



Mudhakkirah al-Hadeeth an-Nabawee

by Rabee Bin Haadee Umayr al-Madkhalee

Trans. Abu Naasir Abid Zargar

Three Things that Allaah is Pleased With...

From Abu Hurairah (radiallaahu anhu), that the Messenger of Allaah said:

“Verily Allaah is pleased with three things for you and He is displeased with three things for you. He is pleased that you should worship Him and not associate anything with Him; and that you hold fast to the Rope of Allaah together and do not become divided; and that you advise those who Allaah has placed in charge of you. And He is displeased with three for you: idle talk, excessive questioning and wasting of wealth”.

Reported by Muslim¹, Maalik² and Ahmad³.

The Reporter of the Hadeeth

Abu Hurairah ad-Dawsee, the eminent Companion, the Haafidh amongst the Companions.

There is a difference of opinion about his name, some say Abdur Rahman bin Sakhar and some say bin Ghanam and some say other than that but most scholars agreed with the first name. He died in the year 59 A.H.

The Meaning of the Hadeeth

This hadeeth contains great Prophetic guidelines:

The First: The emphasis on pure tawheed and the establishment of the greatest of the rights of Allaah, the greatest of the obligations of Islaam, which it is to

¹ Hadeeth no. 115 (3/1340)

² Al-Muwatta hadeeth no. 20 (2/990)

³ Vol. 2, page 367

single out Allaah alone for worship and it is the whole purpose behind the creation of the jinn and mankind.

He, the Most High, said:

**“I have not created the jinn and mankind except to worship Me Alone.”
[51:56]**

And it comprises staying far away from shirk in His worship, so there is no partner for Allaah from His creation who is made a rival for Allaah in supplication, seeking aid, slaughtering, vowing, hoping, fearing, and in trusting. This is because these matters are purely the right of Allaah. He is not pleased that an angel brought near or a prophet sent as a messenger should share any of these matters with Him.

The Second: Holding fast to the Rope of Allaah. It is that which the Messenger of Allaah (may Allaah's peace and blessings be upon him) came with comprising of the Book and the Sunnah, including the teachings of the Messenger from the beliefs, worship, manners and common dealings.

So it is not permissible for a Muslim individual, or a Muslim group, or an Islaamic society, the ruler or the ruled to leave anything from the foundations or branches of Islaam. Rather, it is obligatory upon all to have imaan and perfect adherence to that which the Seal of the Prophets and the Chief of the Messengers brought, and to give him precedence in over and above every other speech or guidance.

This encompasses judging by that which the Messenger brought in every matter and singling out the Messenger of Allaah for obedience and following him in the minor and major matters of the deen. The ranks of the Muslims will only be gathered by avoidance of every innovation, opinion and disobedience and not by other than this, and they will establish their desired unity and then they will truly be holding fast to the Rope of Allaah. This is the situation which Allaah desires and with which He has entrusted the Islaamic Ummah and not through political groups with their differing beliefs, reference points and orientations. For verily this type of assembly, if formed – and it is unlikely – then the following would apply to it:

“You would think they were united, but their hearts are divided.” (59:14)

The Third: Advising the rulers of the Muslims is achieved by cooperating and obeying them upon the truth and their command of it (the truth). It includes counseling and reminding them of being gentle and kind and notifying them of that which they are neglectful of and that which has not reached them regarding the rights of Muslims.

This also includes not revolting against them, praying behind them, going for Jihaad along with them and paying zakaat to them. As well as abandoning revolt against them with the sword when bad relations or injustice appears from them; and that they are not misled with false praise; and supplicating for their rectification.

The Fourth: The prohibition from idle talk. For it is discussion of falsehood, circulation of evil and spreading of rumours and false information; and it is sufficient for a person to be regarded as a liar, that he narrates everything he hears.

And similarly going deeply into hypothetical issues which have not occurred and answering them before they occur, for verily this diverts the Muslims from studying the Book and the Sunnah and preoccupies them from memorising and understanding the texts.

The Fifth: The prohibition of excessive asking and it includes asking the people for their possessions such as wealth etc. and burdening them with needs. This is not befitting for a Muslim, for whom Allaah wishes that he become great and noble. So asking the people is prohibited as a principle, and not permissible except in necessary circumstances; and regarding the requesting from the creation, there are three evils:

- 1) Evil of requiring from other than Allaah, and it is a type of Shirk.
- 2) Evil of harming the creation, i.e. the one who is asked thus it is a type of oppression of the creation.
- 3) Evil of showing humility to other than Allaah and it is oppression of the soul.

This applies when the one who is asked is alive and capable of actualising the request which is sought from him, so how about asking the dead and the absent for those things which only Allaah is able to grant. Verily that is the essence of Shirk with Allaah.

Similarly, this prohibition includes the excessive technical questions especially those whose purpose is obstinacy and stimulation of dispute and argumentation in falsehood and delving into hypothetical issues which have not occurred and seeking answers for them.

The Sixth: The prohibition of wasting wealth. For verily wealth is a blessing from Allaah and it is the nerve of life, as they say. Wealth contains an aid to obedience of Allaah and Jihaad in His path, and an aid to help the deserving poor Muslims, relatives and others.

So it is obligatory for a Muslim to thank his Lord for this blessing and to protect it against wastage and negligence and not to spend it except in ways which Allaah has legislated and permitted. It is not permissible for him to spend it in the path of Shaitaan and disobedience, just as it is not permissible for him to neglect this blessing and subject it to wastage.

The Benefits of the Hadeeth

- 1) The obligation of establishing the worship of Allaah in the desired manner.
- 2) The obligation to stay away from every type of Shirk, major and minor.
- 3) The obligation to hold fast to the Rope of Allaah which is Al-Islaam that which Muhammad came with in the Book and the Sunnah, in every affair.
- 4) The prohibition of splitting and the obligation of uniting the Muslims upon the truth.
- 5) The obligation to advise the Muslims rulers and to cooperate with them upon the truth and righteousness.
- 6) The prohibition of idle talk.
- 7) The prohibition of asking the creation, except in that which they are able to do in times of need. However it is better to have trust and patience.
- 8) The prohibition of wasting wealth.