

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وُلْدِ آدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلِّيَ عَلَيْهِ

Allah *azza wajal*, in Whose Name we begin, The Most Compassionate, The Most Merciful
All Praise is due to Allah *azza wajal*, Countless Peace and Blessings be upon
His Beloved Messenger *Sallal Laahu 'Alayhi Wasallam*

Riyaadus Saaliheen

Hadith #7

Allah looks at your Heart

Allah *azza wajal* looks at the heart of a person

عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ: "إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَامِكُمْ وَلَا إِلَى صُورِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ" رَوَاهُ مُسْلِمٌ.

(مسلم، كتاب البر والصلة والآداب، باب تحريم ظلم المسلم وخذله، ص ٣٧٤، حديث: ٢٥٣٣)

Hadrat Sayyiduna Abu Hurayrah *Radi Allahu 'Anhu* narrates that the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* said: "Allah *azza wajal* does not look at your being (or physical self), neither does He look at your appearance, but He looks at your heart." (Muslim Shareef).

What does the Allah *azza wajal* look at?

Allama Mulla Ali Qari explains this Hadith Shareef. He says, “Allah *azza wajal*, through His Divine Vision, does not look at your physical being because with Him, your good looks or not so good looks have no standing. He does not look at your wealth because with Him your abundance of wealth or less wealth has no standing. However, He looks at your heart because in it, there is found certainty, truth, honesty, dishonesty and self-conceit. In other words, He looks at your good behaviour and evil behaviour. He also looks at your intention to perform a certain task and duty and then either rewards you or does not reward you. In the book *Nihaayah*, by Divine Vision is meant the Divine Mercy of Allah *azza wajal* because if Allah *azza wajal* turns away His Divine Vision from someone, then this is a sign of His Divine Anger and Wrath. (Mirqaat Al Masaabeh)

Both the inner self and the outer self needs to be the same!

Hakeemul Ummah, Mufti Ahmed Yaar Khan Naeemi *Alaihir Rahmah* in the commentary of this Hadith Shareef further explains that, “By Divine Vision is meant to look at His creature with Mercy and Grace. When He sees that your outer self is not as your inner self, then He does not look at that creature with Divine Grace and Mercy. It also does not mean that one should make oneself look good on the inside and ignore one’s outer self. A person should strive to make sure that his outer self is as per Shari’ah rules and his inner self is pure, clean and honest. A person who sees an ugly and dirty pot would certainly never eat from that pot no matter how tasty the food inside that pot may be. In like manner, if a person looks good on the outside, but his inner self is evil and dishonest, then too, he would be wasting his time.” (Abridged - Mirqaatul Manaajih)

The story of three dishonest people

Sayyiduna Rasoolullah *Sallal Laahu ‘Alayhi Wasallam* has declared that, “On the Day of Judgement, three types of people would be questioned. The (first) is that person who was killed in the Path of Allah *azza wajal*. Allah *azza wajal* would remind him of the favours which Allah *azza wajal* had bestowed upon him. The person will also admit to this.

“Allah *azza wajal* would then ask him, ‘How did you give thanks for these favours?’ He will reply, ‘O My Lord! I performed Jihad for the sake of Your Divine Pleasure until I was martyred.’ Allah *azza wajal* will reply, ‘You are speaking a lie! In fact you wanted people to say that a certain person is very brave and this has been said (in the world). It will then be commanded to take him to Hell. He will then be put into Hell groveling.’

“Another person will be that person who acquired knowledge and taught knowledge and also used to recite the Qur’an. Allah *azza wajal* will remind him of the favours bestowed upon him and he will admit to this. Allah *azza wajal* will then ask him, ‘The knowledge which was given to you, in regards to that, how were your actions.’ He will reply, ‘O my Lord! I acquired knowledge and taught others and for the sake of Your Divine Pleasure, I also recited the Qur’an.’ Allah *azza wajal* will declare, ‘You have spoken a lie! You acquired knowledge so that others would say that a certain person is a learned person (or Alim). You only recited the Qur’an so that others would say that a certain person is a Qari. This has been said (to you) in the world.’ It will then be commanded to take this person into Hell. He will be led into Hell grovelling.

“The third person would be that person whom Allah *azza wajal* had given immense wealth and influence. Allah *azza wajal* would remind him of the bounties bestowed upon him and he would admit to this. Allah *azza wajal* would then ask, ‘How did you give thanks for these (bounties).’ He would reply, ‘I did not leave any place (or area) where I did not spend on any (occasion) which did not please You. I spent for the sake of Your Divine Pleasure.’ The Allah *azza wajal* would declare, ‘You are speaking a lie! You wished that people would say that a certain person is very generous. This has been said (already about you) in the world.’ It will then commanded to lead him to Hell. He will be taken into Hell grovelling.” (Muslim Shareef)

The sincerity of Hadrat Sayyiduna Ameer Mu’awiyah *Radi Allahu ‘Anhu*

It is reported that when this eminent companion heard this Hadith Shareef, he wept so much that (people) actually thought that he would pass away. (Jaami’ul Uloom wal Hakam)

This is the danger of deceit and deception

1. The person lost his life being killed and also lost the bounties of the Hereafter.
2. The person who spent his life seeking knowledge not only wasted his entire life doing this, but lost the bounties of the Hereafter.
3. The depths of Hell are even deeper than the distance between the heavens and the earth.
4. The person who had wealth and influence not only lost his wealth in this world but lost the bounties of the Hereafter as well.
5. Although the status and position of a Martyr, a scholar and a generous rich person is highly regarded, yet, their intentions at the end of the day led to their ultimate humiliation and disgrace. (Miraatul Manaajih)

Another terrifying tale of deceit and self-conceit and the result of this!

Hadrat Sayyiduna Mansur bin Ammaar *Alaihir Rahmah* narrates that, “There was once a person who was very close to me and he was someone who spent a lot of time in worship, in performing Tahajjud and used to weep a lot. He was always with me in times of difficulty and ease and visited me very often. Once he did not appear for a long time and on inquiry, I found out that he was ill. When I arrived at his house, I was shocked to see that his face was black, his eyes blood shot and his lips were very swollen.

“I became extremely scared and told him, ‘My brother! Recite the Kalimah in excess.’ He opened his eyes and looked at me with great difficulty. He then became delirious and fell into unconsciousness. This happened twice and on the third occasion, I told him, ‘If you do not recite the Kalimah, I will not perform your Ghusal, nor take part in your Kafan ceremony nor recite your Janazah Salaah.’

“After hearing this, he opened his eyes and uttered, ‘O my brother Mansur! Between me and the Kalimah a barrier has been placed!’

“I then recited ‘La hawla wa laa quwata.’”

“Where has your Salaah, your fasting and Ibadah at night gone to?”

“After hearing this, he uttered very regretfully, ‘None of those actions was for the pleasure of Allah *azza wajaal*. I only used to read Salaah, keep fast and perform Tahajjud

so that people would consider me as a pious person. When I used to be alone, I used to silently drink alcohol while being naked and used to openly challenge Allah *azza wajal* with my transgressions. For a long time, I did this. Then I became very ill and there seemed no hope for me. I then began to read the Qur'an and when I had reached Surah Yaseen, I held it above my head and pleaded to the Allah *azza wajal* to give me Shifa and that I would not do this in future.”

“In brief, this person continued in this way on another three occasions and every time he went against his promise of rectifying his private evil ways. The tragedy in store for this person was that at the last attempt, his lips could not pronounce or read the Qur'an! A few days later, he died.”

Hadrat Sayyiduna Mansur bin Ammaar *Radi Allahu 'Anhu* concludes, “When I heard this sad and tragic story, I wept a lot and when I arrived home, I was informed that the person had died. I also began to make sincere Du'a to Allah *azza wajal* to protect us and to save our Imaan at the final moments of our time in this world because there are so many people who have busied themselves in Salaah and fasting, yet, due to (these secret habits), they will have a painful death.” (Ar Raudul Faa'iq)

Important lessons we have learnt!

1. A person's inner and outer self should be the same because Allah *azza wajal* looks at the inner self of a person.
2. The outer self should also be a symbol of Islam and this should have an impact on his inner self.
3. There are times when a person suffers calamity at the time of his death for having wrong intentions in his daily deeds and acts.
4. Once a person seeks Taubah, he or she should sincerely make the intention not to do this again.