

Explanation of the Hadeeth : Part 6

al-Bukhaaree reported (no.13): Narrated Anas - radiyallaahu `anhu: from the Prophet (ﷺ) that he said:

عن أنس عن النبي صلى الله عليه وسلم قال:
((لا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ))

<<None of you (completely) believes until he loves for his brother what he loves for himself.>>

Q. What is the interpretation of the Prophet (ﷺ) : <<None of you (completely) believes until he loves for his brother what he loves for himself.>>?

Shaikh al-Albaanee-rahimahullaah-said:

“Yes. Firstly (None of you [completely] believes): this negation is not a negation of Eemaan absolutely- such that it would mean that he would be an Unbeliever (Kaafir) if he does not love for his brother Muslim what he loves for himself, but rather the meaning is ‘He does not believe with complete Eemaan’:

He does not believe with complete Eemaan. Who? The Muslim who does not love for his brother Muslim what he loves for himself. So the meaning of that, and the meaning of the Muslim’s loving for his brother what he loves for himself, must-without a doubt- be restricted in wording, since that occurs in a text, and in meaning, since that is the meaning intended from this well-known narration. The well-known narration of the hadeeth is as you have just heard: <<None of you (completely) believes until he loves for his brother what he loves for himself>>. This is how the hadeeth occurs in the two ‘Saheehs’.

However the hadeeth occurs with an addition which makes clear the sole intended meaning, and it is: <<None of you (completely) believes until he loves for his brother what he loves for his brother from that which is good>>.¹ From that which is good. Since the hadeeth in its unrestricted form could include that which is not good. For example a man desires to enter a cinema, and then wishes for his brother what he wishes for himself. No! This meaning should not arise in the mind of the Muslim. Rather the restriction which occurs at the end of the hadeeth, and in an authentic narration, this narration, as is said these days: ‘puts the vowel-points upon the letters’: it makes it clear that what is intended by this love, which is such

¹ Shaikh al-Albaanee said in ‘as-Saheehah’ (nos. 73): “The addition is reported by Aboo `Awaanah, an-Nasaa.ee, Ahmad, Aboo Ya`laa (5/2887, 2950, 2967,...), and Ibn Hibbaan (1/229/235) in a narration of theirs, and its chain of narration is ‘Saheeh’.”

that if it is not found in the heart of the Muslim then his Eemaan will be deficient, is that he loves for his brother Muslim the good which he loves for himself.

For example: you possess knowledge, knowledge which is beneficial, knowledge of the Book and the Sunnah: knowledge of recitation, knowledge of the Arabic language; any beneficial knowledge.

Then it is not permissible that you wish to remain alone with this knowledge of yours; rather it is obligatory that you wish that [this knowledge] should be attained by every Muslim, because it is something good. So if you do not do that, then your Eemaan is deficient. And you can derive the rest of the examples from this.

So therefore this is the meaning: (None of you [completely] believes until he loves for his brother what he loves for himself, from that which is good).

So we can imagine a Muslim who sees his neighbour in a state of being poor, and he wishes him to remain poor and destitute, and he does not wish for him the wealth that Allaah has given to himself; and this is part of human nature, as our Lord- the Exalted and Most High-said in the Qur.aan:

(وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ)

[Sooratul-`Aadiyaat (100): 8]

[[Meaning: And he is indeed intense in his love of wealth (al-khayr)]].

'al-khayr' here means wealth.

So this wealthy neighbour when he sees his poor and destitute neighbour must wish for him the like of the wealth which he himself possesses.

However, as an addition to a previous discussion, if his earnings are from that which is forbidden then he must not wish that for his poor neighbour. Rather before everything else, it is obligatory upon him to wish for himself that he acquires lawful wealth, and then that he wishes it for the Muslim, so that this hadeeth applies to him: (None of you (completely) believes until he loves for his brother what he loves for himself from that which is good.)"

Translated by *Aboo Talhah Daawood ibn Ronald Burbank*