

NEWSLETTER

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True to His Word

Sayyidunā 'Abdullāh ibn Abī Ḥamsā (RA) relates:

Before the Prophet ﷺ received prophethood, I once carried out a business transaction with him. There was an amount I still owed, so I promised to fetch the money and return immediately. After leaving, however, I completely forgot. Only three days later did I remember and rush back to the agreed spot. To my astonishment, I found the Prophet ﷺ still waiting there. He said to me: "Young man, you have put me through difficulty. I have been here for three days awaiting your return". (Sunan Abī Dāwūd: 4996)

This incident shows the Prophet's ﷺ unwavering honesty and commitment. Having given his word to wait, he remained at that place for three whole days, despite the delay not being his fault. His example demonstrates the high standard of truthfulness that Islam calls us to embody.

In our own lives, promises are often made casually - whether in business, work, or personal matters. Sometimes people make commitments with no real intention of fulfilling them, or they change their minds without regard for the inconvenience caused to others. Islam, however, teaches us to honour our word. If we promise to meet someone, attend an appointment, or deliver a service, we should make every effort to fulfil it.

If unforeseen circumstances arise and we cannot keep our promise, the least we can do is inform the other person, apologise, and prevent them from unnecessary hardship. Failing to do so is not only bad character but also a sin that burdens us before Allāh.

Breaking a promise, even unintentionally, is something a believer should take seriously. If it happens, the right approach is to turn back to Allāh ﷻ in repentance and to apologise to the person affected. Such an act is not counted as a sin in itself unless it stems from negligence or disregard, in which case it is viewed very negatively in Islam. The life of a Muslim should reflect honesty, responsibility, and reliability.

When making promises, it is wise to say In shā' Allāh as a reminder of our dependence on Allāh's will. Yet this phrase should never be used as an excuse to be careless - commitments must still be fulfilled, especially when others are depending on us. By doing so, we not only preserve trust and respect in our relationships but also live by the Qur'ānic command: "And fulfill [every] covenant. Verily, the covenant will be questioned about" (al-Isrā' 17:34).

References: Rays of Radiance, Pages 135-136

100 ways to enter Jannah (71-75)

71

Avoid belief in bad omens

72

A just ruler or king

73

A person who remembers Allāh ﷻ and cries in isolation

74

One who returns to Allāh ﷻ (Awwāb)

75

A person who protects himself from sinning (Ḥafīz)

Islām of Sa‘d ibn Abī Waqqāṣ (RA) & Khālid ibn Sa‘īd ibn al-‘Āṣ (RA)

Sa‘d ibn Abī Waqqāṣ (RA) recalls a dream he had just days before accepting Islam. He saw himself in complete darkness until a bright moon appeared, guiding his way. As he followed its light, he noticed Zayd ibn Ḥārithah (RA), ‘Alī (RA), and Abū Bakr (RA) already ahead of him.

When he awoke, he went straight to the Prophet ﷺ and asked about his message. The Prophet ﷺ said: “I call you to the oneness of Allāh and to bear witness that I am His messenger”. Sa‘d (RA) immediately responded with faith, declaring: “I bear witness that there is none worthy of worship except Allāh and that Muḥammad is His messenger”.

Khālid ibn Sa‘īd ibn al-‘Āṣ (RA) was among the earliest Muslims, being the fourth or fifth to embrace Islam. His journey began with a striking dream: he stood at the edge of a blazing fire, with his father pushing him towards it, when the Prophet ﷺ suddenly appeared, grasped him, and pulled him to safety. Awakening in fear, Khālid (RA) declared: “By Allāh, this dream is true”.

He went to Abū Bakr (RA) who told him: “Allāh desires good for you. That is the Messenger of Allāh - follow him, and your Islam will protect you from the fire”. Encouraged, Khālid (RA) approached the Prophet ﷺ and asked about his message. The Prophet ﷺ replied: “I call you to worship Allāh alone, without partner, and to testify that I am His slave and Messenger. Abandon the worship of idols that can neither benefit nor harm”. Immediately, Khālid (RA) testified to the oneness of Allāh and the Prophethood of Muḥammad ﷺ.

When his father learned of this, he beat Khālid (RA) severely, breaking a stick on his head and shouting: “You follow Muḥammad who opposes our nation and condemns our gods!” Khālid (RA) replied firmly: “By Allāh, he is truthful”. His father, enraged, disowned him, cut off his provision, and commanded the family to sever ties. Khālid (RA), undeterred, said: “If you deprive me, Allāh will provide for me”.

Though rejected by his family, he found honour with the Prophet ﷺ, who always received him warmly. Khālid (RA) would later reflect that true dignity lies only with Allāh, His Messenger ﷺ, and the believers, while disbelief brings nothing but humiliation.

Even when his father fell gravely ill, he vowed: “If I recover, I will prevent Muḥammad’s God from being worshipped in Makkah”. Saddened, Khālid (RA) prayed: “O Allāh, do not let him rise from this illness”. His father died in that state, still rejecting the truth.

Khālid ibn Sa‘īd (RA) thus became one of the first believers to sacrifice family, wealth, and comfort for the sake of Islam, standing as an example of courage and conviction in the face of severe trials.

Reference: Muḥammad Idrīs Kāndhlawī, Seeratul Muṣṭafā (Pages 51-52)

DID YOU KNOW?



The phrase رَضِيَ اللَّهُ عَنْهُ (raḍiyallāhu ‘**anhu** – May Allāh ﷻ be pleased with him) is commonly mentioned after the names of the Prophet’s Companions. Depending on gender and number, the phrase changes:

- رَضِيَ اللَّهُ عَنْهُ (raḍiyallāhu ‘**anhu**) – used for a male Companion.
- رَضِيَ اللَّهُ عَنْهَا (raḍiyallāhu ‘**anhā**) – used for a female Companion.
- رَضِيَ اللَّهُ عَنْهُمَا (raḍiyallāhu ‘**anhumā**) – used for two Companions (male, or female or one male and one female).
- رَضِيَ اللَّهُ عَنْهُمْ (raḍiyallāhu ‘**anhum**) – used for a group of male Companions.
- رَضِيَ اللَّهُ عَنْهُنَّ (raḍiyallāhu ‘**anhunna**) – used for a group of female Companions.