Thursday 13th June 2013

Hadith 30

Lecture by Sister Eman al Obaid
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On the authority of 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.

This hadith is about how to be with the legislation of Allah subhāna wa ta’ala — this is the hikmah.

1. OBLIGATIONS
2. LIMITS
3. FORBIDDEN THINGS
4. SILENT THINGS

ONE

Verily Allah ta’ala has laid down religious obligations (fara’id), so do not neglect them;

What did Allah subhāna wa ta’ala prescribe for us?

The obligations (fara’ / wajib). Things you must do, compulsory – praying 5 times a day, fasting, being patient, speaking good, all your actions and behaviour.
so do not neglect them = for your happiness in life and success in the hereafter. But we don’t pay attention to the obligations or we neglect them. Don’t neglect them by taking care of them like you do with your food and drink, with your breathing. The obligations are like the oxygen you need to breath.

The obligations give you security by saving you from Hellfire, your safety guard and your happiness. Human beings don’t know this when they skip the prayer or are not fulfilling the obligations. Don’t skip the obligations as this is destroying yourself.

The obligations are clear, there is no dispute about them so that you don’t neglect them. You can’t live without tawba or istighfar. If you neglect the obligations it will be haram, a sin. While in this life we need to observe the nurturing of Allah subhana wa ta’ala as much as we can in order to make tarbiyah (nurturing) for ourselves and to go to Paradise. The commands will determine who goes and who doesn’t go to Paradise. Only pure people will go to Paradise. The breathing of the people of Paradise is La ilaaha illa Allah.

Allah Al Fattah decreed these obligations. Will you let your child miss school or an exam? But with the prayer we think it better to let our children sleep.

**TWO**

and He has set limits, so do not overstep them;

We have to do the obligations. But some people want to do more than what is required of them. There is an obligation which you need to do, don’t neglect it, but Allah subhana wa ta’ala has set limits, borders, boundaries. There is also a limitation for the obligations – don’t go beyond this limit.

Don’t go beyond the limits. What are these limits? MahaaaramAllah – don’t go beyond the zone

**- Al Ta’at (the obedience)**

For example doing more than 5 obligatory prayers a day is bidah. Or doing salat shukr instead of sujood shukr is bidah. You can’t do more than what Prophet Muhammad sallallahu ‘alayhi wa sallam did, if you do you are exceeding the limits.

Don’t go very fast in religion as you may do more bidah due to the excitement. Doing more obligations than what Prophet Muhammad sallallahu ‘alayhi wa sallam did is like worshipping for your own sake, your own desires. People doing bidah are very determined, they have so much patience and determination – i.e. tell them to read something 1million times, they will do it.

The Sunnah though is very little and less but difficult to do. The determination to exceed the limits comes from shaitan helping them, encouraging them to not get bored or to not find it difficult. The shaitan will attack, minimum shaitan will make you feel sleepy. Shaitan whispers according to your situation. There is ease in the religion so first this hadith mentions the obligations. The acts which are not acceptable will be like a veil on the Day of Judgment.

The fiqh is that any Ibadat is haram unless there is a hadith to support the act.

**- Al Muharamat (Forbidden)**

Don’t go beyond the muharamat = don’t come close to the forbidden things. This is the boundary of Allah subhana wa ta’ala regarding the haram. Make a barrier to the haram with
the halal i.e. avoiding someone who causes you to have doubts about the religion. Close the door by not coming close to the haram i.e. don’t come close to the zina.

Also for the things which are allowed, don’t do them excessively – i.e. eating, participating in sports, socialising etc.

THREE

and He has forbidden some things, so do not violate them;

This refers to the haram itself. The haram is very minimum compared to the halal.
- Everything is halal except if there is evidence that it is haram
- Ibadah is haram except if there is evidence to do it.
Or
- Obligations – you only do it if there is evidence to do it, a hudood, a proof
- Haram – everything is halal except if there is evidence it is haram

Few things are haram, i.e. drinking, gambling etc. Certain things are haram within the halal i.e. clothes, food. If you don’t know something is haram Allah subhana wa ta’ala will forgive you. If you know something is haram avoid it.

So do not violate them
Don’t indulge in the haram i.e. taking medicine which contains alcohol, eating chocolates or deserts containing alcohol.

This hadith starts with the obligations and then mentions not coming close to the haram, don’t indulge in the haram – this is step by step guidance / nurturing. Allah subhana wa ta’ala knows the nature of the human being.

Muharamat is like a poison, you can’t come close to it. Haram is poison for the soul affecting the heart, creating a black dot on the heart. The haram is harming the human being, minimum making you faraway from Allah subhana wa ta’ala. You can live without the haram, you don’t need it, it is not essential in your life.
**Obligations** are like oxygen – you need it but there is a limit to it.

FOUR

and He has remained silent about some things, out of compassion for you, not forgetfulness — so do not seek after them.

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The Obligations – You need evidence
The Haram – You need evidence
Certain issues - No Evidence out of Allah subhana wa ta'ala's mercy

Don’t inquire about the silent matters i.e. people saying not to use something made by disbeliever’s. This happened in the time of the Prophet sallallahu ‘alayhi wa sallam and is happening now.

In the Qur’an is the example of the Bani Israel inquiring about which cow to slaughter. Another example is regarding bodily hair, the Sunnah is to remove hair from the underarms and the private parts, but it is haram to remove hair from the eyebrows, any other hair is halal, keep it or remove it.

Ibn Umar was living in Medina where there were also many Jews living. People asked Ibn Umar about the meat coming from outside Medina being sold in the market. Ibn Umar said if the meat is being sold in our market we will buy it and not ask questions about it.

Don’t make things difficult, when you say something is haram you make it difficult, it is easy to accept something is halal.

Unseen Matters
We don’t know about some unseen matters – we accept what Allah subhana wa ta’ala tells us i.e. The Names and Attributes of Allah. Don’t go into the details or argue about the unseen matters, the unseen is Rahamatullah.

‘What if …?’
If something didn’t happen, don’t assume what would have happened if it had happened. The sahabah would immediately stop someone if anybody asked this question. Someone asked one the sahabah: ‘If you kill a mosquito and the blood of the mosquito is on the body, is this najis (impure)?’ The sahabah replied ‘You killed the grandson of Prophet Muhammad sallallahu ‘alayhi wa sallam and you are asking about the blood of a mosquito’.

This hadith is a safe guard from exceeding the boundaries, from doing more than what is required.

This is a transcript of a lecture given by Sister Eman al Obaid. Anything that is good from these notes is from Allah subhana wa ta’ala. Any mistakes & misrepresentations are my own. 71:1 Indeed, We sent Noah to his people, [saying], "Warn your people before there comes to them a painful punishment."