

## Explanation of The Book of Tawheed

### Class Notes – Chapter 55

#### بَابُ لَا يُرَدُّ مَنْ سَأَلَ بِاللَّهِ

**Whoever asks with the Name of Allah is not to be rejected.**

- **Relevance of the chapter to the book:** This chapter makes clear that whoever refuses to fulfill the needs of those asking in the name of Allah, is lacking in the glorification and reverence of Allah, which no doubt represents a deficiency in their *tawheed*.
- (لَا يُرَدُّ) – “Is not to be rejected”. They are not to be rejected if they ask in the name of Allah and certain conditions are met. These conditions are:
  1. That the truth of the one asking is known or can be verified. It is sufficient to have ‘*ghalabatul dhan*’ (predominance of assumption).
  2. That the person asking is asking someone in particular and not directing their request to a number of people.
  3. That the person asking is asking for a particular matter and not generalising.
  4. That the one being asked has the capacity to fulfill the request.
  5. That the one being asked is not put in harms way if they where to fulfill the request

If these conditions are met when the person asks in the name of Allah, then it is obligatory to give out of reverence for Allah.

- (مَنْ سَأَلَ بِاللَّهِ) – “Whoever asks in the name of Allah.” By either directly using the name of Allah in their request, or asking by the *shari’ah* of Allah such as the poor person who asks for *zaakat* which they are eligible for or a person who asks a question regarding their *deen*.
- It is disliked in Islam to ask anyone for anything, unless out of necessity, in particular asking people for their wealth. The Prophet ﷺ warned against asking people constantly.

« مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ حَتَّى يَأْتِيَهُ يَوْمَ الْقِيَامَةِ وَلَيْسَ فِي وَجْهِهِ مُرْعَةٌ حَمٍ »

**A person will continue asking from people until he comes on the Day of Judgment with no flesh on his face.** [Bukhari, Muslim]

- Also, from the matters which the *sahaba* gave *bay’a* to the Prophet ﷺ was that they would not ask of people anything. [Muslim]

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ اسْتَعَاذَ بِاللَّهِ فَأَعِيدُوهُ، وَمَنْ سَأَلَ بِاللَّهِ فَأَعْطُوهُ، وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ، وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ، فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُونَهُ فَادْعُوا لَهُ حَتَّى تَرَوْا أَنْكُمْ قَدْ كَفَأْتُمُوهُ. رَوَاهُ أَبُو دَاوُدَ وَالتَّسَائِي بِسَنَدٍ صَحِيحٍ.

**Ibn Umar narrated that Allah's Messenger ﷺ said: If anyone seeks refuge by Allah's Name, give him refuge, and if anyone makes a request in Allah's Name, give it to him; and if anyone invites**

***you, accept his invitation; and if anyone does you a favour, compensate him, but if you do not have the means to compensate him, then invoke Allah for him until you feel that you have compensated him. [Abu Dawud, al-Nasa'i - Sahih]***

- (مَنْ اسْتَعَاذَ بِاللَّهِ) – “Whoever asks you for refuge for the sake of Allah”. Whoever seeks refuge with Allah by asking in His name not be inflicted with any harm or to be under the protection from the harm of others.
- (فَأَعِيذُوهُ) – “Give him refuge.” Answer his appeal in veneration of the name of Allah.
- (وَمَنْ سَأَلَ بِاللَّهِ فَأَعْطُوهُ) – “If anyone makes a request in Allah’s Name, give it to him”. Fulfill their need if the conditions can be met, unless they are asking for something prohibited, in which case you are not obliged to fulfill their request.
- (وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ) – “And if anyone invites you accept their invitation”. Accepting the invitation is recommended but not obligatory except the invitation of the *waleema*, provided that there are no prohibited matters such as the mixing of men and women and the presence of music.
- (فَكَافُواهُ) – “Recompense him”. For the good they have done which is above what has been obligated upon them. Reward them by returning the favour or with something better than it.
- **General meaning of the hadith:** In this *hadith*, the Prophet ﷺ commands us to observe a set of noble behaviours in veneration of the rights of Allah. These include giving whoever asks in the name of Allah and providing refuge to whoever asks for it in the name of Allah.

In addition, Muslims should accept invitations so long as they do not entail anything forbidden, and respond in kind to those who offer them favours. If they are unable to respond in kind they should supplicate to Allah on their behalf until they feel that they have repaid them in kind.

The result will be to foster brotherly love, compassion, generosity, and unity within the Muslim community and put an end to enmity, division, and stinginess.

- **Relevance of the hadith to the chapter:** The *hadith* is proof of the obligation of giving to whoever asks for something in Allah’s Name. Therefore, it is forbidden to refuse people in need who ask in Allah’s name, because to do so is to fail to glorify Allah which is a deficiency in the perfection of *tawheed*.
- **Important issues of the Chapter**
  1. **Grant protection to those who seek protection with the Name of Allah.** Unless they seek refuge in avoiding an obligation or in committing something prohibited.
  2. **Give to the one who asks with the Name of Allah.** The conditions of it being obligatory have been mentioned above.
  3. **Acceptance of the invitation.** It may be recommended (*mustahab*) or obligatory (*wajib*).
  4. **Return the kindness that has been done to you.** Provided that the favour was not something obligatory upon that person to fulfill.
  5. **Supplication is a form of compensation for the one who has no means to repay the kindness.** As per the *hadith*.
  6. **His ﷺ statement: ‘Until you feel that you have compensated him.’** That is, they should be generous in their *du’aa* for them to the extent they feel that they have paid them back.