

E-Book

Appeasing Thoughts



Sheikh

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| Appeasing Thoughts...



Introduction

All praise is due to Allaah, Lord of the Worlds, and prayers and blessings be upon the Prophet sallallaahu 'alayhi wa sallam and his family and Companions and the followers of the true path until the Day of Judgment.

To proceed:

Good morals are one of the attributes of the prophets, may Allaah exalt their mention, and the righteous people. With morals a person gains high rank and status. Good manners foster mutual love and harmony and bad manners produce hatred and envy. The Prophet, sallallaahu 'alayhi wa sallam, urged us to have good manners and to hold onto them, combining them with piety. He, sallallaahu 'alayhi wa sallam, said: **“The two main characteristics that lead to Paradise are piety and good manners.”**¹

Soothing broken souls (Nafs) and appeasing the thoughts of people in tribulation is one of the greatest causes of intimacy and love among Muslims. It is a great Islaamic etiquette and is only acquired by noble-minded people. It is also a great form of worship. In fact, some scholars have reported it under the chapter of Islaamic creed.

Ismad'eel ibn Muhammad Al Asbahaani, may Allaah have mercy on him, said: "It is the doctrine of the followers of the Sunnah to be careful with regard to the lawfulness of their food, drink and marriage and they are merciful toward the weak ones. They have compassion for Allaah's creation."²

¹ Reported by Ibn Maajah (4246) and Al-Albaani ruled it as sound (Hasan).

² Reported by Ismaa'eel ibn Muhammad Al-Asbahaani in his book Al-Hujjah fi Bayaan Al-Mahajjah (2/528).



The followers of the Sunnah know the truth, have mercy on creation and wish guidance for them. This is why they have the most mercy and the greatest sympathy and passion for people and they are truthful in giving advice. Shaykh Al- Islaam Ibn Taymiyyah, may Allaah have mercy on him, said: "The Sunni Imaams, and scholars, have knowledge, justice and compassion.

They know the truth which agrees with the Sunnah and they have mercy on the creation. They want good for them and they want guidance and knowledge for them too."¹

Islaam's emphasis on soothing souls:

Islaam cares for creation and has ordained for it many rulings: The Sunnah recommends offering condolences to the family of a deceased person to make them feel better, comfort them and soothe them for the loss of the dead person. Islaam has given the woman divorced before entering, half her dowry, to appease her and repair her broken soul.² Blood money has been approved for manslaughter, to remedy the hearts of the victim's family and to appease them.³

In order to emphasize the importance of this creation and to show its value, one of the first divine guidance's revealed to the Prophet sallallaahu 'alayhi wa sallam in the beginning of his message, was consoling those in need and appeasing them. Allaah the Almighty Says:

¹ Reported by Ibn Taymiyyah in his book Ar-Rad 'ala Al-Bakri (257).

² Reported by As-Sarkhasi in his book Al Mabsoot (66) and Abu Shujaa' in his book Matn abi Shujaa' (1/221).

³ Reported by Ibn Qudaamah in his book Al-Mughni (9/488).



فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ * وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

﴿So as for the orphan, do not oppress(him) and as for the petitioner, do not repel(him)﴾ [QUR'AAN 93: 9-10]

"So just as you were an orphan, O Muhammad, and Allaah took care of you, do not oppress the orphan, nor humiliate him. Instead, soothe him, do good for him and be kind to him and treat him as you would like your children to be treated after you."¹

So, Allaah has forbidden, repelling and rebuking the petitioner. He advised His Prophet to be kind and gentle and to soothe him so he does not experience the humiliation of rebuking in addition to the humiliation of begging. This is a sublime Islaamic manner.

Allaah, the Almighty admonished His Prophet sallallaahu 'alayhi wa sallam when he turned away from the blind Companion, 'Abdullaah ibn Um Maktoom, may Allaah be pleased with him, and went out to call the chiefs of Quraysh to Islaam. He went to invite them to Islaam hoping for others to enter Islaam [along with them].

Ibn Um Maktoom, may Allaah be pleased with him, said to him:

"O Messenger of Allaah, teach me from what Allaah has taught you."

The Messenger of Allaah disliked it when he interrupted his speech and turned away from him. Allaah The Almighty revealed this verse admonishing him in which He Says:

¹ Tafseer Ibn Katheer (18/427) and Tafseer As-Si'di (1/928).



عَبَسَ وَتَوَلَّى * أَنْ جَاءَهُ الْأَعْمَى * وَمَا يُدْرِيكَ لَعَلَّهٗ يَرْكَبُ * أَوْ يَذَّكَّرُ
فَتَنْفَعَهُ الذِّكْرَى

﴿He {i.e. The Prophet sallallaahu alayhi wa salaam} frowned and turned away, because there came to him the blind man, [interrupting] but what would make you perceive [O Muhammad], that perhaps he might be punished or be reminded and the remembrance would benefit him?﴾ [QUR'AAN 80:1-4]

"So Allaah the Almighty admonished him, so as not to break the hearts of the people of faith."¹ So much so that it was reported that he, sallallaahu 'alayhi wa sallam, used to honor him by addressing him saying: **"Welcome to the one for whom Allaah the Almighty admonished me."**² It was clear how the Prophet, sallallaahu 'alayhi wa sallam, was keen to implement good manners amongst his Companions. He used to comfort them when they lost their loved ones or when they were in debt: Jaabir ibn 'Abdullaah, may Allaah be pleased with him, narrated: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, met me and said to me: **'O Jaabir! Why do I see you disturbed?'** I said: 'O Messenger of Allaah! My father was martyred (on the day of Uhud) leaving my family and debt behind.' He, sallallaahu 'alayhi wa sallam, said: **'Shall I give you news of what your father met Allaah with?'** He said:

¹ Reported by Al-Qurtubi in his book Tafseer Al Qurtubi (19/213).

² Reported by Al-Qurtubi in his book Tafseer Al Qurtubi (19/213), Al-Baghawi (8/332) and by Muhammad ibn Yoosuf As-Saalihi in his book Subul Al Huda wa Ar-Rashaad (2/42).



"But of course, O Messenger of Allaah!" He, sallallaahu 'alayhi wa sallam, said: **'Allaah does not speak to anyone except from behind a veil, but he brought your father to speak to him directly. He said: '[O my slave!] do you wish that I give you anything? He said: 'O lord! Give me life so that I might fight for you a second time'. So the Lord [blessed and most high] said: 'It has been decreed by me that they shall not return.'"**¹

He, sallallaahu 'alayhi wa sallam, would also help the ones who were in debt to resolve it. One day, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, entered the mosque. There, he saw a man from the Ansaar called Abu Umaamah. He, sallallaahu 'alayhi wa sallam, said: **"What is the matter, that I am seeing you sitting in the mosque when it is not the time of prayer?"** He said: "I am entangled in cares and debts, O Messenger of Allaah." He, sallallaahu 'alayhi wa sallam, replied: **"Shall I not teach you words by which, when you say them, Allaah will remove your care and settle your debt?"** He said: "Why not, Messenger of Allaah?" He, sallallaahu 'alayhi wa sallam, said: **"Say in the morning and evening: 'O Allaah, I seek refuge in thee from care and grief, I seek refuge in thee from incapacity and slackness, I seek refuge in thee from cowardice and niggardliness, and I seek in thee from being overcome by debt and being put in subjection by men.'"** He (Abu

¹ Reported by At-Tirmithi (3010) and Al-Albaani ruled it as sound (Hasan).



Umaamah) said: "When I did that, Allaah removed my care and settled my debt." ¹

He, sallallaahu 'alayhi wa sallam, would also soothe the souls of those who were depressed and oppressed.

When 'Abdullaah ibn Ubayy [leader of the hypocrites] said to his friend: "If we return to Madeenah, surely the most honorable [referring to his men] will expel from there the humble [meaning the Prophet, sallallaahu 'alayhi wa sallam, and his Companions]." Zayd ibn Arqam, may Allaah be pleased with him, heard him and he reported what he had said to his uncle. Then his uncle reported that to the Prophet sallallaahu 'alayhi wa sallam. The Prophet, sallallaahu 'alayhi wa sallam, then saw Ibn Ubayy, and the latter swore that he had never said anything of the sort.

Zayd, may Allaah be pleased with him, narrated:

*"The Prophet, sallallaahu 'alayhi wa sallam, did not believe my statement and believed his. At that, I became distressed as I have never been before, while I was walking with my head bowed down, the Prophet, sallallaahu 'alayhi wa sallam, came to me and rubbed my ear and smiled in my face. I would never give up his smile (in my face) even if I was given the choice to live eternally in this worldly life in return for his smile."*²

¹ Reported by Abu Daawood (1555).

² Reported by At-Tirmithi (3313) and Al-Albaani ruled it as authentic.



The different types of heartbroken people and how to soothe and appease them:

There is a need today for people to have a caring, sympathetic nature and kind words. They should also strive to serve others and seek to fulfill their needs. This is essential and important, especially in this era with excessive speech but lack of action. Stinginess, selfishness, poverty and ignorance have overtaken in this time. It is a serious mistake for righteous people to overlook and ignore vulnerable people and people in tribulation and to marginalize people's issues and daily needs. It is not difficult to establish an association that sponsors those who need care, such as disabled people, widows and orphans. It is not absurd to seek the needs of the poor, the vulnerable, the sick and the affected ones.

The kinds of broken hearts today:

This includes poor, the widows and orphans. Visiting/keeping in touch with them leads to appeasing them and soothing their tragedies.

"Abu Barzah would provide a bowl of porridge in the morning and bowl in the evening for the widows, orphans and the needy ones".¹

"Saahib Al Maghrib Al-Mansoor would bring together once a year the orphans, giving each boy a garment, a loaf of bread and a pomegranate"²

The judge Muhammad ibn Ali Al Marwazi was known as the tailor, because he used to sew in the night for the orphans and the needy and he considered it as charity.³

¹ Reported by Ibn Sa'd in his book At-Tabaqat Al-Kubra (4/299), At-Thahabi in his book Siyar A'laam An-Nubalaa' (5/39) and Ibn 'Asaakir in his book Tareekh Dimashq (62/99).

² Reported by At-Thahabi in his book Siyar A'laam An-Nubalaa' (297/41).

³ Reported by At-Thahabi in his book Siyar A'laam An-Nubalaa' (565/14).



Ahmad ibn Ali Al-Rifaa'i used to collect fire wood and bring it to the homes of widows and fill their urns.¹

- Others who are in need of appeasement today are the people suffering from calamities and tribulations:

This is achieved by consoling them for their ordeal and decreasing their suffering with good words and acts.

When 'Abdullaah ibn Az-Zubayr, may Allaah be pleased with him, was crucified in Makkah it was said to Ibn 'Umar, may Allaah be pleased with him, that Asmaa', may Allaah be pleased with her, was in the corner of the mosque. As soon as he heard this, he went quickly to comfort her and appease her soul for what had happened to her son. He said to her: "The body is nothing, but the soul is in Allaah's hands so fear Allaah and be patient".²

When Ibraaheem ibn Muhammad ibn Talhah, may Allaah have mercy on him, heard that 'Urwa ibn Az-Zubayr's leg had been amputated, he went to comfort him. He said to him: "By Allaah you are in no need of walking, nor labor. A part of your body has preceded you, along with a son of yours to Paradise. The whole shall follow the parts, by the will of Allaah, and Allaah has left for us what we lack; your knowledge and opinion. Allaah will reward you and ..."³

Qutaybah ibn S'aeed, may Allaah have mercy on him, said: "When the books of Ibn Lahee'ah were burnt, Layth ibn Sa'd sent him a thousand dinars the next morning."⁴

¹ Reported by At-Thahabi in his book Siyar A'laam An-Nubalaa' (69/41).

² Reported by At-Thahabi in his book Siyar A'laam An-Nubalaa' (294/2).

³ Reported by At-Thahabi in his book Siyar A'laam An-Nubalaa' (434/4).

⁴ Reported by At-Thahabi in his book Siyar A'laam An-Nubalaa' (231/5).



- Among those who are the most needy and who deserve to be comforted are the families of prisoners:

You should communicate with them, visit, sponsor and generally take good care of them, to prevent them from asking others and to protect them from extortion, as looking after a prisoner's children relieves his burden and comforts him.

- It is much needed in these times to appease our servants and remedy their souls:

Some of them have left their families and homeland to live in a foreign country, looking to earn a living and livelihood. So they need us to stand by them and comfort them and appease their souls.

Ahmad ibn 'Abdul Hameed Al Haarithi, may Allaah have mercy on him, said:

“I never saw anybody with a better attitude than Al Hassan Al-Lu'lu'i, may Allaah have mercy on him, he used to dress his slaves the way he dressed himself.”

This Islaamic etiquette is required even with enemies:

Ibn Al Qayyim, may Allaah have mercy on him, said: “One day I came with good news for Ibn Taymiyyah, may Allaah have mercy on him, about the death of his biggest enemy, who bore the most enmity and harm toward him. He rebuked me and reproached me, then he immediately went to the deceased's parents house to condole them. He said:

¹ Reported by At-Thahabi in his book Siyar A'laam An-Nubalaa' (78/18).



'I am here for you replacing him. If you have any problem and you need help I am here to assist you.' They were very pleased and made supplication for him." ' '

The impact of appeasing and soothing others:

This act has a significant impact on the Nafs (self/soul) and an effective influence.

A kind word can bring immense happiness to an elderly woman, and this happiness turns into an honest supplication sent toward the heavens. You might pat a sad child on the head and he will remember this gesture throughout his lifetime and make supplication for you all his life.

You might stand by your brother's side comforting him for the loss of his relative and he will not forget this gesture. The human Nafs (self/soul) is inclined naturally to loving someone who does good to them.

Unfortunately the practice of this sublime Islaamic etiquette has been abandoned, increasing the suffering of people experiencing trials, taking away the intimacy and love between people, and making the Muslim miss out on a lot of reward.

The dark side: The disease of revenge:

In contrast to this great practice you find the ones whose hearts have hardened, who rejoice and laugh at their brother's calamities, even those people who have never harmed them or caused them any worries.

¹ Reported by Ibn Al-Qayyim in his book Madaarij As-Saalikeen (345/2).



All of these bad manners are contrary to the teachings of Islaam, as the Prophet, sallallaahu 'alayhi wa sallam said, **“None of you [truly] believes until he loves for his brother that which he loves for himself”**¹ We see in our time people whose hearts have hardened. They have made people’s tragedies topics to laugh at and they ridicule their pain and anguish.

Some examples of this include: Rejoicing at the failure of their neighbors’ children (at school), rejoicing when children encroach upon the driver or maid, rejoicing at the misfortune of colleagues at work, a woman rejoicing when a misfortune occurs to her husband’s relatives or the misfortune of his co-wife, or the divorce of her friend. So beware of these people, as this is one of the characteristics of hypocrisy: Allaah Says:

إِن تَمَسَسَكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِن تَصْبِرُوا
وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

﴿If good touches you it distresses them, but if harm strikes you, they rejoice at it and if you are patient and fear Allaah then their plot will not harm you at all indeed Allaah is encompassing of what they do.﴾

[QUR’AAN 3:120].

When the believers were victorious and triumphant, and their supporters multiplied, the hypocrites were distressed by it. And when the Muslims were stricken with poverty or overpowered by enemies, by Allaah’s wisdom the hypocrites would rejoice.²

¹ Reported by Al-Bukhaari (13), and Muslim (45).

² Tafseer Ibn Katheer (2/109).



As some souls have the desire for taking revenge from those who have punished them or mistreated them, Allaah the Almighty has ordered us to punish similarly with retaliation but without infringement. Allaah Says:

فَمَنْ اَعْتَدَىٰ عَلَيْنَا فَاَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اَعْتَدَىٰ عَلَيْنَا وَاَتَّقُوا اللّٰهَ وَاَعْلَمُوْا
 اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ

﴿So whoever has assaulted you then assault him in the same way that he has assaulted you and fear Allaah and know that Allaah is with those who fear him﴾ [QUR'AAN 2:194].

"This is because the Nafs (self/soul) usually does not stay within the boundaries when authorized to punish as it requests revenge. So, Allaah the Almighty requires us to be pious, which is to stay within the limits and to not exceed them."¹

Taking revenge from someone who has caused you harm is forbidden...so how about the vulnerable, weak person who did not cause you any harm?

The means of appeasing the Nafs (self/soul):

Comforting the heartbroken person and appeasing them, is not limited to just words but rather you can comfort and soothe them with money, or by honoring them, or with advice and guidance and it can be with supplication and seeking forgiveness for them or by fulfilling their needs.

This comforting comes according to the strength of your faith. The weaker your faith, the weaker the comforting and the stronger the faith the stronger it is.

¹ Tafseer As-Si'di (1/89).



Some of the means of appeasing the Nafs (self/soul): Comforting someone when they lose a loved one.

Something that conciliates the broken Nafs (self/soul) of someone who has lost a loved one is offering kind condolences to them, as saying a good word to the afflicted person will keep him firm by Allaah's Will, and his patience becomes easy on him and light.

The believer may be weak by himself, but when somebody comforts him and is concerned about him it can facilitate even great matters.

When Yaaqootah bint Al Mahdi, may Allaah have mercy on her, died, her father was grief-stricken. People came to condole him and one day Ibn Shabba, may Allaah have mercy on him, came to him and said: "May Allaah reward you O Amir Al-Mu'mineen for what you have suffered and may it be succeeded with good (news). May your trial not turn to wrath and may Allaah not take any blessing away from you. Allaah's reward is better for you than her and His mercy is also better for her than you. I ask Allaah to keep you free from sorrow and trials. There was no condolence more eloquent and brief than this."

Another nice consolation is what has been said by some Bedouins when they entered upon one of the kings of Bani Al-Abbaas when his son named Al-Abbaas died. He consoled him then said: "Better than Abbaas is the reward you will gain after (being patient for his loss) and Allaah is better for you than Abbaas."

Apologizing to others and accepting their apologies:

Being concerned with apologizing after making a mistake, is one of the means of appeasing souls, because humans make errors when dealing with people; and the expiation of this sin is to apologize to the person.



The same applies for the one who has offended you and then comes to apologize for their offence against you. Humility requires you to accept his apology whether true or false and to leave his intention to Allaah.¹

The exchange of gifts:

Gifts have a clear impact on appeasing souls and purifying hearts from animosity. A gift is like an arrow that goes straight to the heart.

How many upset people were affected by a gift and how many lost ones came became closer because of a gift, and how many hateful people become kinder after receiving a gift!

Anas, may Allaah be pleased with him, said: "My son! Exchange gifts as it will bring a lot of love between you."²

Abu Yoosuf, may Allaah have mercy on him, narrated that Rasheed gave him a lot of money so he came to him while he was sitting with his companions, and one of them said to him: The Prophet, sallallaahu 'alayhi wa sallam, said: **"Those sitting with you are your partners."**³ Abu Yoosuf, may Allaah have mercy on him, said to him: "This saying wasn't meant for this, but it was narrated to indicate the exchange of gifts and the food and drink which appeases souls by exchanging it and forgiving."⁴

Smiling:

"Smiling in the face of your brother is a charity." This means: When showing a kind face when you meet him you will gain the reward that you

¹ Reported by Ibn Al-Qayyim in his book Madaarij As-Saalikeen (2/337).

² Reported by Al-Bukhaari in his book Al-Adab Al-Mufrad (1/253).

³ Reported by Ibn 'Abd Al-Barr in his book At-Tamheed (21/124) but the narration is inauthentic.

⁴ Reported by Ibn Battaal in his book Sharh Ibn Battaal (13/121).



get for giving charity as well as it appeasing souls and increasing love among people.

Ibn 'Uyaynah, may Allaah have mercy on him, said: "A smiling face is a source of affection."¹

You may run into someone on the street when you are worried or sad and the person smiles at you making you feel as if your worries and sadness have evaporated.

Mu'aath ibn Jabal, may Allaah be pleased with him, said: "If two Muslims meet and they laugh at one another and then shake each other's hand, their sins will be eroded like leaves falling from the tree."²

So smiling makes love prevail among Muslims, it soothes them and sends reassurance to hearts.

- Tending to people's needs:

The Prophet, sallallaahu 'alayhi wa sallam did "not refrain from walking with a widow or poor person and tending to their needs."³

Hakeem ibn Haazim, may Allaah have mercy on him, said: "There was no day I woke up and saw someone seeking to fulfill his need, except I would consider it a calamity of mine and I would seek reward for it (by tending to their need)."⁴

Muhammad Ibn 'Abdul Waahid Az-Zaahid, may Allaah have mercy on him, said: "Not tending to the rights of a Muslim brother is a

¹ Reported in the book Bareeka Mahmoodiyah (5/77).

² Reported in the book Al-Ikhwaan (1/169).

³ Reported by An-Nasaa'i (1414) and Ad-Daarimi (74) and Al-Bukhaari ruled it as sound (Hasan).

⁴ Reported by At-Thahabi in his book Siyar A'laam An-Nubalaa' (3/51) and in the book Siraaj Al-Mulook (1/183).



humiliation, and tending to their rights is sublimity so praise Allaah for that and be quick to tend to their affairs."¹

Bakiy ibn Makhlad, may Allaah have mercy on him, walked with a weak person because of an oppression that happened to him to Ishbeeliah (Seville), and he walked with another one to Ilbiria, and with a weak woman to Jayyaan.²

All this despite his excessive worship, large number of students and his preoccupation with knowledge and authoring works.

Regular exchanges of visits:

Visiting a sick person during his illness and visiting brothers from time to time, has the great impact of soothing souls and friendliness.

Taking into consideration the Nafs (self/soul):

The human Nafs (self/soul) is as wide as the sea, and the Nafs (self/soul) varies according to the owner and so what works for one person does not work for others. Shabeeb ibn Shaybah said: "Do not sit with anyone other than his way, since if you want to meet the ignorant with knowledge and a fiddler with jurisprudence, the ally with eloquence then you have harmed your associate."³

When Al-Manee'i Hassaan ibn Sa'eed Al-Makhzoomy, may Allaah have mercy on him, wanted to build a mosque a woman came with a gown to sell so she could spend it in the construction of the mosque, and the

¹ Reported in the book Tabakaat Al-Hanaabilah (1/200) and by At-Thahabi in his book Siyar A'laam An-Nubalaa' (15/510).

² Reported by At-Thahabi in his book Siyar A'laam An-Nubalaa' (13/295).

³ Reported in the book Aadaab Al-'Ishrah (47).



dress did not equal more than half a dinar. So he appeased her and bought it for a thousand dinars, and he kept the dress as a shroud for him.¹

Another way of taking the Nafs (self/soul) into consideration is by hiding the increment and favor when soothing others:

When a man came to Al-Qa'qaa' ibn Shoor and sat with him, he would give him a share of his wealth, aid him against his enemy, make intercession for his need, and went to him after the gathering to thank him.

We all are in need of this worship: the patient, the doctor, the employee, the preacher, man or woman, the young and the old...everyone needs a kind word, a bright smile and good dealing.

Therefore it is mandatory upon us all to revive this act of worship and employ it with the young and old, the sick and healthy, with students and teachers, the scholar and the ignorant and the correct and the incorrect one.

A child could become a great person whom his nation will benefit from by a word that he heard from his teacher or one of his parents. A patient could get well by hearing a supportive phrase and a good supplication.

A wrong doer may become righteous by listening to a good sermon and beneficial remembrance. We should strive to soothe the weak afflicted person, the sad and burdened person and the one in worry and distress. We should announce the good news that Allaah is close to them and He knows their grief and their ordeal and He hears their prayers and their secrets. We must tell them to send their complaints to Him and their supplication, then wait for relief, as the mercy of Allaah is near to the impelled. With hardship comes relief and with ordeal wellness and after

¹ Reported by At-Thahabi in his book Siyar A'laam An-Nubalaa' (18/266).



disease remedy and with difficulty contentment and with hardship there will be ease...so how can you remain grief-stricken?

We must advise the afflicted person to utilize his weakness person to connect them to Allaah, as He is the comfort of those in calamity and He is the refuge of the ones in calamity. He is the master who can relieve people of harm. Allaah Says:

أَمَّنْ يُجِيبُ الْمُضْطَّرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

«Is He(not best) Who respond to the desperate one when he calls upon him and removes inheritors»

[QUR'AAN 27: 62].

We should remind them of the great reward for the people in difficulty.

The Prophet, sallallahu 'alayhi wa sallam said: **“Never a believer is stricken with a discomfort, an illness, an anxiety, a grief or mental worry or even the pricking of a thorn but Allaah will expiate his sins on account of his patience.”**

How many people's conditions have altered and their matters change because of an affliction or distress that befell them?

We should also console people and advise them to stay firm so as not to be one of those who are ruined by tragedies and tribulations.

Allaah the Almighty has prepared for his believing slaves great gardens and some of these gardens have been prepared for those who fear Him. Allaah Says:



وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ

﴿But for he who has feared the standing [for account] before his Lord are two gardens﴾ [QUR'AAN 55:46]

The one who fears the stance for account before his Lord on the day of resurrection, and

وَنَهَى النَّفْسَ عَنِ الْهَوَى

﴿... prevented the soul from (unlawful) inclination﴾ [QUR'AAN 79:40]

And has carried out the ordinances of Allaah and shunned what He prohibited, he has on the day of judgment two gardens. He then describes these two gardens, Allaah Says:

ذَوَاتَا أَفْنَانٍ

﴿Having (spreading) branches﴾ [QUR'AAN 55:48]

Meaning: beautiful branches, of good quality carrying all sorts of ripe fruits.

Allaah Says:

فِيهِمَا عَيْنَانِ تَجْرِيَانِ

﴿In both of them are two springs flowing﴾ [QUR'AAN 55:50]



That flow for watering those trees and twigs. Allaah Says:

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ

﴿In both of them are of every fruit two kinds﴾ [QUR'AAN
55:52]

Of all kinds of fruits, which no eye has seen.

Ibn Abbaas, may Allaah be pleased with him, said: "Any fruit in the world sweet or sour is in Paradise."

Allaah Says:

مُتَّكِنِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ

﴿(they are) reclining on beds who's linings are of silk
brocade﴾ [QUR'AAN 55:54]

Meaning: lying down ﴿on beds whose linings are of silk
brocade﴾ and this is the thick brocade, and he mentioned the nobleness of the exterior of this lining to imagine the beauty of the inside.

Ibn Mas'ood, may Allaah be pleased with him, said: "This is the inside how about if we see the outside?"

Allaah Says:

وَجَنَى الْجَنَّتَيْنِ دَانٍ

﴿And the fruit of the two low﴾ [QUR'AAN 55:54]



قُطُوفُهَا دَانِيَةٌ

﴿And its [fruit] to be picked hanging near﴾ [QUR'AAN 69: 23]

Its fruits are close, so whenever they want it they can have it at any position. So they are not prevented from taking, instead the branches lower to them.

When he mentioned the beds and their magnificence, He said afterwards, Allaah Says:

فِيهِنَّ

﴿In them﴾ [QUR'AAN 55:56]

Meaning: in the beds are:

قَاصِرَاتُ الطَّرْفِ

﴿Women limiting their glances﴾ [QUR'AAN 55:56]

Meaning: they do not look at anyone but their husbands, and they do not see anything better in Paradise than their husbands. Allaah Says:

لَمْ يَطْمِئِنَّهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

﴿Untouched before them by men and Jinnis﴾ [QUR'AAN 55:56]



Instead they are virgins devoted to their husbands and of equal age and had not had intercourse with anyone before their husbands.

Then He said describing them to the ones coming forward for marriage, Allaah Says:

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ
 ﴿As if they were rubies and coral﴾ [QUR'AAN 55:58]

Just like the fineness of rubies and the whiteness of corals.

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ
 ﴿Is the reward for good, anything but good﴾ [QUR'AAN
 55:60]

The ones who did good in this life will find nothing but good for them in the hereafter.

Allaah Says:

وَمِنْ دُونِهِمَا جَنَّتَانِ
 ﴿And below them both [in excellence]are two
 [other]gardens﴾ [QUR'AAN 55:62]



Below the previous two gardens, are two gardens of a different kind.¹

The first two ones are for the close ones to Allaah and the other two are for the people of the right. The Prophet, sallallaahu 'alayhi wa sallam said: **“The two gardens, the utensils and the contents of which are of silver and the two other gardens, the utensils and contents of which are of gold.”**²

Allaah Says:


﴿Dark green in [color]﴾ [QUR'AAN 55: 64]

Meaning it became dark from the intense irrigation. It became dark from the greenery and large number of soft trees.

Allaah Says:


﴿In both of them are two springs spouting﴾ [QUR'AAN
55:66]

¹ Reported by Ibn 'Uthaymeen in his book Tafseer Ibn 'Uthaymeen (16/30).

² Reported in Saheeh Al-Jaami'.



Meaning that they pour out and overflow and never cut off.

Allaah Says:

فِيهِمَا فَآكِهَةٌ وَنَخْلٌ وَرُمَّانٌ

﴿In both of them are fruits and palm trees and pomegranates﴾ [QUR'AAN 55:68]

He singled out palm trees and pomegranates and mentioned them for their distinction above other things.

Allaah Says:

فِيهِنَّ خَيْرَاتٌ حِسَانٌ

﴿In there, there are good and beautiful women﴾ [QUR'AAN 55:70]

Qutaadah, may Allaah have mercy on him, said: "The meaning of this is the many good bounties existing in Paradise." It has also been said: "It is the righteous woman of good manners with a beautiful face. (This is the opinion of the majority of the scholars)."

Allaah Says:

حِسَانٌ * فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ



﴿Beautiful women * So which of the favors of your Lord would you deny?﴾ [QUR'AAN 55:70-71].

Then Allaah Said:

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ
﴿Fair ones reserved in pavilions﴾ [QUR'AAN 55:72]

Meaning they are in their compartments of their homes for their husbands.

لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ
﴿Untouched before them by man or jinni﴾ [QUR'AAN 55:74].

And Allaah the Almighty said about the facilities of these two gardens, Allaah Says:

مُنْكَبِينَ عَلَى رَفْرَفٍ خُضْرٍ
﴿Reclining on green cushions﴾ [QUR'AAN 55:76]

Meaning the cushion on the bed is like a throw hanging from the bed, or a pillow. It has also been said: the gardens of Paradise.
Allaah Says:

وَعَبَقَرِيٍّ حِسَانٍ



﴿And beautiful fine carpets﴾ [QUR'AAN 55:76]

It has been said carpet, brocade and also utilities. Al-Hasan Al-Basri, may Allaah have mercy on him, said: "It is the carpet of the people of Paradise, so ask Allaah for it."

Allaah Says:

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

﴿Blessed is the name of your Lord, Owner of Majesty and Honor﴾ [QUR'AAN 55:78]

The Great and Proud and He deserves to be glorified and not to be disobeyed. He deserves to be honored, by worship and praised but not disbelieved. He should be remembered and not forgotten. So ask Allaah, the Grantor to make us from the people of the first two gardens. ¹

- This is the case of the people of faith who fear their Lord and those who fear the Day of Judgment.

As for the disbelievers, the hypocrites and the sinners they will be gathered into the Fire in various forms and different ways:

-One form is that they are gathered like a flock of sheep, in groups and they will be yelled at from here and there, as a shepherd does with his cows or sheep. ²

Allaah Says:

¹ Tafseer Ibn Katheer (7/509-503).

² Reported in the book Al-Muntakhab (2/316).



وَسَيِقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ
لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ
يَوْمِكُمْ هَذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ* قِيلَ ادْخُلُوا
أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ

﴿And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers will say, "Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?" They will say, "Yes, but the word [i.e. decree] of punishment has come into effect upon the disbelievers." [To them] it will be said, "Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant."﴾ [QUR'AAN 39:71].

-Another form is that they will be driven into the Fire violently and with insult, and they will be heavily reproved):

Driving them in entails that they will be urged on violently with discomfort and they will feel humiliated.¹

They will be driven into Hell fire severely, and they will be compelled into it, then pushed in. They will be driven by harsh severe angels, strong and violent. They are a great creation and they possess powers to inflict agony, and this increases the torment. They will be driven into

¹ Reported in the book Rooh Al-Ma'aani (24/31).



the most terrible and evil prison, which is Hellfire that combines all torment. It contains all types of suffering and is free from any joy.¹

-Also they are driven into Hell in groups with their counterparts: They are driven in to Hell in groups organized into categories according to their perversity and evils.² Each group is with the people that fit in with their bad deeds. These include the group of idolaters, criminals and the oppressors, with all of them cursing each other. They are exempt from each other, and then they will be thrown successively into great agony.³

Another thing that increases their trouble: Allaah Says:

احشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ * مِنْ تُونِ اللَّهِ
فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ

﴿ [The angels will be ordered], "Gather those who committed wrong, their kinds, and what they used to worship Other than Allaah, and guide them to the path of Hellfire" ﴾ [QUR'AAN 37:22-23].

-They are driven like cattle infantry, thirsty and drought:

Allaah Says:

¹ Tafseer As-Si'di.

² Reported by Al-Aloosi in his book Rooh Al-Ma'aani (24/31-32) and by Haqqi in his book Tafseer Haqqi (21/336).

³ Reported by As-Sa'di in his book Tafseer As-Sa'di (1/730) and Abu Bakr Al-Jazaa'iri in his book Aysar At-Tafaaseer (3/438).



يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقْدًا * وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ
وَرِدًا

«On the Day We will gather the righteous to the Most Merciful as a delegation. And will drive the criminals to Hell in thirst» [QUR'AAN 19:85-86]

Meaning we drive the criminals with what they did to themselves because of their polytheism and their sins, walking on their feet thirsty, driven like cattle to Hell. Wretched is the place to which they are led to: Hell fire.¹

-They are driven into the Fire on their faces, not as they used to walk in this world on their feet. This will increase their humiliation and exaggeration of agony, as the face is the noblest thing in the human being. Allaah Says (what means):

الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا

«The ones who are gathered on their faces to Hell - those are the worst in position and farthest astray in [their] way» [QUR'AAN 25:34]

¹ Reported by Abu Bakr Al-Jazaa'iri in his book Aysar At-Tafaaseer (426/2).



أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

﴿Then is one who walks fallen on his face better guided or one who walks erect on a straight path?﴾

[QUR'AAN 67:22]

A person said: O Allaah's Messenger, how are the non-believers made to assemble on the Day of Resurrection (by crawling) on their faces? Thereupon he, sallallahu 'alayhi wa sallam said: **"Is He Who is powerful to make them walk on their feet not powerful enough to make them (crawl) upon their faces on the Day of Resurrection?"** Qataadah, may Allaah have mercy on him, said: "Of course, it is so. (He adjured): By the might of our Lord."¹

And with this detestable image they are driven blind, and deaf. They don't hear as Allaah Says:

وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَآ وَبُكْمًا وَصُمًّا مَّاوَاهُمْ جَهَنَّمَ
كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

﴿And whoever Allaah guides — he is the [rightly] guided; and whoever He sends astray you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection [fallen] on their faces — blind, dumb and deaf. Their refuge is Hell; every time it subsides We increase them in blazing fire﴾

[QUR'AAN 17:97]

¹ Reported by Al-Bukhaari (6042) and Muslim (5020).



Meaning, when Allaah gathers them on their faces humiliated, blind, and dumb they do not see and nor do they speak. Their refuge - meaning residence and home, is Hell that collects all worries, distress and torment.

Whenever the Fire extinguishes, Allaah Says:

زِدْنَاهُمْ سَعِيرًا

﴿We increase them blazing fire﴾ [QUR'AAN 17: 97]

Meaning: blazing Fire on them and their torment does not end. They will not die, and the torment will never decrease.¹

Thus, the difference between honor and humiliation is clear among the people of Paradise and the people of Fire, in their place of gathering and each person is treated according to his situation and fate.

So the believer who follows the truth will be gathered in honor and the misguided non-believer who was an offender to the clear truth, will be driven like cattle, humiliated and disgraced.



¹ Tafseer As-Si'di (467/1).