

Abu Hurayrah narrated that God's Messenger (peace be upon him) said:



The Prophet (peace be upon him) said: "Allah, has forgiven my followers what they contemplate on within themselves (i.e., evil thoughts) as long as they do not act upon or speak about them."<sup>(1)</sup>

#### From the Qur'an

- ﴿Allah intends ease for you, and He does not intend difficulty for you.﴾ (2: 185)
- ﴿Allah burdens no soul beyond its capacity. To its credit is what it earns, and against it is what it commits.﴾ (2: 286)
- ﴿Allah intends to lighten your burden—the human being was created weak.﴾ (4: 28)
- ﴿He has chosen you, and He has not burdened you in religion.﴾ (22: 78)

#### The Narrator

'Abd al-Rahmān ibn Şakhr al-Dawsī al-Azdī of Yemen was better known by his appellation, Abu Hurayrah. This is what is best known about his name and his father's name. He embraced Islam in the year in which the Battle of Khaybar took place, i.e., Year 7 of the Hijri calendar. He remained close to the Prophet, eager to learn, and he used to accompany the Prophet wherever he went. He was one of the best memorizers of the Prophet's companions and the one who narrated the largest number of hadiths. 'Umar ibn al-Khaţţāb appointed him as Governor of Bahrain. Later he returned to Madinah and devoted his time to narrating the Prophet's hadiths and educating people about their faith. He died in Year 58 AH, 678 CE.

#### Summary

The Prophet, peace be upon him, informs us that Allah, glorified be He, overlooks by His grace what passes through our minds of desires, wishes, thoughts, and reflections. We are not held accountable for anything that we do not speak or act upon.

1 Related by Al-Bukhari (5269) and Muslim (127).



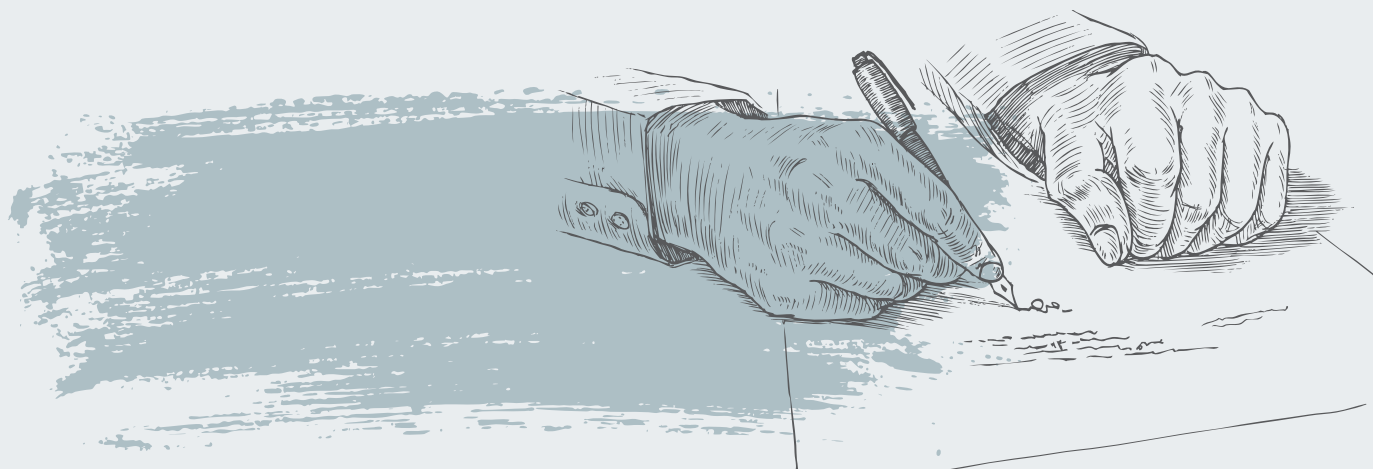
# Message and Meaning



The Prophet, peace be upon him, mentioned in the hadith one aspect of his mercy from Allah towards his believing servants, where he pardons them for what goes through their minds of thoughts and self-talk, as long as it does not manifest in explicit speech or actions.



Whether these thoughts lead to disobedience, backbiting, or associating partners with Allah, if they are not intentionally pursued or acted upon, there is no accountability for them. If one diverts his attention from these thoughts and does not persist in them, he is not held responsible. The Prophet, peace be upon him, was asked if they found such thoughts within themselves, and they replied yes. He said, "That is a sign of clear faith," meaning that the reason for such whispers is pure faith, and the people of falsehood are not plagued by them.



However, if a person contemplates an idea and resolves to act upon it, then he has surpassed four individuals: a person to whom Allah granted wealth and knowledge but did not grant him the opportunity to act upon them, so he says, "If I had what he has, I will do what he does." The Prophet, peace be upon him, said, "They are equal in reward." And a person to whom Allah granted wealth but did not grant him knowledge, so he spends it unlawfully. And a person to whom Allah did not grant knowledge or wealth, so he says, "If I had what he has, I would do what he does." The Prophet, peace be upon him, said, "They are equal in sin."



Initially, in the early days of Islam, individuals were held accountable for what they concealed within themselves of stray thoughts and reflections. However, Allah, the Most Merciful, showed compassion and kindness to His servants.

# Implementation



A believer should not be saddened by the whispers that cast doubts on their faith and worship. This is a sign of their faith, and it shows how eager Satan is to mislead them.



If a person finds whispers in themselves related to the attributes of Allah, His existence, or similar matters that confuse them, they should seek refuge in Allah and not entertain those thoughts. The Prophet, peace be upon him, said, "Satan comes to one of you and asks, 'Who created this? Who created that?'" until he asks, 'Who created your Lord?' When he reaches that point, let them seek refuge in Allah and stop." According to Muslim, they should say, "I believe in Allah."



Never underestimate intentions, as you may be punished simply for having an evil intention, even if you do not act upon it. Imagine being punished like Qarun, Pharaoh, and Haman because you intended to do what they did if you were given power and wealth, even though you are poor and weak with no means to do so.



Strive with your intentions as much as you can, and always intend to do good, even if the means are not available to you. By doing so, you will be rewarded, even if you are unable to carry out your intentions. The Prophet, peace be upon him, said, "Whoever sincerely asks Allah for martyrdom, Allah will grant them the status of martyrs, even if they die on their beds."



If you find something in yourself that involves disobedience to Allah, cut off your thoughts from it, do not engage with it, and do not let it sadden you, as it will not harm you.

