



## Mudhakkirah al-Hadeeth an-Nabawee

by Rabee Bin Haadee Umayr al-Madkhalee

Trans. Abu Naasir Abid Zargar

### The Severe Caution From Riyaa' And Incitement to Sincerity in Deeds

From Abu Hurairah (radiallaahu anhu) who said:

I heard the Messenger of Allaah (sallallaahu alaihi wasallam) say:

**“The first of the people (whose case) will be decided on the Day of Judgment, will be a man who died as a martyr. He shall be brought and Allaah will make him recount His blessings and he will acknowledge them.**

**Then Allaah will say: ‘What did you do with these blessings?’**

**He will say: ‘I fought for Your sake until I was martyred.’**

**Allaah will say: ‘You have lied. You fought so that people would say, ‘He is brave’. And it was said about you.’**

**Then Allaah will order him to be dragged upon his face and thrown into the Fire.**

**Then there will be a man brought forward, who acquired knowledge and imparted it (to others) and recited the Qur'aan. He shall be brought and Allaah will make him recount His blessings and he will acknowledge them.**

**Then Allaah will say: ‘What did you do with these blessings?’**

**He will say: ‘I acquired knowledge and taught it and recited the Qur'aan, for Your sake.’**

**Allaah will say: ‘You have lied. You acquired knowledge so that people would say, ‘He is a scholar’, and you recited the Qur'aan so that they would say, ‘He is a reciter’. And it was said about you.’**

**Then Allaah will order him to be dragged upon his face and thrown into the Fire.**

**Then a man will be brought whom Allaah had made abundantly rich and had granted him every kind of wealth. He shall be brought and Allaah will make him recount His blessings and he will acknowledge them.**

**Then Allaah will say: ‘What did you do with these blessings?’**

**He will say: ‘I did not leave any path in which You Love people to spend in, except that I spent in it for Your sake.’**

**Allaah will say: ‘You have lied. You did it so that people would say, ‘He is generous’. And it was said about you.’**

**Then Allaah will order him to be dragged upon his face and thrown into the Fire.**

Reported by Muslim<sup>1</sup>, Ahmad<sup>2</sup> and An-Nasaa’ee<sup>3</sup>.

### **The Reporter of the Hadeeth**

Abu Hurairah’s biography has preceded.

### **The Meaning of the Hadeeth**

Verily in the outcome of these three miserable people, there is a warning and a reminder for the one who has a heart or the one who lends an ear and he is a witness. What was their condition and what befell them? Is not jihaad in the path of Allaah the most excellent of the deeds? Is it not the peak of the mountain of Islaam? Are there not for the mujaahid in the path of Allaah one hundred levels, with the distance between two levels like the distance between the sky and the earth? Are not the martyrs alive with their Lord, being sustained and roaming freely in the Paradise as they wish?

Are not the scholars the inheritors of the Prophets?

Did Allaah not say:

**“Allaah will exalt in degree those of you who believe, and those who have been granted knowledge.” [al-Mujaadilah:11]**

And this charitable donator of money, the one who did not leave a way Loved by Allaah, except that he spent in it. Does Allaah not reward goodness with tens of its like, up to seven hundred fold, up to many times as much? Especially when it was spent in the path of Allaah, does our Lord not urge us to sacrifice and spend in His path?

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<sup>1</sup> Hadeeth no. 152.

<sup>2</sup> 2/322.

<sup>3</sup> 6/21.

So what was it that afflicted them and made them the first of those who were judged and thrown into the Hellfire? May Allaah save us from this outcome.

Verily the Messenger of Allaah (sallallaahu alaihi wasallam) explained the reason for this outcome of theirs which is that they did not purify their actions for Allaah nor did they do them for His sake, even though these actions seemed excellent to the people. Their intentions were evil and their objectives were corrupt due to love of praise, glorification and commendation from the people.

So that mujaahid did not desire to seek the Face of Allaah nor to make the Word of Allaah uppermost. Rather, he desired himself and loved to elevate his prestige, repute and fame amongst the people due to his bravery, courage and boldness. So he attained that and it was his reward in the dunyaa. As for the Hereafter then his reward is that his secret is disclosed and uncovered and then he is thrown into the Fire.

As for the scholar, then he did not seek knowledge for the sake of Allaah, so that he could gain understanding of his deen and learn what is obligatory for Allaah, His Book, His Messenger and the people, in order to fulfil it. He did not teach the people for the sake of Allaah, hoping for the reward of spreading knowledge and calling to Allaah, rather he did it so that people would say: 'So and so is a scholar, and so and so is the learned one of this era, and the hafidh (preserver) of this period and the reciter of this ummah.' So his reward was the disclosure of his intentions and the revealing of his secrets on the Day of Judgement – a reward for his evil intention, and then he is thrown into the Fire.

As for the one who had wealth, then he did not thank Allaah, the One who bestowed that blessing upon him and he was not amongst those regarding whom He said:

“And those in whose wealth there is a recognised right, for the beggar who asks, and for the unfortunate who has lost his property and wealth (and his means of living is straitened).” [al-Ma'aarij:24-25]

He did not comprehend that his wealth is the wealth of Allaah, Who entrusted him with it to see how he would act. As a result of this, he spent his wealth without desiring the Face of Allaah and he did not recognise the way to sincerity for the sake of Allaah. Rather, he desired that the people should praise him by glorifying him and the poets should be keen to mention his virtues and news of his open handedness and generosity become widespread amongst the

people. So he achieved what he desired and attained what he intended in the life of the dunyaa. As for the Hereafter, which he did not desire, then his recompense in it is a precise punishment and a just reward. The obedient angels who do not disobey Allaah in what He has ordered them and do what they are ordered, wait for him to drag him on his face and throw him into the Fire.

And indeed there is in this example a great and profound admonition for the mujaahideen, the scholars and the wealthy. They should purify their actions for Allaah, so that they can achieve the promise of Allaah and can be saved from His punishment, which descends upon those who desire to be seen and the hypocrites.