
A STUDY OF THE HADEETH, 'MAY ALLAAH BRIGHTEN THE MAN'
Al-'Allaamah, al-Muhaddith, 'Abdul-Muhsin al-'Abbaad

Version 1.0

Narrated by Zayd Ibn Thaabit who said that Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) said, "May Allaah brighten the man who heard a *hadeeth* from us, memorized it and then conveys it just as he heard it, for perhaps the one who carries *fiqh* is not a *faqeeh* (one who understands), and perhaps he passes it on with the *fiqh* to one who is better than him in understanding. There are three things the heart of Muslim harbours no *ghill* (aversion) towards: making one's act sincerely for Allaah's sake, sincerely advising the Muslim rulers, and sticking to the *Jamaa'ah*, for indeed their supplication encompasses those who are behind them. And the one who makes the worldly life his main concern, Allaah will remove from his heart contentment and He will place poverty right between his eyes, and Allaah will shatter his affairs and nothing will come (to him) except what was written for him. And the one who makes the Hereafter his concern, Allaah will place contentment in his heart and He will remove the poverty that is between his eyes, and He will suffice him in his affairs, and the worldly life will come to him regardless."

This *hadeeth* has been narrated by the following Companions (each having a slight variation in wording):

- [1]: 'Abdullaah Ibn Mas'ood
- [2]: Zayd Ibn Thaabit
- [3]: Jubayr Ibn Mut'im
- [4]: Anas Ibn Maalik
- [5]: Nu'maan Ibn Basheer
- [6]: Basheer Ibn Sa'd (father of Nu'maan Ibn Basheer)
- [7]: Aboo Sa'eed al-Khudree
- [8]: 'Abdullah Ibn 'Umar
- [9]: Mu'aadh Ibn Jabal
- [10]: Aboo Hurayrah
- [11]: 'Abdullaah Ibn 'Abbaas
- [12]: Abud-Dardaa'
- [13]: Aboo Qarsaafah
- [14]: Rabee'ah Ibn 'Uthmaan at-Taymee
- [15]: Jaabir
- [16]: Zubd Ibn Khaalid al-Juhanee
- [17]: 'Aa'ishah
- [18]: Sa'd Ibn Abee Waqqaas

[19]: Shaybah Ibn 'Uthmaan

[20]: 'Ubayd Ibn 'Umair Ibn Qataadah al-Laythee from his father from his grandfather

[21]: 'Umar Ibnul-Khattaab

[22]: 'Uthmaan Ibn 'Affaan

[23]: 'Alee Ibn Abee Taalib

[24]: 'Ubay Ibn Ka'b

However this particular narration of the *hadeeth* has been reported in the following books of *hadeeth*, *Musnadul-Imaam Ahmad* (5/183), *Sunanud-Daarimee* (1/75), *Sunan Aboo Daawood* (3/438), *Sunan Ibn Maajah* (1/84), *Sunanut-Tirmidhee* (10/124), *Saheeh Ibn Hibbaan* (1/225), Aboo 'Amr al-Asbahaanee (p. 3) in his *Juz'* in which he collected the *ahaadeeth* of the farewell *Hajj* of the Messenger (*sallallaahu 'alayhi wa sallam*), ar-Raamhurmuzzee's book, *al-Muhadithul-Faasil baynar-Raawee wal- Wa'ee* (p. 4), Ibn 'Abdul-Barr's book *Jaami' Bayaanil-'Ilm wa Fadlihi* (1/39), al-Khateeb al-Baghdaadee's book *al-Fiqh wal-Mutafaqqih*, al-Qaadee 'Iyaad's book *al-Ilmaa'* (p. 13).

Thus, many scholars of *hadeeth* such as Imaam at-Tirmidhee, al-Haafidh Ibn Hajr, Ibn Ja'far al-Kataanee, as-Suyootee and others have all considered this *hadeeth* to be *mutawaatir* (concurrent). Moreover, the fact that the Messenger (*sallallaahu 'alayhi wa sallam*) mentioned this *hadeeth* at Masjidul-Kheef in Minaa during the time of *Hajj* is one of the main reasons why so many Companions narrated this *hadeeth*. Hence, this *hadeeth* and others like it is refutation for those who try to belittle the significance of the *ahaadeeth* that are not in the *Saheehayn* (al-Bukhaaree and Muslim). For indeed, it is well known that they (al-Bukhaaree and Muslim) did not intend to gather all the authentic *hadeeth* as they clearly stated as reported by al-Haafidh Ibn Salaah in his *'Uloomul-Hadeeth* (p.16-17).

EXPLANATION OF THE HADEETH:

Many of the narrations for this *hadeeth* state that the Messenger (*sallallaahu 'alayhi wa sallam*) mentioned this *hadeeth* while giving a sermon at Masjidul-Kheef in Minaa. He (*sallallaahu 'alayhi wa sallam*) chose to mention this *hadeeth* at this particular place because of the numerous number of people who were there to witness his *Hajj*, learn the Religion and convey what they saw and heard from him to the corners of the earth. This is also an evidence of the care and concern the Messenger (*sallallaahu 'alayhi wa sallam*) had for the preservation of his *Sunnah* and its propagation.

His statement, "*nadarah* (brighten)" according to *al-Qaamoos* (2/143) linguistically means blessings, life riches and goodness. Ar-Raamhurmuzzee in his book, *al-Muhaddithul-Faasil* states that this word can have two meanings: [i] may Allaah adorn that person with a beautiful appearance; [ii] may Allaah enter him into the *nadrah* of Paradise which is its goodness and blessings. Al-Khattabee says in *Ma'alimus-Sunan* (4/187), "This is a *du'aa'* asking for this person to be blessed and cheerful." Al-Haafidh Al-Mundharee states in *at-Targheeb wat-Tarheeb* (1/108), "This is a *du'aa'* asking Allah to enhance this person's

appearance.” Ibnul-'Arabee says in his explanation of Sunanut-Tirmidhee, “*nadaarah* is the cheerfulness that is apparent on the face as a result of being blessed.” (1/124) Al-Mullaa 'Alee al-Qaaree al-Hanafee in his book *al-Muraqaa* (1/288) states, “This means, may Allaah specifically bless this person with buoyancy and happiness due the knowledge He has bestowed upon him in this life and may He bless him in the next life to the extent that the signs of blessings and ease are apparent upon this person. Some have said this is a *du'aa'* for this person to have a cheerful appearance as a result of the favours of Allaah upon him. Others have said this is a *du'aa'* for this person to have a lofty position.” I ('Abdul-Muhsin al-'Abbaad) say that al-Mullaa 'Alee al-Qaaree al-Hanafee did something very noteworthy by mentioning these different meanings without giving preference to any one of them. For *nadarah* in this *hadeeth* can mean may Allaah beautify this person by blessing him with a cheerful look and may he enter him into the *nadarah* of Paradise which are the luxuries and the blessings of the high levels therein. Thus the different meanings given to this *hadeeth* are from the differences that are conciliatory, not from the differences that contradictory, for explaining the *hadeeth* by one word does not negate the validity of the applicability of another. And this is what is referred to as explanation by example.

REWARDS OF MEMORIZING AND SPREADING THE SUNNAH:

The Messenger (ﷺ) made *du'aa'* for the person who hears and conveys his *Sunnah* to have “*nadaarah*” as a fair compensation for the efforts this person has made in spreading the *Sunnah* in its unadulterated form. From amongst those who adopt this reason is al-Mullaa 'Alee al-Qaaree al-Hanafee who in his book *al-Muraqaa* (1/188) states, “The Messenger (ﷺ) made *du'aa'* for the person because he used his memory to retain what he heard and he conveyed what he heard just as he heard it. Thus he made *du'aa'* that this person be compensated with a reward that is in accordance with the efforts he made in reviving the *Sunnah*.” This *du'aa'* that the Messenger (ﷺ) made for the person who hears and conveys his *Sunnah* has indeed been made manifest for those who Allaah grants the *tawfeeq* to work sincerely for His sake in the service of the *Sunnah* and its dissemination. Al-Mullaa 'Alee al-Qaaree al-Hanafee states, “It has been said that Allaah has indeed answered the *du'aa'* of his Messenger (ﷺ), hence one finds that *Ahlul-Hadeeth* have the brightest faces and the best appearance. It has been narrated that Sufyaan Ibn 'Uyaynah said: There is none from the students of *hadeeth* except on his face is *nadarah*.” This report from Sufyaan Ibn 'Uyaynah can also be found in al-Khateeb al-Baghdaadee's book *Sharaf Ashaabul-Hadeeth* (p. 11) with its complete chain of narration. Ibnul-'Arabee states in his explanation of *Sunanut-Tirmidhee* (10/125), “This *du'aa'* of the Messenger (ﷺ) must - by the bounty of Allaah - be made manifest on the one upholds the *Sunnah*.” This portion of the *hadeeth* contains within it an indication of the tremendous merits for the one who by Allaah's *tawfeeq* engages in the service of the *Sunnah*. As Sakhaawee says in *Fathul-Mugheeth* (1/288), “The rewards for conveying knowledge is well known, especially for the narrators of *hadeeth*, for they come under the umbrella of the *du'aa'* of the Messenger (ﷺ) of *nadaarah* for those who hears and

conveys what he says." Al-Mullaa 'Alee Qaaree says in *al-Muraqaa* (2/275), "This indicates the nobility, merits and position of the student of *hadeeth*, for he (*sallallaahu 'alayhi wa sallam*) specified them in his *du'aa'* to the exclusion of others from his *Ummah*. And if the only benefit of memorizing and conveying *hadeeth* was that of having the *barakah* (blessing) of this blessed *du'aa'*, then this in itself would have been sufficient as a great achievement and accomplishment for this life and the next."

"The one who heard a *hadeeth* from us" This applies to those who directly heard from the Messenger (*sallallaahu 'alayhi wa sallam*) like the Companions (*radiyallaahu 'anhum*) or those who came after them. Conveying what the Messenger (*sallallaahu 'alayhi wa sallam*) did and approved also falls within the context of, "Heard a *hadeeth* from us," for in some of the narrations of the *hadeeth* it says, "Heard something from us." Thus conveying the actions, statements and approvals of the Messenger (*sallallaahu 'alayhi wa sallam*) all fall under the category of hearing a *hadeeth* from him (*sallallaahu 'alayhi wa sallam*) and conveying it.

"Memorized it" embraces preservation by means of the heart or by means of writing, or by both of them. Therein is an evidence of the permissibility of writing down *hadeeth* during the time of the Messenger (*sallallaahu 'alayhi wa sallam*), and this is by the consensus of the Companions and those after them.

"And then conveys it (to others) just as he heard it," without an increase or decrease.

"For perhaps the one who carries *fiqh* is not a *faqeeh* (one who understands), and perhaps he passes on the *fiqh* to one who is better than him in its understanding" This is an evidence that a *hadeeth* can be referred to as *fiqh*. Linguistically, *fiqh* means in-depth knowledge of a subject; however its usage has evolved over the time to refer only to that of the knowledge of the Religion due to its excellence. Ibn Hajr says in *al-Fath* (1/164), "It is pronounced *fiqh* if it becomes part of someone's characteristic to have understanding, it is pronounced *fiqh* if one proceeds another in understanding, and it is pronounced *fiqh* if one understands." These two statements indicate to us that a person may be able to memorize but he may not be able to comprehend what he has memorized. Likewise, a person may understand something but someone else may have a better understanding than that person. In any event the one who memorizes but does not understand is still rewarded for memorizing the *Sunnah* and conveying it. And the one who memorizes and understands is more thorough than the one who simply memorizes, thus he will be rewarded for memorizing the *Sunnah*, conveying it and possessing the ability to derive rulings from it.

THREE THINGS THAT ARE THE FOUNDATIONS OF A PURE HEART:

"Three things the heart of Muslim harbours no *ghill* (aversion) towards" This sentence means that the *mu'min* (believer) is never deceitful in these three matters, nor does ill feeling enter into him whenever he is doing these things. Hence, az-Zamakhsharee said that this characteristic rectifies the heart and whoever holds fast to them purifies his heart from

animosity and corruption. Mullaa 'Alee al-Qaaree says in *al-Muraqaa* (1/289) quoting from Ibn Hajr, "The relation this part of the *hadeeth* has with the one before it is that when the Messenger (*sallallaahu 'alayhi wa sallam*) highly encouraged the one who hears his sunnah to convey it, he informed them that there are certain traits that greatly facilitates the heart in conveying this message."

"*Ikhlaas lillaah* - Making one's act sincerely for Allaah's sake," *ikhlaas lillaah* is for a Muslim to make his acts' solely for the pleasure of Allaah. *Ikhlaas lillaah* is one of the pillars which the Religion of Islaam is built upon, the second being following the Messenger (*sallallaahu 'alayhi wa sallam*). Thus Fudayl Ibn 'Iyaad said about the *aayah* in Sooratul-Mulk,

"That He may test which of you is best in action."

"Who is most the most sincere and the most correct." So it was said, "O Abaa 'Alee, what do you mean by the most sincere and the most correct?" He replied, "An action if it is sincere and not correct then it is not accepted. And if it is correct and not sincere then it is not accepted. It is only accepted when it is both sincere and correct. And it is only sincere when it is solely for Allaah's sake, and it is only correct when it is done according to the *Sunnah*." Ibnul-Qayyim says in his book *al-Fawaa'id* (p. 148), "Never does *ikhlaas*, love of praise and craving for what the people have gather together in the heart just as water and fire do not mix. So if your soul encourages you to have *ikhlaas*, then the first thing you should do is go to your cravings and slaughter it with the knife of despair, then go to love of praise and abstain from it just as those who are the lovers of this worldly life abstain from (the rewards of) the Hereafter. If by then the slaughter of your cravings and love of praise was successful, having *ikhlaas* will be easy for you. If you ask what will facilitate the slaughter of cravings and abstinence from praise? I say - as for the slaughter of cravings, it can be easy for you when you know for sure that there is nothing you desire except it is solely in the hands of Allaah and He is the lone possessor of all things. As for abstinence from desiring praise, it can be easy for you when you have sure knowledge that no one can benefit or harm you by their praise or criticism of you except Allaah. Therefore, abstain from seeking the praise of the one who's praise does not benefit you nor does his criticism harm you, rather seek the praise of the One who there is only good in His praise and there is only scorn in His criticism. And one would never be able to attain this lofty position except by patience and certainty. For when these two ingredients of patience and certainty are missing, it is like the one who wants to travel the ocean without a boat. As Allaah says,

"So be patient. Verily, the Promise of Allaah is true, and let not those who have no certainty of faith, discourage you from conveying Allaah's Message." [Sooratur-Room 60]

"And we appointed from amongst them Imaams who were guided by Our command when they became steadfast and believed firmly in Our revelations." [Sooratus-Sajdah 24]

"Sincerely advising the Muslim rulers" In some of the narrations it states, "Sincerely advising the Muslims." This clarifies the obligation the Muslim has to other Muslims. As

found in the *hadeeth* of Tameem ad-Daaree narrated by al-Bukhaaree and Muslim, "The Religion is *naseehah*." The people asked, "To whom?" The Prophet (ﷺ) replied, "To Allaah and to His Book and to His Messenger and to the leaders of the Muslims and the common folk." And as 'Abdullaah al-Bajalee (*radiyallaahu 'anhu*) said, "I gave bay'ah (pledge of allegiance) to Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) on the establishment of the Prayer, payment of *zakaah*, and *naseehah* for every Muslim." [al-Bukhaaree and Muslim]. Ibn Hajr says in *al-Fath* (1/638), "Al-Maazaree says that *naseehah* is taken from the phrase '*nusoohatul'asal* (honey)' when the honey is purified. Thus something is '*nush*' whenever it becomes filtered." Regarding *naseehah* to the Muslim rulers, this is manifested by the want for them to be upright, guiding them, desiring to see the *Ummah* united behind them, disliking the disobedience to them that is in accordance with the obedience to Allaah and the hatred for those who view that it is permissible to revolt against them. Ibn Salaah made some noteworthy comments regarding *naseehah* to the Muslims, he said, "*Naseehah* to the Muslims implies that they be guided to that which will benefit them, teaching them matters of their Religion and their worldly life, covering their faults, filling in for their shortcomings, assisting them against their enemies, defending them, avoiding the deceit and envy of them, loving for one's Muslim brother what one loves for oneself, and hating for them what one hates for oneself."

From those which matters which is also considered as *naseehah* to the Muslim rulers; asking Allaah for them to be successful and guided, and that He gives victory to the Religion by means of them. For there is tremendous goodness for the Muslims, in both their religious and worldly matters, when the condition of the Muslim rulers is aright. Hence, some of the *Salaf* used to say, "If I knew I had a *du'aa'* that would be definitely answered, I would make it for the ruler." However, giving *naseehah* is not just restricted only for the Muslim, for the *hadeeth* mentions what occurs most often, rather one can also give *naseehah* to the disbeliever by inviting him to Islaam and guiding to him that which is correct whenever he seeks one's advice.

"And sticking to the *Jamaa'ah*" By conforming to their '*aqeedah* and good actions, and being wary of opposition to them.

"For indeed their supplications encompass those who are behind them" This point of the *hadeeth* was mentioned right after that of the importance of clinging to the *jamaa'ah* to show the gain of sticking to the *jamaa'ah* – which is that this person by being part of the *jamaa'ah*, he will benefit whenever their supplications are made.

"And the one who makes the worldly life his concern, Allaah will remove from his heart contentment and He will place poverty right between his eyes, and Allaah will shatter his affairs." This part of the *hadeeth* refers back to the matter of *ikhlaas* (*naseehah*), for the one who does not make his affair sincerely for Allaah and his sole concern is thisworldly. Indeed, Allaah will punish him in this life with the punishment of removing contentment from his heart, thus he will have no comfort or tranquility. As a result, stress will overtake that person and Allaah will place the threat of poverty right in front of him so that it will

never depart from him, while at the same time Allaah has ruined his affairs and afflicted him with hardships from every angle.

“And nothing will come (to him) except what was written for him.” This means that this person’s sustenance comes to him just as the provision of the creatures are written for them, Allaah says,

“There is no moving creature on earth but its sustenance depends upon Allaah.” [Soorah Hood 6]

Likewise, the one is sincere, his provisions come to him as a result of what Allaah has written for him, however Allaah rewards him with what is destined for him, plus more, because of his sincerity to Allaah. This does not negate the reality we witness whereby many of the enemies of Allaah live the most luxurious lifestyles. This may be what is apparent, but their hearts are void of contentment, they are constantly worried by the thought of being becoming poor, and they lack what the one who believes in Allaah has from the internal peace and satisfaction. Whatever Allaah has given them only increases them in tribulation, and this only precipitates their pleasures which they have no portion therein except in this life. As Allaah says,

“So let not their wealth or their children amaze you; in reality Allaah’s plan is to punish them with these things in the life of this world, and that their souls shall be seized while they are disbelievers.” [Sooratut-Tawbah 9:55]

“And the one who makes the Hereafter his concern, Allaah will place contentment in his heart and He will remove the poverty that is between his eyes, and He will suffice him in his affairs, and the worldly life will come to regardless.” This is the reward for the one who makes his affair sincerely for Allaah and the Hereafter is his main concern, which is exactly opposite to the punishment of the one who fails to have sincerity in his actions. Allaah fills his heart with contentment, He distances from him the threat of poverty and He provides him with sustenance from places he least expected. This does conflict with the fact we witness whereby some sincere Muslims may have little wealth, for indeed the true wealth is the wealth of the heart. And the one who is sincere to Allaah achieves this, and whatever poverty he may experience is also a test (just as wealth is a test).

Finally, I hope that I was able to give this great *hadeeth* some of the rights it deserves as far as research and explanation is concerned. I ask Allaah the Exalted to make me amongst those whom the blessings of this noble *du'aa'* encompasses, to give me the *tawfeeq* to work in service of the *Sunnah* and to be constant upon it. O Lord bestow upon us your mercy and make easy for us the straight path.

May the peace and salutations of Allaah be upon His servant and Messenger Muhammad, and upon his Family and his Companions.

This research was completed on Thursday of Rabee'ul-Awwal corresponding to the year 1392 after the *hijrah* of al-Mustafaa (*sallallaahu 'alayhi wa sallam*), from Makkatul-Mukarramah, and all praise is due to Allaah firstly and finally.¹

¹ This was taken from by the book *Diraasatul-Hadeeth 'Naddarallaah' Riwaayah wa Diraayah* (p. 181-198) of al-'Allamah 'Abdul-Muhsin al'Abbaad.