

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

Uqbah Ibn Aamir [radiyallaahu-anhu] said, "I said, 'O Messenger of Allaah! What is salvation[i.e. to be protected from Allaah's punishment on the Day of Judgement]?' He said, 'Restrain your tongue, keep to your house and weep over your sin'".

Brief Commentary By Imaam Al-Albaanee [rahimahullaah]

Restrain your tongue: Meaning, do not speak, except based on that which benefits you and that which concerns you, as the Prophet [sallal laahu alayhi wasallam] said, "Whoever believes in Allaah and the Last Day, then let him say what is good or remain silent".

Keep to your house: Some people may think that this necessitates keeping away from the people completely; rather this is an advice of the Prophet [sallal-laahu-alayhi wasallam] that one stays in his house when Fitan becomes rife, so a person realises that there is no benefit in intermingling with the people; rather it becomes obligated on him [or her] to save himself [or herself] by staying indoors. However, this is not permissible in every era and place, because Islaam is established based on the foundation [**فَمَّ فَانذِرْ** – Arise and warn [i.e. call to Tawheed and warn against shirk(Surah Al-Mud-dath-thir' Aayah 2)], and this necessitates that one intermingles with the people to give them dawah. And this why the Messenger [sallal laahu alayhi wasallam] said, "The believer who mixes with people and patiently bears their harm is better than the one who does not mix with people and does not patiently bear their harm." However, if intermingling with the people will result in harming the Aqeedah, manners and religion of the Muslim, then he [or she] should adhere to this noble advice of the Prophet [sallal laahu alayhi wasallam] that one "Stays in his (or her) house".

And weep over your sins: This is a constant obligation, whether Muslim lives in isolation from the people [i.e. when the need arises] or

intermingles with them. One should take himself [or herself] to account and contemplates on what he [or she] did during day and night, so that he [or she] remembers his Lord and hopes that he [or she] will be included amongst those seven people [i.e. those who will be provided with shade on the day of judgement when there will be no shade], and amongst them is "the one who remembers Allaah when he is alone, and his eyes fill up with tears." [Al-Bukhaari, no. 620] <https://safeshare.tv/x/zoThA-C4aDw>

The Messenger [sallal-laahu alayhi wasallam] said: [مَنْ صَمَّتْ نَجَا – The one who keeps quiet is saved]. (1)

Ibn Abdil Barr [rahimahullaah] said: Uttering what is good, such as remembrance of Allaah, recitation of the Qur'aan and righteous deeds, is better than silence, and likewise truthful speech, bringing about reconciliation between the people and what is similar; rather praiseworthy silence is that one refrains from uttering falsehood. (2)

Ibn Aqeel [rahimahullaah] said, "If the truthful ones were to keep quiet and the falsifiers speak, then the creation would have relinquished what they have witnessed [of truth] and reject what they have not witnessed. So, when the devout ones desire to revive the Sunnah, the people would reject it and think that it is bidah". (3)

Ibnul Akwaa [rahimahullaah] came to Rabee Bin Khuthaym [rahimahullaah] and said, "Refer me to one who is better than you; he [Rabee] said, 'The one whose speech is a reminder for himself; his silence is [so that he can] think and his destination [in the aakhirah is a reason] for reflection. He [i.e. this type of person] is better than me". (4)

Fudayl Ibn Iyaad [rahimahullaah] said, "Neither hajj nor taking up positions during battle, nor Jihaad is more difficult than restraining the tongue". (5)

Ibn Abbaas [radiyallaahu-anhumaa] said, "Well-being and safety is ten parts; nine parts are found in silence [i.e. speak good or remain silent] and the tenth part is found in seclusion". (6)

Maalik Bin Deenaar [rahimahullaah] said, "The righteous people used to advise one another with three affairs: restraint of the tongue, seeking the forgiveness of Allaah and seclusion". (7)

Al-Hasan Bin Saaleh [rahimahullaah] said, "I scrutinised Al-Wara -[i.e. the fear one should have in order to refrain from entering into doubtful matters and thus leads to harm in the afterlife] – thoroughly and did it find it more lacking in anything than the tongue". (8)

The Intent Behind Uzlah - Seclusion

Al-Khattaabee [rahimahullaah] stated that the intent behind this [i.e. seclusion] neither means that a person abandons the obligatory gatherings [i.e. Salawaat, the Jumu'ah prayer and other gatherings where one is required to appear etc], nor that one neglects the rights of the people [i.e. such as visiting people for the sake of Allaah, helping them, responding to invitation etc] **and the good customary practices established amongst the people**, nor does it mean that one refrains from replying to their greetings; rather seclusion necessitates abandoning excessive and increased intermingling for which there is no need. (9)

A Principle Regarding Customs

Imaam Ash-Shaatibee [rahimahullaah] stated that Customs are many different types- some are sound and others are corrupt. The sound customs are those that neither oppose the Sharee'ah texts nor lead to losing an affair deemed to be beneficial by the Sharee'ah, nor lead to an affair which the Sharee'ah deems to be corrupt. As for the corrupt customs, they are those that oppose the evidences in the Sharee'ah or some of the principles of the Sharee'ah, such as some of the customary dealings in usury, and those deeds deemed to be evil by the Sharee'ah which the people engage in during occasions of happiness (or rejoicing etc). (10)

Imaam Abdul Azeez Bin Baaz [may Allaah have mercy upon him] said,

"It is obligated on every Muslim that he does not depend on custom; rather he presents it to the pure Islamic legislation (to be judged), so whatever the Islamic legislation affirms is permissible and whatever it does not affirm is impermissible. The customs of the people are not proof to determine the lawfulness of anything. All the customs of the people in their countries or tribes must be presented to the Book of Allaah and the Sunnah of His Messenger [peace and blessings of Allaah be upon him] for judgement, so whatever Allaah and His Messenger made permissible is permissible, and whatever they forbid, then it is obligatory to abandon it even if it is the custom of the people". (11)

Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said, "The customs cannot make something that is not legislated (in the divine revelation) as something legislated, because of Allaah's statement: [وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا] – It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back] [Surah Al-Baqarah. Aayah 189], despite the fact that it was something they took as their custom and considered it to be an act of righteousness. Whoever takes something as a custom and believes that it is an act of righteousness, then it should be presented to Allaah's divine legislation [i.e. to be judged]". (12)

Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] also said, "Extremism in related to customs is stringent adherence to old customs and not diverting to what is better than them. As for if the customs are equal in benefit [i.e. the ones judged to be permissible by the divine legislation], then a person remaining upon what he is upon would be better than going along with the new (or emerging) customs". (13)

Imaam Abdullah Ibnul Mubaarak [rahimahullaah] said, "Some of the pious predecessors explain Al-Uzlah -seclusion - to mean for example a person accompanies the people; so when they engage in remembrance of Allaah [i.e. anything related to sound religion, free from sin, bidah etc], he

joins them; but when they engage in other than that [i.e. something sinful, blameworthy etc], he keeps quiet". (14)

Umar Ibnul Khattaab [radiyallaahu-anhu] said, "Seclusion is a source of relief from evil companions". (14.1)

Abdullah Ibn Al-Khayyaar [rahimahullaah] used to say in his sittings, "O Allaah! Protect us and protect the believers from us (i.e. not to harm one another with a tongues". (15)

Ibnul Mubaarak [rahimahullaah] was asked about the statement of Luqmaan [alayhis-salaam] to his son, "If speech is from silver, then silence is from gold". So he replied, "It means that if speech in obedience to Allaah is from silver, then silence (in order to refrain from) disobedience to Allaah is gold". (16)

It was said to Al-Iyaas Bin Mu'aawiyah [rahimahullaah], "Indeed, you have said a lot". He replied, "Do I say what is correct or wrong?" They said, "You say what is correct". He said, "To say many correct things is more virtuous". (17)

Imaam Wahb Bin Munabbih [rahimahullaah] said, "A believer mixes with people to learn (i.e. either the religious or beneficial worldly affairs); keeps quiet in order to be safe from sin, speaks in order make others understand something and secludes himself in order to benefit (i.e. to reflect, seek forgiveness, weep due to his sins, increase in worship etc). (18)

Finally: **WhatsApp And Telegram Groups: [Nafs Must Be Restrained! No Mockery, Misrepresentation, Flattery, False Accusation And Blameworthy Backbiting]**

<https://salaficentre.com/2020/01/06/whatsapp-and-telegram-groups-nafs-must-be-restrained-no-mockery-misrepresentation-flattery-false-accusation-and-blameworthy-backbiting/>

Ref1: Reported by At-Tirmidhee. Number 2501. Declared Saheeh By Imaam Al Albaani (rahimahullaah) in Saheeh Sunan At-Tirmidhee

Ref2: At-Tamheed. 22/20. Slightly paraphrased

Ref3: Shifaa As-Sudoor Fee Ziyaaratil Mashaahid Wal-Quboor page: 148]

Ref4: Siyah A'laam An-Nubulaa: 4/261

Ref5: Jaami-ul Uloom Wal-Hikam' page 145

Ref6: Sifatul Safwa. 4/257

Ref7: Hilyatul Awliyaa 2/277

Ref8: Siyar A'laam An-Nubulaa: 7/368

Ref 9: Al-Uzlah. pages 12-13

Ref 10: Al-Muwaafaqaat 2/283

Ref11: Majmoo Al-Fataawaa 6/510

Ref:12: Tafseer Surah Al-Baqarah 2/299

Ref13: Majmoo Al-Fataawaa 7/7

Ref14: As-Samt. 1/63. By Ibn Abee Dunyaa

Ref 14.1: Al-Uzlah. p24. By Ibn Abee Dunyaa

Ref15: Tazkirah al-Huffaaz. 1/139

Ref 16: Jaami-ul Uloom Wal-Hikam: page: 155

Ref 17: Mawsoo'ah 7/370. By Ibn Abee Dunyaa

Ref 18: Al-Uzlah. page 47. By Ibn Abee Dunyaa