

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

LESSONS FROM AHÂDEETH SHAREEF

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COMMENTARY ON

40 AHÂDEETH | ARBA'EEN | OF IMAAM NAWAWI رحمه الله عليه

WITH EMPHASIS ON PERFECTING ONE'S CHARACTER

| LESSON FORTY |

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الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ ،
وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ ،
وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَنَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ

Verily all praise is for Allah, we praise Him and seek His aid and ask for His forgiveness and we believe in Him and we place our trust upon Him, and we seek refuge with Allah from the evils of ourselves and our evil actions. Whomsoever Allah guides there is none who can misguide him, and whomsoever Allah misguides there is none who can guide him, and we bear witness that none has the right to be worshiped except Allah alone, having no partner, and we bear witness that Muhammad is His slave and His Messenger

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اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ ، وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

Allahumma Salli 'ala Sayyidina Muhammad Wa'ala Aali Sayyidina Muhammadin Wa Baarik Wa Sallim | Oh Allah shower blessings and peace upon our Master Muhammad Sallallahu Alayhi Wa Sallam and upon the family of Muhammad Sallallahu Alayhi Wa Sallam

| HADITH 39 |

LENIENCY FOR THE ONE WHO ERRS, THE ONE WHO FORGETS, AND THE ONE WHO IS FORCED

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنَّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ

حَدِيثٌ حَسَنٌ، رَوَاهُ ابْنُ مَاجَهَ [رقم:2045]، وَابْنُ أَبِي عَرَبَةَ [رقم:7]

Ibn Abbas *Radiallahu Anhu* narrates that Rasullullah *Sallallahu Alayhi Wa Sallam* said : **Verily Allah has pardoned for me my Ummah: their mistakes, their forgetfulness, and that which they have been forced to do under duress.**

[A Hasan Hadeeth related by Ibn Majah, and al-Bayhaqee and others]

| BRIEF EXPLANTION |

> The meaning of this Hadith is that Allah *Subhaanahu Wa Ta'ala* has pardoned the unintentional mistakes, errors and forgetfulness from the Ummah of Rasullullah *Sallallahu Alayhi Wa Sallam* and has abandoned the reckoning and punishment of that from them ... ie : if someone intends something by his action, but his action achieves something other than what he intended. As an example : if someone intends killing a disbeliever in a battle, but ends up killing a Muslim, then that action is regarded as a mistake and Allah *Subhaanahu Wa Ta'ala* pardons him.

Allah *Subhaanahu Wa Ta'ala* mentions in the Noble Qur'aan : **وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ**

And there is no blame [sin] upon you for that in which you have erred but [only for] what your hearts intended. [Surah Al-'Ahzaab 33:5]

ie: there is no sin for a person upon whom 'honest' mistakes are made, but not for that person who's heart was determined upon doing intentional evil (premeditated actions).

It is mentioned in a Hadith of Rasullullah *Sallallahu Alayhi Wa Sallam* :

إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ

If a judge makes a ruling, striving to apply his reasoning (Ijtihad) and he is correct, then he will have two rewards. If a judge makes a ruling, striving to apply his reasoning and he is mistaken, then he will have one reward. [Saheeh Bukhaari]

> **Forgetfulness**, is that someone remembers something but forgets to do it. As an example : someone proceeds to perform Salaah and remembers that he needs to perform Wudhu, but, at the time of Salaah, he performs his Salaah forgetting that he did not perform his Wudhu, then there will not be any reckoning against him. However, *as far as the Mas'ala is concerned* : if someone is performing Salaah and *remembers* that he forgot the Wudhu, he should make Wudhu when he remembers and repeat his Salaah.

> As for **coercion**, if someone innocent is persuaded to do something by force or threats, Allah *Subhaanahu Wa Ta'ala* has mentioned in the Noble Qur'aan that it is pardoned by Him :

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith [Surah An-Nahl 16:106]

ie: when someone has absolutely no choice or power to prevent something against themselves and is coerced (forced) to utter the words of Kufr (disbelief)... but his heart has no intention to utter those words, and is firm on Imaan. Such a person is forgiven.

In essence, on day of Qiyaamah, such persons that performed certain actions mistakenly; or out of forgetfulness; or out of coercion... will not be taken to task by Allah *Subhaanahu Wa Ta'ala* and will be pardoned. However, pardoning of each of these actions are with regard to the Hereafter. The Hukm and law of these different errors are dependant upon their specific Mas'aail (rulings).