

'Abdullāh ibn 'Amr narrated that the Prophet (peace be upon him) said:

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A Muslim is one from whose tongue and hand other Muslims are safe;

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and a migrant is one who abandons whatever God has forbidden.⁽¹⁾

From the Qur'an

- ❖ Those who malign believing men and women for no wrong they might have done shall have burdened themselves with the guilt of calumny and with a blatant injustice. ﴿33: 58﴾
- ❖ If you avoid the most serious of what you are forbidden, We will erase your bad deeds, and shall cause you to enter an abode of glory. ﴿4: 31﴾
- ❖ That which is with God is much better and more enduring. [It shall be given] to those who believe and place their trust in their Lord; (36) who shun grave sins and gross indecencies; and who, when angered, will forgive. ﴿42: 37﴾

The Narrator

Abu Muhammad – or as some reports put it Abu 'Abd al-Raḥmān – 'Abdullāh ibn 'Amr ibn al-'Āṣ ibn Wā'il belonged to the Sahn branch of the Quraysh tribe. He learnt writing before the days of Islam, and he mastered the Syriac language. He embraced Islam long before his father. He used to fast often and spend much of his nights in voluntary worship. He was one of the scholars among the Prophet's companions and he narrated a large number of hadiths. He died in Year 65 AH 685 CE.

Summary

The Prophet (peace be upon him) states that a true Muslim is one who does no harm to other Muslims, either verbal or physical. A true migrant is one who abandons sinful practices.

1 Related by al-Bukhari, 10.



Message and Meaning

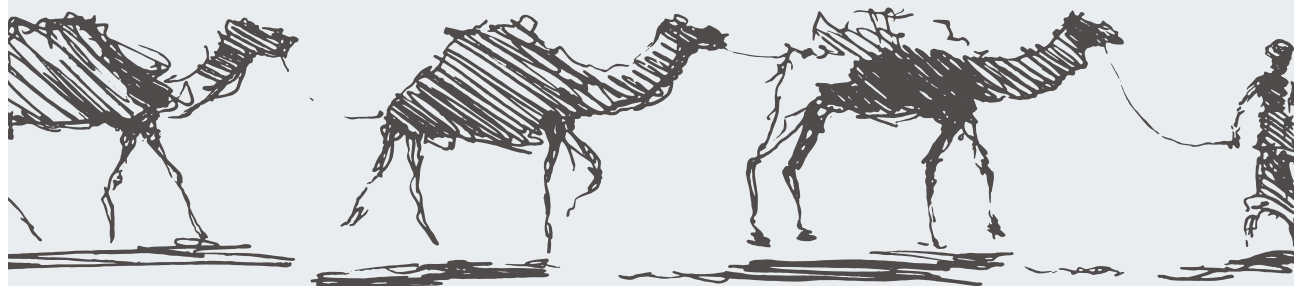


A true Muslim is one who does no harm to other people. Thus, Muslims are safe from any verbal or physical harm from other Muslims. God states a strong warning to those who try to harm believers. He says: ‘Those who affront God and His Messenger will be rejected by God in this world and in the life to come. He has prepared for them a humiliating suffering. (57) And those who malign believing men and women for no wrong they might have done shall have burdened themselves with the guilt of calumny and with a blatant injustice. (33: 57-58)

This hadith does not mean that a person who harms Muslims takes himself out of Islam altogether, but it means that the true and perfect image of Islam does not apply to him completely. To keep other Muslims safe from verbal and physical harm is a duty incumbent on all Muslims. Delivering them such hurt is forbidden.

Harm is not only caused by tongue and hand; other organs of the body may also cause harm, but these two are used most often in causing harm. The tongue is used in backbiting, abusive language, false statements and accusations, etc. while the hand is used in causing physical harm, stealing and killing.

The Prophet (peace be upon him) mentions the tongue first because it can be more offensive and it is easier to use in causing harm to other people. Besides, it can affect both deceased and living people. Mu‘ādh asked the Prophet (peace be upon him): ‘Messenger of God, are we held to account for what we say?’ The Prophet answered: ‘Are people thrown in Hell on their faces except for what they have uttered with their tongues?’⁽¹⁾



Real migration is not the mere moving from a land of disbelief to the land of Islam. The Arabic word for migration is *hijrah*, which is derived from the root *hajara*, which means ‘to abandon, leave alone, depart from, etc.’ The Prophet uses it here in its full meaning, which is leaving and discarding. Therefore, the real migration of a Muslim means to abandon everything that God has forbidden. Therefore, continuing with one’s sinful practices after leaving the land of disbelief does not constitute the complete migration. What is meant by *hijrah* in the Islamic sense is ‘to depart from evil and keep away from it in order to seek goodness and love it’. As such, it applies to abandoning sin and disobedience of God. Leaving the land of disbelief to join the land of Islam is part of it.

1 Related by Ahmad, 22665; Ibn Mājah, 3973; al-Tirmidhī, 2616.

Implementation



Everyone should be keen to reflect all Islamic values, so that we earn the full reward of true Muslims. Therefore, beware of being physically or verbally unfair to others.



Make sure not to be unjust to anyone, either verbally or physically, because this is the cause of ultimate bankruptcy as it loses you the reward of your good deeds. God's Messenger (peace be upon him) said: 'Do you know who is bankrupt?' People answered: 'A bankrupt person is one who has neither money nor goods'. He said: 'In my community, a bankrupt person is one who on the Day of Judgement will show that he has attended to prayers, fasted and paid zakat, but who has also reviled this person, levelled accusations on that person, took money unlawfully from a third, injured or killed someone, and physically attacked another. Every one of them will be given some of his good deeds [in compensation]. If all of his good deeds are taken away but he still owes them compensation, then some of their bad deeds will be added to his, and he will be thrown into Hell.'⁽¹⁾ This is an eventuality of utter loss and it should be guarded against.



Good manners and morality are the standard by which faith is measured. Whoever excels in manners and morality, excels in faith.



It is good to remember: never to be hasty, doing injustice to anyone, because the outcome of such injustice is indeed foul. Equally, never hurl abuse on anyone, even though you are furious, because such abuse rebounds on you.



The early believers secured the merit of abandoning their homeland and settling in Madinah. The same merit remains available to everyone who abandons sin and disobedience of God.



It does not behove any Muslim to rely on their past good deeds, thinking that such deeds will secure their safety on the Day of Judgement, even if they stop their worship. Migration, which is one of the most rewarding acts, will be of no benefit to the migrant if he fails to do his duty which he owes to God.



Advocates of Islam and educators should instruct people to adhere to good manners and values that strengthen relations between Muslims.

1 Related by Muslim, 2581.

