

Al-Mohsin¹

Allah the Most High said (وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ) which means: { And have Ihsan, indeed Allah loves the people of Al-Ihsan }.

Allah the Most High said: (وَلَا تُضِيعُ أَجْرَ الْمُحْسِنِينَ) which means: { And we do not waste the reward of the people of Ihsan }.

Allah the Most High said: (إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ) which means: { Indeed the mercy of Allah is close to the people of Ihsan }

▲ The Messenger of Allah (صلى الله عليه و سلم) said which means: ((The most beloved of deeds to Allah, the Mighty and Majestic is that you bring happiness to a Muslim.))

▲ The Prophet (صلى الله عليه و سلم) said which means ((Indeed from the most beloved deeds to Allah is that you enter happiness into the heart of the believer, and that you relieve him from sadness, or that you pay off his debt, or that you feed him when he is hungry.))

¹ Al-Mohsin means a person of Ihsan, linguistically it means to be a doer of good, to be a good doer. The Prophet (صلى الله عليه و سلم) clarified the meaning of this word Ihsan in the shariah in different proofs, so we know for example that Al-Ihsan is the highest level you can reach in Eemaan, and the Prophet (صلى الله عليه و سلم) described that level of Eemaan by saying that you worship Allah as if you can see Him, and even though you cannot see Him, He sees you. This is the state of the person that worships Allah upon Al-Ihsan, and likewise the Prophet (صلى الله عليه و سلم) said “that indeed Allah loves Al-Ihsan in everything”. So it is upon the Muslim, upon the believer to strive to be their best, to strive and be the best that they possibly can. This article is about this level of believer who has these characteristics of Al-Ihsan.

▲ The Prophet (صلى الله عليه و سلم) said what means: ((Indeed, Allah has slaves whom He has specified and chosen them to have blessings, so that they may be a benefit to Allah's other slaves. Allah keeps them experiencing those blessings for as long as they continue to help others. And if they stop using those blessings to help others, then Allah will remove those blessings and give them to someone else.))

▲ The Prophet (صلى الله عليه و سلم) said what means: ((Every slave who Allah has bestowed a blessing upon and then He turns the needs of the people towards him, but then he gets bored [of helping the people], then Allah may remove that blessing from him))).

▲ The Prophet (صلى الله عليه و سلم) said what means: ((Indeed from among the people are those who are keys for goodness, and locks for evil. And indeed, from the people are keys for evil and locks for goodness. So goodness is for whoever Allah has put into his hands the keys of goodness, and woe to whomever Allah has put the keys of evil into his hands.))

▲ I say: All goodness is in pleasing Allah, and all evil is in displeasing Allah. So indeed the Muslim slave, if he does an action, he should do it upon goodness, and if he speaks, his speech should be upon goodness, and if he has an intention, his intention should be upon goodness, and if he is present somewhere then his presence should bring goodness with him, for indeed he is a key for goodness for his family and for his relatives, and for his companions and for all of the Muslims. So, wherever he is, he is always in a state of goodness, actualizing the worship of Allah alone.

▲ And the Mohsin [the person of Ihsan] is a key for the doors of happiness, good, giving, and joy. So he is a key for bringing goodness to the hearts of his Muslim brothers.

▲ And the Mohsin [the person of Ihsan] is patient and exemplifies patience for Allah’s sake the Most High. The Prophet (صلى الله عليه و سلم) said what means: ((The believer who mixes with the people and is patient upon the harm that comes to him from them, is more tremendous in reward than the one who does not mix with the people and is not patient upon the harm from them.))

▲ If the Mohsin intends with his actions, with his giving, with his striving, with his patience, and with his mixing with the people, if he intends by all of this the face of Allah the Most High, without any partners and hoping for Allah’s virtue, then indeed his actions, his giving, his striving, his patience, and his mixing with the people will all be in the scales of his good deeds on the day of resurrection.

▲ Anas Ibn Malik (رضي الله عنه) said: I traveled out with Jareer ibn Abdullah Al-Bajaly in a travel and he was serving me, so I said to him: “Don’t serve me”, so he said to me: “Indeed I saw the Ansar do this with the Messenger of Allah (صلى الله عليه و سلم) and this is something that I intended for myself: that if I was ever accompanying someone then I would be in their service.”

Jareer ibn Abdullah Al-Bajaly was older than Anas Ibn Malik (رضي الله عنهما).²

▲ Jareer Al-Bajaly (رضي الله عنه) said: “Every time the Messenger of Allah (صلى الله عليه و سلم) saw me he would smile”. And Abdullah ibn Al-Haarith (رضي الله عنه) said “I never saw anyone smile more than the Messenger of Allah (صلى الله عليه و سلم).))

And the Prophet (صلى الله عليه و سلم), said: ((Smiling in the face of your brother is a charity.))

² So even though Jareer was older than Anas he wanted to serve Anas, the way he saw the Ansar serving the Prophet (صلى الله عليه و سلم).

▲ A man came to Al-Hasan ibn Sahel (رضي الله عنه) seeking his intercession in a worldly affair [because he had a higher level of status and being respected], so he helped him. So the man came back to Al-Hasan ibn Sahel to thank him. But Al-Hasan ibn Sahel said: “Why are you thanking me? We believe that status has a Zakah just as wealth has a Zakah.”

▲ Uthmaan Ibn Waqid Al-Umari (رحمه الله) said: “It was said to Muhammad ibn Al-Munkader: ‘What of the worldly things is most beloved to you?’ So, he answered: ‘Making another believer happy’.”

▲ Sheikh Ibn Uthaymeen (رحمه الله) said: “Fulfilling the needs of the Muslims is more important than doing Ittikaaf, because helping other Muslims is something that benefits numerous people, and to do something that benefits others is better than doing something that benefits you alone. Except if that thing that benefits you alone is something from those affairs that are especially important in Islam and from its obligations.”

▲ I say: Entering happiness into the heart of a Muslim and being good to him, even to whom has been bad to you, is from the seeking closeness and the worship of Allah the Most High, and it is a characteristic of having good character. Allah said:

(وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (34) وَمَا يُقَاها إِلَّا الَّذِينَ صَبَرُوا وَمَا يُقَاها إِلَّا ذُو حَظٍّ عَظِيمٍ)

Which means: { There is not equivalence between a good deed and a bad deed. Do that which is best and if there is some enmity between you and someone else, then act in a way as if you were a loyal friend. And none can handle this way, except those who are patient and except those who have a good share of that patience and ability }

▲ So the Mohsin is patient and controls himself. It is narrated from Uqbaah ibn Aamir (رضي الله عنه) that he said: “I met the Messenger of Allah (صلى الله عليه و سلم), so I started to say something and I took his hand and said: “O Messenger of Allah inform me of the best deeds”. So the Messenger of Allah (صلى الله عليه و سلم) replied to him by saying what means: ((Oh Uqbah join the ties with who has cut you off and give to who has not given to you and turn away from who has oppressed you”

▲ And Ibn Taymiyyah (رحمه الله) said: “That which happens to a Muslim from what the people do to him in regard to the affairs of his wealth, his honor, or his self, this type of oppression or transgression is more difficult to have patience upon. It is very difficult to have patience upon it because the person feels harmed by this personally and he hates to feel overcome, and he has the feeling to seek revenge, so no one is patient upon this type of transgression from the other people except the prophets and those who have true Eemaan.

▲ And whenever our Prophet (صلى الله عليه و سلم) was faced with harm he said (صلى الله عليه و سلم): ((May Allah have mercy upon Prophet Musa for indeed he was harmed by greater than this and yet he was patient.))

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