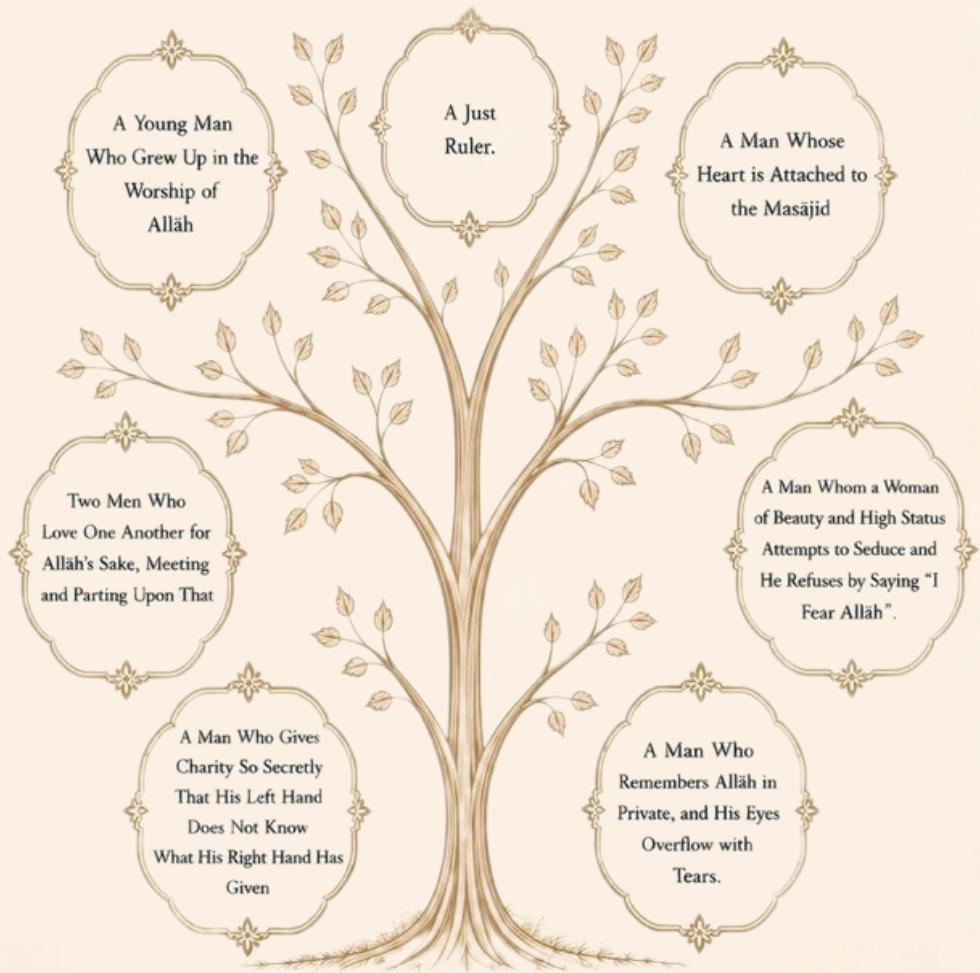


سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ

يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ

Seven Whom Allāh Will Shade in His Shade

On a Day When There Is
No Shade but His



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Seven whom Allāh will Shade in His Shade

On a Day When There Is
No Shade but His

Taken from the Explanations of:

- *Imam al-Nawawī*
- *Imam Ibn Hajar al-ʿAsqalānī*
- *Shaykh ʿAbd al-ʿAzīz ibn Bāz*
- *Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn*
- *Shaykh Muḥammad ibn ʿAlī ibn Ādam
al-Ithaybī*
- *Shaykh ʿAbd al-Razzāq al-Badr*



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The Prophet ﷺ said:

سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ
الإِمَامُ الْعَادِلُ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّهِ،
وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّبَا
فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ طَلَبَتْهُ
امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ.
وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا
تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا ففَاضَتْ
عَيْنَاهُ.





Seven whom Allāh will shade in His shade on a Day when there is no shade but His:

1. A just ruler
2. A young man who grew up in the worship of Allāh
3. A man whose heart is attached to the *Masājid*
4. Two men who love one another for Allāh's sake, meeting and parting upon that
5. A man whom a woman of beauty and high status attempts to seduce and he refuses by saying "I fear Allāh"
6. A man who gives charity so secretly that his left hand does not know what his right hand has given
7. A man who remembers Allāh in private, and his eyes overflow with tears

al-Bukhārī (660) & Muslim (1031)



Introduction

Shaykh ‘Abd al-Razzāq al-Badr رحمته الله said:

This Ḥadīth is of the seven whom Allah will shade in His shade on the Day when there will be no shade except His shade. May Allah make us all among them by His favor and generosity.

It is a tremendous and blessed Ḥadīth. In it, the Prophet ﷺ encouraged these great qualities and the blessed characteristics that lead to being shaded on the Day of Resurrection.

When the Muslim reflects upon that tremendous standing on the Day when the sun will draw near to the creation until it is at the distance of one mile, and there will be no trees on that day, nor any places to seek shade, except for that magnificent shade referred to in this Ḥadīth, under which Allah will shade the righteous and pious allies, then when the Muslim contemplates that great standing, he will be moved to learn these qualities that lead to that shade

and to adorn himself with them, hoping to attain good fortune on that Day by being among those whom Allah will shade in His shade on the Day when there will be no shade except His shade.

The Prophet ﷺ mentioned the number in his statement: **“Seven.”** This was to encourage careful attention to these qualities, proper understanding of them, and striving against one’s soul to embody them.

His ﷺ statement:

“Allāh will shade in His shade on a Day when there is no shade but His.”

The attribution of the shade to Allah is explained in another Ḥadīth from the Prophet ﷺ in which he said:

“Seven whom Allah will shade in the shade of His Throne on a Day when there is no shade but His.”¹

Thus, what is mentioned in general terms is explained and restricted by what is mentioned in some other narrations from him ﷺ. Therefore, this is

¹ al-Ṭaḥāwī in Sharḥ Mushkil al-Āthār (5845)

referring to the shade of the Throne of the Most Merciful.

It is obligatory upon the Muslim, regarding matters of the Hereafter and the unseen, to receive them with submission and faith, to affirm them as they have come from the Prophet ﷺ, and not to oppose these texts with his deficient intellect, nor to doubt them, or anything similar from the false and forbidden methods.

Other Ḥadīths have also mentioned additional qualities that lead to being shaded. Therefore, the qualities that lead to the shade are not limited to the seven mentioned in this Ḥadīth, and this Ḥadīth is not exclusive to them.

Some scholars have authored independent works in which they compiled the reports from the Prophet ﷺ concerning qualities that entitle a servant to be shaded by Allah in His shade on the Day when there will be no shade except His shade.

Shaykh al-‘Uthaymīn رحمته الله said:

“Seven whom Allāh will shade in His shade on a Day when there is no shade but His.” This is not meant to be a limitation, because there are other categories, more than twenty, whom Allāh will shade under His shade on the Day when there is no shade except His. The Prophet ﷺ would sometimes mention a number in one context and another number in a different context without intending restriction.

He said: **“Seven whom Allāh will shade in His shade on a Day when there is no shade but His.”** This means a shade that Allāh creates for them to take shelter in. Some narrations mention **“the shade of His Throne,”** but this particular phrase needs further investigation. The correct understanding is **“His shade,”** meaning a shade created by Allāh. As mentioned in the authentic Ḥadīth:

كُلُّ امْرِئٍ فِي ظِلِّ صَدَقَتِهِ حَتَّى يُفْصَلَ بَيْنَ النَّاسِ

“Every person will be under the shade of his charity until judgment is passed among the people.”²

² Aḥmad (17333), Ibn Khuzaymah (2431), Ibn Hibbān (3310), & al-Ḥākim’s al-Mustadrak; Authenticated by al-Albānī in Ṣaḥīḥ al-Targhīb wa’l-Tarhīb (872).

The phrase “**on a Day when there is no shade but His**” refers to a time when Allāh will level the mountains, and there will be no buildings, no trees; only a flat, barren land where no unevenness can be seen. So where would shade come from? There will be no structures, caves, or trees; only a level plain. Thus, there will be no shade except the shade provided by Allāh.

A Just Ruler

Imam al-Nawawī رحمہ اللہ said:

al-Qāḍī said:

This includes everyone who has authority over any matter concerning the interests of the Muslims, such as leaders, governors, and judges. He began with this category due to its vast benefit and widespread impact.

Imam Ibn Ḥajar رحمہ اللہ said:

What is meant is the one who holds the highest authority, but it also includes anyone who is given responsibility over any of the affairs of the Muslims and acts justly in them. This is supported by the narration in *Sahih Muslim* from the Ḥadīth of Abdullah ibn ‘Amr رضی اللہ عنہ raised to the Prophet ﷺ:

إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ عَنْ يَمِينِ
الرَّحْمَنِ عَزَّ وَجَلَّ وَكِلْتَا يَدَيْهِ يَمِينُ الَّذِينَ يَعْدِلُونَ فِي
حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وُلُّوا

“Indeed, those who are just will be with Allāh on pulpits of light, at the right hand of the Most Merciful; those who are just in their rulings, their families, and whatever they are entrusted with.”³

The best definition of a just person is the one who follows the command of Allāh by putting everything in its proper place, without excess or deficiency.

It was mentioned first because of the great and widespread benefit that comes through him.

Note:

The mention of men in this Ḥadīth does not exclude women. Women may also be included, unless the intended meaning is the highest form of leadership.

³ Muslim (1827)

Otherwise, women may enter into this category when they have dependents (i.e., children/family) to care for, whom they govern justly.

Shaykh Ibn Bāz رحمته الله said:

He began with: “**A just ruler**”, because of his great benefit. A just leader is the greatest of these seven and the most virtuous, due to the immense public good and benefit in his justice. Through the justice of a leader, the affairs of the community are set right, people are encouraged to act according to Allāh’s law, and His commands and prohibitions are upheld. In this lies great benefit for the Muslims. Therefore, it is no surprise that he is mentioned first and is the most virtuous among them.

Shaykh al-‘Uthaymīn رحمته الله said:

The Prophet ﷺ began with: “**A just ruler.**” A just ruler is one who judges between the servants of Allāh according to the law of Allāh, because Allāh’s law is the most just. So if he judges people by Allāh’s law, he is a just ruler. For example, he enforces legal

punishments equally on relatives and non-relatives. The Prophet ﷺ himself, who is foremost in this category, said:

وَإِنَّمَا اللَّهُ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا

“By Allāh, if Fatimah, the daughter of Muhammad, were to steal, I would cut off her hand.”⁴

Part of a ruler’s justice is also fulfilling Allāh’s rights by worshipping Him properly, prioritizing what Allāh loves over personal desires.

⁴ al-Bukhārī (6788) & Muslim (1688)

A Young Man Who Grew Up in the Worship of Allāh

Imam al-Nawawī رحمہ اللہ said:

In all the narrations it appears as “grew up in (or with) the worship of Allāh,” and both wordings are correct. The version with “with” means he grows up attached to worship, accompanied by it, and closely connected to it.

Imam Ibn Hajar رحمہ اللہ said:

The Prophet ﷺ specifically mentioned the young person because youth is the stage in which the desires are many and the strongest. This is due to the strength of the drive toward following one’s passions. Therefore, maintaining devotion to worship despite that is more difficult and is a stronger indication of the dominance of one’s *Taqwā*.

His statement: **“in the worship of his Lord:”**

Ḥammād ibn Zayd added, from ‘Ubayd Allāh ibn ‘Umar: “until he died upon that,” as reported by al-Jawzaqī.

In the Ḥadīth of Salmān: **“He spent his youth and energy in the worship of Allāh.”**

Shaykh Ibn Bāz رحمته الله said:

“A young man who grew up in the worship of Allāh”, meaning from a young age he remains devoted to worship, staying away from sins and being occupied with obedience to Allāh.

Shaykh al-‘Uthaymīn رحمته الله said:

The youth is specifically mentioned because young people are more prone to desires and temptations that can pull them away from obedience. So if a person grows up in the worship of Allāh, it becomes as if obedience is second nature to them.

A Man Whose Heart is Attached to the *Masājid*

Imam al-Nawawī رحمته اللہ علیہ said:

The meaning is strong love for the *Masjid* and consistency in attending congregational prayer; not that he remains sitting in the *Masjid* constantly.

Imam Ibn Ḥajar رحمته اللہ علیہ said:

This wording appears in both *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. Its apparent meaning comes from “*Ta’līq*” (attachment), as if he is likened to something physically hung in the *Masjid*, like a lamp, indicating his constant connection with it. Even if his body leaves the *Masjid*, his heart remains there.

This is supported by another narration: “as if his heart is hanging in the *Masjid*.”

It is also possible that it comes from “*Alāqah*,” meaning intense love. This is supported by the narration of Aḥmad ibn Ḥanbal: “**attached to the *Masājid*,**” and likewise in the narration of Salmān: “**out of love for them.**”

Other narrations add: “**when he leaves it, until he returns to it,**” as reported from Malik.

Note:

The special case of frequenting the *Masjid* mainly applies to men, because the prayer of a woman in her home is considered better than in the *Masjid*.

Shaykh Ibn Bāz رحمته الله said:

“A man whose heart is attached to the *Masājid*,” meaning due to his love of prayer and his eagerness for it. Whenever he finishes one prayer, his heart remains connected to the *Masjid*, waiting for the next prayer so he can perform it with the Muslims in congregation. This is due to his strong desire for congregational prayer and the reverence and love for prayer in his heart. Prayer encompasses all good; whoever preserves it preserves his religion, and

whoever neglects it is more likely to neglect other matters.

Shaykh al-‘Uthaymīn رحمته الله said:

This means he always longs for the *Masjid*; when he leaves it, his heart remains connected to it. The intended meaning of “*Masājid*” here is the places designated for prayer where congregational prayers are established, not the prayer area in one’s home. Although it is possible it could refer to any place of prayer, the stronger interpretation is the *Masājid* where congregational prayers are held, because such a person consistently prays in congregation and maintains it.

Whether his attachment is for prayer, seeking knowledge, or other acts of worship, the key point is that his heart is not attached to worldly matters, but rather to the *Masājid*, which are the houses of Allāh.

Two Men Who Love One Another for Allāh's Sake, Meeting and Parting Upon That

Imam al-Nawawī رحمہ اللہ said:

Meaning: they unite upon love for Allāh and separate upon that same love. Their relationship is based purely on loving Allāh, and they remain sincere in that love both when together and when apart.

This Ḥadīth encourages loving for the sake of Allāh and shows its great virtue. It is among the important aspects of faith, for loving and hating for Allāh's sake are part of faith, and many people are granted success in this.

Imam Ibn Ḥajar رحمته الله said:

Meaning: they share the same type of love; each one truly loves the other, not merely outwardly or as a formality.

In the narration of Ḥammād ibn Zayd, it is mentioned:

“Two men, each of whom says to the other: ‘Indeed, I love you for the sake of Allāh,’ and they remain upon that.”

A similar wording is found in the Ḥadīth of Salman.

In the narration of al-Kushmīhanī, and this is also the wording in *Sahih Muslim*, it reads: **“they meet upon it,”** meaning upon the mentioned love.

The intended meaning is that they persist in this religious love and do not sever it due to any worldly matter, whether they physically meet often or not, until death separates them.

Shaykh Ibn Bāz رحمته الله said:

“Two men who love one another for Allāh’s sake, meeting and parting upon that.” Loving for the sake of Allāh is among the causes of entering Paradise and being saved from the Fire, and among the reasons for being under Allāh’s shade.

On a day when there is no shade except His shade, those who love one another for the sake of Allāh, men and women, will have this virtue. In another Ḥadīth, the Messenger ﷺ said that Allāh will say on the Day of Resurrection:

“Where are those who loved one another for My Majesty? Today I will shade them in My shade, on a day when there is no shade except My shade.”⁵

Shaykh al-‘Uthaymīn رحمته الله said:

Loving one another for the sake of Allāh means that nothing brings them together in their love except Allāh Himself; that is, obedience to Allāh. A person loves another because he is obedient to Allāh and

⁵ Muslim (2566)

devoted in worship. They come together upon this love and remain upon it until they part from it, even if that separation is by death.

A Man Whom a Woman of Beauty and High Status Attempts to Seduce and He Refuses by Saying "I Fear Allāh"

Imam al-Nawawī رحمته اللہ علیہ said:

al-Qāḍī said:

This statement may be spoken aloud or said within his heart to restrain himself.

The woman is described as having status and beauty because desire for her is stronger and resisting her is more difficult, especially since she herself is inviting him, removing the usual difficulties of pursuing such a sin.

Thus, refraining from her out of fear of Allāh, despite all these factors, is among the highest levels and greatest acts of obedience. Therefore, Allāh rewards him by shading him under His shade.

“Of high status” means noble lineage and high standing. The meaning of **“attempts to seduce”** is that she invited him to commit adultery; this is the correct interpretation. Another (weaker) view is that she invited him to marry her, but he feared he could not fulfill her rights, or that his fear of Allāh kept him away from worldly desires.

Imam Ibn Ḥajar رحمته الله said:

What is meant by **“status”** is lineage or nobility. In the narration of Mālik, it says: **“a woman of lineage,”** which can refer to ancestry or wealth. She is described with the most complete qualities that typically increase desire: nobility (which implies prestige and wealth) along with beauty, and it is rare for all of these to come together in one woman.

In some narrations: **“she presented herself to him,”** which clearly indicates that she invited him to commit immorality. This is the interpretation firmly held by al-Qurṭubī, who did not mention any other view.

Some scholars suggested that perhaps she invited him to marriage, and he feared being distracted from

worship or failing in her rights. However, the first interpretation is more apparent. This is supported by the wording “**she called him to herself**”. If marriage had been intended, it would have been stated explicitly.

Refraining from such a woman who combines the highest qualities that people naturally desire, and which are difficult to attain, represents one of the highest levels of restraint, especially since she herself removed the usual difficulties of pursuit by directly inviting him.

His statement: “**I fear Allāh.**”

In another narration: “**I fear Allāh, the Lord of the worlds.**”

From what is apparent, he says this with his tongue, either to deter her from immorality or to excuse himself. It is also possible that he says it within his heart.

Qāḍī ‘Iyāḍ ibn Mūsā al-Yaḥṣubī reported from al-Qurṭubī that such a response only comes from intense fear of Allāh, strong piety, and modesty.

Note:

Just as this applies in the case of a man who is called to sin by a beautiful woman, this also applies to a woman who is called to sin by a handsome man of high status, and she refrains out of fear of Allah, the Most High.

Shaykh Ibn Bāz رحمته الله said:

“**High status**” means she is of high rank in lineage and standing, and also possesses beauty. Despite this, he refrains from committing immorality out of fear of Allāh and in reverence to Him. He is among the seven whom Allāh will shade in His shade on the Day when there is no shade except His.

Likewise, the woman who is invited by a man of status and beauty, and who refuses, saying, “**I fear Allāh,**” and avoids him when he seeks immorality from her.

Shaykh al-‘Uthaymīn رحمته الله said:

She invites him to herself to commit indecency, but he says: “**I fear Allāh.**” She is a woman of status, meaning she is of noble lineage and honor, not of low standing, and she is also beautiful, not unattractive. At the same time, he himself has desire for women. Yet he says: “**I fear Allāh.**” He mentions only this reason. He does not say, “I have no desire for women,” nor “you are unattractive,” nor “you are from a lowly background,” nor “we might be seen by others.” The only thing that prevented him is one matter: the fear of Allāh.

At the head of such people is Prophet Yūsuf عليه السلام. The wife of the minister, who was his mistress, invited him to a private place where no one could see them except Allāh. She said,

﴿هَيْتَ لَكَ﴾

“Come to me.” [Yūsuf: 23]

He replied:

﴿مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ﴾

“I seek refuge in Allāh. Indeed, He is my Lord who has made my stay good. Indeed, the wrongdoers will not succeed.” [Yūsuf: 23]

Allāh says:

﴿وَلَقَدْ هَمَّتْ بِهِ^ط وَهَمَّ بِهَا لَوْلَا أَنَّ رَّءَا بُرْهَانَ رَبِّهِ^ج﴾

“And she certainly desired him, and he would have desired her had he not seen the proof of his Lord” [Yūsuf: 24]

Yūsuf عليه السلام was not someone without desire; rather, he did have desire. His soul inclined toward it, as she was the wife of a powerful man and likely very beautiful, adorned in a way that invites such an act. He even felt an inclination, but he saw the proof of his Lord, that is, what was established in his heart of faith, so he refrained. Allāh says:

﴿كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوْءَ وَالْفَحْشَاءَ ۚ إِنَّهُ مِنْ عِبَادِنَا

الْمُخْلِصِينَ﴾

“Thus We turned away from him evil and immorality. Indeed, he was of Our sincere servants.” [Yūsuf: 24]

This is the meaning of the verse, and it represents one of the highest forms of praise for Yūsuf’s chastity.

As for those who interpret “he inclined toward her” to mean that he intended to strike her, this is a far-fetched and incorrect view. The truly chaste person is the one who is called to immorality but is prevented solely by fear of Allāh, not by fear of people or concern for reputation.

Related to this is the story of a man who used to seek to seduce his cousin, but she refused him. One year, she fell into hardship and came to him for help. He refused unless she allowed him access to herself. Out of necessity, she agreed. But when he was about to act, she said:

“Fear Allāh, and do not break the seal except with its rightful due.”

These profound words made his whole body tremble! So he immediately got up and left her, even though she was the most beloved of people to him. But when she reminded him of these great words, he left her, despite his love for her, and gave up what he had intended to do.

A Man Who Gives Charity So Secretly That His Left Hand Does Not Know What His Right Hand Has Given

Imam al-Nawawī رحمته اللہ علیہ said:

The right hand is mentioned because spending is usually done with the right hand.

This Ḥadīth shows the virtue of giving charity secretly. The scholars say this applies to voluntary charity; concealing it is better because it is closer to sincerity and further from showing off. As for obligatory *Zakāh*, making it public is better. Similarly, obligatory prayers are better performed openly, while voluntary prayers are better done privately.

The Prophet ﷺ said:

فَإِنَّ أَفْضَلَ الصَّلَاةِ صَلَاةُ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ

“The best prayer is a man’s prayer in his home, except the obligatory ones.”⁶

Mentioning the right and left hands is a metaphor emphasizing extreme secrecy, so much so that even if the left hand were aware, it would not know what the right hand gave.

Imam Ibn Ḥajar رَحِمَهُ اللهُ said:

The wording “charity” is left indefinite to include everything that can be given, whether little or much. Its apparent meaning also includes both voluntary charity and obligatory charity (*Zakāh*).

However, al-Nawawī reported from the scholars that making obligatory charity visible is better than concealing it.

⁶ al-Bukhārī (731) & Muslim (781)

The intended meaning emphasizes extreme secrecy in charity, as if a person conceals it so thoroughly that even his own body parts are unaware of it, so much so that if it were possible for his left hand, despite its closeness and constant contact with the right hand, it still would not know due to the intensity of concealment. This is a powerful metaphor for sincerity and complete avoidance of showing off.

Some scholars mentioned examples of hidden charity, like helping a poor worker indirectly by purchasing his goods at a higher price; this can be a valid form of concealed charity, though not the specific intended meaning of the Ḥadīth.

Shaykh Ibn Bāz رحمته الله said:

Although the wording mentions a man, the ruling applies to both men and women. This refers to one who gives charity secretly, out of sincerity, thereby attaining this virtue. Similarly, a woman who gives charity and hides it so that her left hand does not know what her right hand gives.

This Ḥadīth encourages concealing charity and giving it privately to the poor, as this is more complete in sincerity and further from showing off. However, if there is a benefit in making it public, then there is no harm in doing so. For example, to encourage others, support the poor, or contribute to a charitable cause so that others may follow.

As Allāh the Exalted says:

﴿إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا
الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ﴾

“If you disclose your charities, it is good; but if you conceal them and give them to the poor, it is better for you.” [Al-Baqarah: 271]

Both showing and concealing charity are permissible, but concealing it is better, unless there is a need to show it.

When the Prophet ﷺ once saw poor people in hardship, he addressed the people, reminded them, and encouraged them to give charity. A man came with a bundle in his hand that he could hardly carry, then people followed him in giving charity. When

the Prophet ﷺ saw the people continuing to give, his face brightened until it looked as if it were shining with gold.

He ﷺ said:

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَعَمِلَ بِهَا بَعْدَهُ كُتِبَ لَهُ
مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ أَجُورِهِمْ شَيْءٌ وَمَنْ
سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً فَعَمِلَ بِهَا بَعْدَهُ كُتِبَ عَلَيْهِ
مِثْلُ وَزْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْءٌ

“Whoever introduces a good practice (Sunnah) in Islām will have its reward and the reward of those who act upon it after him, without their rewards being diminished in the least. And whoever introduces a bad practice in Islām will bear its sin and the sin of those who act upon it after him, without their sins being diminished in the least.”⁷

Meaning: whoever revives a Sunnah or brings it to life and calls people to it will receive a reward similar

⁷ Muslim (1017)

to those who act upon it. And whoever calls to innovation, evil, and corruption, will bear sins like those who follow him in that. We ask Allāh for safety.

Shaykh al-'Uthaymīn رحمته الله said:

Concealing charity is the basic principle, meaning it is better for a person to hide their charity. However, if there is a benefit in making it public, then publicizing it becomes better. That is why Allāh praised those who spend both secretly and openly.

This Ḥadīth shows the emphasis on secrecy: he gives charity and hides it completely, such that no one knows about it. Some scholars say that it means that even the person on his left side would not know what his right hand has given. Others, and this is the stronger view, said it is a metaphor for extreme concealment, as if he could hide it even from his own left side due to how secretive he is.

As for the issue of charity, you have learned that what is best is to give it secretly, because this is further from showing off and also protects the feelings of the recipient from being hurt.

So it contains two benefits:

- It distances the giver from showing off.
- It prevents hurting the heart of the one receiving charity.

However, if there is a benefit in making it public, then publicizing it becomes better.

This applies to all types of charity, whether obligatory (*Zakāh*) or voluntary. If a person wants to remove suspicion from himself, it may be said that in this case making it known is better. For example, if he fears people might say, “This man does not give *Zakāh*,” because they have not seen him give anything. From this angle, making it public may be preferable. Otherwise, secrecy remains better.

A Man Who Remembers Allāh in Private, and His Eyes Overflow with Tears

Imam al-Nawawī رحمته اللہ علیہ said:

This highlights the virtue of weeping out of fear of Allāh and the excellence of private acts of worship, because they reflect complete sincerity.

Imam Ibn Ḥajar رحمته اللہ علیہ said:

His statement: **“who remembers Allāh”**

This can mean remembrance with the heart (reflection) or with the tongue (*Dhikr*).

And: **“in private”**

Meaning when he is alone, which is farther from showing off. It may also mean being free from distraction and turning entirely to Allāh, even if he is outwardly among people.

However, the stronger meaning, as reported by ‘Abd Allāh ibn al-Mubārak and others, is: “**he remembers Allāh in a secluded place**,” meaning in a physically private setting, and this is the clearer meaning.

His statement: “**his eyes overflow with tears**”

This means that tears flowed from his eyes, and the term overflow is attributed to the eyes as a form of exaggeration, as if the eyes themselves were the source of the overflowing.

al-Qurṭubī explains that the overflowing of tears depends on the state of the person remembering Allāh and what is revealed to him spiritually:

- In the presence of the attributes of Majesty (جلال), tears come from fear of Allāh.
- In the presence of the attributes of Beauty (جمال), tears come from longing and love for Him.

Note:

Some narrations specify the first type, meaning tears due to the fear of Allāh.

- In the narration of Ḥammād ibn Zayd recorded by al-Jawzaqī, it is stated: **“his eyes overflowed with fear of Allāh”**.
- al-Bayhaqī also reports similarly.
- al-Hākim narrates from Anas رضي الله عنه: **“Whoever remembers Allāh and his eyes overflow from fear of Allāh to the point that his tears touch the earth will not be punished on the Day of Resurrection.”**

Shaykh Ibn Bāz رحمته الله said:

“A man who remembers Allāh in private, and his eyes overflow with tears.” This refers to one of the seven whom Allāh shades under His shade: a man who weeps out of fear of Allāh when he is alone, with no one around him; he remembers the greatness of Allāh, His majesty, and His immense right, so he weeps out of fear of Him.

This shows that weeping out of fear of Allāh carries great virtue, is among the causes of entering Paradise, and is one of the reasons a person will be among those shaded by Allāh on the Day when there is no shade except His.

This Ḥadīth indicates the virtue of weeping out of fear and reverence of Allāh. Some of the Ḥadīths further explain this: weeping out of fear of Allāh, glorifying Him and being in awe of Him, is among the causes of entering Paradise and being saved from the Fire, because it reflects the softness of the heart and its fear of Allāh. If the eye sheds tears, this is a sign of that.

A believer should therefore seek the means that lead to this, such as reflecting upon the Book of Allāh, contemplating what Allāh has informed His servants of from His commands and prohibitions, His promises and warnings. These things move the hearts and cause the eyes to shed tears out of fear of Allāh.

Reflecting on the Qur'ān, remembering what will happen on the Day of Resurrection, and recalling what will befall a person after death and what will occur in the grave; all of these matters soften the hearts and lead to weeping out of fear of Allāh.

The Ḥadīth of 'Abdullāh ibn al-Shikhhīr رضي الله عنه: He said that he came to the Prophet ﷺ while he was praying, and his chest was making a sound like a boiling pot due to weeping.⁸

⁸ Abū Dāwūd (904), al-Nasāī (1214), and al-Tirmidhī in al-Shamā'il (316); Authenticated by al-Albānī in Ṣaḥīḥ Abī Dāwūd.

Meaning: a sound could be heard from him as he cried out of fear of Allāh while reciting. The “boiling pot” refers to the sound coming from inside a pot as it boils. The point is that a sound was heard from the Prophet’s ﷺ chest due to his weeping out of fear of Allāh.

This indicates that weeping out of fear of Allāh during prayer, while reciting the Qur’ān, reflecting upon obedience to Allāh, His rights, and His greatness, is among the qualities of the people of faith and from the traits of the Prophets and the righteous.

A believer should strive to attain this and be keen on weeping out of fear of Allāh, hoping for its virtue and the great goodness within it. This should be done sincerely for Allāh and with hope for what is with Him.

Also, in the Ḥadīth of Ubayy رضي الله عنه, when the Messenger ﷺ recited the Surah “*Lam Yakun...*” (Al-Bayyinah) to him, Ubayy wept out of reverent fear of Allāh. The Prophet ﷺ said:

“Allāh has commanded me to recite to you:

﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا...﴾

“Those who disbelieved among the People
of the Scripture...” [al-Bayyinah]

Ubayy رضي الله عنه said:

“Did Allah mention me by name?”

The Prophet ﷺ replied:

“Yes.”

So Ubayy رضي الله عنه wept.⁹

This reflects the greatness of his veneration for Allāh, Mighty and Majestic, and the depth of his awe and humility before Him. It also shows that this was a special honor and virtue granted to him.

Indeed, weeping out of fear and reverence for Allāh is among the qualities of the righteous and the signs of the pious. For this reason, a believer should strive to attain the means that soften the heart and lead to such a state, and should be eager to cultivate its

⁹ Muslim (799)

causes so that the heart becomes tender, humbled, and deeply moved by obedience to Allāh.

And Allāh is the One who grants success to all.

Shaykh al-‘Uthaymīn رحمته الله said:

“A man who remembers Allāh in private, and his eyes overflow with tears.”

“**In private**” means when he is alone, not showing off or seeking to be heard, free from worldly distractions, with his heart fully turned to Allāh. When he remembers Allāh, His greatness, majesty, and fears Him, his eyes overflow with tears, out of longing and fear, without anyone seeing him.

These are among those whom Allāh will shade under His shade on the Day when there is no shade except His. We ask Allāh to make us and you among those whom He shades under His shade on that Day.

Question: Is it possible for all these qualities to be combined in one person?

Shaykh al-‘Uthaymīn رحمته الله said:

Yes, it is possible. A just ruler could possess all of these characteristics; he could have been a young person who grew up in obedience to Allāh, and the rest of the qualities are known. However, in reality this is rare and uncommon, though not impossible.

If a person possesses all these qualities, would the “shades” be multiplied for him? Or do we say that anything beyond one quality becomes an elevation in rank, while a single quality is enough for Allāh to grant him shade?

The apparent (stronger) view is the second: that additional qualities lead to higher levels. Similarly, in texts stating that certain deeds expiate sins and forgive wrongdoing, while there are many such

causes, if it is established that one cause brings about that reward, then the rest contribute to raising one's rank.

Benefits from the Ḥadīth

Shaykh Muḥammad ibn ‘Alī ibn Ādam al-Ithyūbī رحمته الله said:

The First: Clarification of the virtue of a just leader.

The Second: The virtue of one who remains free from sins and devotes their entire life to obeying their Lord.

The Third: The virtue of consistently attending the *Masjid* for congregational prayer, since the *Masjid* is the House of Allāh, and it is fitting for the One who is visited to honor His visitor, so how about the Most Generous of the generous?

The Fourth: Encouragement toward loving one another for the sake of Allāh, along with clarifying its great virtue. It is among the important matters, for loving for Allāh and hating for Allāh are part of faith. By the grace of Allāh, this is widespread, and many

people are granted success in it, as stated by al-Nawawī.

The Fifth: The virtue of fearing Allāh and restraining one's desires out of fear of Him. Allāh says:

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ
فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ﴾

“But as for he who feared standing before his Lord and restrained the soul from its evil desires, then indeed, Paradise will be his abode” [An-Nāzi‘āt: 40–41]

and He also says:

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ ۖ﴾

“And whoever fears standing before his Lord will have two gardens” [Ar-Raḥmān: 46]

The Sixth: The virtue of giving charity in secret. Allāh says:

﴿وَأِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ﴾

“And if you conceal it and give it to the poor, it is better for you” [Al-Baqarah: 271]

The Seventh: The virtue of weeping out of fear and reverence of Allāh, and the virtue of hidden acts of obedience due to the perfection of sincerity within them.

The Eighth: The virtue of remembering Allāh in solitude while tears flow from one’s eyes. It is reported by Aḥmad, al-Tirmidhī, al-Nasā’ī, and al-Ḥākim with an authentic chain, from the Ḥadīth of Abū Hurayrah رضي الله عنه, attributed to the Prophet ﷺ:

لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ وَلَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ

“A man who weeps out of fear of Allāh will not enter the Fire until milk returns to the udder; and the dust raised in the

path of Allāh and the smoke of Hell will never meet in the nostrils of a Muslim.”¹⁰

In summary, this Ḥadīth is of immense benefit and of great return. al-Qurṭubī said: “This Ḥadīth deserves deep reflection, and its subtleties and lessons should be carefully extracted.”

And Allāh knows best; to Him is the ultimate return and destination.

¹⁰ Narrated by Abū Hurayrah, recorded in Sunan al-Tirmidhī (1633, 2311), graded Ḥasan Ṣaḥīḥ by al-Tirmidhī himself, and also recorded by al-Nasā’ī (3108) and Aḥmad (10560) with slight variation in wording. Shu‘ayb al-Arna‘ūt graded its chain Ṣaḥīḥ (Takhrīj Riyāḍ al-Ṣāliḥīn, 1304), and al-Albānī likewise graded it Ṣaḥīḥ (Ṣaḥīḥ al-Tirmidhī, 1633).

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