

دواء للأخوة بحديث المسلم أخو المسلم

# THE CURE FOR BROTHERHOOD

IS THE PROPHETIC HADITH

المسلم أخو المسلم

“A Muslim is a brother to a Muslim”



EXPLAINED BY:

IMAM NAWAWI | IBN DAQEEQ | IBN UTHAYMEEN  
AL-FAWZAAN | YAHYA HAJDORI

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وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ  
عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا  
وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ  
لَكُمْ آيَاتِهِ لَعَلَّكُمْ

And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided. {Qur'an:103}

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ISBN: 978-1-4675-3375-1

First Edition: Rajab 1433 A.H. /May 2012 C.E

Cover Design: Usul Design

Publisher's Information:

**Authentic Statements Publishing**

P.O.Box 15536

Phila,Pa. 19131

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## ***Publisher's Foreword***

All praise belongs to Allah the Lord of everything that exists, and the good end is for those who possess taqwa and there is no transgression except against those who are wrong doers. I bear witness that none has the right to be worshipped except Allah alone and that Muhammad is His Messenger, the seal of the prophets and the leader of the pious. May Allah have mercy upon His family, companions and all those who follow them in goodness until the Day of Judgment.

To Proceed:

Indeed the Messenger (صلى الله عليه و سلم) left his ummah upon clear guidance whose day is like its night and no one deviates from it except that he will be destroyed.

Here, before you, oh reader, is a pearl from one of the pearls of our beloved Messenger (صلى الله عليه و سلم), about the sanctity of brotherhood. In it he states those things that would destroy brotherhood as well as the obligation of being brothers in faith; along with that he clarifies how the Muslim should interact with his brother. Contained within this noble prophetic hadith is the cure for many illnesses that have plagued the Muslims

for centuries with discord, dissention, rancor, hatred, oppression, lying, cheating and other than that from those atrocities that have been prohibited by this blessed shari'ah.

We will like to thank everyone who aided and made this project possible, such as our beloved brother Nuh 'Abdullah who translated the explanations of the mashayikh found within this book, our editor Umm Aasiyah for her expertise and our brother Abu Zayd Nafis Sparrow for having formatted and selected this amazing title for an amazing topic for an amazing book. Lastly, we would like to thank our beloved brother and elder Abu Uwais, 'Abdullah 'Ali (may Allah have mercy upon him), for this book is based upon one of his lectures titled "What is bad" or "Commanding what is good and Prohibiting what is bad". Additionally, this topic was his one of his main themes, for those who have known him are aware that he always encouraged brotherhood.

This is not a dedication to our beloved brother but rather an acknowledgement and a tribute to his dedication given to the ummah of Muhammad (صلى الله عليه و سلم).

## *The Biography of Abu Hurayrah*

### **His Name**

He was the diligent jurist and the companion of the Prophet (صلى الله عليه و سلم). His name is Abu Hurayrah Al-Dawsi Al-Yamani, the master of authentic memorizers. The scholars differed concerning his name and his father's name. The most correct opinion was the opinion upon which the scholars agree that his name is Abdur- Rahman ibn Sakhr.

The Prophet (صلى الله عليه و سلم) named him Abdullah and nicknamed him Abu Hurayrah and he continued to be known as Abu Hurayrah. His mother was Maymouna Bint Subaih.

### **His Conversion**

Abu Hurayrah became a Muslim at the hands of at-Tufayl ibn Amr, the chieftain of the Dows tribe to which he belonged. When at-Tufayl returned to his village after meeting the Prophet (صلى الله عليه و سلم) and becoming a Muslim in the early years of his mission, Abu Hurayrah was one of the first to respond to his call. When at-Tufayl visited Makkah again, Abu Hurayrah accompanied him. There, he had the honor of meeting the Noble Prophet (صلى الله عليه و سلم).

### His Arrival at Madina

Abu Hurayrah stayed in Tihamah for several years and it was only at the beginning of the seventh year of the Hijrah that he arrived in Madinah with others of his tribe. The Prophet (صلى الله عليه و سلم) had gone on a campaign to Khaybar.

Abu Hurayrah stayed in the Masjid with others of the Ahl as-Suffah. He was single, without wife or child. With him was his mother, who was still a mushrik (i.e. polytheist). He prayed for her to become a Muslim but she adamantly refused. One day, he invited her to believe in Allah alone and follow His Prophet (صلى الله عليه و سلم) but she uttered some words concerning the Prophet (صلى الله عليه و سلم) which saddened him greatly. With tears in his eyes, he went to the Prophet (صلى الله عليه و سلم) who said to him: "What makes you cry, O Abu Hurayrah?" He said: "Today, I invited my mother to Islam and I heard words from her which I don't like. Do make supplication to Allah Almighty to make the heart of Abu Hurayrah's mother incline to Islam."

The Prophet (صلى الله عليه و سلم) prayed for her. Abu Hurayrah said: "I went home and found the door closed. I heard water splashing and when I tried to enter, my mother said: "Stay



where you are, O Abu Hurayrah." And after putting on her clothes, she said, "Enter!" I entered and she said: "I testify that there is no one deserving of worship except Allah alone and I testify that Muhammad is His Servant and His Messenger." He returned to the Prophet (صلى الله عليه و سلم) weeping with joy, (just as an hour before he had gone weeping from sadness) and said: "O Messenger of Allah, I have good news. Allah has responded to your prayer and guided the mother of Abu Hurayrah to Islam".

### **His Accompanying the Messenger**

He accompanied the Prophet (صلى الله عليه و سلم) for nearly four years. He loved the Prophet (صلى الله عليه و سلم) a great deal and found favor with him. He was never tired of looking at the Prophet (صلى الله عليه و سلم) whose face appeared to him as having all the radiance of the sun and he was never tired of listening to him. Often he would praise Allah for his good fortune and say: "Praise be to Allah Who has guided Abu Hurayrah to Islam." "Praise be to Allah Who taught Abu Hurayrah the Qur'an." "Praise be to Allah Who has bestowed on Abu Hurayrah the companionship of Muhammad (صلى الله عليه و سلم)." "

On reaching Madina, Abu Hurayrah set his heart on attaining knowledge. Zayd Ibn Thaabit (رضي الله تعالى عنه), the notable companion of the Prophet (صلى الله عليه و سلم), reported: "While Abu Hurayrah and I and another friend of mine were in the masjid praying to Allah the Almighty, The Messenger of Allah appeared. He came towards us and sat among us. We became silent and he said: **"Carry on with what you were doing."** So, my friend and I made a supplication to Allah before Abu Hurayrah did and the Prophet (صلى الله عليه و سلم) began to say Ameen to our Dua. Then, Abu Hurayrah made a supplication saying: "O Lord, I ask you for what my two companions have asked and I ask you for knowledge which will not be forgotten." The Prophet (صلى الله عليه و سلم) said: **"Ameen."** We then said: "We ask Allah for knowledge which will not be forgotten, and the Prophet (صلى الله عليه و سلم) replied, **"The Dawsī youth has asked for this before you."**

### **His Quest for Knowledge**

In his search for knowledge, Abu Hurayrah suffered much hardships and difficulties. He was often hungry and destitute. He said about himself: "When I was afflicted with severe hunger, I would go to a companion of the Prophet (صلى الله عليه و سلم) and ask him about an ayah of the Qur'an and stayed with

him learning it so that he would take me with him to his house and give me food.”

With his intelligent memory, Abu Hurayrah set out to memorize in the four years that he spent with the Prophet (صلى الله عليه و سلم), the gems of wisdom that emanated from his lips. He realized that he had a great gift and he set about to use it to the fullest in the service of Islam. He had free time at his disposal. Unlike many of the Muhajirin [i.e. Emmigrants], he did not busy himself in the market-places, with buying and selling. Unlike many of the Ansaar [i.e. The Helpers], he had no land to cultivate. He stayed with the Prophet of Allah (صلى الله عليه و سلم) in Medina and went with him on journeys and expeditions.

### **His Preservation of Hadith**

Many companions became amazed at the number of ahadith he had memorized and often questioned him on when he had heard a certain hadith and under what circumstances. Talha Bin ‘Ubaidallah (رضي الله تعالى عنه) said: "I don't doubt that Abu Hurayrah heard from the Prophet (صلى الله عليه و سلم) what we did not hear." He was one of the interpreters among the companions. Abu Hurayrah (رضي الله تعالى عنه) said:

"I memorized at the hands of the Prophet (صلى الله عليه و سلم) two traditions. I released one of them and concealed the other. If I released it, my throat might be cut off."

Once Marwan ibn Al-Hakam wanted to test his power of memory. He sat with him in one room and behind a curtain he placed a scribe, unknown to Abu Hurayrah, and ordered him to write down whatever Abu Hurayrah said. A year later, Marwan called Abu Hurayrah again and asked him to recall the same ahadith which the scribe had recorded. It was found that he had forgotten not a single word. Abi said Al-Khudari reported that the Prophet (صلى الله عليه و سلم) said: **"Abu Huraynah is a vessal of knowledge."** Al Amash also narrated that Abi Salih said: "Abu Hurayrah was the best memorizer among the companions." Moreover, Abu Hurayrah said about himself: "I don't know anyone among the companions who is best in memorizing the ahaadith of the Prophet (صلى الله عليه و سلم) other than me".

Through his incomparable efforts, many of the Prophet's hadiths were transmitted to later generations. He is the first name in the roll of hadeeth transmitters who transmitted, according to Baqi b. Makhalad, the number is 5,374 ahadith. The most recent research shows that the number of ahadith transmitted by him is 1,236 only. He is reported to have had

books of hadith in his possession. At least nine of Abu Hurayrah's students wrote ahadith from him. According to Ibn al-Gauzi, there are 5,374 ahadith transmitted by him in Musnad Baqi and 3,848 ahadith in the Musnad of Ibn Hanbal. According to Ahmed Shakir, after subtracting repeated ahadith, there remain 1,579 ahadith transmitted by Abu Hurayrah. He observed and learnt some 1,500 traditions within the period that he spent with the Prophet (صلى الله عليه و سلم) which are a mixture of verbal and practical Sunnah. Hasan Bin Amr al.Damari saw many books of ahadith in Abu Hurayrah's possession. Abdul-Aziz Bin Marwan had almost all the ahadith of Abu Hurayrah in written form.

Finally, we can say that Muslims owe a debt of gratitude to Abu Hurayrah (رضي الله تعالى عنه) for helping to preserve and transmit the valuable legacy of the Prophet (صلى الله عليه و سلم) and transmitting the message to us. He died in the year 59 A.H. when he was seventy-eight years old and was buried at Al-Baqi (رضي الله تعالى عنه).

## المسلم أخو المسلم

عن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم

لا تحاسدوا، ولا تناجشوا، ولا تباغضوا، ولا تدابروا،

ولا يبيع بعضكم على بيع بعض، وكونوا عباد الله

إخواناً، المسلم أخو المسلم، لا يظلمه، ولا يخذله، ولا

يكذبه، ولا يحقره، التقوى ها هنا ويشير إلى صدره

ثلاث مرات بحسب امرئ أن يحقر أخاه المسلم، كل

المسلم على المسلم حرام: دمه وماله وعرضه

[رواه مسلم: 2564]

*“A Muslim is the brother of a Muslim”*

On the authority of Abu Hurayrah (رضي الله تعالى عنه), who said the Messenger of Allah (صلى الله عليه وسلم) said:

“Do not envy one another; do not inflate prices one to another; do not have rancor for one another; do not turn away from one another; and do not undercut one another, but be you, O servants of Allah, brothers. A Muslim is the brother of a Muslim: he neither oppresses him nor does he fail him, he neither lies to him nor does he hold him in contempt. Taqwa is right here – and he pointed to his chest three times. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim for another Muslim is inviolable: his blood, his property, and his honor.”

It was related by Muslim.<sup>1</sup>

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<sup>1</sup> Ibn Rajab (may Allah have mercy upon him) stated in (جامع العلوم والحكم) his famous explanation of The Forty Hadith of Imam Nawawi:

“This hadith Muslim has collected it in his sahih from the narration of Abu Sa’eed Mawlaa (i.e. free servant) of ‘Abdullah Bin ‘Aamir Bin Kuraiz on the authority of Abu Hurairah (رضي الله تعالى عنه). And Abu Sa’eed, it is not known whether this is his name and besides one who narrated from him, Ibn Hibbaan mentioned him in (تفاته), and Ibn Madeeni said: “He is unknown (مجهول).”

This hadith has also been narrated by Sufyan At-Thawri who said regarding it: “It has been narrated from Abu Sa’eed Bin Yasaar on the authority of Abu Hurairah (رضي الله تعالى عنه), and he is only Abu Sa’eed Mawlaa (i.e. free servant) Bin Kuriaz. The same was stated by Ahmad,

Yahya, and Ad-Daraqutnee. And part of it has been narrated from another angle; at-Tirmidhi has collected it from the narration of Abu Saalih on the authority of Abu Hurairah (رضي الله تعالى عنه) who said the Messenger of Allah (صلى الله عليه وسلم) said:

المسلم أخو المسلم، لا يخونه ولا يكذبه ولا يخذله، كل المسلم على المسلم حرام: دمه وماله وعرضه، التقوى ها هنا ويشير إلى صدره ثلاث مرات بحسب امرىء أن يحقر أخاه المسلم

“A Muslim is the brother of a Muslim: he neither betrays him nor does he lie to him; he neither humiliates him. The whole of a Muslim for another Muslim is inviolable: his blood, his property, and his honour; Taqwa is right here – and he pointed to his chest three times. It is evil enough for a man to hold his brother Muslim in contempt.”

In the version collected by Abu Dawud:

كل المسلم على المسلم حرام،

“The whole of a Muslim for another Muslim is inviolable:” up until the end of the hadith.

Bukhaari and Muslim both collected this hadith by way of al-‘A’raj from Abu Hurairah (رضي الله تعالى عنه) from the Prophet (صلى الله عليه وسلم) that he said:

لا تحاسدوا، ولا تتاجشوا، ولا تباغضوا، ولا تدابروا، وكونوا عباد الله إخواناً،

“Do not envy one another; do not inflate prices one to another; do not have rancor for one another; but be you, O servants of Allah, brothers...” And they both have collected it from other routes from Abu Hurairah (رضي الله تعالى عنه).



*Ash-Sharh (Explanation)*

"لا تحاسدوا"

**"Do not envy one another;**

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**Ibn 'Uthaymeen** (may Allah have mercy upon him): What is envy? Some scholars said it means: to wish that the blessing given to someone by Allah is terminated whether it is wealth or position or knowledge or other than that.

Sheikh Al Islam Ibn Taymiyyah said in his definition of envy: **"To dislike the bounty that is given to your brother by Allah"**. There is no doubt that disliking it leads to wishing for its termination. Therefore the definition of Sheikh Al-Islam is more all-inclusive.

**Al-Fawzaan** (may Allah preserve him): This hadith contains the mannerisms of the Muslim towards his Muslim brother. For verily Islam urges upon brotherhood for the sake of Allah the Almighty, and commands the Muslims to be like one body and to be like a fortress building strengthening one another.

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For this reason, Islam has forbidden whatever may lead to the breakdown of this aim likewise the ill characteristics that lead to its deterioration. In this hadith the Prophet of Allah (صلى الله عليه وسلم) advised us not to envy one another.

**Al-Hujuuri** (may Allah preserve him): The first thing the Prophet (صلى الله عليه وسلم) prohibited in this hadith is: envying one another, and that is because envy harms both the envier and the one who is envied if Allah the Almighty wants any harm to occur on the one who is envied, as the Almighty stated:

وَأِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ân), and they say: "Verily, he (Muhammad [sal-Allâhu 'alayhi wa sallam]) is a madman!" {68:51} Also the Most High stated:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (1) مِنْ شَرِّ مَا خَلَقَ (2) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (3) وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (4) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

[1] Say: "I seek refuge with (Allah), the Lord of the daybreak, [2] From the evil of what He has created, [3] And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), [4] And from the evil of those who practice witchcraft when they blow in the knots [5] And from the evil of the envier when he envies." {113: 1-5}

If Allah the Almighty predestinated a harm to occur from the envier it will, either through an evil eye or otherwise. This is why Allah the Almighty commanded His Prophet (صلى الله عليه و سلم) to seek refuge from the evil of the envier as he envies. And as all of us know, it is Allah the One Who distributes the wealth and provision amongst His slaves, as He the Glorified stated:

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ  
وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

"Or do they envy men (Muhammad [صلى الله عليه و سلم] and his followers) for what Allah has given them of His bounty? Then, We had already given the family of Ibrâhîm (Abraham) the Book and Al-Hikmah (As-Sunnah – Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom". {4:54} And He the Most High said:

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ  
الْإِنْسَانُ قَتُورًا

Say (to the disbelievers): "If you possessed the treasures of the Mercy of my Lord (wealth, money provision), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!" {17:100}

The worst thing which the Jews were tested with is envy. It is due to envy that most of them rejected Islam and the Prophet

of Islam even though they knew that he is a true Messenger of Allah (صلى الله عليه و سلم). Allah the Almighty stated:

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikûn (the idolaters, polytheists, disbelievers in the Oneness of Allah, pagans) like that there should be sent down to you any good from your Lord. But Allah chooses for His Mercy whom He wills. And Allah is the Owner of Great Bounty" {2:105}. And He the Glorified stated:

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً

"They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another)" {4 89}. And He the Most High stated:

وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْقُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad [صلى الله عليه و سلم] is Allah's Messenger) has become manifest to them. But forgive and overlook, till Allah brings His Command. Verily, Allah is Able to do all things" {2:109}. And He also said:

فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

"Then when there came to them that which they had recognized, they disbelieved in it. So let the Curse of Allah be on the disbelievers" {2:89}.

Yusuf's brother fell in to this grave sin due to envy, Allah the Almighty stated:

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنََّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ (8) اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ

"When they said: "Truly, Yûsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are 'Usbah (a strong group). Really, our father is in a plain error. [9] "Kill Yûsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be a righteous folk (by intending repentance before committing the sin)." {12 8-9}.

This is the reason why the scholars said they were not Prophets, because the prophets are faultless and are protected from falling into this grave sin. They were asking their father to entrust them with Yusuf when in reality they intended an evil plot against Yusuf, as Allah the Most High stated in Surat-ul- Yusuf that contains the story of Yusuf and His family from the beginning to the end. Similar is the case with the two sons of Adam, when one of them killed the other due to envy. Allah the Most high said:

وَأْتَلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ  
الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ (27) لئن بَسَطْتَ إِلَيَّ يَدَكَ  
لَتَقْتُلَنِي مَا أَنَا بِبَاسِطِ يَدَيْ إِلَيْكَ لَأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ (28) إِنِّي  
أُرِيدُ أَنْ نَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ  
(29) فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ

"And (O Muhammad [صلى الله عليه و سلم]) recite to them (the Jews) the story of the two sons of Adam (Hâbîl and Qâbîl – Abel and Cain) in truth; when each offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you." The former said: "Verily, Allah accepts only from those who are Al-Muttaqûn (the pious. See V.2:2)." [28] "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allah, the Lord of the 'Aa'lamîn (mankind, jinn, and all that exists)." [29] "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the Zâlimûn (wrong doers)." [30] So, the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers" {5:28-30}.

The Jews have rejected the truth and denied it due to envy that they have towards Muhammad (صلى الله عليه و سلم) even though they know him as they know their own sons. They know that he is a Prophet sent by Allah. Envy is very harmful to the envier, because he will be sinning for envying his brother and

at the same time he will be panicking within himself and burning himself up, as some of them said:

اصبر على الحاقد السفية فكل ما قال فهو فيه  
ما ضر نهر الفرات يوما أن جاء كلب فبادل فيه

**Be patient upon that silly hater**

**All that he says about you are found in him**

**The sweet river still remains as it is**

**Even if some dogs dive in to it**

And some of them said:

اصبر على حسد الحسود فإن صبرك قاتله  
فالنار تأكل بعضها إن لم تجد ما تأكله

**Be patient upon the envy of the envier**

**For verily your patience is killing him**

**Fire eats its self-up if it does not have anything to eat**

**In reality the envier is burning himself up and inflaming it over something that he does not have**

"وَلَا تَنَاجَشُوا"

**Do not inflate prices one to another;**

---

**Imam Nawawi** (may Allah have mercy upon him): The word "**Najsh**" basically means: "raising up and adding to" and it is increasing the price of merchandise in order to deceive others. And this is haraam, because it is a form of cheating and deception.

**Ibn Daqeeq** (may Allah have mercy upon him): The word "**najsh**" basically means "**khatl**" which means "trickery". It is from this meaning that the hunter is called "**naajish**" because he tricks the game and deceives it.

**Ibn 'Uthaymeen** (may Allah have mercy upon him): Do not outbid one another harmfully, and this is with regard to dealing with one-another. The term "munaajashah" in trade means: adding more to the price of an item, not with the intention of buying it, but with the intention of harming the buyer and benefiting the seller or harming both the buyer and the seller.

For example: an item is put out in the market for sale. A man offered one hundred riyal for it; however another man passed



by him and offered one hundred and ten with the intention of harming the buyer by increasing the price of the item. This act is "najsh".

Another example is of that man who saw another man whom he has no relation with, bargaining with his friend on his merchandise; however he offered to pay more than the actual price for the benefit of his friend. This act is unlawful. It is impermissible.

The third example is of that man who intends to harm the buyer and benefit the seller. This is also forbidden.

**Al-Fawzaan** (may Allah preserve him): The word "**najsh**" means "stirring something up" and "**najsh**" in trade means: increasing the price of the merchandise. And the verb "**tanaajashoo**" is an interaction verb of the noun "**najsh**" and that is when a man offers to pay more than the actual price of an item not with the purpose of buying it, but to make those who heard him give more than what he has offered. This is unlawful with the indication of this narration. But if he bid up the price of the merchandise with the intention of buying it, there is nothing wrong with that, because the Prophet (صلى الله عليه وسلم) did that. But as for outbidding the price because of the fact that the seller is his business partner or his friend or

the likes, not with the purpose of buying it, is an impermissible outbidding. This is the meaning of his statement "**Do not overbid one another harmfully**".

Therefore, if you are interested in buying the merchandise then you can add more to the price but if you are not, then leave it alone.

**Al-Hujuuri** (may Allah preserve him): The word "**najsh**" means: to outbid your brother by adding to the price of the item without the intention of buying it. So as a result the buyer would be duped and the seller would be deceived in order for him to say: I was offered such and such, and he would remain holding fast to his item without selling it with the price that he is pleased with. This is mostly done to harm the buyer or the seller, and this is impermissible. "**Najsh**" is a deception and a cheat, and the one who involves in **najsh** is considered as someone who devours usury as we have come across in an authentic narration.

Therefore based on this, the Prophet (صلى الله عليه و سلم) has forbidden **najsh** in the hadith of Ibn 'Umar (رضي الله تعالى عنه) and in other narrations due to the deception that it creates in the heart of the buyer and the seller. It is also considered as taking the wealth of the Muslim without the right to, and

tricking the trade of the Muslim without the right to. And all that Allah the Almighty forbade us from doing is only for the benefit of mankind.

"وَلَا تَبَاغَضُوا"

**Do not have rancor for one another;**

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**Ibn Daqeeq** (may Allah have mercy upon him): Meaning, do not engage in things that lead to rancor amongst you; that is because love and hatred are cardiac in their meaning. It is not possible for a man to know their actuality, and they are not under his control, as the Prophet (صلى الله عليه وسلم) said:

"هَذَا قِسْمِي فِيمَا أَمْلِكُ فَلَا تُؤَاخِذْنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ"

"(O Allah!) This is my division in that which I have control of, therefore do not hold me accountable for that which you have control of and I don't have control of". Meaning: love and hatred.

**Ibn 'Uthaymeen** (may Allah have mercy upon him): Meaning, do not have rancor towards one another. And it is not possible to define the term "**rancor**" its definition is its wording like the words "**love and hatred**". And this means: Do not do the things that will create rancor amongst you, and if you have ill-feeling in your hearts towards your brothers, strive hard to eradicate that feeling and get rid of it from your hearts.

**Al-Fawzaan** (may Allah preserve him): **Rancor** is in the heart and it is the same as **hatred**. But what is demanded from the believers is its opposite which is "**love**" amongst them. Therefore they must love one another. The Messenger of Allah (صلى الله عليه و سلم) said:

"لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ"

"None of you will be a true believer until he loves for his brother what he loves for himself"

Therefore, what is required from the believers is to show love to one another, but as for them hating one another, it is forbidden. But the question is: does man have the control of eradicating what is in his heart of rancor? This is an inborn character of some people. However, if you detest something do not allow your detestation to motivate you to harm your brother. And if you find any detestation in your heart try to repel it by remembering the love and the good that is between the Muslims. And do not act by it, or execute it or even expose it.

**Al-Hujuuri** (may Allah preserve him): It is from the word "**Baghdaw**" which means "**rancor**" and this is when a Muslim has ill-will towards his Muslim brother undeservedly, not because of blasphemy, or innovation or sin. The believers are

commanded to show love and brotherhood to one another, recommend one another patiently with the truth, giving advice to one another, helping one another upon good and piety and holding the hands of those among them who are engaged in profanity and falsehood by pushing them away from profanity and falsehood. This is what is considered helping him, but as for encouraging him upon his evil and falsehood, this is not considered helping him; rather this is cheating and deception. The Prophet (صلى الله عليه و سلم) said:

"لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ"

"None of you will be a true believer until he loves for his brother what he loves for himself."

Just as you love good things and uprightness for yourself; likewise you should love for your Muslim brother good, uprightness, clinging to the Sunnah and all things that lead to Paradise. The Messenger of Allah (صلى الله عليه و سلم) said:

"أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا"

"Help your brother whether he oppresses or is oppressed."

They said "O messenger of Allah! We will help him if he is oppressed, but how could we help him when he is the oppressor?" He said:

"تَحْجُرُهُ عَنِ الظُّلْمِ"

"Stop him from oppression."

But unfortunately only few people implement these texts at their right instances in these days... The hizbi helps the hizbi regardless, and the takfiri helps the takfiri regardless, and the sufi helps the sufi regardless, and the shiat helps the shiat, but they don't help one another upon repelling evil things, and this is the situation of the rest of the falsifiers.

"وَلَا تَدَابَرُوا"

**Do not turn away from one another;**

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**Imam Nawawi** (may Allah have mercy upon him):  
Meaning, one of you should not desert his brother by giving him his back when he sees him. He (صلى الله عليه و سلم) said:

لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ

"It is impermissible for a Muslim to abandon his Muslim brother for more than three days. If it happened that they meet each other while turning their faces away from each other, the best of them would be the one who initiates his brother with salaam".

**Ibn Daqeeq** (may Allah have mercy upon him): The term "التدابير" means enmity, and others said it means boycotting: because each of them turns his back from the other.

**Ibn 'Uthaymeen** (may Allah have mercy upon him): This is either "turning your backs away from one another or differing in your opinions whereas some of you would turn at one side with their opinion and some to another.



**Al-Fawzaan** (may Allah preserve him): This means do not shun from one another. What is befitting for you to do as a Muslim is to confront your brother with cheeriness and happiness. But as for you shunning from him, turning away from him and giving him your back, this is a sign of evil, except if there is good in doing that, otherwise turn towards him and smile at him.

**Al-Hujuuri** (may Allah preserve him): Because there is no need for the Muslims to turn their backs from one another as long as they are upon the right path, upon the Book of Allah and the Sunnah of His Messenger (صلى الله عليه و سلم). No, this is not permissible, as was mentioned by the Prophet (صلى الله عليه و سلم):

"يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ"

"If it happens that they meet each other while turning their faces away from each other, the best of them would be the one who initiates his brother with salaam". And the Prophet (صلى الله عليه و سلم) also said:

"إِذَا هَجَرَ أَحَدَكُمْ أَخَاهُ سَنَةً كَانَ كَسَفَكَ دَمِهِ"

"Abandoning your Muslim brother for a year is like shedding his blood" And then he (صلى الله عليه و سلم) also said:

تُرْفَعُ الْأَعْمَالُ كُلُّ اثْنَيْنِ وَخَمِيسٍ إِلَّا عَمَلُ اثْنَيْنِ بَيْنَهُمَا شَحْنَاءُ، يُقَالُ أَنْظِرَا هَذَيْنِ حَتَّى يَصْطَلِحَا

"The good deeds of the slaves are taken up every Monday and Thursday except the deeds of the two between whom there is enmity. (In their case): it would be said (to the Angels): hold on to the deeds of these two until they reconcile between them"

But as for alienating the people of desire and the sinners each according to his sin, this is legislated. The Prophet (صلى الله عليه) has deserted Ka'b Ibn Maalik and Muraaratu Ibn Rabeei and Hilaal Ibn Umayyah even though none of them was an innovator; rather it was due to their absence in the battle of tabouk. Likewise, Abdullah Ibn Mughaffal has deserted some of his family members, and Abu Qataadah has deserted Ka'b Ibn Maalik though he is from his family members, and the companions have deserted the people of desire. The Prophet (صلى الله عليه و سلم) said:

أَلَا أَدُلُّكُمْ عَلَى شَيْءٍ إِنْ فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفَشُوا السَّلَامَ بَيْنَكُمْ

"Shall I not guide you to a thing which if you implemented would create love amongst you? Spread the salaam amongst you"

It is not permissible for a Muslim to strive hard in implementing that which will create love between him and the one whom is not permissible for him to love.

One must compile all the proofs that talk on the same subject matter and analyze them carefully before applying them, otherwise he will consequently hold on to some portion and leave some. It is from this door that the khawaarij got lost. They applied the proofs on punishment and left the ones on hopes. And the **Mur'jis** also went astray from this door; they applied the proofs of hope and left the proofs of punishment. Likewise, the **Qadaris**, and the **Jabaris**, and the **Nasibis** and the **Raafidis**, each one of these sects takes one side of the texts and leaves the other.

Similar is the situation with those who stick to the proofs of desertion only and those who stick to the proofs of prohibiting desertion. Therefore, the policy of desertion is applied on its generalization likewise the policy of preventing it is also applied on its generalization, based on the saying of Allah the Almighty:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ

"Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression"... {5:2}

The Prophet (صلى الله عليه وسلم) said:

"المؤمن للمؤمن كالبنيان يشد بعضه بعضاً"

"The believer is to the believer like a solid structure that fortifies one another." Then he interlocked his fingers. He (صلى الله عليه) also said:

"مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى"

"The likeness of the believers in their love, mercy and sympathy towards one another is like the likeness of one body, when a part of it complains any ailment, the rest of the body share the pains of fever and insomnia with it"

The wisdom behind deserting the innovators is only because they don't want the common people to be deceived by them and follow their falsehood. Also it is for the betterment of the innovator, perhaps he will reflect and desist from his innovation. Deserting the people of innovation is a treatment for them; however it is not permissible to desert your parents or one of them. Allah the Almighty said:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۗ وَلَا تَتَّبِعْهُمَا ۗ وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

**"And your Lord has decreed that you worship none but Him. And that you are dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor". {17:23}**

His (صلى الله عليه وسلم) statement: "Do not turn away from one another" means turning your back to your brother and paying him no mind. Allah the Most High stated:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

**"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster" {31:18}**

From the success granted to the slave by Allah is having the ability of placing the texts of the Qur'an and Sunnah at their right positions according to the understanding of the pious predecessors and implementing all the texts without leaving some.

"وَلَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ"

And do not undercut one another,

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**Ibn ‘Uthaymeen** (may Allah have mercy upon him): For example, a man sold his item to another man for ten dollars, and you would come to the buyer and say to him I have similar item for nine. Take it back and come and buy from me. This is undercutting your brother and this is not permissible.

**Al- Fawzaan** (may Allah preserve him): This is similar to what was mentioned regarding "**outbidding**"; this indeed is oppression in transactions. Therefore if your brother sells his item, do not go to the buyer and say to him, "You were cheated, I have the same item for a cheaper price" nor say to him, "I have what is better than that." So consequently, you would put your brother in a state of sadness and perhaps you would corrupt the transaction between them and create problems between them that will lead to the dismissal of the transaction especially if both parties have the option to dismiss the transaction. It came in a hadith that the Prophet (صلى الله عليه وسلم) said:

"Leave the people alone; Allah the Most High sustains some of them from others".

Likewise, trying to buy what your brother has already bought for a good deal [is not permissible.] For example, going to the seller and informing him, “You were cheated. I will buy that item from you for more than what so and so bought from you; therefore dismiss the transaction.” This is not permissible because this is violation of the Muslim's right. Except if he asked you for an advice; in this case it is upon you to advise him with what you think is the best. But if he did not ask for your advice, then do not engage yourself in that because this harms your Muslim brother-the buyer and the seller.

**Al-Hujuuri** (may Allah preserve him): This has a variety of meanings. From among its meaning is when an individual saw someone selling his item, he would come to the buyer and say to him, “This man has cheated you. I have the same item for less than what he sold it to you. Therefore go and nullify the deal and come to me; I will sell mine to you for such and such price less than what you have paid.”

It is also impermissible for the buyer to buy what his brother has already bought. This narration is taken in its general meanings therefore it is applied to both buying and selling. For instance, a man would buy an item from another man and someone else would come and say to the seller, “This man has

duped you in this deal; invalidate this deal and I will buy it from you for more than what he has paid for it.”

Also he has forbidden the Muslim to bargain on the bargain of his brother. Meaning he should not see him negotiating to buy an item and then interrupt in his negotiation by saying to the seller I will give you more than what he has offered. He can only do that if they did not come to an agreement. But as for sale by auction, it is legislated and agreed upon by the Muslims. This is when the seller continues to request more for his item until he is offered the suitable price; likewise the buyer continues to bargain until the item is sold to him for a suitable price or until they come to a fixed price.

All information in this hadith is on the rights of the Muslim regarding their brotherhood and their dealing with one another.



"وَ كُونُوا عِبَادَ اللَّهِ إِخْوَانًا"

**But be you, O servants of Allah, brothers.**

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**Ibn 'Uthaymeen** (may Allah have mercy upon him): And it is known that a good brother loves for his brother what he loves for himself. He is urging us to keep our brotherhood relationship in existence.

And then he said: the Muslim is a brother of a Muslim, he does not forsake him at a time when he is in need of his help. Meaning he will not see his brother being oppressed and then leave him without helping him, rather it is obligatory on him to help his brother. Likewise he will not lie to his brother with his statements or actions. For example, [he should not] say to his brother so and so happened when it did not happen or to sell something to him that has fault in it without telling him about the fault in that item. Likewise, he should not belittle his brother and think that he is more important than his brother.

**Al-Fawzaan** (may Allah preserve him): This indicates that these things affect the brotherhood; therefore, if we leave them we will become brothers. Allah the Most High states that:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

**"The believers are nothing else than brothers (in Islamic religion)."**  
**{49:10}**

Meaning, they are brothers in the religion not brothers in lineage. And the brotherhood in religion is more powerful than the brotherhood in lineage. The disbeliever is your enemy even if you share the same parents, and the Muslim is your brother in Islam even if you don't share the same parents and he is your true brother in reality. Verily, the real brotherhood is the religious one, but as for the blood brotherhood, racial loyalty may result from it, but the religious loyalty and disloyalty never result from it. Loyalty and disloyalty are only based on faith. Someone may be your blood brother but your enemy in the religion and someone may not be your blood brother but he may be your brother in the religion.

**Al-Hujuuri** (may Allah preserve him): Allah the Almighty said:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

**The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy. {49:10}** And He also said:

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ  
اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

**"And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise". {8:63}.**

Therefore look at the favor of Allah, "if you had spent all that is in the earth" You could not have united the hearts of the husband and his wife, or a man and his brother and a man and his neighbor but it is Allah who united them. This indeed is a great blessing therefore it is upon the believers to preserve this favor, as Allah the Almighty stated in the Qur'an:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ  
بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

**"And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves, and remember Allah's Favor on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren" {3:103}.**

You have become brothers by the favor of Allah, this one is from the east, and that one is from the west and this one is Arab and that one Non-Arab; had it not been for the favor of Allah there wouldn't have been any brotherhood between them.

By Allah! A man would love a pious man more than he would love his sinful family member no matter how close he is to him. All this is from the blessing of Allah upon you (the believer). The Prophet (صلى الله عليه وسلم) said:

"مِنْ أَوْثَقِ عُرَى الْإِيمَانِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ"

"The firmest rope of faith is loving for Allah and hating for Allah." And he also said:

ثَلَاثٌ مَنْ كُنَّ فِيهِنَّ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ، أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّنْ سِوَاهُمَا وَ أَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَ أَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقَدَّفَ فِي النَّارِ

"Three qualities when found in an individual, will obtain the sweetness of faith: to love Allah and his messengers more than anyone, and to love someone just for the sake of Allah, and to refuse to go back to disbelief just as you dislike to be flung in hell fire." This hadith is agreed upon by Al-Bukhari and Muslim from the narration of Anas Ibn Malik (رضي الله تعالى عنه).

And Allah the Almighty stated in Hadith al-Qudsi:

"وَجَبَّتْ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ وَ الْمُتَبَاذِلِينَ فِيَّ وَ الْمُتَجَالِسِينَ فِيَّ وَ الْمُتَزَاوِرِينَ فِيَّ"

**"My love is written on those who love one another for My sake, and those who strive in helping one another for My sake, and those**

who sit with one another for My sake and those who visit one another for My sake"

And the Almighty said:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

**The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy. {49:10}**

And he the Prophet (صلى الله عليه وسلم) said:

"الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْيُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا"

"The believer is to the believer like a solid structure: some of it fortifies the other."

And he the Prophet (صلى الله عليه وسلم) said:

"لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ"

"None of you will be a true believer until he loves for others what he loves for himself."

He (صلى الله عليه وسلم) also said:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحَمَى

"The likeness of the believers in their love, mercy and sympathy towards one another is the likeness of one body, when a part of it

complains of any ailment, the rest of the body shares the pains of fever and insomnia with it."

This is hadith is Agreed Upon from the narrations of An-Nu'man Ibn Basheer (رضي الله تعالى عنه) and the one before it is also agreed upon from the narrations of Abu Musah (رضي الله تعالى عنه). It is also mentioned in the Saheehain from the hadith of Abu Hurayrah (رضي الله تعالى عنه) which is connected to the Prophet (صلى الله عليه وسلم) in a Marfoo hadith.

"سَبْعَةٌ يُظِلُّهُمُ اللَّهُ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَدْلٌ وَ شَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ وَ رَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسَاجِدِ وَ رَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَافْتَرَقَا عَلَيْهِ وَ رَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصَبٍ وَ جَمَالَ فَقَالَ إِنِّي أَخَافُ اللَّهَ وَ رَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ وَ رَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ"

"The seven people whom Allah the Almighty will shade on the day when there would be no shade except His shade: A just leader, and a youth who grew up in the worship of Allah, and a man whose heart is connected to the masjid, and the two man who love each other for Allah's sake, meeting for that and parting upon that, and a man who is invited by a woman of beauty and position (to licentious act), but he said to her: Very I fear Allah, a man who gave a charity and hid it while giving it to the point that his left hand doesn't know what his right hand spent, and a man who shed tears while remembering Allah privately"

You will be in the shade of Allah as long as you love and hate for Allah, not for worldly sake or personal interest; rather for the sake of Allah. And the Prophet (صلى الله عليه وسلم) said:

"لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُوْمِنُوا حَتَّى تَحَابُّوا أَلَا أَدْلُكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفَشُوا السَّلَامَ بَيْنَكُمْ

"You would not enter paradise until you believe and you would not be true believers until you love one another. Shall I not guide to a thing which if you implement, would create love amongst you? Spread the salaam amongst you." [Narrated by Bukhari and Muslim]

Uniting upon the truth would not be successful except by holding fast to the Book and the Sunnah according to the understanding of the Pious Predecessors, and there will never be unity between the seeker of the truth and the falsifier. Uniting with them and compromising with them is not appropriate. Is it appropriate to unite between the Sunni and the Sufi, or the Shi'its with the Sunni or the hizbis with the Sunni, or the Jews and the Sunnis or the Christians and the Sunni? This is impossible. Where then, is the walaah [i.e. loyalty to the believers] and baraa [i.e. disloyalty to the non-believers]; where is the disloyalty against the falsifiers? Allah the Most High said:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَن دِيْنِهٖ فَسَوْفَ يٰۤاتِي اللّٰهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّوْنَهُ  
اٰذِلَّةٍ عَلٰى الْمُؤْمِنِيْنَ اَعَزَّةٍ عَلٰى الْكٰفِرِيْنَ

**"O you who believe, whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers..." {5:54}.**

The point from this is that the hearts come together upon the obedience of Allah. But as for those who call to loving whoever says laa ilaaha illa llaah [i.e. None has the right to be worshipped except Allah] regardless of his misguidance and those who call to loving the Jews and the Christians, this indeed is a falsifying call that is refused and rejected by the Book and the Sunnah. Loving and hating for Allah and keeping the brotherhood are a required thing in our religion.

The one who claims that the Ahlus-Sunnah do not call to brotherhood and to love has – by Allah – fabricated a lie on them. Verily, we the Ahlus-Sunnah call the people to true brotherhood, togetherness and to true unity, these claimers only contradict themselves.



**A Muslim is the brother of a Muslim:**

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**Ibn ‘Uthaymeen** (may Allah have mercy upon him):  
Meaning he is like that with his brother in being loyalty to him, having love for him, advising him and other than that.

**Al-Fawzaan** (may Allah preserve him): This is similar to the statement of Allah the Almighty:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

"The believers are nothing else than brothers (in Islâmic religion)."  
{49:10}

"وَلَا يَظْلِمُهُ"

### He neither oppresses him

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**Ibn ‘Uthaymeen** (may Allah have mercy upon him): Meaning, he does not fall short in giving him his rights by transgressing against him, whether it be his wealth, blood or honor. The point is he doesn’t oppress him in anything.

**Al-Fawzaan** (may Allah preserve him): **Oppression:** is placing things at their wrong positions whether it is done on the soul, wealth or honor.

**Al-Hujuuri** (may Allah preserve him): Even if the individual is a sinner or an innovator it is still not permissible for you to oppress him. The Prophet (صلى الله عليه وسلم) said:

"اتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَ اتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ  
كَانَ قَبْلَكُمْ حَمَلَهُمْ عَلَيَّ أَنْ سَفَكُوا دِمَاءَهُمْ وَ اسْتَحَلُّوا مَحَارِمَهُمْ"

"Be cautious of oppression, for verily oppression is darkness on the Day of Resurrection, and be cautious of miserliness for verily it has destroyed those before you, it made them shed their blood and legalize unlawful things."

And the Prophet (صلى الله عليه وسلم) said:

"مَنْ كَانَتْ لَهُ مَظْلَمَةٌ عِنْدَ أَخِيهِ فَلْيَتَحَلَّلْ مِنْهُ الْيَوْمَ قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ"

"Whoever has taken the right of his brother wrongfully, should free himself from it by returning it before there comes a day in which there would be neither dirham nor dinar".

This hadith is authentic and it is narrated by Abu Hurayrah (رضي الله عليه وسلم). Also the Messenger of Allah (رضي الله تعالى عنه) said:

"تُؤَدَّنَ الْحُقُوقُ إِلَى أَهْلِهَا الْيَوْمَ الْقِيَامَةِ حَتَّى يُفَادَ لِلشَّاةِ الْجَلْبَاءِ مِنَ الْقِرْنَاءِ"

"Rights would be returned back to their owners on the day of judgment even from the horned sheep for the hornless one".

Also the Messenger of Allah (صلى الله عليه وسلم) said:

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ حَرَامٌ عَلَيْكُمْ كَحَرَمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ

"Verily, your blood, your wealth and your honor is unlawful on you to violate just as it is unlawful on you to violate this sacred day of yours, this sacred month of yours and this sacred land of yours and you shall soon meet your Lord, and He will question you regarding these things".

Also it is mentioned in the two authentic books of Al-Bukhari and Muslim from the narrations of Abu Musa Al-Ash'ari (رضي الله تعالى عنه) that he said:

"Allah the Almighty gives respite to the oppressor, until when He seizes him he would not be able to escape then he recited the statement of Allah the Almighty:

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

**"Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe" {11:102}.**

The Prophet –s- advised Mu'adh Ibn Jabal (رضي الله تعالى عنه) when he sent him to Yemen with this statement:

"وَ اتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهُ وَ بَيْنَ اللَّهِ حِجَابٌ"

"Fear the invocation of the oppressed, for verily there is no barrier between it and Allah."

"وَلَا يَخْذُلُهُ"

**Nor does he fail him,**

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**Al-Fawzaan** (May Allah preserve him): When he sees his brother being disgraced he helps him and protects him from being disgraced, and he will not leave him with the enemies, and when he hears someone backbiting him in a gathering he defends him, because being silent in this situation is betraying your brother. If you see your brother being oppressed, it is upon you to help him and stop that oppression no matter what it may be. The Prophet (صلى الله عليه وسلم) said:

"انصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا"

"Help your brother whether he oppresses or is oppressed."

They said O messenger of Allah! We will help him if he is oppressed, but how could we help him when he is the oppressor? He said:

"تَحْجِزْهُ عَنِ الظُّلْمِ"

"Stop him from oppression."

Therefore do not oppress your brother by being the source of the oppression and do not leave him to be oppressed when you have the ability to defend him, whether the oppression is with

regard to wealth or honor or anything; that is because your brother's honor is your honor.

**Al-Hujuuri** (may Allah have mercy upon him): We seek refuge with Allah from disgracefulness O brothers! By Allah! Disgrace is indeed as the poet described in his statement:

وظلم ذوي القربى أشد مضاضة على النفس من وقع الحسام المهند

**The oppression of the kinsfolk is worst**

**Upon a man than the striking of a sharp sword**

ولا يكذبه

**He neither lies to him**

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**Al-Fawzaan** (may Allah preserve him): Do not lie to your brother in your dealings, and do not lie to him in your speech. Be truthful with your brother just as you want him to be truthful with you.

"وَلَا يَحْقُرُهُ"

Nor does he hold him in contempt.

**Al-Fawzaan** (may Allah preserve him): Meaning, do not look down upon your brother. That is because the status of the believer is great with Allah even if he does not have a good appearance or wealth or fame. As long as he is a believer then he is honorable with Allah, the Glorified the Most High. The Prophet (صلى الله عليه وسلم) said:

"رُبَّ أَشْعَثَ مَدْفُوعٍ بِالْأَبْوَابِ لَوْ أَقْسَمَ عَلَيَّ اللَّهُ لِلْأَيْرَةِ"

"Perhaps the shaggy matted ones amongst you whom the people abandon by pushing them away with their doors, if they swear by Allah for anything he will fulfill their needs."

Therefore, the crucial factor is not about the look, or fame, or wealth or power; rather the crucial factor is based on faith. The believer is close to Allah, and is honored by Allah and he is a friend of Allah. Therefore, do not look down on your brother by belittling his affairs or by saying he does not deserve such, or he is not worthy of such or by mocking him; rather you must respect your brother no matter what his situation may be even if his appearance is degraded by the people. You should



still honor him because he is honorable to Allah the Most High.

It is with these great qualities that the society attains security and by lacking them or lacking some of them the society is corrupted. Islam commands us with everything that builds the society and forbids everything that leads to the corruption of the society. These aforementioned prohibitions are prohibited by the Messenger (صلى الله عليه وسلم) because they are from the things that corrupt the Islamic society.

**Al-Hujuuri** (may Allah preserve him): "**He belittles him not**" and in another narration **وَلَا يُسَلِّمُهُ** "**he submits him not (to the enemies)**" But this is not mentioned in this hadith. The meaning is he submits him not to the enemies or the disbelievers; this is not permissible. Regarding his statement "**he belittles him not**" as long as he is from the followers of the truth and the followers of the Sunnah he deserves to be honored regardless of his race. But as for the people of desire, it is permissible to disregard them. Sufyaan Bin 'Uyainah (may Allah have mercy upon him) said to Bishr Al-Muraisi: "O duwaybah (a small animal)! Haven't you read the statement of Allah the Almighty?

**Verily, His is the creation and the command" {7:54}.**

He said that to discredit him. Also Abu Taahir As-Salafi (may Allah have mercy on him) said:

وَأَتْبَاعِ ابْنِ كِلَابٍ كِلَابٍ عَلَى التَّحْقِيقِ هُمْ مِنْ شَرِّ آلٍ

**The followers of Ibn Kilaab are dogs in reality and they are the worst families.**

The word Kilaab in Arabic means dogs and that is the name of the innovator. And Allah the Almighty said:

إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذْلَلِينَ

**"Verily those who oppose Allah and His Messenger, such are the humiliated ones" {58:20}. And He the Almighty said:**

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ

**"And as for those who do evil deeds, the punishment of an evil deed shall be the like thereof, and ignominy shall cover them" {10:27}.**

The likes of these examples are many from The Book and The Sunnah and from the traces of the Pious Predecessors - may Allah be pleased with them – pertaining to how they used to deal with the falsifiers. And our shaykh (may Allah have mercy on him said): **"Step on the falsifiers with your feet and walk away"**.

Therefore, the Jewish are the most debased ones, likewise the Sufis based on their innovations, and the Shiat according to his innovation. These people are inferior and do not deserve any honor. Allah the Almighty said to Nuh (عليه الصلاة والسلام):

إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ

"He is surely not of your family; he is indeed a man of unrighteous conduct..." {11:46}, although he is his son. Also the Almighty said:

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأةَ نُوحٍ وَامْرَأةَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ

"Allah sets forth an example for those who believe: the wife of Nuh and the wife of Lut. They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So they (Nuh and Lut) couldn't avail them (their wives) against Allah and it was said: "enter the fire along with those who enter". {66:10}.

When the hypocrites said:

يَقُولُونَ لئن رجعنا إلى المدينة لُدْخِرْجَنَّ الْأَعْرُ مِنْهَا الْأَذْلَ

They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable (Abdullah bin Ubai bin Salul, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allah's Messenger صلى الله عليه وسلم)". {63:8}. Allah the Almighty

said:

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

**But honor, power and glory belong to Allah and to His Messenger and to the believers, but the hypocrites know not" {63:8}.**

And what is mentioned in Suratul tawbah regarding the humiliation of the hypocrites is known. Ibn Abbas (رضي الله تعالى عنه) said: Allah the Almighty continued to expose them by saying: **"and from among them – and from among them."** until they thought that Allah will not spare any of them. And some of the companions of the Prophet (صلى الله عليه وسلم) said to Ibn Salûl the head of the hypocrites:

**"By Allah the feces of the Prophet's donkey smells better than you"**. Therefore belittling the falsifiers is legislated in this religion. And when a man asked Imam Malik regarding how Allah rose over His Throne, Malik said: "Rising is known, but how is unknown, and believing in it is compulsory, and asking about it is an innovation, and I see you to be an innovator." Then he commanded the people saying, "Kick this innovator out of here".

"التَّقْوَى هَاهُنَا وَ يُشِيرُ إِلَى صَدْرِهِ ثَلَاثَةَ مَرَّاتٍ"

Taqwa is right here – and he pointed to his chest three times.

**Ibn ‘Uthaymeen** (may Allah have mercy upon him): Meaning piety is in the heart and not the tongue nor the appearance; rather the tongue and the organs follow the heart. And he pointed to his heart three times to emphasize the fact that the heart is the source of good in the human being and not their appearance.

**Al-Fawzaan** (may Allah preserve him): Then he said: "**Piety is right here**" while pointing to his heart three times. Therefore, the crucial factor is what the hearts contain not the appearance. As long as he believes in his heart he is honorable with Allah the Most High. He (صلى الله عليه وسلم) said:

"إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَ أَمْوَالِكُمْ وَ لَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَ أَعْمَالِكُمْ"

"Allah the Most High looks neither at your appearance nor your wealth, rather he looks at your hearts and your deeds."

Therefore the crucial factor is with what is in the hearts of faith and its opposite, and if other than what is in the heart is exposed it will not be considered. What is intended here is not as some people claim to commit all kinds of crime and sins and then say "**piety is in the heart.**" No! This is opposite of what is

mentioned in the hadith; that is because if the heart is rectified, the actions will be rectified, likewise the rest of the organs. As the Prophet (صلى الله عليه وسلم) said:

"أَلَا وَ إِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَ هِيَ الْقَلْبُ"

"Verily, there is a morsel of flesh in the body, if it is correct the rest of the body will be correct but if it is corrupted then the rest of the body will be corrupted, verily it is the heart".

Therefore committing sins openly and going against the commands of Allah and His Messenger (صلى الله عليه وسلم) indicate the corruption of the heart and doing good deeds indicate the rectification of the heart. The meaning of the statement of the Messenger of Allah (صلى الله عليه وسلم) "**Piety is right here**" is to draw our attention so that we will not be deceived by those who appear to be good in the presence of the people but their hearts are corrupted. This is not beneficial.

The hypocrites make it seem to the people that they believe and they do righteous deeds before the eyes of the people but their hearts are corrupted and they will be in the depth of hellfire.

"بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْوِرَ أَخَاهُ الْمُسْلِمَ"

It is evil enough for a man to hold his brother Muslim in contempt.

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**Ibn ‘Uthaymeen** (may Allah mercy upon him): That is because belittling your Muslim brother is a major sin. **"The wealth, blood and the honor of the Muslim is inviolable to another Muslim."**

**Al-Fawzaan** (may Allah preserve him): His act of belittling his brother is an absolute evil.

"كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَ مَالُهُ وَ عِرْضُهُ"

The whole of a Muslim for another Muslim is inviolable: his blood, his property, and his honour."

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**Al-Fawzaan** (may Allah preserve him): Allah the Most High has forbidden the killing of the believer in His statement:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمَّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ  
وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

"And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him." {4:93}

The Prophet (صلى الله عليه وسلم) said:

"لَا يَجِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثِ النَّفْسِ بِالنَّفْسِ وَ الثَّيِّبُ الزَّانِي وَ  
التَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ"

"The blood of the Muslim man is not permissible except with one of the three, Murderer, or the Adulterer, or the Apostate."

In these three instances his blood is violable; retaliation would be carried out on him if he murdered, likewise the penalty of committing adultery and apostatizing. Besides these three situations his blood is sacred. Likewise, his (صلى الله عليه وسلم)



statement: **"and his wealth is inviolable."** Allah the Most High said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ

**"O you who believe, Eat not up your property among yourselves unjustly"** except it be a trade amongst you, by mutual consent."  
{4:29}

Therefore the wealth of the Muslim is like his blood: it is inviolable except with his consent and pleasure as it is stated in the hadith:

"لَا يَحِلُّ مَالُ امْرِئٍ مُسْلِمٍ إِلَّا بِطَيْبٍ مِنْ نَفْسِهِ"

"It is not permissible to take the wealth of the Muslim except with his pleasure."

It must be with his pleasure, not by force or by stealing. Therefore, do not deceive your brother or cheat him or take his money without due right. His wealth is impermissible for you except that which is based on sound transaction, for example a business that is based on pleasure of both parties. Likewise there is no compulsion in buying and selling except with the right to do so. If he has a debt and does not want to pay it, the ruler in this situation will force him to pay it from the money that he has or by forcing him to sell of his property to pay off

his debt. Besides these instances it is not permissible to force him to buy or sell except with his consent and pleasure as the Almighty stated in His Glorious Book.

His (صلى الله عليه وسلم) statement, "**the honor of the Muslim is inviolable**," the word honor is anything that accepts praise or dispraise. Therefore, it is impermissible for a Muslim to talk about the honor of his brother by backbiting or slander, he should neither insult him nor offend him nor belittle him because the Muslim is honorable; rather he should defend and stand on his behalf in his absence for verily this is what required.

But as for your slandering of your brother at gatherings and tainting his reputation this is not permissible even if he erred or committed sin. What is upon you to do in this case is to advise him and this is his right on you. But as for talking about his defects in gatherings, this is backbiting and it is not permissible. Allah the Most high stated regarding that:

وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا  
فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ

**And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. {49:12}**

The Prophet (صلى الله عليه وسلم) said:

"الغيبَةُ ذِكْرُكَ أَحَاكَ بِمَا يَكْرَهُ". قَالَ: أَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ:  
"إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ إَعْتَبْتَهُ" وَإِنْ لَمْ يَكُنْ فَقَدْ بَهْتَهُ"

"Backbiting is mentioning your brother with what he dislikes in his absence." He said: 'what if what I say about my brother is true?' He said: "if what you say about your brother is true then you have backbitten him but if what you say about him is false then you have slandered him."

Therefore if you talk bad about your brother in a gathering in his absence then you will fall in one of the two:

- a. You are either a liar who lies on his brother,
- b. Or a backbiter because you mentioned his defects.

This is not permissible, the Muslim is honorable therefore what is obligatory in his right is to advise him secretly.

**Shaykh Yahya Al-Hujuuri** (may Allah preserve him):  
Some scholars said: it is permissible to undercut the disbeliever.

This is the opinion of Ahmad Ibn Hanbal. But the majority of the scholars are of the opinion that it is not permissible for the sake of avoiding chaos and the occurrence of trouble, though the disbeliever does not have any inviolable right over the Muslim. But as for the Muslim it is impermissible to undercut him or violate his blood, his wealth and his honor.

The violation of the Muslims' honor is basically impermissible except for the ones that are excluded with evidence. For example if the individual is a cheater or an innovator. And there are other evidences on that. From among them is the statement of Allah the Most High:

وَكَذَلِكَ نَفْصَلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ

**"And thus do We explain the Ayât (proofs, evidences, verses) in detail, that the way of the criminals may become manifest." {6:55}**

Yes, the religion is advice for Allah, His book, His Messenger, the leaders of the Muslims and the common folks. The proofs in the Qur'an and Sunnah on criticism and modification, and the proofs on explaining the conditions of the hypocrites, the disbelievers and the sinners are many; but time would not allow us to mention all of them. We mentioned some of these proofs in the introduction of "**Tabaqaat**" with the statements of the consensus of the scholars regarding it.

***The End of the Explanation***

## ***Prohibition of Jealousy***

From among the benefits contained within this Prophetic Hadith:

***Shaykh Muhammad Bin Salih Al-'Uthaymeen*** (may Allah have mercy upon him) states:

“This is a tremendous Hadith which is befitting for the Muslim to adhere to during his interaction with his Muslim brethren; because it contains the lofty guidelines instructed by the Prophet (صلى الله عليه و سلم).”

- 1- Prohibition of Jealousy due to the his (صلى الله عليه و سلم) statement: "لَا تَحَاسَدُوا" "Do not envy one another"

**Jealousy and Envy:** It is to dislike that which Allah has blessed one of His servants with. It is not just a desire for the cessation of that which Allah has blessed other than him with; rather it is absolute dislike of the person for that which Allah has blessed him with over and above someone else. And this is jealousy and envy, irrespective of whether it is a desire for its cessation or for it remaining whilst he dislikes him.

Just as has been affirmed by Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) who said:

*“Jealousy and envy is disliking a person for that which Allah has blessed him with over and above others.”*

Often jealousy will not leave the inner soul, meaning that it becomes compulsive within the soul. However, it has been mentioned in a hadith:

”وَإِذَا حَسَدْتَ فَلَا تَبِعْ، إِذَا ظَنَنْتَ فَلَا تُحَقِّقْ”

“If you become jealous, then do not intend it; and if you become suspicious, then do not seek it out.”<sup>2</sup>

Meaning, that it is obligatory upon a person, should he notice jealousy in his heart for another, that he does not offend him with any statement nor any action, for certainly that is from the practice of the Jews, about whom Allah, the Most High says:

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ  
وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

**Or do they envy men (Muhammad صلى الله عليه وسلم and his followers) for what Allah has given them of His Bounty? Then We had already given the family of Ibrahim (Abraham) the Book and Al-Hikmah (As-Sunnah - Divine Revelation to those Prophets not**

<sup>2</sup> Al-Kabeer of at-Tabaraanee – Volume 3, Page 8258;

**written in the form of a book), and conferred upon them a great kingdom. {4:54}**

Then the jealous one falls into many prohibitions:

*Firstly:* His disliking that which Allah, Exalted be He, has decreed; for certainly, disliking that which Allah has blessed someone with is to dislike that which Allah has decreed. This constitutes opposing the ruling of Allah, the Most High.

*Secondly:* Jealousy devours the good deeds, just as fire devours wood, for in most cases the jealous one is prepared for his victim with mention of that which he dislikes by frightening the people away from the victim, and putting him down in that which he is able. And this is from amongst the major sins which could possibly outweigh one's good deeds.

*Thirdly:* That which settles in the heart of the jealous one, in the form of grief and the burning "fire" which devours him, such that each time Allah bestows a blessing upon his victim, he becomes distressed and his chest tightens. He observes this person, and in all that Allah has blessed him with, he is saddened and distressed and the world around him tightens.

*Fourthly:* Certainly in jealousy there is a likening to the Jews, and that which is known is that he who involves himself in a practice of the disbelievers becomes one of them in the act,

as the Prophet (صلى الله عليه وسلم) said:

"من تشبهه بقوم فهو منهم"

"Whoever resembles a people (nation), then he is (considered) from amongst them." <sup>3</sup>

*Fifthly:* Jealousy conflicts with the completeness of eemaan (faith), as the Prophet (صلى الله عليه وسلم) said:

"لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ"

"None of you will be a true believer until he loves for his brother what he loves for himself."<sup>4</sup>

And that you dislike for the cessation of a blessing of Allah upon another, and if you do not dislike this then you do not love for your brother that which you love for yourself, and this conflicts with the completeness of eemaan.

*Sixthly:* Jealousy results in the turning away of the servant from asking Allah of His Favours; so you find him always concerned with the blessing which Allah has bestowed upon other than him, and subsequently, he fails to ask Allah of His Favours, as He, the Most High, said:

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<sup>3</sup> Musnad Imam Ahmad

<sup>4</sup> Bukhaari



وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِّمَّا  
 كَتَبْنَا ۖ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَا ۚ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ  
 كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

**And wish not for the things in which Allah has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allah of His Bounty. Surely, Allah is Ever All-Knower of everything. {4:32}**

*Seventhly:* Jealousy leads to contempt of the blessing of Allah upon him. Meaning that the jealous one sees he is not in any blessing and the victim is in a blessing greater than him, and as a result, despises the blessing of Allah upon himself and does not turn to express gratitude, but instead becomes neglectful.

*Eighthly:* Jealousy is an ugly characteristic. The jealous one observes the blessing of Allah upon someone from amongst his group, then he attempts, with all he is able to muster, to interfere amongst the people and the victim by putting him down in that which he is able. He does this by scorning at that which the victim attempts in doing well, besides other things.

*Ninthly:* That the jealous one, when he becomes jealous of his victim, often resorts to attacking him; in this case, his victim will take of his good deeds on the Day of Judgment, and if there are no good deeds remaining, the jealous one will take of

the evil deeds of the victim, such that he will finally be hurled into the Hell Fire.

**In Summary:** Certainly jealousy is an ugly characteristic, and sadly it is more prevalent amongst the scholars and the students of knowledge, and amongst the merchants too. Indeed, anyone who has a trade, then his opponent is jealous of him. However, it is more predominant amongst the scholars and the students of knowledge. This is sad, particularly since it is more appropriate and befitting for the people of knowledge to be the furthest from jealousy and the nearest to the perfection of good morals and ethics.

My dear brother, if you see that Allah has blessed one of His servants with something, then strive hard to be like him. Do not dislike him, whom Allah has blessed with something, rather say:

اللهم زِدْهُ مِنْ فَضْلِكَ وَاعْطِنِي أَفْضَلَ مِنْهُ

*“Increase for him from your favours and grant me better than him.”*

And jealousy does not change a thing from the state of the victim; however, as we just mentioned, in these causes of corruption and evil and the nine dangers listed, hopefully, he

who reflects over them will find much, and Allah is the One from whom assistance is sought.<sup>5</sup>

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<sup>5</sup> Sh. 'Uthaymeen Book of knowledge pg.95-99