘Umar on a journey in order to serve him but instead, he ended up serving me.”

Many righteous people used to make it a condition that they would only allow their companions to accompany them if they agreed to be served by them.

And recorded in the two authentic collections, Anas (رضي الله عنه) said: We were with the Prophet (ﷺ) on a journey. Some of us were fasting and others were not. We stopped at a place to rest during a very hot day. Most of us had (sufficient) clothing to shade ourselves, yet some people had only their hands to protect them against the sun. Those who were fasting were unable to do anything (from the heat, fasting, exhaustion, etc.). So those who were not fasting had to establish and provide the shelter and water the riding animals. So Allaah’s Messenger (ﷺ) said:

ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالْأَجْرِ

“Today, those who were not fasting have gone and taken the rewards.”²⁷



²⁷ **Saheeh:** Recorded by al-Bukhaaree (no. 2890), Muslim (no. 1119), and an-Nasaaee (no. 2283).

The Explanation of:

وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

“Whoever pursues a path seeking knowledge, Allaah will make the path to Paradise easy for him.”

Pursuing a path seeking knowledge includes actually traversing a physical path such as walking to the gatherings of the scholars, and it also includes pursuing a figurative path in that any means leading to the acquisition of religious knowledge would be considered pursuing a path to knowledge. Examples would be memorization, studying, reviewing, research, writing, comprehension, and any other way of obtaining knowledge.

And his (ﷺ) statement, “Allaah will make the path to Paradise easy for him,” could mean that Allaah will make the knowledge he seeks easy for him to learn and the path or means of obtaining it easy too. Surely, religious knowledge is the path leading to Paradise. This ease and facilitation is similar to the verse:

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾

“And We have certainly made the Qur’aan easy for remembrance, so is there any who will remember?”

[Soorah al-Qamar, 54:17]

Some of the *Salaf* have said that anyone who seeks knowledge, Allaah will help him. It may also be understood that Allaah will make it easy for the student of knowledge if he intends by his learning for the pleasure of Allaah, seeking only His face (ﷻ) and the benefit from it and act upon it. In that way, it becomes a means of his guidance and his entry into Paradise.

Allaah may also facilitate other areas or sciences of knowledge for the student that may be other than what he initially seeks to learn, thereby benefiting him and becoming the means to leading him to Paradise. It is said, “Whoever acts upon what he knows, Allaah will cause him to learn more than he had previously known.” Similarly, it is also said, “The reward of a good deed is another good deed after it.” The statement of Allaah (ﷻ) supports this:

﴿وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى﴾

“And Allaah increases those who were guided with (more) guidance.”

[Soorah Maryam, 19:76]

And His (ﷺ) statement:

﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ﴾

“And those who are guided, He increases them in guidance and gives them their righteousness.”

[Soorah Muhammad, 47:17]

Also included in this *Hadeeth* is that Allaah will make the actual pathway to Paradise easy, which is the bridge (over the Fire) leading to it. He will also make the severe and terrifying circumstances before it and after it easy. So, He may help the student of knowledge with these things due to his benefiting from his knowledge.

Undoubtedly, religious knowledge is one of the foremost ways leading to Allaah. So whoever traverses His path without deviating from it, he will reach Allaah (ﷻ) and His Paradise by the nearest and easiest path.

So we understand that the paths leading to Paradise will be made easy upon him, all of them (the actual and figurative paths), in this life and the hereafter. There is no way of leading a servant to know Allaah and to His pleasure, to success by drawing near to Him, and to conversing with Him in this life and the hereafter except with beneficial knowledge – that which Allaah sent His messengers with and revealed His books with. It is this evidence and support which leads to Allaah. By it (this knowledge), the person becomes correctly guided amidst the darkness of ignorance, doubts, and false beliefs. For this, Allaah has referred to His book as a light because He guides therewith through the darkness. Allaah (ﷻ) says:

﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿٥٦﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ

سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ ۖ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

“There has come to you from Allaah a light and a clear book. By it, Allaah guides those who pursue His Pleasure to the ways of peace and brings them out of darkness into light, by His Permission, and guides them to a Straight Path.”

[Soorah al-Maaidah, 5:15-16]

The Prophet (ﷺ) likened the carrier of religious knowledge to the one who uses the stars for guidance and direction throughout the night. If the stars become overshadowed, the travelers would lose their direction. So as long as there is the correct religious knowledge remaining on earth, the people will be guided. And knowledge remaining is dependant upon its carriers and possessors remaining. If those with knowledge and those who support it depart, people would fall back into misguidance as has been mentioned in “Saheeh al-Bukhaaree” and “Saheeh Muslim” from ‘Abdullaah Ibn ‘Umar (رضي الله عنه) that the Prophet (ﷺ) said:

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا

“Indeed, Allaah does not take away knowledge by removing it all at once from the servants. Rather, He takes knowledge away by taking the scholars (in death) until there remains no scholar; people will accept ignorant leaders. They will question them and they will give religious verdicts with no knowledge, thereby being misguided and misguiding others.”²⁸

And one day the Prophet (ﷺ) mentioned that knowledge will be raised up. So he was asked (by Ziyaad Ibn Labeed), “How will it be taken from us while we have read the Qur’aan? By Allaah, we certainly read it and encourage our women and children to read it?” The Prophet (ﷺ) said:

هَذِهِ التَّوْرَةُ وَالْإِنْجِيلُ عِنْدَ الْيَهُودِ وَالنَّصَارَى فَمَاذَا تُعْنِي عَنْهُمْ

“Here is the Torah (Tawraah) and the Bible (Injeel) still with the Jews and the Christians; what prevented them?”²⁹

‘Ubaadah Ibn As-Saamit (رضي الله عنه) was asked about this *Hadeeth* and he said, “If you want, I will inform you of the first thing of knowledge to be taken from people: humility.”

‘Ubaadah Ibn As-Saamit said this is because knowledge is of two types:

1. That knowledge, the fruits of which are produced within people’s hearts. It is the knowledge of Allaah (ﷻ), His names and attributes, and His actions which instill within a person a sense of fear of Him, honor of Him, submission to Him, and love of Him, hoping in Him, the willingness to call upon Him and rely upon Him. This is the beneficial knowledge.

²⁸ **Saheeh:** Recorded by al-Bukhaaree (no. 100), Muslim (no. 2673), at-Tirmidhee (no. 2652), Ibn Maajah (no. 52), Imaam Ahmad (6475), and ad-Daarimee (239).

²⁹ **Saheeh:** Recorded by at-Tirmidhee (no. 2653) and Ibn Maajah (no. 4048) and al-Albaanee said it is authentic.

2. The second type of knowledge is that which is merely upon the tongue. It is Allaah's evidence in support of you or against you. So the first thing to be removed of knowledge is the beneficial knowledge which is that inner awareness which resides in the hearts and sets them straight. So when this is removed, knowledge will remain only upon the tongue as evidence. People will begin to belittle it and not act in accordance with it, neither the possessor of such knowledge nor others. Then this type of knowledge will also be removed by the removal of those who carry it. At this time, nothing will remain except the Qur'aan, and only in books. At such time, no one will know its meanings, its rulings, or its laws. Finally, towards the end of time, even the Qur'aan will be removed. Nothing of it will be found, not in the books or within hearts. Afterwards, the final hour will be established as the Prophet (ﷺ) said:

لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ النَّاسِ

*"The (final) hour will not be established except upon the worst of people."*³⁰

And He (ﷺ) said:

لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ: اللَّهُ اللَّهُ

*"The (final) hour will not be established until it is not even said on earth, 'Allaah, Allaah.'"*³¹



³⁰ **Saheeh:** Recorded by Muslim (no. 2949).

³¹ **Saheeh:** Recorded by Muslim (no. 148).

The Explanation of:

وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

“No group of people gather in one of the houses (mosques) of Allaah reciting the book of Allaah and studying it amongst themselves, except that tranquility will descend upon them, mercy will cover them, the angels will surround them, and Allaah will mention them to those with Him.”

This shows the virtue and preference for sitting in the mosques, reciting and studying the Qur’aan. And this applies to both studying the Qur’aan as well as teaching it; there is no difference with regards to their virtues.

Recorded in “*Saheeh al-Bukhaaree*,” ‘Uthmaan Ibn ‘Affaan (رضي الله عنه) narrated that the Prophet (ﷺ) said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

“The best of you are those who learn the Qur’aan and teach it.”³²

Aboo ‘Abdur-Rahmaan as-Sulamee said, “And that is exactly what has caused me to sit right here.” He used to teach the Qur’aan during the leadership of ‘Uthmaan Ibn ‘Affaan (رضي الله عنه) so much that even his teaching reached al-Hajjaaj Ibn Yoosuf.

So although such virtue may be generally applied to other forms of religious knowledge, gathering in the mosques to study the Qur’aan has explicitly been mentioned here.

And sometimes, even the Prophet (ﷺ) would ask someone else to recite the Qur’aan so that he may listen to his recital as Ibn Mas’ood (رضي الله عنه) used to recite to him and he (ﷺ) said:

إِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي

³² *Saheeh*: Recorded by al-Bukhaaree (no. 5027), at-Tirmirhee (no. 2907, 2908, 2909), Aboo Daawood (no. 1452), Ibn Maajah (no. 211), and by Ahmad and ad-Daarimee.

“Indeed, I like to hear it from someone besides myself.”³³

‘Umar (رضي الله عنه) used to also instruct someone to read to him and his companions while they would listen. He would sometimes ask Aboo Moosaa, and other times ‘Uqbah Ibn ‘Aamir (رضي الله عنه).

Most scholars also use as a general proof, to support the virtue of studying the Qur’aan, the *Ahaadeeth* regarding the merits of gathering for the remembrance of Allaah as the Qur’aan is the best type of remembrance.

Aboo Hurayrah (رضي الله عنه) narrated that the Prophet (ﷺ) said:

إِنَّ لِلَّهِ مَلَائِكَةً يَطُوفُونَ فِي الطُّرُقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا: هَلُمُّوا إِلَيَّ حَاجَتِكُمْ، فَيَحْفُوهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ مِنْهُمْ: مَا يَقُولُ عِبَادِي؟ قَالُوا: يَقُولُونَ يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيُحْمَدُونَكَ وَيُجَدِّدُونَكَ، فَيَقُولُ: هَلْ رَأَوْنِي؟ فَيَقُولُونَ: لَا وَاللَّهِ مَا رَأَوْكَ، فَيَقُولُ: وَكَيْفَ لَوْ رَأَوْنِي؟ يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً وَأَشَدَّ لَكَ تَمَجِيدًا وَتَحْمِيدًا وَأَكْثَرَ لَكَ تَسْبِيحًا، يَقُولُ: فَمَا يَسْأَلُونِي؟ قَالَ يَسْأَلُونَكَ الْجَنَّةَ، يَقُولُ: وَهَلْ رَأَوْهَا؟ يَقُولُونَ: لَا وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا، يَقُولُ: فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا؟ يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا وَأَشَدَّ لَهَا طَلَبًا وَأَعْظَمَ فِيهَا رَغْبَةً، قَالَ: فَمِمَّ يَتَعَوَّذُونَ؟ يَقُولُونَ: مِنَ النَّارِ، يَقُولُ: وَهَلْ رَأَوْهَا؟ يَقُولُونَ: لَا وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا، يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا وَأَشَدَّ لَهَا مَخَافَةً، فَيَقُولُ: فَأَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ، يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ: فِيهِمْ فَلَانٌ لَيْسَ مِنْهُمْ إِتْمَا جَاءَ لِحَاجَةٍ، قَالَ: هُمْ الْجُلَسَاءُ لَا يَشْتَقِي بِهِمْ جَلِيسُهُمْ

Allaah has angels that go from place to place searching for people of the remembrance of Allaah. So when they find a particular people mentioning Allaah, they call out (to other angels), “Come here to your objective.” They then envelope them (the people) with their wings reaching up to the sky; Their Lord asks them, yet He is more knowing than they are, “What are My servants saying?” The angels reply, “They are glorifying you (saying: SubhaanAllaah),

³³ **Saheeh:** Recorded by al-Bukhaaree (no. 5049, 5056), Muslim (no. 800), at-Tirmidhee (no. 3025), and Aboo Daawood (no. 3668).

declaring Your greatness (saying: Allaahu Akbar), praising You (saying: al-Hamdulillaah), and exalting You.” He asks, “Have they seen Me?” They reply, “No, by Allaah, they have not seen You.” He asks, “And what if they saw Me?” The angels reply, “If they saw You, they would be even stronger in worshipping You, stronger in glorifying and praising You, and they would exalt You even more.” Allaah further asks, “So what are they asking of Me?” They reply, “They are asking You for Paradise.” He asks, “And have they seen it?” “No, by Allaah, oh Lord, they have not seen it.” Allaah asks, “What if indeed they do see it?” The angels answer, “If indeed they did see it, they would be even more eager for it, even stronger in seeking it, and their desire for it would greatly increase.” Allaah then asks, “So from what are they seeking protection?” “From the Fire,” the angels reply. Allaah again asks, “And have they seen it?” They answer, “No, by Allaah, oh Lord, they have not seen it.” He says, “And what if they saw it?” They answer, “If they saw it, they would be even stronger in fleeing from it, and fear it much more.” Allaah then says, “I call you all to witness that I have forgiven them.” One of the angels says, “There is a person not from among them; he only came for some need.” He says, “They are all sitting together and because of them, their companions will not be saddened.”³⁴

Imam Muslim also recorded a *Hadeeth* from Mu’aawiyah (رضي الله عنه) that the Prophet (ﷺ) once came upon a group of his companions sitting together in the mosque, so he asked them:

مَا أَجَلَسَكُمُ؟

“What has caused you to sit?”

They replied, “We have sat to remember and mention Allaah, and praise and thank Him for guiding us to Islaam and bestowing the blessing of it upon us.” He (ﷺ) further asked:

اللَّهُ مَا أَجَلَسَكُمُ إِلَّا ذَاكَ؟

“By Allaah, you sat for no other reason than that?”

They said, “By Allaah, that is the only reason we have sat together.” The Prophet (ﷺ) said:

أَمَّا إِنِّي لَمْ أَسْتَحْلِفِكُمْ تُهْمَةً لَكُمْ وَلَكِنَّهُ أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ يُأْهِبِي بِكُمْ الْمَلَائِكَةَ

³⁴ *Saheeh*: Recorded by al-Bukhaaree (no. 6408) and Muslim (no. 2689).

“As for me, I did not ask you to swear because I was accusing you of anything. Rather, Jibreel (the angel Gabriel) came to me and informed me that Allaah (ﷻ) is boasting about you to the angels.”³⁵

And there are many other *Ahaadeeth* with similar meanings.

So Allaah’s Messenger (ﷺ) mentions that the reward for those who sit in the mosque to study the book of Allaah is of four types:

1. Tranquility descending upon them. Also, al-Baraa Ibn ‘Aazib (رضي الله عنه) narrated a *Hadeeth* in which he said:

A man was once reading Soorah al-Kahf (no. 18) while he was with his horse. A cloud then covered him and began to encircle and draw closer so much that his horse fled from it. The next morning, he went to the Prophet (ﷺ) and told him about that to which he (ﷺ) said:

تِلْكَ السَّكِينَةُ نَزَلَتْ بِالْقُرْآنِ

“That was the tranquility descending because of (the recitation of) the *Qur’aan*.”³⁶

Aboo Sa’eed (رضي الله عنه) also narrated that Usayd Ibn Hudhayr (رضي الله عنه) was reciting one night and his horse came to him. He kept reading and then another horse came and then another. He then stopped reciting and said, “I was afraid they would trample upon Yahyaa (his son).” So he went to them and noticed a shade over his head with what appeared to be like lamps in it. It began to ascend up into the sky until he could no longer see it. The next morning he mentioned it to the Prophet (ﷺ) who replied:

تِلْكَ الْمَلَائِكَةُ كَانَتْ تَسْتَمِعُ لَكَ وَلَوْ قَرَأْتَ لِأَصْبَحَتْ يَرَاهَا النَّاسُ مَا تَسْتَتِرُ مِنْهُمْ

“That was the angels listening to you. If you would have kept reciting, the people would have been able to see that which was concealed from them.”³⁷

2. They will be covered with mercy. Allaah (ﷻ) says:

﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

“Indeed, the mercy of Allaah is near to the good-doers.”

³⁵ *Saheeh*: Recorded by Muslim (no. 2701), at-Tirmidhee (no. 3379), and an-Nasaaee (no. 5426).

³⁶ *Saheeh*: Recorded by al-Bukhaaree (no. 5011) and Muslim (no. 795).

³⁷ *Saheeh*: Recorded by al-Bukhaaree (“*Fath al-Baaree*” 9/63) and Muslim (no. 796).

3. The angels will envelope them. This is mentioned in the *Hadeeth* at hand.
4. Allaah will mention them to those (angels) who are with Him. Aboo Hurayrah (رضي الله عنه) narrated that the Prophet (ﷺ) said:

يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنِ ذَكَرَنِي فِي نَفْسِهِ
ذَكَرْتُهُ فِي نَفْسِي، وَإِنِ ذَكَرَنِي فِي مَجْلِسٍ ذَكَرْتُهُ فِي مَجْلِسٍ خَيْرٍ مِنْهُمْ

Allaah (ﷻ) says, “I am as my servant thinks of Me. And I am with him when he mentions Me. If he mentions Me to himself, I mention him to Myself, and if he mentions Me in a gathering, I mention him in an even better gathering (i.e. the angels).”³⁸

These four virtues are for any group of people who gather to mention and remember Allaah (ﷻ) just as the *Hadeeth* in “*Saheeh Muslim*” states in which Aboo Hurayrah and Aboo Sa’eed both narrate that the Prophet (ﷺ) said:

لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ (عَبَّادًا) إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَنَزَلَتْ
عَلَيْهِمُ السَّكِينَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

“No people sit and mention Allaah (ﷻ) except that the angels surround them, mercy covers them, tranquility descends upon them, and Allaah will mention them to those (angels) who are with Him.”³⁹

Allaah Himself also says:

﴿فَاذْكُرُونِي أَذْكَرْكُمْ﴾

“So remember Me, I will remember you.”

[Soorah al-Baqarah, 2:152]

As for Allaah remembering and mentioning His servant, it is His praise of him among the highest gathering of angels, boasting of them and commending them.

He (ﷻ) also says:

³⁸ *Saheeh*: Recorded by al-Bukhaaree (no. 7405) and Muslim (no. 2675).

³⁹ *Saheeh*: Recorded by Muslim (no. 2700).

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا ﴿٤١﴾ وَسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ﴿٤٢﴾ هُوَ الَّذِي يُصَلِّي

عَلَيْكُمْ وَاَمَلَتْكُمْ فِيْهِ لِیُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ﴿٤٣﴾

“Oh you who believe, remember Allaah with much remembrance. And exalt Him morning and afternoon. It is He who praises you as well as the angels that He may take you out of the darkness into light.”

[Soorah al-Ahzaab, 33:41-43]



The Explanation of:

وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ

“And whoever is prevented by his deeds will not be hastened forward by his lineage.”

The meaning of this statement is that actions and deeds are the means by which the servant attains whatever levels he may deserve in the hereafter as Allaah says:

﴿وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا﴾

“And for all are levels (resulting) from what they have done.”

[Soorah al-An'aam, 6:132]

So whoever is prevented from reaching the high levels with Allaah because of his deeds, his lineage will not benefit him and hasten him towards them. Allaah (ﷻ) has prescribed and prepared the rewards according to actions, not one's relations. He (ﷻ) says:

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ﴾

“So when the horn is blown, no relationship will there be among them that day, nor will they ask about one another.”

[Soorah al-Muminoon, 23:101]

Allaah has commanded hastiness in seeking His forgiveness and mercy by doing righteous actions as He says:

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبَاطِئِ وَالْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ

الْمُحْسِنِينَ ﴿١٠٢﴾

“And hasten to forgiveness from your Lord and a garden (Paradise) as wide as the heavens and earth, prepared for the righteous – those who spend during ease and

hardship, who restrain anger, and who pardon people. And Allaah loves the good-doers.”

[Soorah Aali-'Imraan, 3:133-134]

And He says:

﴿ إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾ وَالَّذِينَ هُمْ بِهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾ أُولَٰئِكَ يُسْرِعُونَ فِي الْحَيَاتِ وَهُمْ هَا سَابِقُونَ ﴿٦١﴾

“Indeed, they who are apprehensive from fear of their Lord, and they who believe in the signs of their Lord, and they who do not associate anything (in worship) with their Lord, and they who give what they give while their hearts are fearful because they will be returning to their Lord – It is those who hasten to good deeds and they outstrip (others) therein.”

[Soorah al-Muminoon, 23:57-61]

In “Saheeh al-Bukhaaree” and “Saheeh Muslim,” Aboo Hurayrah (رضي الله عنه) narrated a Hadeeth in which he said that whenever the verse:

﴿ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴾

“And warn your closest relatives.”

[Soorah Ash-Shu'araa, 26:214]

...was revealed to the Prophet (ﷺ), he (ﷺ) said:

يَا مَعْشَرَ قُرَيْشٍ اشْتَرُوا أَنْفُسَكُمْ لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا بَنِي عَبْدِ مَنَافٍ لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا، وَيَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا، وَيَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ سَلِينِي مَا شِئْتِ مِنْ مَالِي لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا

“Oh Quraysh! Purchase your own souls (from Allaah), for I cannot suffice you at all with Allaah. Oh tribe of ‘Abdul-Manaaf, I cannot suffice you at all with Allaah. Oh ‘Abbaas Ibn ‘Abdul-Muttalib, I cannot suffice you at all with Allaah. And oh Safiyyah, aunt of Allaah’s messenger, I cannot suffice you at all with Allaah. And oh Faatimah, daughter of

Muhammad, ask me for whatever you want of my wealth, but I cannot suffice you at all with Allaah.”⁴⁰

This is also attested to by the *Hadeeth* of ‘Amr Ibn al-‘Aas (رضي الله عنه) in which he heard the Prophet (ﷺ) saying:

أَلَا إِنَّ آلَ أَبِي يَعْنِي فُلَانًا لَيْسُوا لِي بِأَوْلِيَاءَ، إِنَّمَا وَلِيِّيَ اللَّهُ وَصَالِحُ الْمُؤْمِنِينَ

“Indeed, the family of my father (meaning any relatives) are not (necessarily) my supporters. Rather, my supporters are only Allaah and the righteous believers.”⁴¹

It shows that allegiance with him is not gained merely by relations, no matter how close relatives they may be. It is only achieved by faith and righteous actions. So whoever is more complete in faith and deeds, then they are greater in alliance with him (ﷺ), regardless of whether they are close relatives or not.



⁴⁰ **Saheeh:** Recorded by al-Bukhaaree (no. 2753), Muslim (no. 206), and an-Nasaaee (no. 3646).

⁴¹ **Saheeh:** Recorded by Muslim (no. 215).