

Whoever taunts his brother for a sin will commit that sin

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Translated by Rasheed ibn Estes Barbee

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Student: Narrated from Mu'adh ibn Jabal (رضي الله عنه)¹ he said the Messenger of Allaah (صلى الله عليه وسلم)² said:

“Whoever shames his brother for a sin, will not die until he does it too.”³

Shaykh Saalih al-Fawzaan (حفظه الله)⁴: Whoever shames his brother for a sin will not die until he does it too; meaning until he commits that sin which he taunted his brother for. The Muslims have sins, and they are not infallible. They are not infallible, they have sins. Infallibility is for the Messengers (عليهما الصلاة والسلام)⁵. Therefore don't take the people's faults as a means to belittle them, mention their shortcomings and thus shame them with that. (By saying) O so and so who did such and such; mentioning his faults.

If you taunt him for his sin, then verily Allaah will punish you such that you will not die until you have committed that sin. “Whoever shames his brother for a sin, will not die until he does it too.” This is as a punishment upon him.

Avoid mentioning the faults of the people. Conceal their faults. Advice, there is nothing preventing advice. Advice is obligatory, but as for condemning...the advisor does not condemn. People do not respond to condemnation, they respond to advice that has mercy and gentleness. There is a difference between advice and condemning. The person (who condemns his brother) will say: “No, this is from jealousy (for the religion)!” We say no; this is not jealousy for the religion, this is not permissible. Jealousy for the religion is for you to advise him and show him mercy, and conceal his faults, this is jealousy for the religion. As for exposing and humiliation, this is not permissible. It is obligatory to cover your brother.

Translator's note: The permanent committee of scholars said about this narration: It was mentioned by al-Baghawee in his explanation of the Sunnah and al-Haafidh ibn al-Hajr declared it Hassan.

¹ (رضي الله عنه) (rad iyallaahu `anhu) May Allaah the Most High be pleased with him

² (صلى الله عليه وسلم) (sallallaahu `alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

³ Collected by at-Tirmidhee who declared it Hassan, and its chain of narration is not continuous.

⁴ (حفظه الله) May Allaah the Most High preserve him

⁵ (عليهما الصلاة والسلام) (‘alaihim us salaatu was salaam) Upon them prayer and peace

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