EXPLANATION OF
THE HADITH:

When Allāh Wants Good for a Person
He Bestows on him Fiqh of the Religion

Shaykh
ʿAbdur-Razzāq Ibn ʿAbdul-Muhsin al-ʿAbbād al-Badr
EXPLANATION OF

THE HADITH:

WHEN ALLĀH WANTS GOOD FOR A PERSON
HE BESTOWS ON HIM FIQH OF THE RELIGION

SHAYKH
‘ABDUR-RAZZĀQ IBN ‘ABDUL-MUHSIN AL-'ABBĀD AL-BADR
Table of Contents

BRIEF BIOGRAPHY OF THE AUTHOR .........................4
TRANSLITERATION TABLE .............................................7
FIRST LESSON ..............................................................10
SECOND LESSON ..........................................................51
APPENDIX 1: SOME BENEFITS FROM THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF THE RELIGION ..........86
BRIEF BIOGRAPHY OF THE AUTHOR

**His name:** Shaykh ‘Abdur-Razzâq Ibn ‘Abdul-Muḥsin al-‘Abbâd al-Badr.

He is the son of the ‘Allāmah and Muhaddith of Madīnah Shaykh ‘Abdul-Muḥsin al-‘Abbâd al-Badr.

**Birth:** He was born on the 22nd day of Dhul-Qa‘dah in the year 1382 AH in az-Zal’fi, Kingdom of Saudi Arabia. He currently resides in Madinah.

**Current Occupation:** He is a member of the teaching staff at the Islāmic University of Madinah.

**Scholarly Certifications:** Doctorate in ‘Aqidah.

The Shaykh has authored books, papers of research, as well as numerous explanations in different disciplines. Among them are:

1. *Fiqh of Supplications & adh-Adhkār*.

2. *Ḥajj & Refinement of Souls*. 

4 | Page
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HIS RELIGION


He studied knowledge under several scholars. The most distinguished of them are:


2. The ‘Allāmah Shaykh Ibn Bāz (رحمهالله).
3. The ‘Allāmah Shaykh Muḥammad ibn Sālih al-‘Uthaymin (رحمة الله).

EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF THE RELIGION

TRANSLITERATION TABLE

| Consonants |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |
|------------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|
|            | ﺪ                             | ﺪ                             | ﺪ                             | ﺪ                             | ﺪ                             | ﺪ                             | ﺪ                             | ﺪ                             | ﺪ                             | ﺪ                             | ﺪ                             | ﺪ                             | ﺪ                             | ﺪ                             | ﺪ                             | ﺪ                             | ﺪ                             | ﺪ                             | ﺪ                             | ﺪ                             |
|            | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             |
|            | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             |
|            | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             |
|            | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             |
|            | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             |
|            | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             | ﺛ                             |
| Vowels     |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |
| Short      | a, i, u |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |
| Long       | a, i, u |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |
| Diphthongs | aw, ay |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |
**Arabic Symbols & their meanings**

- حفظه الله: May Allâh preserve him
- ﷺ: May Allâh be pleased with him (i.e., a male companion of the Prophet Muḥammad)
- ﷺ: Glorified & Exalted is Allâh
- ﷺ: (Allâh) the Mighty & Sublime
- ﷺ: (Allâh) the Blessed & Exalted
- ﷺ: (Allâh) the Sublime & Exalted
- ﷺ: May Allâh send Blessings & Safety upon him (i.e., a Prophet or Messenger)
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

May Allāh send Blessings & Safety upon him and his family (i.e., Du‘ā sent when mentioning the Prophet Muḥammad)

May Allāh have mercy on him

May Allāh be pleased with them (i.e., Du‘ā made for the Companions of the Prophet Muḥammad)

(Allāh) His Majesty is Exalted

May Allāh be pleased with her (i.e., a female companion of the Prophet Muḥammad)
FIRST LESSON

Indeed, all praise belongs to Allāh. We seek his aid, his forgiveness, and we repent to Allāh. We seek refuge with Allāh from the wickedness of our souls as well as the evil consequences of our deeds. Whomever Allāh guides none can mislead him and whomever Allāh misguides no one can guide him.

I openly testify that none has the right to be worshiped in truth except Allāh alone. I also testify that Muḥammad is Allāh’s servant and final messenger. May Allāh raise his rank and grant him, his family, and all of his Companions peace. O Allāh! We only possess knowledge which you have given to us. O Allāh! Grant us knowledge which will benefit us and increase us in it.

To proceed:
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF THE RELIGION

Ṣaḥīḥ al-Bukhārī and Muslim authentically report the Ḥadīth of Mu‘āwiyah (رضي الله عنه) in which the Prophet Ḥusayn (صلى الله عليه وسلم) said,

"When Allāh wants good for a person He bestows on him Fiqh of the Religion."

This tremendous demonstrates clearly the great status of Fiqh in the Religion. The person who busies himself with this great matter and has taken significant concern for it is among the signs that Allāh (عزّ وجلّ) wants good for his servant.

Allāh wanting as mentioned in the Ḥadīth refers to His divine decree and universal will,

"When Allāh wants good for a person."

Meaning, through Allāh’s universal and divine decree He grants his servant Fiqh, causes the servant to find pleasure in being busy with learning the Religion.
The word, "good" is mentioned in an indefinite form (in Arabic) to attach a level of importance and clarify the abundance of good to whomever Allah (بَالْحَمَدُ لِلَّهِ) bestows Fiqh of the religion which by it is a means for one's victory and success. The servant finding happiness in having Fiqh of the religion, devoting oneself to it, regularly attending the sittings of knowledge, being delighted with reading the books from the people of knowledge, also studying and memorizing is among the signs of good for the servant.

The servant should set aside a portion of his day for seeking knowledge. An avenue in which he acquires knowledge is that he doesn’t let a day pass by without obtaining it. Doing this should be among the objectives that the Muslim strives for daily and is serious about acquiring beneficial knowledge. Rather this is the most significant objective the Muslim seeks and strives for its obtainment.

Dear distinguished brothers in Islam, we need to study this matter in the field of propagating Allah's religion. Our Prophet (صَلَّى اللهُ عَلَيْهِ وسلم) use to supplicate every day after
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

Ṣalāh Fajr as authentically reported in the Ḥadīth of Umm Salamah (رضي الله عليها) in which the Prophet (صلى الله عليه وسلم),

اللَّهُمَّ إِنِّي أَسْأَلُكَ عَلَمًا نَافعًا وَرَزَقًا طَيِّبًا وَعَمَلاً مُتقَبِلاً

“O Allāh, I ask You for beneficial knowledge, goodly provision, and acceptable deeds.”

In another wording the Prophet (صلى الله عليه وسلم) mentions,

وَعَمَلاً صَالِحًا

“And whoever does righteous deeds.”

This Ḥadīth was collected by Imām ʿAḥmad, Ibn Majah, as well as others; it was declared Ṣāḥīḥ. This is a tremendous supplication which the Prophet (صلى الله عليه وسلم) started with every day. In the morning, he will begin this supplication with asking for beneficial knowledge.

He would give precedence to knowledge over goodly provisions and acceptable deeds. Hence, starting with a specific matter demonstrates its significance. These three
matters which the Prophet ﷺ gathered in this blessed supplication, in reality, is the daily objective of the Muslim. Hence, the Muslim’s daily actualization of these three objectives consist of these three objectives and acquiring them:

- Beneficial knowledge
- Goodly provisions
- Acceptable deeds

There doesn’t exist a fourth objective outside of these mentioned. The Prophet ﷺ gathered the Muslim’s goals within this tremendous supplication and brought it in the first part of the day to seek assistance from Allâh (عَزَّوَجَلَّ), supplicate to Him for aid and success in actualizing these goals and its attainment.

Therefore, if Allâh (عَزَّوَجَلَّ) doesn’t grant aid to his servant it is not possible for him to achieve anything. So, based upon this we mentioned earlier in the Ḥadîth of Mu‘âwiyah, “When Allâh wants good for a person He bestows on him Fiqh of the Religion” that when Allâh doesn’t grant his servant aid, success, and direction to the correct path one will be incapable of achieving these great objectives.
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

It is imperative that the Muslim upon completing the Fajr prayer and performing the legislated remembrances done after every prayer like seeking forgiveness thrice and saying,

اللَّهُمَّ أَنتِ السَّلَامُ، وَمِنْكَ السَّلَامُ، ثُبَارَكَ الَّذِي يَأْتِيُ الْجَلَالُ وَالْفُخْرُ

“Allāhumma Antas-Salāmu, wa minkas-Salāmu, Tabārakta ya Dhāl-Jalāli wal-Ikrām. (O Allāh! You are the Bestower of security and security comes from You; Blessed are You. O Possessor of glory and honor).”

Also making Tahlil (saying Lā ilaha illa Allāh) and Tasbīh (saying Subḥānallāh) thirty-three times; making Takbeer (saying Allāh Akbār) thirty-three times; as well as Tamhīd (saying al-hamdulillah) thirty-three times. Making it one hundred with saying the statement of Tawhīd (Lā ilaha illa Allāh). Then reciting Ayatul Kursi, Sūrah Ikhlaas, Sūrah Falaq, and Sūrah Nās like the Prophet (ṣallīllā‘alayhi wasallām) would do after the five daily prayers.

The Prophet (ṣallīllā‘alayhi wasallām) would say the aforementioned supplication after these legislated remembrances. The Prophet (ṣallīllā‘alayhi wasallām) would also perform the legislated
remembrance required for the Muslim to say after the daily prayers as well as after Fajr. The Muslim beginning his day with this is excellent devotion to Allāh ( سبحانه وتعالى), resorting to Him, seeking aid and success that He makes easy these great objectives:

❖ Beneficial knowledge
❖ Goodly provisions
❖ Acceptable deeds

The Prophet (صلى الله عليه وسلم) starting this supplication with beneficial knowledge entails that the servant can only distinguish goodly provisions from bad provisions and goodly deeds from bad deeds with beneficial knowledge. Therefore, beneficial knowledge is brightness and light for its carrier in which he is guided through levels of darkness. He is able to distinguish truth from falsehood, guidance from error, permissible from impermissible, and Sunnah from innovation.

All of these matters are only possible for the servant to distinguish with beneficial knowledge. This is the same beneficial knowledge that is derived from the Book of Allāh and the Sunnah of His Prophet (صلى الله عليه وسلم). Therefore, Allāh ( سبحانه وتعالى) granting the servant success
and finding pleasure in the acquisition of beneficial knowledge and having devotion towards it are among the signs that Allāh (سُبْحَانَاهُ وَقَدَّرَاهُ) wants good for His servant.

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم) said,

مَنْ يُرِدِّ اللَّهُ بِهِ خَيرًا يُفْقَهُهُ في الدُّنْيَان

"When Allāh wants good for a person He bestows on him Fiqh of the Religion."

What can be understood from the statement "Fiqh of the Religion" is from two aspects:

❖ Fiqh al-Akbār which is matters of ‘Aqidah
❖ And Fiqh al-Asghar which is matters of rulings

Fiqh of the Religion is not exclusive to knowing rulings; rather, it primarily deals with matters of ‘Aqidah which are the foundation of the religion and its support. Therefore, learning the foundations and principles of ‘Īmān like belief in Allāh, His Messengers, His Angels, His Books, and so forth are from the foundations of
‘Īmān. All of these matters fall under *Fiqh of the Religion* and is the foundation on which the religion is built upon.

In the well-known Ḥadīth of Jibrīl when he asked the Prophet (ﷺ) about Islām he (the Prophet) mentioned the outward legislated matters of Islām such as the two testimonies of faith, the Šalāh, fasting, Zakat, and Ḥajj. Yet when Jibrīl asked him about ‘Īmān, the Prophet mentioned the inward matters of ‘Aqīdah which are in the heart. They are tremendous foundations of ‘Īmān that are the belief in Allāh, His Angels, His books, His Messengers, the Last Day, and the belief in the Divine decree (the good and the bad).

At the end of the Ḥadīth, the Prophet (ﷺ) said,

"This was Jibrīl who came to teach you all your religion."

Thus, it can be understood that the religion of Islām is derived from its outward legislation such as the Šalāh, fasting, and so on from the various legislated acts. It is also derived from matters of ‘Aqīdah which are in the
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

heart such as belief in Allāh, the books, the Messengers, the Last Day, and belief in the Divine Decree—the good and bad of it.

So, being occupied with studying matters of Ḥaqīqah and learning about the foundations of 'Īmān are from having Fiqh of the Religion which is the building blocks of having Fiqh of Allāh’s religion and is founded upon that.

For instance, if the servant was busy himself with deeds and concerned himself with acts of worship without having the correct Ḥaqīqah in which the religion is established upon then indeed his deeds are not deserving acknowledgment before Allāh.

Allāh (ṣallallāhu 'alayhi wa sallam) says,

وَمَنْ أُرَاىَ الْآخِرَةَ وَسَعَى لَهَا سَعِيَّهَا وَهُوَ مُؤْمِنٌ

"And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e., do righteous deeds of Allāh’s Obedience) while he is a believer.” [Sūrah al-Israa’ 17:19]
Here it is must to have the correct 'Aqidah and foundations of 'Iman. Allah continues in the same verse,


djrn \n
"while he is a believer (in the Oneness of Allah Islamic Monotheism), then such are the ones whose striving shall be appreciated, thanked and rewarded (by Allah)." [Surah al-Israa 17:19]

Meaning, that Allah (سُبْحَانَوَتَغَالَانِ) is pleased and accepts it. Allah (سُبْحَانَوَتَغَالَانِ) says in another verse,


djrn \n
"And whosoever disbelieves in the Oneness of Allah and in all the other Articles of Faith [i.e., His (Allah's), Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work, and in the Hereafter, he will be among the losers." [Surah al-Mā'idah 5:5]
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF THE RELIGION

Therefore, deeds will not be accepted, pleased with, nor deserving acknowledgment before Allāh unless it is established upon the correct ‘Aqīdah and sound ‘Īmān derived from the book of Allāh ( سبحانه وتعالى) and the Sunnah of His Messenger (صلى الله عليه وسلم).

The Prophet’s statement, “When Allāh wants good for a person He bestows on him Fiqh of the Religion” includes in this primarily for its study of ‘Aqīdah, Tawhīd, and fundamental principles of ‘Īmān. Thus, the servant being concerned with these matters is from Allāh ( سبحانه وتعالى) wanting good for him.

The matter of ‘Aqīdah as it relates to ‘Īmān and the religion is similar to the root of a tree and pillars of a building. Similarly speaking trees cannot be built upon anything except its roots and buildings cannot stand upon anything except its pillars, this religion cannot be established upon anything except the pillars of ‘Īmān which are matters of ‘Aqīdah that the heart of the true believer has embraced, his heart is filled with it. Afterward, the believer’s limbs are adorned with righteous deeds in accordance with the righteousness of his heart just as the Prophet (صلى الله عليه وسلم) said,
“Beware, in the body, there is a piece of flesh; if it is sound, the whole body is sound, and if it is corrupt the whole body is corrupt, and hearken it is the heart.”

So, when the inside is filled and becomes sound with Îmân, then the limbs will follow. The Prophet (salallahu 'alaihi wa sallam) said,

إنَّ عَمَّارَ بْنِ يَاسِرٍ مُُلُبِّٰنَ إِيمَانًا حَتَّى مُشَاشِيِّهِ

“Ammar’s heart overflows with Îmân up to the top of his bones.”

Meaning, it overflowed up to his fingertips which filled up from the inside. So, when Îmân fills the heart and the inside of the person the limbs will follow.

---

1 Sahih Muslim No. (1599).
2 Sunan an-Nasâ‘i No. (5007).
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF THE RELIGION

Fiqh of the Religion of Allāh (سِيْبَحَةُ رَبِّنَا) includes primarily the understanding of Ḥaqīdah and matters of Ḥīmān which correct the inside of the person. Outward righteousness only is not what was intended here rather it is a must that the inside (of the person) is sound and upright upon correct belief in Allāh and what He has ordered His servants with. Thus, this Ḥīmān, which his heart has embraced, becomes the focal point and pillar in which the establishment of the religion is built upon.

The statement, "He bestows on him Fiqh of the Religion" is inclusive to learning and studying Islamic rulings, Islamic legislation, and acts of worship which Allāh (سِيْبَحَةُ رَبِّنَا) orders His servant with. This statement is also inclusive to, after matters of Ḥaqīdah, the five building blocks of Islam which he (عليه السلام) mention in the Ḥadīth of Ibn ʿUmar (رضي الله عنه),

بُنيَ الإسلامُ عَلَى خَمِسَ شَهَادَةٍ أَنْ لا إِلَهَ إِلَّا اللَّهُ وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ
وَإِقَامَ الصَّلَاةَ وَإِيَادَةِ الزَّكَاةَ وَصَيْحَةً وَرَمَضَانَ وَحَجٌّ الْبَيْتِ

"Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allāh and that Muḥammad is the Messenger of
Allâh, establishing the Şalâh (prayer), paying the Zakat (obligatory charity), fasting in Ramadân, and making the Ḥajj (pilgrimage) to the House.”

The Prophet ( عليهم السلام) called these five “the building blocks of Islâm” as he said,

بُنيّ الإسلام علی خمس

“Islam has been built on five [pillars]”

So, having Fiqh (understanding) of these is from having Fiqh of the Religion. Rather, they are from the greatest matters of having Fiqh of Allâh’s religion.

Afterward are other actions of the religion and learning about the lawful and impermissible acts (i.e., Halal and Haram). Then after that Fiqh of the Religion is inclusive of learning about Raghâ‘îb (aspiring supererogatory deeds), Sunan acts, and recommendable acts one gradually seeking these, obtaining them, and gaining Fiqh concerning them.

---

3 Sahih al-Bukhârî No. (8).
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HIS RELIGION

Therefore, the ‘Aqidah is the foundation in which the religion is built upon then there are the five building blocks followed up by learning and studying about the Halal and the Haram as mentioned in the Ḥadith,

أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَمَ قَالَ: أَرَايْتُ إِذَا صَلَّيْتُ المُكْتُوبَاتِ، وُضِعْتُ رَمْضَانَ، وَأَخْلَلْتُ الحَلَالَ، وَحَرَّمْتُ الحُزَامَ، وَلَمْ أُرِدْ عَلَى ذَلِكَ شَيْئًا؟ أَدْخُلَ الْجَنَّةُ؟ قَالَ: نَعَمْ

"A man questioned the Messenger of Allāh (peace and blessings of Allāh be upon him) and said, "Do you think that if I perform the obligatory prayers, fast in Ramadhan, treat as lawful that which is halal, and treat as forbidden that which is haram, and do not increase upon that [in voluntary good deeds], then I shall enter Paradise?" He (peace and blessings of Allāh be upon him) replied, "Yes."⁴

When the person learns the ‘Aqidah and devotes his attention towards it, learns the building blocks of Islām afterward learns the Halal and Haram then moves to the area of learning the Raghā'ib, recommendable acts, and

⁴ Sahih Muslim No. (15).
Sunan moving upon this blessed path and devotes himself to seeking it and acquiring it this is a clear sign that Allâh ( سبحانه و تعالى ) wants good for him.

The scholars (رضي الله عنه) have said that the opposite understanding can be applied to this Hadîth. Whoever has not been granted success to seek knowledge, and the desire to acquire it has not been placed in his heart are among the signs that Allâh doesn’t want good for him. This is because when Allâh wants good for a person, He bestows on him Fiqh of the Religion and success to understand it.

Hence, the opposite understanding (of the Hadîth) is that whoever’s heart is not devoted to seeking knowledge and acquiring it are among the signs that Allâh doesn’t want good for him. So, based upon this, it is necessary that the servant increase his aspiration during his days in begging His Lord (تاویل و تحمیل) to grant him knowledge, success, ease in his heart, and give one refuge from his soul and the Shaytân. All of this so that he will feel happiness and become devoted towards seeking knowledge. One should take a small portion of his day for acquiring knowledge; and he should aspire not to let
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION the day end unless he has acquired something of knowledge, whether it is a little or a lot.

One should take a portion of his day because this is among the foremost goals of the Muslim throughout his day. The Prophet said,اللَّهُمَّ إِنِّي أَسَأَلُكَ عِلْمًا

“O Allāh, I ask You for knowledge.”

The first thing that the Prophet asked for in his day was this،اللَّهُمَّ إِنِّي أَسَأَلُكَ عِلْمًا نَافِعًا

“O Allāh, I ask You for beneficial knowledge.”

Since it is not befitting or appropriate to let the day end without having gained some portion of knowledge because by doing so he has lost out on a tremendous goal and objective in one’s day. Rather it is the foremost goal throughout one’s day as made clear in the supplication of the Noble Prophet (صلى الله عليه وسلم).
The scholars of Islam have also mentioned that this Hadith, the Hadith of Mu’awiyah, contains another meaning. His statement,

من يَرِد اللهُ به خيرًا يُفقهُهُ في الدين

“When Allah wants good for a person He bestows on him Fiqh of the Religion.”

What is intended by ‘Fiqh of the Religion’ here is the Fiqh (understanding) that requires implementation. The person who seeks it (Fiqh) is a person who intends on implementing it.

As for the one who seeks knowledge to increase in what he has memorized and boast among his brothers to earn praise and so forth this isn’t inclusive of the statement,

من يُرِد اللهُ به خيرًا يُفقهُهُ في الدين

“When Allah wants good for a person He bestows on him Fiqh of the Religion.”

Even if his memorization, knowledge, and acquiring knowledge increases this still is not inclusive to this
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HIS RELIGION

Ḥadith in which Allāh (سُبْحَانَهُ وَتَلَّاهُ) wants good for him. Because this knowledge and these memorized texts which he obtained are in reality a proof against him not for him. The Prophet (صَلَّی الله عَلیهِ وَآلِهِ وَسَلَّم) said,

وَالْقُرْآنُ حَجَةٌ لَّکَ أَوْ عَلَیْكَ

"and the Qurʾān is a proof either for you or against you."⁵

And he (صَلَّی الله عَلیهِ وَآلِهِ وَسَلَّم) said,

إِنَّ اللّهَ يَرْفَعُ بِهِ ذَٰلِكَ الْقُرْآنَ أَفْوَامًا وَيَضْعُفُ بِهِ أُخَرِّینَ

"Allāh raises some people (in status) because of this Qurʾān and brings others low because of it."⁶

It is mentioned on the authority of Qatādah (رَضِي الله عَنْهُ) who said,

---

⁵ Sahīh Muslim No. (223).
⁶ Sahīh Muslim No. (9).
“Anyone who sits to learn this Qur’ān—meaning recites this Qur’ān—will either be increased by or debased by it.”

The one which is increased by it is the one who contemplates over it and aspires to implement these verses, admonitions, commands, and prohibitions otherwise there is no benefit in him reciting (for example),

"O you who believe! Avoid many suspicions. Indeed some suspicions are sins. And spy not, neither backbite one another.” [Sūrah al-Hujuraat 49:12]

Al-Ḥasan al-Basri ( ráğhūb al-lāh ) said,

“The Qur’ān was revealed to be implemented so the people should recite it to implement it.”

Ibn al-Jawzī ( ráğhūb al-lāh ) said,
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

"The meaning of ‘the people should recite it to implement it’ is that they should busy themselves with reading it only."

What is meant here is that reading the letters only. As for the contemplating over it, comprehending its meanings, and implementing what is understood from it is something that those people weren’t concerned with and this isn’t among the signs that Allāh wants good for His servant.

Rather what Allāh (ﷻ) says is,

"(This is) a Book (the Qur’ān) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember." [Ṣūrah S’ad 38:29]

So, based on this one should direct his seeking knowledge towards implementing that knowledge. His intention should be well-established within his heart for
that purpose. It should even be the case when learning the Sunan and recommended acts. He should aspire to implement these matters.

Some of the Salaf, one of them was Qays al-Mulāi (رضي الله عنه) said,

“When you hear a Ḥadith implement it even if it is once so that you become of its people who perform these deeds.”

What is intended by his statement is the Ahādith as it pertains to the Sunan, Raghā‘īb, and recommended acts. He stated, “implement it even if it is once” so that you become among the people who perform these deeds.

As for the Aḥādith as it pertains to the religious duties, obligations, and those that forbid from the unlawful then these must be implemented on a continuous basis in order for one to become among those people who perform these deeds. As it pertains to those aḥādith to just implement it once, rather it is imperative to be consistent. As for the Sunan acts which are recommended one should aspire to seek knowledge concerning it with the intention in one’s heart of
implementing it until he becomes among those carry out these aḥādīth and Sunan acts reported from the Messenger of Allāh (صلى الله عليه وسلم).

Hence, the what is intended by the Prophet’s statement, “When Allāh wants good for a person He bestows on him Fiqh of the Religion” this occurs when one seeks knowledge which necessitates implementation. This is a stipulation for Allāh wanting good for His servant and not a cause (for that good) as Ibn al-Qayyim (رحمه الله) mentioned. That is because one of the other conditions for Allāh wanting good for His servant is being granted Fiqh of the Religion. Meaning that it is not possible for the servant to carry out deeds of the religion without having Fiqh (understanding). So, if he acquires Fiqh (of the Religion) then he also has acquired one of the conditions for his deeds being accepted; and if he implements it, he will be rewarded, and if he doesn’t implement it, he will not achieve anything. Therefore, merely having knowledge alone isn’t inclusive to the Prophet’s (صلى الله عليه وسلم) statement,

مَنْ يُرِدِ اللَّهُ يَهُوَ خَيْرًا يُفْقِهُهُ فِي الدَّيْنِ
“When Allāh wants good for a person He bestows on him Fiqh of the Religion.”

Just having knowledge and sitting in the circles of knowledge are not inclusive to the Prophet’s (صلى الله عليه وسلم) statement. Not until this knowledge is followed up with implementation; that the person who seeks knowledge and acquires it aims to carry it out otherwise this knowledge with this type of person is like a loan that will leave him one day and he didn’t gain any benefit from it. Or it is like a loan that remains with him for a time, and he didn’t benefit from it. Rather, the one who benefits is he who implements the knowledge which he acquired and strove diligently for hence he becomes among the people of this Ḥadith,

من يُرِيدُ اللَّهُ ٍ بَيْنَ ٍ خَيْرِ ٍ يَفْقَهُهُ فِي الْدِّينِ

“When Allāh wants good for a person He bestows on him Fiqh of the Religion.”

The Ḥadith of Abū Barzah al-Aslāmī (رضي الله عنه) mentions that the Prophet (صلى الله عليه وسلم) said,
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

لا تَزْوِلْ قَدْمَةُ عَبْدِ يَوْمِ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُورِهِ فِي مَا أَفْتَىَ وَعَنْ عَلْيِهِ فِي مَا قَعَلَ وَعَنْ مَا لَهُ مِنْ أَيْنَ اكْتَسَبَهُ وَفِي مَا أَنْقَضَهُ وَعَنْ جِسْمِهِ فِي مَا أُبْلِهَ

“The feet of the slave of Allāh shall not move [on the Day of Resurrection] until he is asked about five things: about his life and what he did with it, about his knowledge and what he did with it, about his wealth and how he earned it and where he spent it on, about his body and for what did he wear it out.”

These five questions will be asked to the servant on the Day of Resurrection. A question about one’s life, another about his body, two questions about his wealth, and one question about his knowledge. The feet of the servant shall not move on the Day of Resurrection until he is asked about these five matters.

Therefore, what is alluded to in this Ḥadīth is that the goal and purpose of knowledge is implementation. This is the reason why the servant will be asked on the Day of

7 At-Tirmidhi No. (407).
Resurrection about his knowledge and what he did with it. Thus, the purpose of knowledge is an implementation (of that knowledge). ‘Ali ibn Abū Ṭālib (رضي الله عنه) said,

هَتَّفَ الْعِلْمُ بِالْعَمَلِ، فَإِنَّ أَجَابَهُ وَإِلَاء اِرْتَحَلَّ

"Knowledge calls out for implementation. When it is responded to it will remain otherwise it will 
leave."

Like mentioned in this previous statement it is a loan that will leave a person without being benefited by. In some cases, some people will take benefit of knowledge more so than the one teaching it. Muṭṭarrif ibn ‘Abdullāh bin ash-Shakhir said in his supplication that is mentioned in the book az-Zuhd by Imām ‘Aḥmad,

اللَّهِمَّ لَا تَجْعَلْ غَيْرِي أَسْعَدُ بِمَا عَلَمْتُنِي مِنِّي

"O Allāh! Don’t cause others to benefit from what I learned more than me."

Ibn Taymiyyah (رحمه الله) said concerning the aforementioned statement,
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

“This is among the most comprehensive or greatest supplications.”

Others will benefit from your knowledge if they implement it and you don’t. Based upon this, a great calamity to befall a person is when he increases in knowledge, yet he doesn’t give that same concern in implementing it. He increases in knowledge, teaching, commanding the good, and forbidding the evil yet doesn’t give concern in implementing it.

In Imām Ḥāfīz ‘Aḥmad’s Musnad, the Ḥadīth of Anas mentions that the Prophet (ṣallā llamiddī ‘alayhi wa sallam) said,

رَأَيْتُ لَيْلَةَ أُسْرِيَّ بِي قُوْماً نُقْرَضَ شِفَاهمْ بِمَقَارِيرِهِمْ مِنْ نَارٍ فَقَلَتْ مِنْ هَؤُلَاءِ يَا جَبِيلُ ؟ قَالَ الْحُصُبَاءُ مِنْ أَمْيَثْلِ الَّذِينَ يَأْمُرُونَ الْقَانِسِ بِالْبَيْرِ وَيَنْسُونَ أَنْفُسْهُمْ وَهُمْ يَثْلَونُ الْكِتَابَ أَفَلاَ يُغْلِبُونَ

“I saw on the night I made the ascension a people whose lips were being cut off by scissors from the Hellfire. So, I said, ‘O Jibrīl, who are these individuals? He said, ‘They are the preachers of your Ummah.’ They order the people with good,
and they forget to do the good while they are reciting the Book — do they not have sense.”

Al-Bukhari and Muslim reported the Hadith of Usamah (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said,

“A man will be brought on the Day of Resurrection and thrown in the (Hell) Fire so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: O so-and-so! What is wrong with you? Didn't you use to order us to do good deeds and forbid us to do bad deeds? He will reply: Yes, I used to order you to do good deeds, but I did not do them

8 Collected by Ibn Abi ad-Dunya. Shaykh al-Albâni (رحمه الله) graded it to be Sahih in his book Sahih at-Targhib wa at-Tarhib No. (2327).
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HIS RELIGION

myself, and I used to forbid you to do bad deeds, yet I used to do them myself.”

We ask Allāh for well-being and safety from that. For this reason, it is incumbent upon the layman as well as the student of knowledge to make efforts towards getting accustomed to implementation (of knowledge). One’s concern should be directed to implementing knowledge. It shouldn’t be just for acquiring knowledge and listening to it. Because just listening to knowledge without having the concern for acquiring it is only a means for increasing proofs against the servant.

The Salaf attained a high level of cautiousness and dread as it pertains to this matter. A number of the Salaf have said,

وَدَّدَتْ أَنَّ الْأَمْرَ كَفَافًا

“I wish that all these privileges will counterbalance.”

---

9 Sahih al-Bukhari No. (3267).
SHAYKH ‘ABDUR RAZZÄQ BIN ‘ABDUL MUHSIN AL-BADR

Meaning, what he acquired from the Sunan acts, ahadith, and memorization.

ودّدَتْ أَنَّ هَذَا الْأَمْرَ كَفَّافًا لَا لَيْ وَلَا عَلَيْ

“I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything.”

This statement came from them out of intense dread of meeting Allāh (سُبْحَانَهُ وَتَعَالَ) and being questioned about their knowledge as mentioned in the Ḥadīth,

لاَ تَزْوَرْ عَبْدُ مَوْتِ الْقِيَامَةِ حَتَّى يُسَأَلَ عَنْ عَلَمِهِ فِي مَا فَعَلَ

“The feet of the slave of Allāh shall not move [on the Day of Resurrection] until he is asked about his knowledge and what he did with it.”

Meaning, all of this knowledge which he acquired he wished that it will counterbalance so that he would neither lose nor gain anything. They would say this statement out of intense fear. Indeed Allāh (سُبْحَانَهُ وَتَعَالَ) placed within them two tremendous ranks:
EXPLANATION OF THE HADITH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

- Performing deeds in an excellent manner.
- And being afraid that Allāh (سبحانه و تعالى) will not accept their deeds.

Just as Allāh (سبحانه و تعالى) says concerning the believers,

وَالَّذِينَ يَؤْتُونَ مَا ءَاتَوْا وَقُولُوهُمْ وَجِلَةً أَنهِمْ إِلَى رَبِّهِمْ كَجَعُونَ

"And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning)." [Surah al-Mu‘minun 23:60]

Meaning, they were afraid. What were they afraid of? 'Ā‘ishah (رضي الله عنها) said to the Messenger (عليه السلام),

يَا رَسُولِ اللّهِ وَالَّذِينَ يَؤْتُونَ مَا ءَاتَوْا وَقُولُوهُمْ وَجِلَةً أَهُوَ الرَّجُلُ الَّذِي يَزْنِي وَيَسْرُّ وَيَضُرِّبُ الْحَمْرَةَ قَالَ "لَا يَبْنِي أَبِي بَصَفْرٍ -
"O Messenger of Allāh! 'And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear.” [23:60] Is this the one who commits adultery, steals and drinks alcohol?’ He said: ‘No, O daughter of Abu Bakr’ – O daughter of Siddiq – rather it is a man who fasts and gives charity and prays, but he fears that those will not be accepted from him.”¹⁰

For this reason, al-Ḥasan al-Basri (رحمه رائحة) commented,

“Indeed, the believer has within him excellent practice (in deeds) and fear. However, the hypocrite has within him poor practice (in deeds) and a false sense of hope.”

EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

The believer has within him excellent practice in his actions, worship, and acts which draw him near to Allāh (سُبْحَانَّهُمُ وَتَعَالَّ) while at the same time he is afraid. He seeks knowledge, performs the Ṣalāh, and other acts of obedience all while being afraid (that it won’t be accepted). He also has hope within his heart as Allāh (سُبْحَانَّهُمُ وَتَعَالَّ) says,

وَيَرِيُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ

“and they hope for His Mercy and fear His Torment.” [Sūrah al-Isrā 17:57]

The believer spends his life on this path. As for the hypocrite, he has poor practice (in deeds) and doesn’t fear meeting Allāh (سُبْحَانَّهُمُ وَتَعَالَّ). For this reason, the hypocrite is severely inclined toward the Dunya only; acquiring this worldly life and pretend to perform deeds to acquire worldly matters and be seen by the people as Allāh (سُبْحَانَّهُمُ وَتَعَالَّ) says,

بِيْرَانِ أَنَاسٍ وَلاَ يَذْكَرُونَ اللَّهَ إِلَّآ قَليلاً
"and to be seen of men, and they do not remember Allāh but little." [Surah an-Nisā' 4:142]

Whereas the true believer ambition is directed towards the hereafter, its reward, seeking Allāh's (inas) pleasure, and increasing in deeds which are a means obtaining Allāh's (inas) good recompense. Allāh (inas) says,

"And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do." [Surah al- 'Arāf 7:43]

And Allāh (inas) says,
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

"Those whose lives the angels take while they are in a pious state (i.e., pure from all evil, and worshipping none but Allāh Alone) saying (to them): Salāmun 'Alaykum (peace be on you) enter you Paradise, because of (the good) which you used to do (in the world)." [Sūrah an-Nahl 16:32]

Therefore, good deeds are a means for entering the eternal paradise.

So, the Prophet's statement,

मन्‌ युर्दि लिख ही वटा यमक्षिया दिन है के दान

"When Allāh wants good for a person He bestows on him Fiqh of the Religion."

What is intended by "Fiqh of the Religion" is the knowledge that necessitates implementation, and because of this the Muslim is obliged to make efforts in that with knowledge and implementation. (of that knowledge) together. Allāh (سِبِّحَانَهُ وَتَعَالَ) says,

{ هُوَ الَّذِي أَرَسَلَ رَسُولَهُ بِالَّهَدِي وَبِالْحَقِّ الْلَّهِيَّ "}
“It is He Who has sent His Messenger (Muḥammad صلَّى الله عليه وسلم) with guidance and the religion of truth.” [Sūrah at-Tawbah 9:33]

Here ‘guidance’ refers to beneficial knowledge and ‘the religion of truth’ refers to righteous deeds. The tremendous supplication which the Muslim beseech Allāh numerous times throughout the day and night in Sūrah al-Fātihah....

Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).”

...mentions those whom Allāh has bestowed His Grace. They are those whom Allāh (سُبْحَانَهُ وَتَعَالَانَ) placed knowledge and implementation within them and granted them success to that; meaning beneficial knowledge and righteous deeds.
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF THE RELIGION

Those whom as Allāh says, “those who earned Your Anger” have with them knowledge yet they don’t implement it as Allāh says about the Jews in another verse,

“مَثَلَ الَّذِينَ حِمِلُوا الْتَوْرَةَ نَمَّ أَمَرَ اِلَّهُ بِهِمْ” [Surah al-šumā‘āt 62:5]

“The likeness of those who were entrusted with the (obligation of the) Taurat (Torah), but who subsequently failed in those (obligations)” [Surah al-šumā‘āt 62:5]

Meaning, they did not implement that knowledge. The third category are those have action without any knowledge. They are diligent in acts of worship and various deeds that draw one near to Allāh; however, they do that without any knowledge or Fiqh of the Religion. Therefore, they increase in acts of misguidance, innovation, desires, and superstition. Rather, there are some people, because of their complete and utter ignorance, that remain upon committing acts of associating partners with Allāh (سُبْحَانَهُ وَتَامَّتَانَ) every day. They supplicate to those in the graves, seeking relief (from hardship), and seeking aid from them. They do all
this hoping this is a means for entering paradise and how absurd to think that Shirk is a means for entering Paradise. Allah (سُبْحَانَهُ وَتَعَالَى) says,

إِنَّ اللَّهَ لَا يُعْفِرُ أَن يُشَرَّكُوا بِهِ وَلَا يُعْفِرُ مَا دَوَنَّ ذَلِكَ
لِمَن يَشَأَّهُ ﷺ

"Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that." [Surah an-Nisā' 4:116]

So, when the Muslim understands that the three categories are:

- Knowledge and implementation
- Knowledge without implementation
- And implementation without knowledge

He will come to know that those whom Allah (سُبْحَانَهُ وَتَعَالَى) has bestowed His Grace are those who have acquired knowledge and implement it he will take it seriously and be diligent in obtaining these two affairs as well as
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

having great concern for them in order to be among those aforementioned in the verse.

O Allāh! Our Deity, Lord, and Master grant us success to what you love and are pleased with of correct statements and righteous actions. Please bestow upon us all beneficial knowledge, wholesome provisions, and deeds that are accepted. Guide us to Your straight path. O Allāh! set right for us our religion which is the safeguard of our affairs. And set right for us the affairs of our world wherein is our living. And set right for us our Hereafter on which depends our after-life. And make the life for us (a source) of abundance for every good and make our death a source of comfort for us protecting us against every evil. O Allāh! Mend our social relationships amongst ourselves, mend our hearts, and guide us to the path of peace. Bring us out of the darkness and into the light, bless us in our hearing, our sight, our wives, our offspring, our time and wealth. Make blessed wherever we are. O Allāh! Forgive us, our parents, the Muslims—male and female, the believers—male and female, those who are living amongst them as well as those who have passed away. Our Lord! Indeed, we have wronged
ourselves, and if You don’t forgive us and show mercy to us, we surely will be amongst the losers.

O Allah! Glorified be You and All the praises are for You. There is none worthy of worship besides You. I seek your forgiveness and repent to You. May Allah raise the rank of His servant and Messenger, our Prophet Muḥammad, his family, and all his Companions and grant them all peace.
SECOND LESSON

All praise belongs to Allâh. We praise Him, seek His aid and forgiveness, and we repent to Him and seek from with Allâh from the evilness of our souls and the wickedness of our actions. Whomever Allâh guides none can mislead him, and whoever is led astray none can guide him. I openly testify that none has the right to be worshipped in truth except Allâh alone Who has no partners. I also testify that Mûhammad is His servant and Messenger; may Allâh raise his rank and grant him, his family, and all of his Companions peace. O Allâh! We have only gained knowledge through what You have taught us. O Allâh! Teach us what will benefit us and increase us in it. O Allâh! We ask You for beneficial knowledge, good wholesome provisions, and acceptable deeds.

My distinguished brothers, yesterday we discussed the Ḥadîth of Abû Mu‘âwiyah (rahâl) in which the Prophet (صلى الله عليه وسلم) said,
"When Allāh wants good for a person He bestows on him Fiqh of the Religion."

This Ḥadīth is reported in Sahīh al-Bukhārī, Sahīh Muslim, and others. This tremendous Ḥadīth which we mentioned yesterday demonstrates in a clear manner the status of knowledge, its tremendous virtue, the nobility of its people, and their great standing before Allāh ( سبحانه وتعالى). It also directs (us) to the great reward and honored abode Allāh ( سبحانه وتعالى) has prepared for them.

The Prophet’s statement, “When Allāh wants good for a person” contains the word ‘good’ which is mentioned in an indefinite article form (i.e., in Arabic grammar) which indicates the tremendous and abundant recompense of those in the Ḥadīth before Allāh ( سبحانه وتعالى). It also indicates they have of worldly and hereafter good.

We learned yesterday from what some of the people of knowledge have mentioned that what is intended by ‘Fiqh of the Religion of Allāh ( سبحانه وتعالى)’ is that Fiqh
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HIS RELIGION

which necessitates implementation; because the goal behind knowledge is to be implemented. Knowledge is only to be sought out for the purpose of implementation otherwise the knowledge will be like a loan in which leaves the person without him benefiting or making use it. Because of this the purpose of knowledge is to be implemented and is a means to achieve nearness to Allāh ( سبحانه وتعالی).

Allāh (علیه السلام) created the creation for knowledge and implementation together; not for knowledge without action or vice versa as Allāh’s ( سبحانه وتعالی) statement denotes,

"It is Allāh Who has created seven heavens and of the earth the like thereof (i.e., seven). His Command descends between them (heavens and earth) that you may know that Allāh has power
over all things and that Allah surrounds 
(comprehends) all things in (His) Knowledge.”
[Sūrah at-Ṭalāq 65:12]

And in another verse Allah ( سبحانه و تعالى) says,

وما خلقت للجنا و للإنس إلا ليعبدون

“And I (Allah) created not the jinns and humans 
except they should worship Me (Alone).” [Sūrah 
Adh-Dhaariyaat 51:56]

In the first of the two verses Allah ( سبحانه و تعالى) mentions that 
He created the creation, the heavens, and the earth so that 
they would come to know that He has power over all 
things and encompasses all things in His knowledge. 
This verse indicates that the purpose why things are 
created is knowledge.

As for the second verse where Allah ( سبحانه و تعالى) says, “and 
I (Allah) created not the Jinns and humans except they 
should worship Me (Alone)” indicates that the purpose 
why things are created is an implementation (of that 
knowledge, worship, and obtaining nearness to Allah 
 سبحانه و تعالى). So, based on this the people of knowledge
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

have said that "indeed the Tawhid in which the universe was created for and brought into existence to actualize has two aspects:

❖ An aspect as it relates to knowledge
❖ And another aspect as it relates to action/implementation.

So, both aspects are required, and the servant's Tawhid cannot be established without the other nor can he be a true practitioner of monotheism without knowledge and implementation; without knowledge, ʿĪmān, confirming and affirming everything Allāh commands His servant by believing, having conviction, implementation, worship of Allāh, obeying Him by fulfilling His commands and staying away from His prohibitions.

People, as it relates to actualizing knowledge and implementation (of that knowledge) which are the purpose behind our creation, are categorized into three groups. So, for this great matter or learning these three groups, it is reiterated with the Muslim numerous times through his day and night in Sūrah al-Ḥādhīth.
Allāh ( سبحانه وتعالى) mentions three categories:

- One category whom Allāh has bestowed His Grace upon them,
- Those who are misguided,
- And those who earned Allāh’s Anger.

We are ordered to supplicate to Allāh ( سبحانه وتعالى) that He guide us to the path of those who have been bestowed His Grace; we have been ordered to seek refuge from the path of those have earned His Anger and the misguided. We supplicate with this supplication as a religious duty and obligation at least seventeen times throughout the day and night in our five daily Ṣalāh.
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

Allāh (سبحانه وتعالى) says,

"Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)." [Surah al-Fātihah 1:6-7]

Those who have been bestowed Allāh’s Grace are those who have knowledge and action, beneficial knowledge and righteous deeds. They have a great concern for worshiping Allāh. Their worship of Allāh (سبحانه وتعالى) conforms with what Allāh has legislated; It is not possible for one to worship Allāh (سبحانه وتعالى) according to the legislation unless without beneficial knowledge derived from the Book of Allāh (جلوامع) and the Sunnah of His Prophet (صلى الله عليه وسلم).

As for those who have earned Allāh’s anger they are those who have knowledge, yet they do not implement it as Allāh (جلوامع) says about the Jews,
“The likeness of those who were entrusted with the (obligation of the) Taurat (Torah) (i.e. to obey its commandments and to practice its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them).” [Sūrah al-Jumu‘ah 62:5]

The meaning of, “but who subsequently failed in those (obligations)” refers them not implementing the Taurat. As for the misguided they are those who do action, strive, and are diligent in deeds yet it is done without knowledge. They worship Allāh (عَزَّزَلَهُمَا) upon misguidance, desires, and falsehood without depending upon the legislation of Allāh (سُبْحَانَهُ وَتَعَالَى) or what He calls His servant to of obtaining nearness. Allāh (عَزَّزَلَهُمَا) does not accept any path to Him or any path of obtaining His pleasure except the path of those who have been bestowed His Grace which is them who have beneficial knowledge and righteous deeds.
Allāh (عَزِيزُ الْجَلَّ) says,

٥٩٠ \text{It is He Who has sent His Messenger (Muḥammad  صلى الله عليه وسلم) with guidance and the religion of truth (Islām), to make it superior to all religions.} \text{[Sūrah at-Tawbah 9:33]}

The word "guidance" refers to beneficial knowledge and "the religion of truth" refers to righteous deeds. This is what Allāh (سَبِيلَةَ وَتَقَالَ) is pleased with and what He has legislated for His servants, and He has created them for that purpose. So, whoever doesn’t have any knowledge is Dālin (i.e., misguided in knowledge) and whoever doesn’t have any action (to that knowledge) is Ghāqwin (i.e., misguided in action). Allāh (سَبِيلَةَ وَتَقَالَ) says praising His Prophet (صَلِّي الله عليه وسلم) and clarifying the perfection of his knowledge and implementation (صَلِّي الله عليه وسلم). Allāh (سَبِيلَةَ وَتَقَالَ) says,
Your companion (Muḥammad ﷺ) has neither gone astray nor has erred." [Sūrah an-Najm 53:2]

This statement negates going astray (Dalāl)\(^{11}\) from the Prophet ( صلى الله عليه وسلم) which affirms the complete knowledge. It also negates erring (Ghāwin)\(^{12}\) which affirms complete action. So, the one who is astray (Dālūn) has no knowledge, and the one who erred (Ghāwin) only has misguided actions. The Prophet ( صلى الله عليه وسلم) said clarifying the status of the rightly guided successors after him; he also commends them with having complete knowledge and action. He said,

فَاعْلِيِّكُمْ بِسُنَّتِي وَسَنَّةَ الحُلَفَاءِ الْرَّاشِدِينَ الْمُهَدِينَ، عَضُوْا عَلَيْهَا بِالتَّوَاجِدِ، وَإِيَاحُكُمْ وَمُعْدُدَاتِ الْآمَرِ، فَإِنَّ كُلَّ يَدْعَةٍ صَلَالَةٌ

“So, you must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rāshidīn (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar

\(^{11}\) TN: the word *Dalāl* refers to misguidance in knowledge.

\(^{12}\) TN: the word *Ghāwin* refers to erring in deeds.
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

teeth]. Beware of newly invented matters [in the religion], for verily every Bid‘ah (innovation) is misguidance."

Ar-Rāshid is one whose actions are correct, and al-Mahdi is one whose knowledge correct. The Prophet ( عليه السلام) commended them with these two qualities, knowledge and implementation. So, based upon this the Prophet’s ( عليه السلام) statement,

مَنْ يُرِدَ اللَّهُ بِهِ خَيْرًا يُفْقِهُ فِي الْدِّينِ

“When Allāh wants good for a person He bestows on him Fiqh of the Religion.”

Doesn’t merely refer to increasing of knowledge, memorization of the texts, studying issues, and sitting in the gatherings of knowledge. Rather, what is intended by that statement is the Fiqh (understanding/knowledge) which necessitates implementation whereas the student’s determination to learn the religion of Allāh (بِلَاءَ وَتَعَاوُنَ) is to worship and obtain nearness to Allāh (سَلَّمَ وَعَلَى) by what has been legislated. His determination should not be merely for increasing his knowledge,
memorization, and gaining a deeper understanding of the issues.

His determination in seeking knowledge and acquiring it should be focused on removing ignorance from himself, rectifying his deeds, and obtaining nearness to His Lord (سُبْحَانَ وَتَعَالَى). So, by that he rectifies himself then he calls the people to this good which Allāh (سُبْحَانَ وَتَعَالَى) guided him to and granted him success to obtain. These concepts have been summarized in Sūrah al-'Asr where Allāh (سُبْحَانَ وَتَعَالَى) says,

قُلْ وَالْعَصِيرِبَ إِنَّ الْإِنسَانَ لَفِي حُسْنِٰ غَيْرِ إِلَّا أَلْبَابُ الْمُؤْمِنِينَ ۖ وَعَمِلُواْ الصَّلِيحَاتِ وَوَفَاصُواْ بِالْحَقِّ وَوَفَاصُواْ بِالصَّبْرِ

"By Al-'Asr (the time). Verily! Man is in loss, except those who believe (in Islāmic Monotheism) and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience." [Sūrah al-'Asr 103:1-3]
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF THE RELIGION

Whoever doesn’t possess these qualities mentioned in this Sūrah is in loss because Allāh (عَزّ وَجَلّ) only made an exception those who are distinguished with these qualities as mentioned, “except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.” This is the Fiqh which Allāh commends, mentions their virtues and good qualities in this Ḥadith,

مَنْ يُرِدَ اللهُ بِهِ خَيْرًا يَغْفِرْهُ فِي الْدِّينِ

“When Allāh wants good for a person He bestows on him Fiqh of the Religion.”

If we were to study the practical biography, blessed guidance, and firm path in which the Companions of the Prophet (صَلَّي اللهُ عَلَيْهِ وَسَلَّم) were upon in possessing these two matters, their diligence for knowledge and implementation, their swiftness in it carrying out immediately upon hearing it, their perseverance to it with high determination and sound resolve we would come to understand the reality of having Fiqh of Allāh’s (سُبْحَانَهُ وَتَعَالَ) religion.
When we analyze some examples on this subject matter, we begin to understand the high-level of determination that the Companions (رضي الله عنهم) who proceeded (us) in goodness as it pertains to seeking knowledge in order to implement it were upon. By doing so, we also learn about their swiftness in applying, executing, racing towards this immediately after hearing it without hesitation.

Among those examples is what Imām Muslim reported in his Saḥīḥ in the Ḥadīth of ibn ‘Abbās (رضي الله عنه) in which he said,

"Messenger of Allāh (صلى الله عليه وسلم) saw a man wearing a gold ring. So, he (the Prophet صلى الله عليه وسلم) pulled it off and threw it away, saying, “One of you takes a live coal, and puts it in his
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

hand.” It was said to the man after Messenger of Allāh (صلى الله عليه وسلم) had left: “Take your ring (of gold) and utilize it,” whereupon he said: “No, by Allāh, I would never take it when Messenger of Allāh (صلى الله عليه وسلم) has thrown it away.”

Despite him taking the ring and using it in a lawful manner he felt disgusted at the thought. The Prophet (صلى الله عليه وسلم) threw it on the ground, so he renounced it because the Prophet (صلى الله عليه وسلم) pulled it off of his hand and threw it on the ground. How many people do you see who listen to Aḥādīth, warnings, and threats yet still wear things that are unlawful. The Aḥādīth of the Messenger of Allāh (صلى الله عليه وسلم) reaches their hearing and ears time, and again he listens to reprimands, prohibitions, threats, and warnings, yet he still remains upon what he is on as though as the matter doesn’t pertain to him; as though he is not the one being addressed, and he has no concern. Rather, some people turn to arguing.

13 Sahih Muslim No. (191).
One’s determination gives up being concerned with implementation (of knowledge) and turns to argumentation. Allāh (سُبْحَانَهُ وَتَّقَانَ) says,

"They quoted not the above example except for argument. Nay! But they are a quarrelsome people." [Surah az-Zukhruf 43:58]

The Prophet (صلى الله عليه وسلم) said,

“No people go astray after having followed right guidance, but those who indulge in disputes.’ Then he recited the Verse: “They quoted not the
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HIS RELIGION

above example except for argument. Nay! But they are a quarrelsome people.”

So, the person busies himself with arguing and leaves off implementation. Based upon this the circumstance of the one who hears the Ḥadīth and desire fills his heart to apply and implement the Ḥadīth verses one who listens to the Ḥadīth and abandons implementation. The first-person desires to implement the Ḥadīth; his heart immediately turns to execute it. As for the other person who doesn’t have in his heart any desire to implement the Ḥadīth is distracted from executing it by arguing. So, he begins to ask questions which demonstrates his aversion and lack of ambition towards implementing anything.

Therefore, he begins to argue like a child when ordered to do something and he doesn’t want to carry it out; so, starts asking numerous questions until the person who requested from him becomes weary and leaves him alone. For example, he says, “Bring me some water” the child asks, “Do you want the water in a cup or in something else? Do you want the water to be cold or hot?

14 At-Tirmidhi No. (3253).
Tayyib, do you want like such and such?” he does this until the person says, “Never mind I don’t want it.”

Like this, the one who doesn’t desire to implement the Ḥadīth will immediately rush into argumentation. He begins asking numerous questions, and its result is that he doesn’t have any interest. He doesn’t have any ambition to carry out any of the ahādīth that contain a threat which would frighten and shake the heart. Therefore, he begins to say, “Okay, is it like this or like that?” He rushes into questions which denote his indifference and disinterest in carrying out (anything).

When the prohibition of intoxicants was revealed, Anas (رضي الله عنه) said in Sahih al-Bukhari and Muslim,

"I was serving a drink to Abū 'Ubaydah bin Jarrah, Abū Talha and Ubay bin Ka'b prepared..."
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

from unripe dates and fresh dates when a visitor came, and he said: Verily liquor has been prohibited. Thereupon, Abū Talha said: Anas, stand up and break this pitcher. I stood up and (took hold) of a pointed stone and struck the pitcher with its lower part until it broke into pieces.”

He broke the container of liquor in an instant without any argument. He had a genuine ambition to carry out (what he had learned).

Ṣaḥīḥ Muslim mentions the Ḥadith of ʿUmar ibn al-Khattaab (رضي الله عنه) who said, “I heard the Prophet (صلى الله عليه وسلم) say,

لا تَعْلَمِنَا بِآبَائِيْكُمْ، وَمَنْ كَانَ حَالَيْكَ قَلْبُهُ لُحْفِيْلَ بِلَّهِ

“Do not swear by your fathers, and whoever wants to swear should swear by Allāh.”

ʿUmar bin al-Khattaab was accustomed to since the Pre-Islāmic era of swearing by his father, and it had become

15 Sahīḥ al-Bukhārī No. (7041).
2nd nature to him. It would continuously be on his lips to swear by his father. We understand that if a person has something which has become 2nd nature for him to say and he has become accustomed to saying it when he becomes aware that this matter is wrong, and he refrains from it; sometimes it may slip out of his mouth from time to time.

For this reason, the Prophet (sal) said,

\[\text{"Whoever swears saying in his oath. 'By Al-Lat and Al-'}\text{Uzza,' should say, 'None has the right to be worshipped but Allâh.'}^{16}\]

Meaning, saying the statement of Tawhid as an expiation because their tongues had become accustomed (to swearing like this). It came out their mouth unintentionally. So, when 'Umar bin al-Khattaab (رضی اللہ عنہ) hear the Prophet (صلی اللہ علیه وسلم) say,
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HIS RELIGION

"Allāh, the Great and Majestic, forbids you to swear by your fathers. ‘Umar said: By Allāh. I have never sworn (by my father) since I heard Allāh’s Messenger (ṣallīllāhū ʿalayhi wa sallīma) forbidding it mentioning them” on my behalf or on behalf of someone else.”  

Meaning, he didn’t swear those things—not on my behalf or on behalf of someone else. Whereas some people have been cited these ahādith and texts which mention that this action is Shirk and disbelief like what the Prophet (ṣallīllāhū ʿalayhi wa sallīma) said,

17 Sahīh Muslim No. (1646).
"Whoever swears by other than Allāh, he has committed disbelief or Shirk."\textsuperscript{18}

As for what is mentioned concerning a threat, we find some people remaining in the same circumstance, not even caring. Some of them you find wanting to free themselves from it. However, it gets the best of them or indifference, and lack of consideration gets the upper hand over them.

So, based on this what has been mentioned in this situation, for example, a person advises another who swears by the Prophet and warns him. He mentions to him the texts (proofs) until he understands and is convinced. So, when the one being advised is convinced he wants to reassure the person of his adherence to the matter and swears by the Prophet that he will never again. However, according to what his tongue is accustom to his circumstance continues (unchanged).

This is why when we look at our reality and the reality of the Salaf we find a huge difference as it pertains to application (of knowledge) even when we look at Sunan

\textsuperscript{18} At-Tirmidhi No. (1535).
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF THE RELIGION

acts and recommended (acts) we find a huge difference. The Companions’ (ṣaḥāba) determination directed towards implementation was astonishing.

Reported in Sahīh al-Bukhārī and Sahīh Muslim from the Ḥadīth of Abū Hurayrah (ṣaḥīḥ Abū Hurayrah),

"that Fātimah (ṣaḥīḥa) the daughter of the Prophet (ṣaḥīḥ Allāh upon him) came to him and asked for a servant and told him of the hardship of household work. He said:

‘You would not be able to get a servant from us. Shall I direct you to what is better than the servant for you? Recite Subhānā Allāh thirty-three times,
al- Hamdu li-Allâh thirty-three times and Allâh-o-Akbar thirty-four times as you go to bed.'”

The people of knowledge deduced from this Ḥadîth that the legislated remembrance of Allâh (gives the body strength and zeal to carry out deeds immediately. For this reason, Ibn al-Qayyim (mentioned that Shaykh ul-Islâm Ibn Taymiyyah would sit in the masjid until Ḍuḥâ remembering Allâh. So, he said,

“I asked him on one occasion concerning this matter, and he said, ‘If I didn’t do this my strength would grow weak.’”

Meaning, his strength would wane, and my body would become flaccid without any vigor. Thus, Dhikr (legislated remembrance) gives the body strength. ‘Ali (said,

فَمَا تَرَكْتَهُنَّ مُنذُ سَيِّعتُهُنَّ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم

19 Sahîh Muslim No. (2728).
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

"I did not leave them (Tasbīh Fātimah) since I heard them from the Messenger of Allāh (صلى الله عليه وسلم)."

Look at his promptness and perseverance. He said, "since I heard them from the Messenger of Allāh (صلى الله عليه وسلم)" one of those present chose a crucial night which was the night of Siffin. This night the war (fighting) was going on, and what is known is that there are intense situations that a person would be distracted from what he is accustom and familiar with.

So, when ʿAli (رضي الله عنه) said, "I did not leave them (Tasbīh Fātimah) since I heard them from the Messenger of Allāh (صلى الله عليه وسلم)" a man said to him, "Except on the night of Siffin?" he replied, "not on the night of Siffin" meaning this night which the likes of it will distract the person from matters that he is accustom to and perseveres on. He said, "I did not leave them except for on this night.”

Another benefit from his statement is that legislated remembrances require continuous perseverance and consistent care with the intent on not missing out on attaining the fruits and the effects derived from it.
Based upon this among the matters which cite this circumstance is what is mentioned in Sahih Muslim on the authority of Abān bin 'Uthmān (i.e. the son of 'Uthmān bin 'Affān) when he narrated the Ḥadīth of the Prophet ( صلى الله عليه وسلم ),

مَنْ قَالَ يَسْمَعُ الْحَرَّمُ الَّذِي لاَ يَضْرِعُ مَعَ أسمَيْهِ شَئٌّ فِي الْأَرْضِ وَلَا فِي السَّمَاوَاتِ وَهُوَ السَّمِيعُ العَلِيمُ تَلَاءَ مَرَاتٍ لَمْ تُنْصِبْهُ فَجَأةٌ بَلَا إِلَّا يُصْبِحُ وَسَنَتْ قَالَهَا جَبَّانَ يُصْبِحُ تَلَاءَ مَرَاتٍ لَمْ تُنْصِبْهُ فَجَأةٌ بَلَا إِلَّا يُصْبِحُ

"If anyone says three times: "In the name of Allāh, when Whose name is mentioned nothing on Earth or in Heaven can cause harm, and He is the Hearer, the Knower" he will not suffer sudden affliction till the morning, and if anyone says this in the morning, he will not suffer sudden affliction till the evening." 20

So, when Abān narrated the Ḥadīth a man looked at him perplexed. Because Abān was afflicted with hemiplegia which is paralysis of one side of the body. The man kept looking at the area he was afflicted on his body in a

---

20 Sunan Abi Dawūd No. (5088).
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HIS RELIGION

perplexed manner; as though his look said, “Nothing harmed you! Then what is this you have been afflicted with?!” Abān understood what his glance meant so responded, “Don’t look at me (like that) for I forgot to say the statement one time and Allāh decreed what he decreed.”

This matter requires the person to make efforts with continuous perseverance as well as striving towards that. When Imām al-Qurtubi (رحمه الله), the scholar in Tafsīr, cited the Ḥadīth of the Prophet ﷺ,

من نزل منزلاً ثم قال أعود بضريحات الله الثامنات من شر ما خلق
لَم يضرة شيء حتى يرحل من منزله ذلك

“Whoever stops at a stopping place and then says: ‘I seek refuge in Allāh’s Perfect Words from the evil of what He has created, (Aʿūdhu bi-kalimātillāhī-tāmmātī min sharri mā khalaq)’ nothing shall harm him until he departs from that stopping place of his.”

21 At-Tirmidhī No. (3437).
He said,

"I didn't leave out saying it since I first heard it except for one time when I was in al-Mahdiyah" which is a division of a country. He said, "Our house was in al-Mahdiyah, and I was stung by a scorpion. I had remembered that I forgot to say this supplication that night."

Another example of promptness and perseverance is the Ḥadith of Umm Ḥabibah (ما لَهَا فِي лَا يَسْتَفْعَاهَا) in Sahīh Muslim in which she said,

سَمِعْت رَسُول اللَّه صلى الله عليه وسلم يَقُولُ: "مَن رَكَّعَ ثَنَاءً عَشْرَةَ رَكَعَةَ فِي يَوْمِهِ وَلَيْلَيْهِ سَوَى الصَّمْطُوْبَةِ تَبْنِيَ اللَّهُ بِهَا نِيَزاً فِي الْجَنَّةِ"

"I heard the Messenger of Allāh (صلى الله عليه وسلم) say: 'Whoever prays twelve Rak'ah during the day and night, apart from the prescribed prayers, Allāh (صلى الله عليه وسلم) will build for him a house in Paradise.'"22

---

22 Sunan an-Nisā’i No. (1796).
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HIS RELIGION

She said,

ما ترَكْتُهُ مِنْ بَعْضِ رِسُولِ اللَّهِ صلى الله عليه وسلم

“I never stopped doing it since I heard it from the Messenger of Allāh صلی الله علیه و سلم.”

Also, several narrators in Sahih Muslim said after mentioning the Ḥadīth said that statement, “I never stopped doing it since I heard it from the Messenger of Allāh صلی الله علیه و سلم.”

Al-Bukhārī collected in his Sahih from the Ḥadīth of Abū Hurayrah رضی الله عنه in which he said,

أوصاني خليبي بثلاث لا أدعوهن حتي أموت صوم ثلاثين بينم من كل شهر وصلاة الصبح وثوم على رئر

“My friend (the Prophet) advised me to do three things, and I shall not leave them till I die, these are: To fast three days every month, to offer the Duḥā praye, and to offer witr before sleeping.”23

23 Saḥiḥ al-Bukhārī No. (1178).
Similar to that was collected by Imām Muslim in his Saḥīḥ from the Ḥadīth of Abū ad-Dardā’ who said a similar statement. The examples in the life of the Salaf as it pertains to this matter are numerous even from the youth among the Companions.

Imām al-Bukhārī and Muslim collected in their Saḥīḥ that ‘Umar bin Abi Salamah (رضي الله عنه) said,

“أنا طفل وكان رضي الله عنه بي يأكل بيديي في السكينة مسماي صل الله عليه وسلم، قال: يا أبا، إنك تأكل في السكينة، فخرج كتب سماي ونصحني. فذكرت تلك الطعم التي أكلت بعد.

“I was a boy under the care of Allāh’s Messenger (صلى الله عليه وسلم), and my hand used to go around the dish while I was eating. So, Allāh’s Messenger (صلى الله عليه وسلم) said to me, ‘O boy! Mention the Name of Allāh and eat with your right hand, and eat of
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

the dish what is nearer to you.” Since then I have applied those instructions when eating.”

Yet mothers and fathers become weary in their homes with their children from forbidding them food practices that oppose the Sunnah. They say to their children, “O such and such! O, dear son! Over and over...that is a mistake.” Yet ʿUmar ibn Abi Salamah (رَضِيَ اللهُ عَنْهُ) said, “Since then I have applied those instructions when eating.”

In addition, when we look at the circumstance of the Salaf—particularly Imām ʿAḥmad, the author al-Musnad—which is an encyclopedia filled with aḥādith from the Messenger of Allāh (صلى الله عليه وسلم). He said,

“I had not heard a single Ḥadīth except that I implemented it; even when it reached me that the Prophet (صلى الله عليه وسلم) would be cupped, and he would pay the person performing the cupping with a Dinār. So, I got cupped and paid the person performing the cupping with a Dinār.”

---

24 Sahih al-Bukhari No. (5376).
Qays al-Mulāi (رحمهالله) said,

“When you hear a Ḥadīth implement it even if it is once so that you become of its people who perform these deeds.”

What is intended by his statement is the Ḥadīths as it pertains to the Sunan, Ṭargīb ib, and recommended acts; perform it at least once. As for if the person abandons it entirely and his ambition isn’t directed to implementing it this is a matter which the Pious Predecessors (رحمهالله) were not upon.

When Ibn al-Qayyim (رحمهالله) mentioned the Ḥadīth of Abū Umāmah that the Prophet (صلى الله عليه وسلم) said,

من قرأ آية الكُرْسی فِي دُبیر ْكُلْ صَلَاةٍ مَکْتُوبَةً لَمْ يَمَنِعْهَا مِن دُخُول الْحَجَّة إِلَّا أَنْ يَمُوتَ

“Whoever recites Ayat al-Kursi after every Ṣalāh, nothing will come in between him and Paradise except for death.”

EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

He (Ibn al-Qayyim) said,

"It was conveyed to me that Shaykh ul-Islām ibn Taymiyyah ( duro ṣ ṣ a) said, ‘I never left saying this after every Ṣalāh.’"

The transmissions and reports of the Salaf as it pertains to this subject matter are abundant. So, because of this, it is imperative that the student of knowledge is dedicated to these two matters (together), knowledge and implementation. That his purpose behind seeking knowledge is the implementation of it otherwise that knowledge will be a proof against him, not for him.

Sufyān ( ṣ u f y a) was asked,

"Which of the two is most beloved to you, knowledge or action?" he said, "Knowledge should only be sought out to be implemented."

So, don’t seek knowledge and leave off action and don’t seek action and abandon knowledge. Rather, unite both, knowledge and action...guidance and correct religion.

I ask Allāh al-Kareem, the Lord of the Tremendous Throne by His Most Beautiful Names and Lofty
Attributes that He bestows on us all beneficial knowledge, righteous good deeds, and wholesome provision. May He guide us to the straight path and may He not leave us to our own selves for a blink of an eye. May He rectify our religion which is a protection for our affairs. May He rectify our worldly life which contains our livelihood. May He rectify our hereafter which is our life after death. May He make life a means of increasing in all that is good; and may He make death a means of ease from everything evil. May Allah rectify our social relationships between us and mend our hearts. May He guide us to the paths of peace and safety. May Allah take us out of the darkness and into the light; may He bless our hearing, our sight, our spouses, our offspring, our wealth, and our time. May He bless us wherever we are.

We ask Allah (سَمِّي) to rectify all of our affairs and don’t leave us to our own selves for a blink of an eye. May He forgive us, our parents, the Muslims—male and female, the believers—male and female, those who are alive and those who have passed away.

We ask Allah (سَمِّي) to guide us to the straight path and safeguard us the wickedness of our souls and the evil
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION consequences of our actions. Indeed, Allāh (_RECEIVED FROM ALLAH) hears all supplication and is the one we hope for. Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). Allāh (_RECEIVED FROM ALLAH) knows best and May He raise the rank of His servant and messenger, our Prophet Muḥammad, his family, and all his companions and grants them all peace.
APPENDIX 1: SOME BENEFITS FROM THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF THE RELIGION26

In the name of Allāh, the Most Merciful, the Bestower of Compassion. I testify that none has the right to be worshipped—in truth—except Allāh alone Who has no partners. I also testify that Muḥammad is His servant and last Messenger. May Allāh raise his rank and grant him, his family, and all his companions peace.

O Allāh! Teach us what will be a benefit to us and make it useful to us. Increase us in beneficial knowledge and rectify all our affairs; don’t leave us to ourselves for a blink of an eye.

To proceed:

26 This was taken from the website of Shaykh ‘Abdur Razzāq bin ‘Abdul Muhsin al-Badr. http://www.al-badr.net/detail/Hbj95RIENsTr
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF THE RELIGION

My discussion with my brothers is about some reflections and benefits from a tremendous Ḥadīth of the Noble Prophet (ṣallallaahu 'alayhi wasallāh) concerning the virtue of knowledge and its carriers.

In the Sahīḥ of al-Bukhārī and Muslim on the authority of Muʿāwiyah (ra) that the Prophet (ṣallallaahu 'alayhi wasallāh) said,

مَنْ يُثْرِدُ اللَّهُ بِهِ خَيْرًا يَفْقَهْهُ فِي الْدِّينِ

“When Allāh wants good for a person He bestows on him Fiqh of the Religion.”

This Ḥadīth is tremendous! My distinguished group of brothers, it is imperative that we reflect on it in a good manner. Indeed, it is a Ḥadīth which possesses magnificent status and huge importance.

This Ḥadīth encourages knowledge, studying, and understanding the Religion of Allāh (ta'ālā). It also clarifies the virtue and merit of those who have been granted success to tread on the avenues of this path.

The contains numerous benefits, and I will highlight what has been made easy for me.
**The 1st benefit:** All affairs and matters are under the Supreme will of Allah. Nothing occurs in the universe unless He (Ṣabbaḥa‘w wājīhah) wants it to happen. All virtues, blessings, and bounties are His alone. Allah (Ṣabbaḥa‘w wājīhah) says,

```
(ۚلا يَعانِي عَلَيْهِ وَلَيْنَكَ وَلَيْنِي أَيْبَ)ۚ

“And my guidance cannot come except from Allah, in Him I trust and unto Him, I repent.”
[Sūrah Ḥūd 11:88]
```

This is an important aspect of ‘Aqīdah that all affairs belong to Allah and are in His Hand (Jā‘lū‘u‘a‘). You are not given any knowledge or implementation of it unless Allah grants you success towards it and bestows on you that.

He is the One who teaches the servant what he was unaware of. He is the One who grants the servant success to implement what he has learned—all of which in Allah’s hand. Allah (Ṣa‘īd) says,
EXPLANATION OF THE ᴴᴴＡＤＩPTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

“and taught you that which you knew not. And Ever Great is the Grace of Allāh unto you (O Muḥammad صلِّ الله عَلَيْهِ وَسَلَّم).” [Sūrah an-Nisā’ 4:113]

And Allāh ( سبحانه و تعالى) says,

“The Most Beneficent (Allāh)! Has taught (you mankind) the Qur’ān (by His Mercy).” [Sūrah ar-Rahmaan 55:1-2]

So, this is the virtue of Allāh ( سبحانه و تعالى); and this is the reason why the student of knowledge is obliged to visualize this context and significant aspect of ʿAqidah on this subject matter as well as all subjects concerning this religion, the betterment of the servant—in his religious and worldly affairs.

So, this takes us to the 2nd benefit of this ᴴHadith.
The 2nd benefit: the importance of having true reliance in Allâh and seeking assistance from Him (غْيِبَةُ رَبِّيَّ). As the Prophet (صلى الله عليه وسلم) said in the authentic Ḥadîth,

إِخْرَجْ عَلَى مَا يَنفِعُكَ، وَاسْتَعِنْ بِاللَّهِ، وَلَا تَعِجْرُ

"Be keen on what benefits you and seek help from Allâh, and do not give up." \(^{27}\)

And he (صلى الله عليه وسلم) said to Mu‘ādh,

إِنِّي لَأُحْبِبُكَ يَا مُعَاذَ ۖ فَقُلْتُ وَأَنَا أُحْبِبُكَ يَا رَسُولُ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلىْهِ وَسَلَّمَ فَلَا تَدْعُ أَنْ تَقُولَ فِي كُلّ صَلاةٍ رَبّ أَعْيَنِي

على ذُكْرِكَ وَشَكْرِكَ وَحُسْنِ عِبَادَتِكَ

"I love you, O Mu‘ādh!" I said: 'And I love you, O Messenger of Allâh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)' Then the Messenger of Allâh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: 'Never forget to say in every prayer: Rabbi a’inni 'ala dhikrika wa shukrika wa husni 'ibaadatika (My Lord, help

---

\(^{27}\) Bulugh al-Marâm Book #16, Ḥadîth No. (1569).
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

me to remember You, give thanks to You and worship You well.)”

Thus, the student of knowledge needs Allāh’s assistance in seeking knowledge, implementing what he learns, and remaining firm upon this knowledge and action that Allāh has granted him success to. He also needs Allāh’s assistance in avoiding the distractions on the path to Allāh (جلِّ و março).

The 3rd benefit: The importance of Duʿā in the life of seeking knowledge and continuously resorting to Allāh (سُبْحَانَاهُ وَتَعَالَى). Because all matters are in His Hands and its governing are His (سُبْحَانَاهُ وَتَعَالَى).

Therefore, the servant’s need of supplicating (to Allāh) is urgent. One of the Tābiʿūn, Muṭarrif bin Ash-Shakhîr (رَحْمَةُ اللَّهِ عَلَيْهِ) said,

“I contemplated over the good, and I noticed an abundance of good from Šalāh, fasting, and acts of piety. I then discovered all of that is in the hands of

28 Sunan an-Nisāʾi No. (1303).
Allāh. Thus, I became certain that Du‘ā is the key to all of that is good.”

Based on this the servant is in need of increasing his supplication to Allāh ( سبحانه وتعالى) especially that he asks Allāh to teach him what will benefit him. All of you should know that from the guidance of our Prophet ﷺ as it is mentioned in Sunan, the Ḥadith Umm Salamah (رضي الله عنها) that the Prophet said after performing Ṣalāh Fajr,

اللَّهُمَّ إِنِّي أَسَأَلُكَ عِلْمًا تَافِعًا وَرِزْقًا طَيِّبًا وَعَمَالًا مُتَقَبَلًا

“O Allāh, I ask You for beneficial knowledge, goodly provision, and acceptable deeds.”

These three matters which are brought together in the first part of one’s day is the Muslims’ goal and main objective. The Prophet ﷺ beginning with knowledge before the other matters in this supplication indicates that knowledge is the foremost matter one starts his day.

---

29 Sunan Ibn Majah No. (925).
EXPLANATION OF THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF THE RELIGION

Among the greatest ruins is that one lets his day pass by and he has gained no portion of religious knowledge, surely this is a calamity.

This Ḥadīth denotes seeking knowledge should be apart of one’s day. It doesn’t occur during summer or spring break; rather, it is one’s daily portion of gained knowledge. He strives daily according to his ability, and the students of knowledge vary in their seeking knowledge and making strives.

The 4th benefit: The Muslim’s demeanor towards on the path of seeking knowledge should be that his heart finds ease and happiness and devotes himself to learning; that he comprehends the religion of Allāh (ṣallallāhu ‘alaihi wa sallam). All of which are among the signs that Allāh wants good (for him). Because the Prophet (ṣallallāhu ‘alaihi wa sallam) said,

مَنْ يُرِدِ اللَّهُ أَحِيَّرًا يُقَلِّبَهُ فِي الدِّينِ

“When Allāh wants good for a person He bestows on him Fiqh of the Religion.”

So, when one finds himself having happiness, devotion and loving knowledge upon hearing that there are circles
of knowledge/learning (coming up) and he hastens to it. For example, it is mentioned to him of beneficial books he directs himself towards it. His chest is having happiness towards it and loving to learn — this is among the signs that Allah wants good for him. All because the Prophet (ṣallallaḥu ālaihi wa sallam) said,

मनु यदि लल्लु ख़िर यैफ़हु फ़ी दिन

"When Allah wants good for a person He bestows on him Fiqh of the Religion."

**The 5th benefit:** understanding the opposite of what is taken from the Ḥadīth. Which is when one diverts himself from knowledge — Allah’s refuge is sought from that —, one having a dislike for sitting in the circles of knowledge. These are among the signs that Allah doesn’t want good for him and that he hasn’t been bestowed success.

So, if one sees within himself indifference and unhappy with the sittings of knowledge; and he isn’t inclined towards it, this is not a sign of one being bestowed success and that Allah wants good for him. This is based on the Prophet’s (ṣallallaḥu ālaihi wa sallam) statement,
EXPLANATION OF THE HADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF HE RELIGION

من يرِدُ اللهِ به خيرًا يفقهُه في الدين

“When Allāh wants good for a person He bestows on him Fiqh of the Religion.”

The 6th benefit: The Prophet’s (صلى الله عليه وسلم) statement, “He bestows on him Fiqh of the Religion” consists of religious knowledge, its fundamental and subsidiary branches. Because with the people the word “Fiqh” refers to rulings as it relates to Ṣalāh, fasting, Ḥajj, even to the extent if it is said, “the Book of Fiqh” what is understood by it is the Book concerning Islāmic rulings on acts of worship.