

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وَدِدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

Allah Almighty, in Whose Name we begin, The Most Compassionate,

The Most Merciful

All Praise is due to Allah Almighty, Countless Peace and Blessings be upon  
His Beloved Messenger – *may Allah's peace and blessings be upon him* – his family & his  
companions – *may Allah be pleased with them all*

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## The Advice of Abu Haazim

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It is mentioned that once Sulayman bin Abdul Malik arrived in Madina Shareef and spent three days in this blessed city. He asked the people whether there was someone in this city at this moment who had spent time in the blessed company of the Ashaab. He said that he wanted to listen to advice of this person.

The people replied that there was someone in the city who was known as Abu Haazim. His actual name was Salamah bin Dinaar and his ancestors were from Persia. Abu Haazim was a famous lecturer and considered as among the eminent Shaikh's in Madina Shareef. His mother was also Roman.

Abu Haazim who was a freed slave of the Bani Laith. He was reddish in complexion and was slightly lame as he walked. Imam ibn Khuzaymah mentions that Abu Haazim was considered as one of the authorities in religion and there was no one like him in his era. He was also blessed with immense intelligence and wisdom. This fact is also mentioned

by Zaid bin Aslam. He had also narrated many Ahadith. It is mentioned that after the Fajr and Asr Salaah, Abu Haazim used to lecture to people. He passed away in 140 A.H. during the reign of Abu Jafer Mansur. (Sayr Alaamul Nublah, 6/96)

When Abu Haazim approached Sulayman bin Abdul Malik he was asked, “What type of independence is this? I have met the people of Madina Shareef, yet, you did not present yourself?”

Abu Hazim: We have never met before and no one had introduced us, therefore, how can I have known about your presence?

Sulayman: Dear Shaikh! You are quite right in what you say. However, please explain to me why is it that we dislike death so much?

Abu Haazim: The reason is that because you people have truly inhabited the world and destroyed your Hereafter. This is the reason that you dislike leaving a house which is fully furnished to go to a house which is completely dilapidated.

Sulayman: You have spoken the truth. How should we arrive in the Divine Court of Allah Almighty?

Abu Hazim: You should enter as a pious person who sees his family after a long time and is extremely joyous and happy. As for the sinful person, he enters this Court like a slave who is full of fear and apprehension and like a scared cat.

Sulayman: If only I knew what was my state in Divine Court of Allah?

Abu Hazim: If you wish to know this, you must measure your life according the Qur'an. You will come to know your own status in His Divine Court and what type of reception awaits you there.

Sulayman: Where can I find this mentioned in the Qur'an?

Abu Hazim: In Surah Infitar, verse 13 and 14, which is:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾  
وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾

“Indeed the virtuous are in serenity. And indeed the sinners are in Hell.”

Sulayman: Where can we find the Divine Mercy of Allah Almighty?

Abu Hazim: In Surah Al Araf, verse 56, the Qur'an declares:

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

“Indeed Allah’s mercy is close to the virtuous.”

Sulayman: Who is considered as a stupid person?

Abu Hazim: That person who supports the person who commits excessive oppression and while establishing the universe of this person, he destroys his own world.

Sulayman: Who are those people whose Du'a is always heard in the Divine Court of Allah Almighty?

Abu Hazim: Those who display immense fear for Him.

Sulayman: Which is considered as the purest of charity?

Abu Hazim: The wealth which is spent by the person who has an average income.

Sulayman: What is your opinion about the manner in which we live?

Abu Hazim: In this regard I will remain silent.

Sulayman: Please give me some advice.

Abu Hazim: People have stolen power without the permission of people. There is also no 'Ijmah on this issue. There are many people who have blood on their hands and have left this world in this state. We have no idea what answer they will give to their Creator.

(Suddenly a person from the audience mentioned that Abu Hazim had said a bad thing by insulting the Muslim leader).

Abu Hazim: You are certainly a liar. Allah Almighty has taken a promise from the 'Ulama that they will only speak the truth. They will only deliver the truth to people as well and they will never hide or conceal the truth.

Sulayman: Come and join us and in this manner, we will benefit from each other.

Abu Hazim: I seek protection in Allah from this.

Sulayman: What is the reason for this?

Abu Hazim: There is a danger that I do not become attached and attracted to you and for the sake of a few pennies, I destroy my life in the Hereafter and suffer from eternal damnation.

Sulayman: Please give me some advice.

Abu Hazim: Have fear for Allah Almighty and do not let Him see you in a place which He has prohibited you from going to and do not let Him see you do something which He has prohibited you from doing.

Sulayman: Please make Du'a for our good.

Abu Hazim: O Allah, if Sulayman is Your friend, then show him the path of good and pious deeds and if his behaviour is against this, then allow him to walk the path of piety and goodness.

Sulayman: Please give this person a hundred Dinaars.

Abu Hazim: I have no need for this. If you have distributed this among the people in justice, then this is good for you or else, we have no need for this.

(He further stated), when the Bani Israeel wished to do good, at that time, they had a strong need for the 'Ulama and pious. However, the 'Ulama also did not remain with the common people and remained divorced from all wordily riches. When the disgraceful people among the community saw this and when they saw the status and stature of the 'Ulama, they also began to seek knowledge (with an evil intent). Their purpose was to reach the doorway of the rich and famous. In this way, they also joined the sinful and the status of both communities became lower. These so-called 'Ulama also began to obey the command of the people in power and hence, they lost their respect and dignity. If these 'Ulama had kept away from the people, they would have continued to enjoy respect in both worlds. (Minhaaj Al Maqaasid, ibn Qudaamah, 166)