

Warrad, the scribe of Al-Mughirah bin Shu'bah (May Allah be pleased with him) said:

- 1 Al-Mughirah bin Shu'bah dictated a letter to me addressed to Mu'awiyah (May Allah be pleased with him)
- 2 that the Prophet (peace be upon him) used to supplicate at the end of each obligatory Salat (prescribed prayer): "La ilaha illallahu, wahadahu la sharika lahu, lahul-mulku, wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadir. (There is no true god except Allah, the One, who has no partner. His is the sovereignty and his is the praise, and He is Able to do everything.)
- 3 Allahumma la mani'a lima a'taita, wa la mu'tiya lima mana'ta,
- 5 wa la yanfa'u dhal-jaddi mink-al-jaddu. (O Allah! Nobody can withhold what You give, and nobody can give what You withhold, and the high status of a person is of no avail against Your Will)."
- 6 He also wrote to him that the Prophet (peace be upon him) used to forbid irrelevant talk,
- 7 persistent questioning
- 8 wasteful expenditure,
- 8 disobedience of parents (especially mothers),
- 9 infanticide of daughters by burying them alive,
- 10 depriving others of their rights and acquisition of property wrongfully. ⁽¹⁾

1 Related by Al-Bukhari (7292) and Muslim (593).

From the Qur'an

- ﴿O you who believe! Do not ask about things, if disclosed to you, would trouble you. And if you inquire about them while the Quran is being revealed, they will become clear to you. Allah has pardoned this. Allah is Forgiving, Clement (101) Some people before you asked about them, but then came to reject them.﴾ (5: 101 -102)
- ﴿Your Lord has commanded that you worship none but Him, and to be good to your parents. If either of them, or both of them, reaches old age with you: do not say to them words of disrespect, nor scold them, but speak to them respectfully (23) And lower to them the wing of humility, out of mercy, and say, "My Lord, have mercy on them, as they raised me from childhood.﴾ (17: 23 - 24)
- ﴿The Day when neither wealth nor children can help (88) Except for him who comes to Allah with a sound heart.﴾ (26: 88 - 89)
- ﴿Whatever mercy Allah unfolds for the people, none can withhold it. And whatsoever He withholds, none can release it thereafter. He is the Exalted in Power, Full of Wisdom.﴾ (35: 2)
- ﴿Not a word does he utter, without an observer beside him ready.﴾ (50: 18)
- ﴿And the girl, buried alive, is asked: (8). For what crime was she killed?﴾ (81: 8 - 9)

The Narrator

Al-Mughirah ibn Shu'bah ibn Abi 'Amir ibn Mas'ud al-Thaqafi, also known as Abu 'Isa, was a prominent companion of the Prophet Muhammad. He embraced Islam during the year of the Battle of the Trench (Khandaq). He participated in the Treaty of Hudaibiyyah and was known for his intelligence. He was appointed by Umar ibn al-Khattab as the governor of Basra and later Kufa. He witnessed the Battle of Yamama and the conquests of Syria. He lost his eye during the Battle of Yarmouk. He also witnessed the Battle of Qadisiyyah and other battles. He passed away in the year 50 AH (670 CE). He served as the governor of Kufa under the leadership of Muawiya ibn Abi Sufyan, may Allah be pleased with them both.

Summary

Al-Mughirah reported that the Prophet Muhammad, peace be upon him, used to say the following remembrance after prayer. He also learned from him that he would discourage unnecessary speech and excessive questioning that does not lead to benefit. The Prophet also forbade wasting money on sinful acts and extravagance in permissible matters. He prohibited disobedience to parents, burying daughters alive, seeking what does not belong to you, and withholding what is obligatory to give.



Message and Meaning

1

Muawiyah was keen on receiving the narrations of the Prophet Muhammad, peace be upon him. So, he wrote to his worker Al-Mughirah, asking him to send him some of what he had heard from the Prophet Muhammad, peace be upon him, in his comprehensive speeches.

2

Al-Mughirah wrote back to him, saying that the Prophet Muhammad, peace be upon him, used to be keen on saying after every prayer: “There is no god but Allah alone, He has no partner, His is the dominion, and His is the praise, and He is able to do all things.” The meaning of this supplication is that there is no true deity except Allah, and the absolute sovereignty is in His hands. He is the owner of the world and the hereafter, and all forms of praise belong to Him. He alone deserves it, and He is the All-Powerful, nothing is beyond His ability, openly or secretly, in the heavens and the earth.

3

Then he would say: “O Allah, there is no one who can withhold what You have given, nor can anyone give what You have withheld.” No one can oppose Your actions or prevent what You have decreed or push away what You have prevented. Allah, may He be glorified, says: Whatever mercy Allah unfolds for the people, none can withhold it. And whatsoever He withholds, none can release it thereafter. He is the Exalted in Power, Full of Wisdom. (35: 2)

4

The Prophet Muhammad, peace be upon him, concluded his supplication by saying: “And no effort can achieve anything against Your will.” In the phrase “no effort can achieve anything against Your will,” it means that wealth cannot protect its owner from Your punishment, and good fortune cannot change Your divine decree or save a person from the punishment of Allah. So, only a person’s deeds and faith benefit them, and may Allah, the Exalted, envelop them in His mercy. This is close to His saying: The Day when neither wealth nor children can help (88) Except for him who comes to Allah with a sound heart. (26: 88 – 89)

5

Then Al-Mughira wrote that the Prophet, peace be upon him, used to discourage excessive speech that does not benefit. For launching the tongue is a way to delve into people’s honor. That is why he, peace be upon him, said: “Whoever believes in Allah and the Last Day, let him speak good or remain silent.”

6

He also discouraged excessive questioning, which is when a person asks questions that have no benefit, such as asking about hypothetical scenarios. It is also considered excessive questioning when people inquire about others’ situations to the extent that it causes them embarrassment in what they want to conceal. It is possible that asking about money is intended here as well.

7

He forbade wasteful spending of money, whether it is spent on prohibited things or excessive spending on permissible things like food, drinks, clothing, and so on. Allah, may He be exalted, said: “Eat and drink, but be not excessive. Indeed, He likes not those who commit excess.”

8

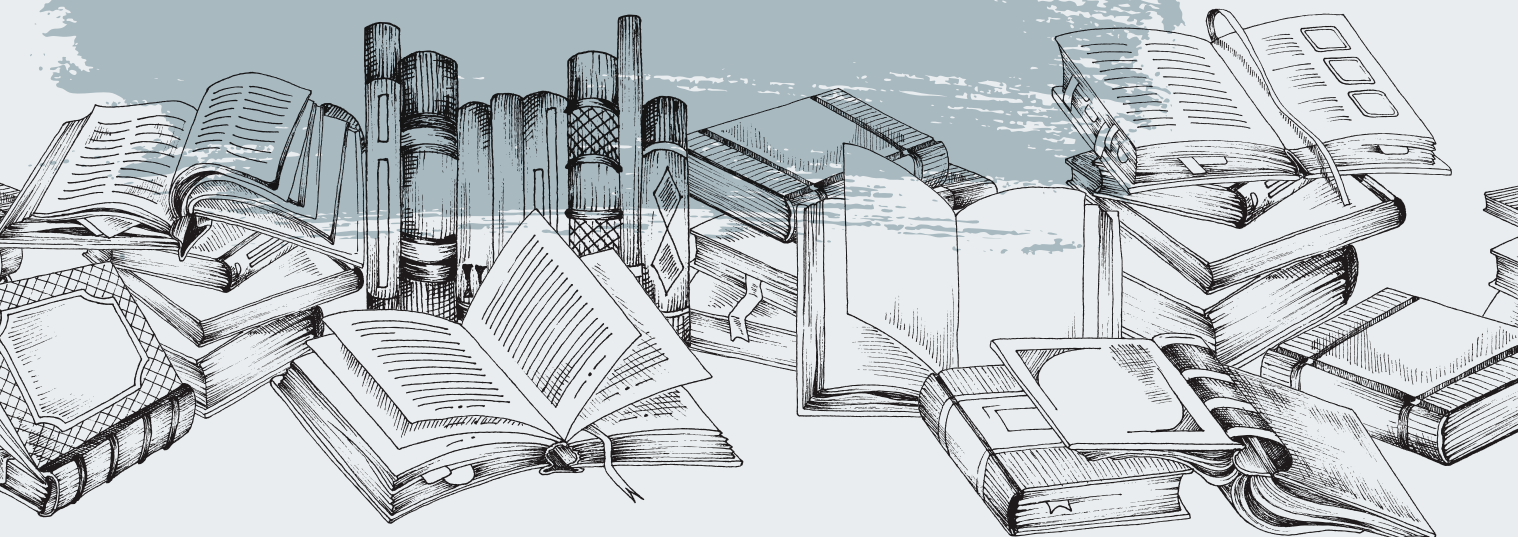
He also prohibited disobedience to parents, mistreatment of them, neglecting their rights, and causing them harm. The emphasis on treating mothers with kindness is due to their great rights. The Prophet considered being kind to the mother as a priority over being kind to the father, and this is because women are weaker than men, so their rights should be fulfilled more quickly than the rights of fathers.

9

He also forbade the practice of burying daughters alive, which was a custom of the ignorant people out of dislike and pessimism towards daughters, as they believed that daughters bring dishonor. Allah, may He be exalted, said: And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief (58) He hides from the people because of the bad news he was given. Should he keep her in disgrace, or bury her in the dust? Evil is the decision they make. (16: 58 – 59)

10

He discouraged preventing a person from what is obligated upon them in terms of wealth, speech, actions, or manners, and stopping them from taking what is not permissible for them. This is one of the worst forms of greed, as a person eagerly desires to take what is not rightfully theirs and prevents giving others what is due to them.



Implementation

1

Look at how the companions, may Allah be pleased with them, were eager to seek knowledge and preserve the Hadith. For example, Muawiyah, despite being preoccupied with the caliphate and matters of governance, did not neglect his share of religious matters and knowledge of rulings. So, beware of neglecting the pursuit of knowledge.

2

The companions, may Allah be pleased with them, exerted efforts in memorizing and transmitting the Prophet's Hadith. They were people of virtue and knowledge, and every Muslim should respect and honor them and turn away from worldly matters that occurred between them.

3

Make sure to conclude your prayers with the known supplications, including this one: "There is no deity except Allah, alone, without any partner. To Him belongs the dominion, and to Him is all praise, and He is over all things competent. O Allah, none can withhold what You have given, and none can give what You have withheld, and nothing can benefit the one who relies on others besides You."

4

Trust in Allah and rely on Him, for no one can prevent what He has decreed, and no one can do what He has not written.

5

Beware of despairing or losing hope in the mercy of Allah, and do not be dismayed by what befalls you as it is the decree of Allah. What has afflicted you was not meant to miss you, and what has missed you was not meant to afflict you.

6

Nothing will benefit you except your actions. Neither lineage, wealth, power, nor luck can enrich you in anything from Allah.

7

Do not speak about what does not benefit you, for the tongue is a source of destruction. Abu Bakr As-Siddiq used to hold his tongue and say, "This has caused me many troubles."

8

Reflect on what you are about to say before your tongue utters it. Ash-Shumayt Ibn Ajlan, may Allah have mercy on him, said, "O son of Adam, you are safe as long as you remain silent. But when you speak, be cautious, as it will either be for you or against you."

9

Umar Ibn Al-Khattab said, "Whoever talks excessively, commits more mistakes, and whoever commits more mistakes, increases in sins, and whoever increases in sins, will be closer to the Fire."

10

Do not ask about what does not concern you. If the question is about matters of religion, do not ask about what has no benefit in knowing, like asking about things that have not happened or matters that do not benefit or harm the person. Focus on asking about what benefits you in this world and the afterlife.

11

Do not bother someone by asking about their affairs and the news of their family, as it may lead to revealing their secrets.

12

It is not considered wasting money to spend it in various acts of goodness and obedience. Abu Bakr spent all his wealth in the cause of Allah, and Umar spent half of his wealth. That was not considered a waste.

13

It is not forbidden for a Muslim to spend money on enjoyments and good things. What is forbidden is extravagance and exceeding the limits in that.

14

Beware of disobeying your parents, as its punishment may come in this worldly life before the Hereafter.

15

If disobedience is prohibited, disobeying one's mother is even more forbidden. Do not let her kindness and weakness lead you to disobey her.

16

Allah has prohibited killing female infants out of fear of poverty or shame and obligated the father to raise them properly. He has also prohibited depriving them of their rights or unjustly tampering with their inheritance.

17

Fulfill your obligations and do not be stingy.

18

Beware of coveting what others possess. Be content with what Allah has allocated for you, and you will be the richest of people.

