Hadith 30: Transgressing the Limits

30 June 2013

Hadith 30: Transgressing the Limits

About Abu Tha’labah al-Kushanee — Jurthoom bin Nashir (may Allah be pleased with him) — that the Messenger of Allah (peace and blessings of Allah be upon him) said: Verily Allah ta’ala has laid down religious obligations (fara’id), so do not neglect them; and He has set limits, so do not overstep them; and He has forbidden some things, so do not violate them; and He has remained silent about some things, out of compassion for you, not forgetfulness — so do not seek after them. A hasan hadeeth narrated by ad-Daraqutnee and others.

Verily Allah ta’ala has laid down religious obligations (fara’id), so do not neglect them (إِنَّ اللهَ تَعَالَى فَرَضَ فَرَائِضَ فَلََ تُضَيِّعُوهَا):

- What did Allah prescribe? It is the obligations, or it can be called ‘wajib’ – the five pillars of Islam, goodness to parents and kin, good manners, repentance etc. And do not neglect them because this is your happiness in this life, and success in the hereafter.
- It means you need to take care of them more than anything else. Can you take a vacation from not breathing? The obligations are essential to life – think of the obligations as oxygen. Do not think that they are there to make your life hard, because you will find your security in it. It will save you from the hellfire.
- If someone neglects the obligations it will be haram, and it counts as a sin. We are in this life to be nurtured in order to go to paradise. What will stop people from going there? The obligations of Allah. That’s why the people of paradise are pure, their breathing is ‘subhan Allah’ ‘alhamd Allah’ ‘Allah akbar’ because in their life they felt they could not live without fulfilling Allah’s obligations. Subhan Allah.
- Who put these obligations? It is Allah, not us. Would you allow your child to miss school or exams? No way, so how can we allow our child to skip the obligations, or skip prayer?

He has set limits, so do not overstep them (وَحَدِّ حُدُودًا فَلََ تَعْتَدُوهَا):

- Some people want to do obligations, but they want to add more to the obligation thinking it would be better. Allah has set a boundary, certain limits around us, and we should not go beyond it.
- What are these limits that I should not exceed? The limits that Allah has set (مَحَارِمُ اللَّهِ).
  - The obligations: for example we have 5 prayers as obligations, we cannot do more than 5 obligations. If we want to do more, then we have the voluntaries. Some people do not get satisfied with ‘sujood al shukr’ so they decide to do ‘salat shukr’. They do things that the Prophet (pbuh) did not do. Or they read certain Surah’s to get something – a person cannot customize the religion. A person cannot do more than what the Prophet (pbuh) did. If a person does more than the Prophet (pbuh) then they are following their desires of doing their own worship. People of innovation, you will find that they have so much determination, they will read something a hundred times. Why? It’s not because they are
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strong, but the shaitan is encouraging and not distracting them. When you do the sunnah, though it is little, it can be tiring because the shaitan is attacking what is right. Subhan Allah.

- The prohibitions: what does it mean not to go beyond the sins? It means don’t come close to the sins. You know something is haram, don’t even have thoughts about it, because then it can make you take steps towards the haram. Need to seek refuge and make istighfar. Some things are black and white, and in between there is gray, it’s best to stay away from the gray. That’s why Allah says don’t come close to zina, because it doesn’t come just like that, there are steps. Also for the things that are allowed, like eating, don’t overdo it. This is inclusive of relationships, leisure, etc – everything should be in moderation.

He has forbidden some things, so do not violate them (وَخَرَّمَ أَشْيَاءَ فَلَا تَنْتَهَكُوهَا):

- What is halal and haram is according to evidence in the Quran and Sunnah. In every area in life, there is some things haram, but the rest are halal. Like food is halal, except for a few things. Or drinks are halal, except a few. Relationships, business dealings, etc.
- When you know something is haram, don’t indulge it or violate it. Even foods, don’t say a little bit of dessert that might have a bit of alcohol, or even medication.
- Sometimes we don’t know, but when we know then it is accountable. The prohibitions are like poison. The obligations are essential like oxygen, but there is a limit to it, if we take too much oxygen then we will die. The prohibitions are like poison, there is no limit for it, one bit and it will affect your life.
- The prohibitions take you away from Allah and you need to seek forgiveness. And we can live without the prohibitions.

He has remained silent about some things, out of compassion for you, not forgetfulness — so do not seek after them (وَسَكَتَ عَنْ أَشْيَاءٍ رَحْمَةً لَكُمْ عِنْدَهُ فَلَا تَبْحَثُوا عَنْهَا):

- There are some things in the religion that Allah did not say whether to do it or not. There is no evidence for it out of mercy for us, it is not because Allah forgot about it. So do not enquire about it, don’t dig into matters and ask more and more.
- Example: can I wear this dress, and let’s say it’s permissible, but then they say but it’s produced in a disbelieving country, so they matters tight on themselves. This is exactly like the cow story of Banu Israel, they asked what color, how does it look like?, etc. It becomes obsessive.
- Halal and haram is clear. Another example: hair. There is evidence that some hair needs to be removed (like private parts and underarm) and there is evidence that some hair cannot be removed, like eyebrows. But other bodily hair there is nothing mentioned about it, so it is halal. We are talking from a point of view of a woman, not man.
- Unseen matters: whatever Allah has told us, we take it. We should not go and enquire more.

Oh Allah, increase us in guidance and keep us on the way of guidance until the last moment of our lives. We ask Allah subhana wa ta'ala for His forgiveness and His Mercy. Anything that is good from these notes is from Allah subhana wa ta'ala. Any mistakes & misrepresentations are my own. I ask Allah subhana wa ta'ala for His forgiveness and to put forgiveness in the hearts of those who read them. Ameen ya Rabb Al 'Alameen.