

Love for the Poor: A Sign of True Imaan (Hadith & Explanation)

Description

Bismillahi Wal Hamdullillah Was Salaatu Was Salaamu â□□ Alaa Rasoolillahi

Ammaa Baâ□□ d:

Someone had requested from me to mention the hadeeth containing this duâ□□ aa of the Messenger of Allah â□□ Sallallahu â□□ alaihi Was Salam, so I mention the text here for general benefit, since the hadeeth itself is tremendous!.

Upon the authority of Ibn Abbaas â□□ Radhiyallahu Anhu who said: the messenger of Allah â□□ Sallallahu alaihi was salam said:

â□□ ***My lord came to me tonight (while asleep) in the most beautiful form! And said***:

â□□ ***Do you know what those in the highest gathering are arguing about? So I said: â□□ Noâ□□ so he placed his hand between my shoulders until I felt the coolness of his hand (and in a version â□□ His fingertipsâ□□) between my breast then I was acquainted with knowledge of that which is in the heavens and that which is on the earth. So He said: â□□ Oh Muhammad! (Now) do you know what the highest gathering are arguing about? So I said:***

â□□ Yes! (They are arguing) concerning that which expiates sins and that which raises one in level!

(As for) the expiations (then they are):

(1) â□□ to remain in the masjid after the prayers,

(2) To walk, by foot to the congregational prayers and,

(3) Perfecting ones wudhu in difficult conditions (i.e. cold etc.)

So he said: You have spoken the truth Oh Muhammad! And whosoever does so, lives upon good and dies upon good, and is purified from his sin like the day his mother gave birth to him!.

And he said: â□□ Oh Muhammad! When you pray you should say:

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â□□ Oh Allah! I ask you (to bestow upon me) the performance of good deeds, and (to bestow upon me) the abandonment of evil acts, (to instil within me) love for the poor, and that you forgive me and have mercy upon me and accept my repentance, and if you intend to put your servants under an affliction, then take me to you without putting me under trail!

(Allahumma Innee asâ□□ aluka Fiâ□□ lal Khairaat, Wa tarkal Munkaraat, wa Hubal Masaakeen, wa an taghfiralee, wa tarhamanee, wa tatooba alaiyya, wa idhaa aradta bi â□□ ibaadika fitnah, faqbidnee ilaika ghaira maftoon)

And as for that which raises one in levels (then it is):

(1) To spread salaam

(2) To make food (for the people)

(3) And to pray by night when the people are asleepâ□□

(Collected by Imaam Ahmad in his â□□ Musnadâ□□ and by â□□ Abd ibn Humaidâ□□ and declared â□□ Saheehâ□□ by shaikh Al Albaani in Saheehul Jaamiâ□□ 59 and â□□ As Saheehah 3169)

In this hadeeth we have that which is established by the ulamaa of Ahlus Sunnah concerning the affirmation of the Messenger seeing Allah in his sleep and that this is something established as Shaikhul Islaam has mentioned in various places in his writings. He also mentions that this is accepted by all sects excluding the Jahmiyah.

Ibn Abdil Barr Mentions in â□□ At Tamheed 24/325: His statement in this hadeeth: â□□ ..I saw my lord..â□□ the meaning of this with the people of knowledge is in a dream wallahu aâ□□ lam

Al Haafidh Ibn Rajab explained this hadeeth in possibly the lengthiest explanation of the hadeeth of any of the past scholars, and he mentioned numerous benefits related to it from them:

- That everything the messenger has described his lord with is the truth and it is compulsory to believe in it without likening Allah to his creation
- In it is an evidence of the nobility of the prophet -Sallallahu alaihi wa salam and one of his virtues and that is him being taught the knowledge of that which is in the heavens and earth (except of course the five things that only Allah knows. Allah mentions: â□□ ***And with him are the keys of the unseen, none knows them except He. He knows whatever is in (or on) the earth and in the sea: not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry but it is written in a clear record***â□□ Suratul Anâ□□ aam Vs 59) just as Ibraaheem was shown the dominion of the heavens and the earth (as occurs in suratul Anâ□□ aam â□□ ***Thus did we show Ibraaheem the kingdom of the heavens and the earth that he may be of those who have faith with certainty***â□□ Suratul Anâ□□ aam Vs 75)
- In it is evidence that the highest gathering, and they are the angelsâ□□ , debate among themselves
- It also indicates the virtue of the six affairs mentioned in the hadeeth since the gathering of Allahs angels have debated among themselves concerning them!
- The â□□ difficult conditionsâ□□ mentioned in the hadeeth has been explained to mean extreme cold
- That walking to the masjid is better than taking transport
- The majority of the scholars hold that the things mentioned in the hadeeth expiate minor sins and not major sins
- That the intent behind â□□ remaining in the masjid after the prayersâ□□ , is for the purpose of waiting for the next prayer, though he mentions that the hadeeth includes those who remain behind for the purpose of remembering Allah, to read, to listen to

knowledge or to teach knowledge

That to have love for the poor has its basis in loving for the sake of Allah, because the poor do not possess from the dunyah that which would necessitate loving them (that is as it relates to most people) so they are (ordinarily) not loved except for the sake of Allah

Wallahu Aâ□ lam

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1. Aqeedah
2. Fiqh
3. Hadeeth
4. Miscellaneous
5. Worship

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