

Convey even a verse from me.

## **"Allah will never disgrace you."**

Know, dear one, that the merciful heart, which brings goodness to people and offers them help and assistance, will never be disgraced by Allah, and will never be abandoned in this world or in the afterlife.

When the revelation came to the Messenger of Allah, may Allah bless him and grant him peace, in the Cave of Hira for the first time, the Prophet, may Allah bless him and grant him peace, returned to Mrs. Khadija, may Allah be pleased with her, and told her and said: ((I feared for myself)), and Mrs. Khadija, may Allah be pleased with her, said to him: "No, by Allah. Allah will never disgrace you; You uphold ties of kinship, you are truthful in speech, you bear the needs, you provide for what is lacking, you honor the guest, and you help in the calamities of truth", and in another narration, "and you fulfill the trust."

And in Sahih Al-Bukhari:

On the authority of Urwah ibn al-Zubair, on the authority of Aisha, the Mother of the Believers, that she said, "The first revelation that the Messenger of Allah, may Allah bless him and grant him peace, began with was a good vision in sleep, and he would not see a vision except that it came like the breaking of dawn. Then he was brought to the open air and would seclude himself in the cave of Hira and perform his ritual vows in it,

which is the act of worship on a number of nights before That he should go to his family and get provisions for that, then return to Khadija and get provisions for the same until the truth came to him while he was in the cave of Hira. Then the angel came to him and said, "Read." He said, "I am not a reader." He, peace be upon him ,said, ((So he took me and hugged me until I was exhausted, then he left me away. He said, "Read." I said, "I am not a reader." So he took me and hugged me the second time until I was exhausted, then he left me, and said, "Read," and I said: "I am not a reader." So he took me and hugged me for the third time, then he left me, and said, **{Read with the name of your Lord who created (every thing), ﴿﴾ He created man from a clot of blood. ﴿﴾ Read, and your Lord is the most gracious,﴾** [Surah Al-`Alaq: 1,2,3])) So the Messenger of Allah, may Allah bless him and grant him peace, returned with it, his heart shivering. So he went to Khadija bint Khuwaylid, may Allah Almighty be pleased with her, and said, "Help me, cover me!" So they did so until the fear went away from him. Then he said to Khadijah and told her the news: ((I feared for myself.)) Khadijah said, "No, by Allah. Allah will never disgrace you. You are upholding the ties of kinship." You bear the needs, you support the needy, you welcome the guest, and you help in the calamities of truth."

{And the meaning of "bearing all": that is, you bear the worries of the poor, the weak, and the orphans by spending on them and helping them with money, and "you provide for the needy", that is: you donate money to the one who has no money, and "you honor the guest" means: that you honor the guests, and the meaning of

"you help in the calamities of truth": that is, you help the people with whatever good befalls them or evil} so Khadija set off with him until Waraqah ibn Nawfal ibn Asad ibn Abd al-Uzza, Khadija's cousin. He was a man who had converted to Christianity in pre-Islamic times and used to write the Hebrew book, and he would write from the Bible in Hebrew whatever Allah wished for him to write. He was an old man who had become blind, so Khadija said to him, "Oh. Cousin, listen to your nephew." Waraqah said to him, "O my nephew, what do you see?" Then the Messenger of Allah, may Allah bless him and grant him peace, told him the news of what he saw. Waraqah said to him, "This is the law that Allah sent down to Moses. I wish I were alive when your people expel you." So the Messenger of Allah said to him, may Allah's prayers and peace be upon him: ((Will they expel me?)) He said: "Yes, no man has ever brought anything like what you have brought except that he was antagonized, and if your day comes to me, I will support you with a strong victory." Then it wasn't long before Waraqah died and the revelation Stopped for a while.

Imam Al-Nawawi said in Sharh Muslim: The meaning of Khadija's words, may Allah be pleased with her, is that no harm will happen to you; Because Allah has placed in you noble morals and generous virtues, and you mentioned various types of that, this is an indication that excellent morals and good qualities are the reason for safety from the struggle of evil.

On the authority of Abu Umamah, may Allah be pleased with him, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: "((Acts of good deeds protect one from evil, charity in secret extinguishes the wrath of the Lord, and keeping ties of kinship increases lifespan.))" (Sahih Al-Targhib wa Al-Tarheeb).

In a narration on the authority of Anas, the Messenger of Allah, may Allah bless him and grant him peace, said: "((Doing good deeds protects against evil, pests, and destruction.))" Sahih Al-Hakim.

This is supported by the Almighty's saying: **{As for the one who gives (in charity) and fears Allah, ﴿﴾ and believes in the best (religion), ﴿﴾ We will facilitate for him the way to extreme ease (i.e. the comforts of Paradise).}** [Surah Al-Layl: 5:7]

If the man has been blessed with these qualities by Allah, then know that he is one of the pious, and that he walks and walks on the paths of Paradise, and that Allah facilitates ease for him, so this is urgent news for the believer.

If he forbids it and stays away from it, then he is on the path of hardship and the path of Hell. We seek refuge in Allah from it. Allah says: **{But the one who is miser and deems himself self-sufficient, ﴿﴾ and rejects the best (religion), ﴿﴾ We will facilitate for him the way to extreme distress.}** [Surah Al-Layl: 8:10]

The Messenger of Allah, peace and blessings of Allah be upon him, said: ((Work, for everyone is facilitated for what he was created for.)), then he read: ﴿As for the one who gives (in charity) and fears Allah, ﴿and believes in the best (religion), ﴿We will facilitate for him the way to extreme ease (i.e. the comforts of Paradise). ﴿But the one who is miser and deems himself self-sufficient, ﴿and rejects the best (religion), ﴿We will facilitate for him the way to extreme distress.﴾ [Surah Al-Layl, 5:10]

Allah Almighty said: ﴿As for those who have adopted right path, Allah improves them in guidance, and gives them their piety.﴾ [Surah Muhammad: 17]

And Allah Almighty said: ﴿As for those who strive in Our way, We will certainly take them onto Our paths, and indeed Allah is with those who are good in deeds.﴾ [Surah Al-`Ankabût: 69]

Abdullah bin Masoud, may Allah be pleased with him, said: "Get used to goodness, for goodness comes from habit."

On the authority of Abu Darda, may Allah be pleased with him, he said: "Whoever seeks good will be given it, and whoever yearns for evil will be protected from it."

Ibn al-Sammak said: "Whoever loves goodness will be rewarded for it, and whoever hates evil will side with it."

The path to support from Allah Almighty and not to be let down.

### **The first way: family ties.**

The meaning of upholding ties of kinship is: being kind to relatives in word and deed, and this includes visiting them, checking on their conditions, asking about them, helping those in need, seeking their interests, and serving them.

On the authority of Ali, may Allah be pleased with him, on the authority of the Prophet, may Allah's prayers and peace be upon him, he said: ((Whoever is pleased that his lifespan will be extended, his livelihood will be expanded, and a bad death will be averted from him, let him fear Allah and maintain his ties of kinship.)) Narrated by Al-Bazzar and Al-Hakim.

On the authority of Abu Bakr, may Allah be pleased with him, on the authority of the Messenger of Allah, may Allah bless him and grant him peace, he said: ((There is no sin more worthy of Allah hastening punishment for its perpetrator in this world, along with what He has in store for him in the Hereafter, than transgression and severing ties of kinship)). Narrated by Abu Dawood and Tirmidhi and Ibn Majah.

### **The second way: The truth of the hadith.**

The Prophet, peace and blessings be upon him, was known in pre-Islamic times as the truthful and trustworthy, and his people said to him: "We have never tried a lie against you."

On the authority of Abdullah bin Masoud, may Allah be pleased with him, he said: The Messenger of Allah, may Allah's prayers

and peace be upon him, said: ((You must be honest, for honesty leads to righteousness, and righteousness leads to Paradise, and a man will continue to believe and strive for honesty until he is recorded as truthful with Allah...)) Al-Bukhari and Muslim.

There are various types of honesty, including:

**1. Honesty with Allah:**

This is done by sincerity of all deeds for Allah, and the Muslim is sincere in all acts of obedience by giving them their rights and performing them in the manner required of him.

**2. Honesty with people:**

He should not lie in his speech, and the outward appearance should be the same as the inwardness in words and actions, otherwise he would be a hypocrite. The Messenger of Allah, peace and blessings of Allah be upon him, said: "The signs of a hypocrite are three things: when he speaks, he lies, when he makes a promise, he breaks it, and when he is trusted, he betrays it." Al-Bukhari.

**3. Honesty with oneself:**

He acknowledges his faults and mistakes and corrects them, and does not deceive himself and indulge it in desires. He, peace and blessings of Allah be upon him, said: ((Leave what makes you doubtful for what does not make you suspicious, for lying is suspicion and honesty is reassurance)) Ahmad, Al-Tirmidhi and Al-Nasa'i.

#### **4. The truthfulness of the transaction:**

like the truthfulness of buying and selling, on the authority of Abu Khaled Hakim bin Hizam, may Allah be pleased with him, who said: The Messenger of Allah, peace and blessings of Allah be upon him, said: ((The seller and the buyer have the option as long as they do not separate; if they are honest and clear, they will be blessed in their sale, and if they conceal and lie, the blessing of their sale will be erased)) Agreed upon. .

#### **The third way: fulfilling the trust.**

Trust is every right that must be fulfilled and preserved. Like deposits. When the Messenger of Allah, may Allah bless him and grant him peace, migrated to Medina, he left our master Ali bin Abi Talib to return the deposits to its people.

Allah Almighty said: **{Surely, Allah commands you to deliver trusts to those entitled to them, and that, when you judge between people, judge with justice. Surely, excellent is the exhortation Allah gives you. Surely, Allah is All-Hearing, All-Seeing.}** [Surah An-Nisâ': 58]

Types of trust: Trust has many types, including:

##### **1. Faithfulness in worship.**

A Muslim must perform the legal obligations as they should, and maintain them, such as prayer, fasting, honoring one's parents, and other obligations that we must perform to Allah, Lord of the Worlds.



## **2.Honesty in preserving the limbs.**

A Muslim must also protect his limbs and not use them for anything that angers Allah. The eye is a trust that a Muslim must turn away from what is forbidden, the ear is a trust that he must avoid hearing what is forbidden, the hand is a trust, and the foot is a trust...etc.

## **3. Save deposits.**

These are trusts and their fulfillment to their owners when they ask for them as they are, just as the Messenger did with the polytheists.

## **4.Honesty at work.**

It is honesty that a person performs his duty to the fullest extent, as the worker is proficient in his work, and every craftsman does his work with perfection.

The Messenger of Allah, peace and blessings be upon him, said (Allah loves that when one of you does a job, he does it well).

Authenticated by Al-Albani.

## **The fourth way: helping the weak.**

That is, you bear the needs of everyone, namely the weak, the orphan, and those with dependents, so you spend on them and take care of their needs.

On the authority of Abdullah bin Omar, may Allah be pleased with him, that a man came to the Prophet, may Allah bless him and grant him peace, and said, O Messenger of Allah: Which people do I love most to Allah? Any works is most loved to Allah? Then the Messenger of Allah, may Allah bless him and grant him peace, said: ((The most beloved of people to Allah Almighty are the ones who are most beneficial to people, and the most beloved of deeds to Allah Almighty are the pleasure that they bring to a Muslim, or relieve a distress from him, or pay off a debt on his behalf, or ward off hunger from him, and to walk with a brother in need of him is more beloved to me than to seclude myself in this mosque, meaning the mosque of Medina, for a month. Whoever restrains his anger, Allah will cover his private parts, and whoever suppresses his anger, Allah will fill his heart with hope on the Day of Resurrection, and whoever walks with his brother in a need, Allah will make his foot firm on the Day when feet will depart.)) Narrated by Al-Tabarani in Sahih Al-Targheeb.

**The fifth way: spending on the non-existent.**

That is, you give money to someone who is destitute, which is donating money to those who cannot find it, including the poor, the needy, and orphans.

On the authority of Abu Hurairah, he said: The Messenger of Allah, peace and blessings of Allah be upon him, said: ((The one who takes care of the widow and the poor is like one who strives in the cause of Allah, or like one who fasts during the day and prays at night.)) Narrated by Al-Bukhari.

### **The sixth way: generosity to the guest.**

What is meant by it is honor, and generosity is what is provided to the guest of food and drink, and what he needs while he is with his host.

The Messenger of Allah, peace and blessings be upon him, said, "((Whoever believes in Allah and the Last Day, let him honor his guest))" Narrated by Al-Bukhari and Muslim.

### **The seventh path: assistance in the calamities of time.**

Calamities is the plural of calamity, which is an accident or catastrophe.

On the authority of Anas bin Malik, may Allah be pleased with him, he said: The Messenger of Allah, may Allah bless him and grant him peace, said: ((Indeed, among people are keys to good, locks to evil, and among people are keys to evil, locks to good. So blessed is he who Allah has placed the keys to goodness on his hands, and woe to whom Allah has placed the keys to. Evil is at his hands)) Narrated by Ibn Majah.

These are seven ways to achieve the support of Allah Almighty, and whoever possesses them will win, according to the words of Lady Khadija, may Allah be pleased with her:

**“Allah will never disgrace you”**

May Allah grant us and you his support, and we seek refuge in Allah from his abandonment.

**'As-Sada' Foundation for the Dissemination of Useful Knowledge.**