

# SUMMER IMMERSION

## CERTAINTY IN TRANSMISSION



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### Hadith #5

- Islam does not only entail peace, but requires submission. Thus, it is peaceful submission.
- Ibrahim AS was the Chief of the Muslims – the Qur'an refers to Islam as the "religion of Ibrahim".
  - Allah said:

هُوَ أَجْتَبَنَّكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مُّلَّةً أَيْكُمْ إِبْرَهِيمَ

*He has chosen you, and laid upon you no hardship in the religion—the way of your forefather Abraham. (22:78)*

- Ibrahim AS was the epitome of submission. Every time Allah asked him to submit, he never failed to peacefully submit without any argument. And because he never resisted in his submission, Allah sent him a son who similarly had peaceful submission.
  - Allah tells us:

فَلَمَّا بَلَغَ مَعْهُ السَّعْيَ قَالَ يَبْنُنِي إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَأَنْظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَأَبِتَ أَفْعَلُ مَا تُؤْمِرُ ۚ سَتَحْدِنِي إِنْ شَاءَ اللَّهُ مِنَ الظَّالِمِينَ

*Then when the boy reached the age to work with him, Abraham said, "O my dear son! I have seen in a dream that I 'must' sacrifice you. So tell me what you think." He replied, "O my dear father! Do as you are commanded. Allah willing, you will find me steadfast." (37:102)*

- When they peacefully submitted to Allah's will, they became Muslim in the truest sense of the word. After this great act of submission, Allah tells him that his mission for which he has been set out to accomplish, is now fully realized. Thus, Islam comes from peace and also surrender and submission to Allah.
- It is easy to be peaceful with those who are peaceful to us. Nevertheless, this hadith is stating the opposite situation.
- In our religion, there's no giving harm and there's no taking harm. Meaning, we don't enable someone to wrong us. However, that doesn't mean we must do it in a violent way and mimic the behavior of the one who wronged us.
- There is a couplet attributed either to Hasan al-Basri or Hasan ibn Ali, who said, "If someone wants to compete with you over this world, then let him have it. But if someone wants to compete with you over the hereafter, then compete with him."
- The Prophet (ﷺ) taught us that this world is worthless – and he gave us a parable to depict just how insignificant it is.
  - It was narrated that Sahl bin Sa'd said: "We were with the Messenger of Allah (ﷺ) in Dhul-Hulaifah, when we saw a dead sheep lifting its leg (because of bloating). He said:

"أَتُرَوْنَ هَذِهِ هَيْنَةً عَلَى صَاحِبِهَا فَوَالَّذِي نَفْسِي بِيَدِهِ لَلْدُنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذِهِ عَلَى صَاحِبِهَا وَلَوْ كَانَتِ الدُّنْيَا تَرِنُ عِنْدَ اللَّهِ جَنَاحَ بَعْوَضَةٍ مَا سَقَى كَافِرًا مِنْهَا قَطْرَةً أَبَدًا".

'Don't you think this is worthless to its owner? By the One in Whose hand is my soul, this world is more worthless to Allah than this (dead sheep) is to its owner. If this world was worth the wing of a mosquito to Allah, the disbeliever would not have a drop to drink from it.'" (Sunan Ibn Majah)

- This world is not worth competing for. If Allah knows something is good for us, He'll give us more. If something doesn't come our way, we forget about it.

- We should compete for the next life by putting forth our good deeds. We may have lost something in this world because of us holding back our tongues, our hands etc., but when we remain steadfast, we will gain more in the hereafter.
- We have to make smart choices in this life. A smart individual, according to the Prophet (ﷺ), is the one who actively prepares for the afterlife through good deeds. While the incapable individual is the one who follows their desires and merely hopes in Allah.
- The Prophet (ﷺ) was nice and peaceful to everybody; Muslims and non-Muslims.
- This hadith does not specifically refer to Muslims, but rather, the people who are peaceful to us as well. It includes those people who haven't done anything to harm us.
- Allah forbids us from showing that kindness to people who have actually harmed us, committed atrocities etc. These types of people need to be spoken to in their language but it does not necessitate us to be rude, aggressive or nasty with them.
- For example, if someone said a lot of nasty, filthy, foul words which caused us harm, we do need to use the same curse words that they used. But we shouldn't shy away from using the same tone. Instead, we say something firm, in a harsh tone which conveys the same exact level of aggression that they're speaking to us in, but without being as nasty as them.
  - Narrated `Abdullah bin Mulaika: Aisha said that the Jews came to the Prophet (ﷺ) and said,

أَنَّ يَهُودَ، أَتَوْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا السَّامُ عَلَيْكُمْ. فَقَالَتْ عَائِشَةُ عَلَيْكُمْ، وَلَعَنَكُمْ اللَّهُ، وَغَضِيبَ اللَّهِ عَلَيْكُمْ. قَالَ "مَهْلًا يَا عَائِشَةُ، عَلَيْكِ بِالرَّفْقِ، وَإِيَّاكِ وَالْعُنْفِ وَالْفُحْشِ". قَالَتْ أَوَلَمْ تَسْمَعْ مَا قَالُوا قَالَ "أَوَلَمْ تَسْمَعِي مَا قُلْتُ رَدَدْتُ عَلَيْهِمْ، فَيُسْتَجَابُ لِي فِيهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِي".

"As-Samu 'Alaikum" (death be on you). 'Aisha said (to them), "(Death) be on you, and may Allah curse you and shower His wrath upon you!" The Prophet (ﷺ) said, "Be calm, O 'Aisha ! You should be kind and lenient, and beware of harshness and Fuhsh (i.e. bad words)." She said (to the Prophet), "Haven't you heard what they (Jews) have said?" He said, "Haven't you heard what I have said (to them)? I said the same to them, and my invocation against them will be accepted while theirs against me will be rejected (by Allah)." (Sahih al-Bukhari)

- A true Muslim are those people who are kind in their category; they are to be safe from our tongues and our hands. Meaning, there should be no verbal abuse or physical abuse towards them at any level.
- Verbal abuse:
  - A wound caused by a sharp tongue will never heal.
  - A person will never forget the unhear hurtful words.
  - This is why we have been taught by the Prophet (ﷺ) to be very mindful of how we talk.
    - Narrated Sahl bin Sa`d: Allah's Messenger (ﷺ) said,

"مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ ."

"Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him." (Sahih al-Bukhari)

- The angels are always writing our utterance; every single thing we say.
  - Allah tells us:

مَّا يُلْفِظُ مِنْ قَوْلٍ إِلَّا لَدِيهِ رَقِيبٌ عَتِيدٌ

Not a word does a person utter without having a 'vigilant' observer ready 'to write it down'. (50:18)

- On the Day of Judgment, we will be surprised to find everything that has been accurately documented in our book of deeds.
  - Allah said:

وَوُضِعَ الْكِتَبُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَوْيَلَّنَا مَالِ هَذَا الْكِتَبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَخْصَنَهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

And the record 'of deeds' will be laid 'open', and you will see the wicked in fear of what is 'written' in it. They will cry, "Woe to us! What kind of record is this that does not leave any sin, small or large, unlisted?" They will find whatever they did present 'before them'. And your Lord will never wrong anyone. (18:49)

- There is a saying in Arabic, "The size of this tongue is infinite decimal. But the damage it can cause is gargantuan."
- The tongue is the cause of people entering into Jahannam, as relayed by the Prophet (ﷺ). Thus, we should think before we speak.

▪ It was narrated that Mu'adh bin Jabal said:

كُنْتُ مَعَ النَّبِيِّ - صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي سَفَرٍ فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَخِرِنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ . قَالَ "لَقَدْ سَأَلْتَ عَظِيمًا وَإِنَّهُ لَيُسِيرٌ عَلَى مَنْ يَسِيرُهُ اللَّهُ عَلَيْهِ تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا وَتُقْيِمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحْجُجُ الْبَيْتَ " . ثُمَّ قَالَ " أَلَا أَدْلُكَ عَلَى أَبْوَابِ الْجَنَّةِ الصَّوْمُ جُنَاحٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ النَّارَ الْمَاءُ وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ " . ثُمَّ قَرَأَ {تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ} حَتَّى بَلَغَ {جَزَاءَ بِمَا كَانُوا يَعْمَلُونَ} ثُمَّ قَالَ " أَلَا أَخِرِكَ بِرَأْسِ الْأُمْرِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ الْجِهَادُ " . ثُمَّ قَالَ " أَلَا أَخِرِكَ بِمِلَاكِ ذَلِكَ كُلُّهُ " . قُلْتُ بَلَى . فَأَخَذَ بِلِسَانِهِ فَقَالَ " تَكُفُّ عَلَيْكَ هَذَا " . قُلْتُ يَا نَبِيَّ اللَّهِ وَإِنَا لَمُؤَاخِذُونَ بِمَا نَتَكَلَّمُ بِهِ قَالَ " ثَكِلْتَكَ أَمْكَ يَا مُعَاذُ وَهَلْ يَكُبُّ النَّاسَ عَلَى وُجُوهِهِمْ فِي النَّارِ إِلَّا حَصَائِدُ الْسَّنَنِهِمْ " .

"I was with the Messenger of Allah (ﷺ) on a journey. One morning I drew close to him when we were on the move and said: 'O Messenger of Allah, tell me of an action that will gain me admittance to Paradise and keep me far away from Hell.' He said: 'You have asked for something great, but it is easy for the one for whom Allah makes it easy. Worship Allah and do not associate anything in worship with Him, establish prayer, pay charity, fast Ramadan, and perform Hajj to the House.' Then he said:

'Shall I not tell you of the means of goodness? Fasting is a shield, and charity extinguishes sin as water extinguishes fire, and a man's prayer in the middle of the night.' Then he recited: "Their sides forsake their beds" until he reached: "As a reward for what they used to do." [32:16-17] Then he said: 'Shall I not tell you of the head of the matter, and its pillar and pinnacle? (It is) Jihad.' Then he said: 'Shall I not tell you

*of the basis of all that?' I said: 'Yes.' He took hold of his tongue then said: 'Restrain this.' I said: 'O Prophet of Allah, will we be brought to account for what we say?' He said: 'May your mother not find you, O Mu'adh! Are people thrown onto their faces in Hell for anything other than the harvest of their tongues?'" (Sunan Ibn Majah)*

- We should not only be mindful of our words, but our opinions; we don't have to say something all the time, chime in about someone else etc. It is better to refrain and remain silent.
  - Abu Hurairah reported: The Prophet (ﷺ) said,

**"من كان يؤمن بالله واليوم الآخر، فليقل خيراً، أو ليصمت"**

*"He who believes in Allah and the Last Day must either speak good or remain silent."* (Sahih Muslim)
- Luqman Hakim, a figure known for his wisdom, advised his son to be moderate when he talks. He mentioned that he often regretted speaking.
- We shouldn't abuse the Prophet's advice, "Speak the truth even when it is bitter". This emphasizes the importance of speaking the truth, even when it is difficult or potentially unpleasant. But it is not a license for us to be mean, harsh etc. to others.
- For example: If we find ourselves in such a situation or gathering where people are backbiting etc., we should prevent them from doing so.
- Even if we're saying something that's correct, we should be mindful of the way we convey it. One can say something beautiful but in a very disgusting way or something beneficial but in a very destructive way – and this could kill the beauty of the message.
- Physical abuse:
  - We should avoid causing physical harm to others, and this includes refraining from using one's hands to inflict harm.