

### Seventh hadith

وَعَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حَزَنٍ وَلَا أَدَى وَلَا غَمٍّ، حَتَّى الشَّوْكَةُ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهِ

Abū Sa'id and Abū Hurayra reported that the Prophet (pbuh) 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 God will expiate his sins with them.”<sup>194</sup>

### Analysis of the hadith

Bukhari and Muslim agreed on the authenticity of this hadith and recorded it in their *sahīh* collections. This hadith explains how God makes all the sufferings of Muslims mercy for them. A discomfort, an illness, an anxiety, a grief or mental worry or even the pricking of a thorn that the Muslims are inflicted will be the means of expiation for their sins. However, unfortunate events, calamities and illnesses do not always indicate that the people who incurred them were guilty and God wanted to clean their sins. If it was the case the prophets would not have suffered severally for they are the most innocent people.

The reward and expiation are only achieved when those who were struck by misfortune exercise patience. However, if they complain about their fate and criticize God's decree they would be deprived of the reward which lies in patience. The only thing that would relieve the misfortunate ones from their suffering is contentment with God's will and expectation reward from His mercy. One who understands that enduring troubles in patience will be rewarded and cleaned from sins would be more patient. So, the real source for patience is absolute belief in God and contentment with His decree.

### Eighth hadith

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لِضُرِّ أَصَابَتِهِ، فَإِنْ كَانَ لَا بُدَّ فَاعْلَمْ فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي

Anas reports: The Messenger of God (pbuh) said, “Let not one of you wish for death because of a misfortune which befalls him. If he cannot help doing so, he should say: ‘O God, keep me alive as long as You know that life is better for me, and make me die when death is better for me.’”<sup>195</sup>

<sup>194</sup> Bukhari, *Sahīh*, Marda, 3; Muslim, *Sahīh*, Birr, 49.

<sup>195</sup> Bukhari, *Sahīh*, Marda, 19; Muslim, *Sahīh*, Zikr, 10.

### Analysis of the hadith

The narrator of this hadith is Anas and the information about him was given previously. Bukhari and Muslim agreed on the authenticity of this hadith and recorded it in their *sahīh* collections. This hadith clearly indicates that human beings cannot wish to die in spite of experiencing difficulties in their lives. Life is a sacred trust which they are required to protect it until God takes it. Khabbab bin al-Arat reports:

“We complained to the Messenger of God (pbuh) regarding the persecution inflicted upon us by the disbelievers while he was lying in the shade of the Ka’ba, having made a pillow of his cloak. We asked: ‘why do you not supplicate for us to be victories?’ The Prophet replied, ‘among past nations, a man would be seized and held in a pit dug for him in the ground and he would be sawed into two halves from his head, and his flesh torn away from his bones with an iron comb; but, in spite of this, he would not wean away from his Faith. By God, God will complete His religion until a rider will travel from San’a to Khadramawt fearing none except God, and except the wolf for his sheep, but you are in too much of a hurry’”.<sup>196</sup>

Giving life as well as ending it is in God’s hand. No one is allowed to terminate his/her life. So, suicide is absolutely haram (forbidden) in Islam no matter what would be the circumstances. Even in war when defending country people cannot kill themselves by suicide bombing. It is absolutely prohibited because no one has right to kill themselves and also other civilians. It is the worse sin in Islam and whoever kills themselves or others they remain in Hell forever. This hadith even prohibits for a person who is experiencing hardships and difficulties to wish to die. Unfortunately, today some people end their life because of debt, divorce, disagreements and many other reasons. So, patience is one of the most needed powers for today’s people to protect themselves against all kind of evil thoughts and acts.

Desire to die because of misfortunes is an indication of weakness in human will power. Even so, the only permissible thing that can be done is the supplication which the Prophet taught his followers; ‘O God, keep me alive as long as You know that life is better for me, and make me die when death is better for me’. Believers refer their situations to God and ask Him to give them what is best for them. Trusting God’s decree and seeking His help is source of strength for human free will.

There is one more issue that needs clarification; it is permissible, even encouraged to wish to die as martyr (shahid). For example, ‘Umar prayed God to take his life as martyr in the city of Prophet.<sup>197</sup> Believers may desire to meet God, but this is not because of stress or misfortunes rather it is out of love of God. However, they never ask God to take their lives or attempt to end it. They know that they are in test and trial in this world and it is only up to God to finish their life. So, they continue to worship God until their death.

The other point that needs clarification is that it is not permissible for one to kill himself even in battlefield to be martyr. In the battle of Uhud a person named Kuzman fought together

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<sup>196</sup> Bukhari, *Sahīh*, Manāqib, 25; Abū Dāwud, *Sunan*, Jihad, 97.

<sup>197</sup> Bukhari, *Sahīh*, Fadāil al-Medina, 12.

with the Muslims against the unbelievers. He gave a great benefit to the believers in the battle. However, he later could not stand the pain of wounds on his body and killed himself with a sword or a spear. Upon this, the Prophet proclaimed that he went to Hell. This incident proves that people cannot end their lives even in wars. Killing innocent or civilian people is worse than this as it is stated in the Qur'ān;

“He who kills a soul unless it be (in legal punishment) for murder or for causing disorder and corruption on the earth will be as if he had killed all humankind; and he who saves a life will be as if he had saved the lives of all humankind.”<sup>198</sup>

### Ninth hadith

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

Abū Hurayra reports that Messenger of God (pbuh) said: “the strong is not one who is good at wrestling, but the strong is one who controls himself in a fit of rage.”<sup>199</sup>

### Analysis of the hadith

The narrator of this hadith is Abū Hurayra and the information about him was given previously. Bukhari and Muslim agreed on the authenticity of this hadith and recorded it in their *ṣaḥīḥ* collections. Human beings are in trial and they are tested with different things. Sometimes, the feelings may be the subject of testing and God puts us in trail against those feelings. It is not possible to remove the negative feelings from human nature but they can be controlled. Although people may be angry they have a power to control it. With strong will power people can protect themselves against the negative feelings. Seeking refuge in God supports human will. The following incident is an example for this;

“When two men began to quarrel, and curse each other and the face of one of them turned red and the veins of his neck were swollen (from rage). Messenger of God (pbuh) said, ‘I know of a word, if he were to utter that, his rage would vanish and that is I seek refuge with God from Satan, the accursed.’”<sup>200</sup>

Having strong body is not praiseworthy as much as having a strong will power. Struggling against carnal desires and negative feelings is much more difficult than struggling against the enemies. When people are enraged they may not observe Islamic boundaries therefore the Prophet warned his followers and promised great reward for them if they surpass their anger;

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<sup>198</sup> Qur'ān 5: 32.

<sup>199</sup> Bukhari, *Ṣaḥīḥ*, Adab, 102; Muslim, *Ṣaḥīḥ*, Birr, 106.

<sup>200</sup> Bukhari, *Ṣaḥīḥ*, Bad al-Khalq, 11, Muslim, *Ṣaḥīḥ*, Birr, 109.

## Commentary on Unforgettable Hadiths of Prophet Muhammad

“Whoever suppresses his anger in spite having the power to give effect to it, will be called out by God, the Exalted, to the forefront of the creatures on the Day of Resurrection and he will be asked to choose any of the virgins whom he likes”.<sup>201</sup>

Believers may get angry but they can control their anger especially when they are warned with some verses or hadiths. ‘Umar was resilient and very resolute personality against all kind of injustices yet he was very respectful to the truth. Whenever he was reminded with verses or hadiths he would stop and change his mind accordingly. The following incident is a good example;

“Once ‘Uyayna came to the presence of ‘Umar (in his caliphate time) and addressed him saying: ‘O son of Khattāb, you neither bestow much on us nor deal with us justly.’ Thereupon, ‘Umar got angry and was about to beat him up. But a person interfered and said: ’O Leader of the Believers, God said to His Messenger ‘show forgiveness, enjoin what is good, and turn away from the foolish.’<sup>202</sup> This one is one of the ignorant. Upon hearing the verse ‘Umar became quite motionless in his seat (did not beat the man). Because, he always adhered strictly to the Book of God.”<sup>203</sup>

In short, the believers should know that they are in test in this world and in order to pass the exam they must be patient. The Prophet said; “A Muslim continues to remain under trial in respect of his life, property and offspring until he meets with God, the Exalted, with no sin remains.”<sup>204</sup> The misfortunes are the means for Believers to be purified from their sins as well as for their elevation to the higher ranks at the side of God. The Prophet said; “when God intends good for His slave, He punishes him in this world, but when He intends an evil for His slave, He does not hasten to take him to task but calls him to account on the Day of Resurrection.”<sup>205</sup>

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<sup>201</sup> Abū Dāwud, *Sunan*, Adab, 3; Tirmidhi, *Sunan*, Birr, 74.

<sup>202</sup> Qur’ān 7: 199.

<sup>203</sup> Bukhari, *Sahīh*, Tafsir al-Qur’ān, 5.

<sup>204</sup> Tirmidhi, *Sunan*, Zuhd, 57.

<sup>205</sup> Ibn Mājah, *Sunan*, Fitan, 23.