Stories from the Qur'an
Series 2

Regret That Came Too Late

The Story of the Two Sons of Adam According to the Qur'an and Authentic Hadith



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

STORIES FROM THE QUR'AN

SERIES 2

REGRET THAT CAME TOO LATE

The Story of the Two Sons of Adam According to the Qur'an and Authentic Hadith

لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقۡتُلَنِي مَآ أَنَا۠ بِبَاسِطٖ يَدِيَ إِلَيۡكَ لِأَقۡتُلَكَۖ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ

"If you should raise your hand against me to kill me - I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds."

SURAH AL-MA'IDAH 5:28

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ACKNOWLEDGEMENT

All praise is due to Allah, the Lord who made innocent blood sacred and opened the door of repentance as wide as can be. Blessings and peace be upon the Messenger of Allah ﷺ, who taught his nation to be "like the good son of Adam" — and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

May Allah cleanse the hearts of our families of envy, keep our hands from wronging anyone, make us brothers for His sake, and make this knowledge 'ilmun yuntafa'u bih — knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook does not depict any human being. It shows only **scenery**: a barren hill at dusk. On freshly dug ground, **a crow** is scratching at the earth with its beak, beside **a small mound of soil**. Behind it stands **a leafless tree**, and in the distance a green valley stretches out beneath the light of the setting sun.

The crow scratching the earth is the "teacher" Allah sent to show how to hide the body of a brother (5:31). **The small mound of soil** recalls the first grave on earth, and the word of Allah that the earth is a container ***"of the living and the dead"*** (77:25–26). **The leafless tree** symbolises a heart dried up by envy, while **the green valley in the distance** is the life that two brothers should have shared together.

The light of dusk symbolises regret that came too late, when what has been lost can no longer be returned. **The dark blue band** at the bottom, separated by **a fine gold line**, is the earth to which every child of Adam finally returns, where the author's name appears.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = archaeological note; blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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REGRET THAT CAME TOO LATE

Series 1 told how Adam عَلَيْهِ السَّلَامُ and his wife were sent down to earth. The first story to take place on earth after that is the story of two of their sons — and it ends with **the first blood shed** on the face of the earth. The Qur'an tells it in only five verses of Surah Al-Ma'idah, yet those five verses contain almost the whole map of the human soul: worship and piety, envy, threat, patience, the self, murder, bewilderment and regret.

Allah commanded His Messenger to recite this story ***"in truth"*** (5:27) — ***bil-ḥaqq***. Ibn Kathir explains that it is told truthfully, without addition and without falsehood. This quality is central to this series: we take the story as revelation tells it, and leave aside embellishments that do not rest on revelation. Tafsir Ibn Kathir 5:27

ON THE NAMES "HABIL" AND "QABIL"

The Qur'an does not name the two sons of Adam عَلَيْهِ السَّلَامُ; it only speaks of ***"Adam's two sons"***. The Messenger of Allah ﷺ too, in authentic Hadith, speaks of "the first son of Adam" without naming him (Sahih al-Bukhari 3335). The names **Habil** (Abel) and **Qabil** (Cain) are known from tafsir reports and from the books of the People of the Book.

In this eBook the names Habil and Qabil are used to make the narration easier, because they are widely known. But the reader should know that these names are not from the text of the Qur'an or authentic Hadith, and the other details often attached to them are discussed in Section 9.

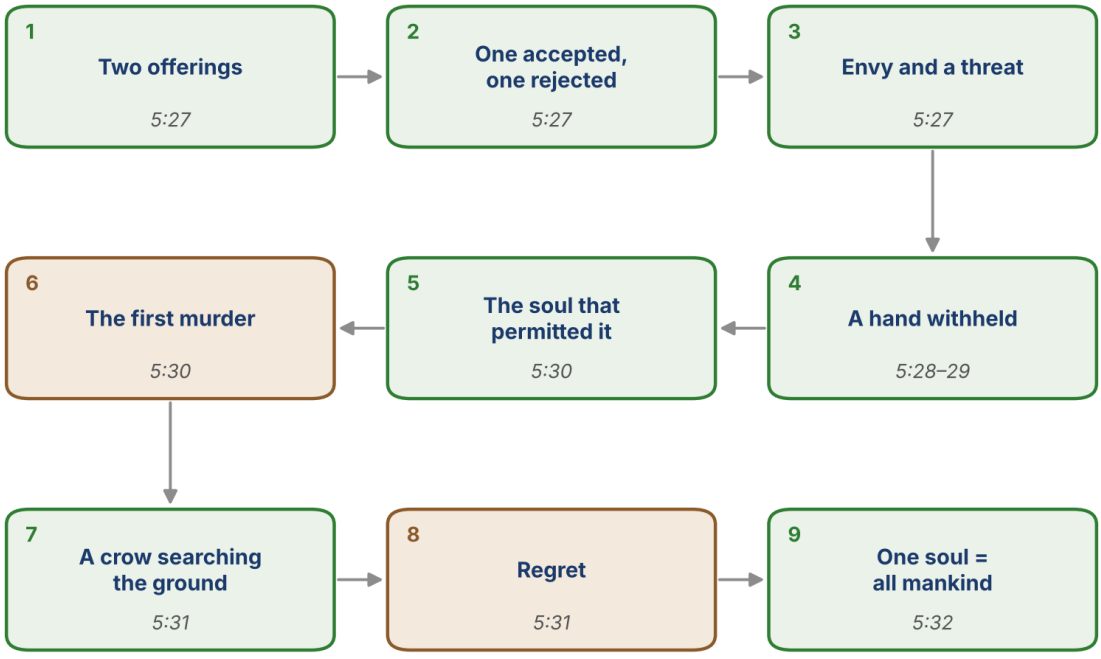


Figure 1: The chain of events in the story of the two sons of Adam in Surah Al-Ma'idah 5:27–32.

Note: The translation of the Qur'anic verses in this eBook is Sahih International. The grade of every Hadith is stated in the Hadith box, with a link to sunnah.com.

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TWO OFFERINGS, ONE ACCEPTED

The story begins with an act of worship. Both sons of Adam عَلَيْهِ السَّلَامُ offered a sacrifice to draw near to Allah.

SURAH AL-MA'IDAH 5:27

وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱبۡنَيۡ ءَادَمَ بِٱلۡحَقِّ إِذۡ قَرَّبَا قُرۡبَانٗا فَتُقُبِّلَ مِنۡ أَحَدِهِمَا وَلَمۡ يُتَقَبَّلۡ مِنَ ٱلۡأٓخَرِ قَالَ لَأَقۡتُلَنَّكَۖ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلۡمُتَّقِينَ ٢٧

And recite to them the story of Adam's two sons, in truth, when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allah only accepts from the righteous [who fear Him]."

Translation: Sahih International — quran.com/5:27

COMMENTARY ON VERSE 5:27 — WHOSE WAS ACCEPTED?

First: The Qur'an does not mention the type of offering. The verse only says ***"when they both offered a sacrifice [to Allah]"***. The word ***qurbān*** means anything offered to draw near to Allah. The Qur'an does not say whether it was livestock or crops, nor how the acceptance became known. Those details come from reports whose chains do not reach the Messenger of Allah ﷺ authentically.

Second: The key to acceptance is piety. The answer of the good son became a great principle of religion: ***"Indeed, Allah only accepts from the righteous [who fear Him]"***. Ibn Kathir relates that when this verse was recited, some of the Salaf were greatly afraid, because the acceptance of deeds depends not on their quantity but on the piety in the heart. Tafsir Ibn Kathir 5:27

Third: A gentle answer to a harsh threat. The son whose offering was rejected said: ***"I will surely kill you"***. His brother did not answer with a threat. He replied with a truth: acceptance of deeds belongs to Allah, and its path is piety. Indirectly, he was advising his brother to mend his own heart, not to kill the one whose deed was accepted.

SURAH AL-HAJJ 22:37

لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقۡوَىٰ مِنكُمۡۚ كَذَٰلِكَ سَخَّرَهَا لَكُمۡ لِتُكَبِّرُواْ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمۡۗ وَبَشِّرِ ٱلۡمُحۡسِنِينَ ٣٧

> Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may glorify Allah for that [to] which He has guided you; and give good tidings to the doers of good.
>
> *Translation: Sahih International —* quran.com/22:37

This verse of Surah Al-Hajj states the same principle for the sacrifices of the nation of Prophet Muhammad ﷺ: ***"Their meat will not reach Allah, nor will their blood"***, ***"but what reaches Him is piety from you"***. What is weighed is not the form of the offering, but the heart of the one who offers it.

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ENVY: A FIRE THAT BURNS FROM WITHIN

Why would a son bring himself to threaten to kill his own brother? Verse 5:27 shows the cause: his brother's offering was accepted, and his was rejected. The commentators explain that this is **envy** (***ḥasad***) — displeasure at seeing a blessing upon another and wishing it to be taken away from him.

This is also the sin that led Iblis to ruin. In Series 1, Iblis refused to prostrate, saying ***"I am better than him"*** (7:12). Now, on earth, the same disease appears in one of the sons of Adam عَلَيْهِ السَّلَامُ. The same enemy uses the same weapon.

SURAH AL-FALAQ 113:1–5

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ﴿١﴾

Say, "I seek refuge in the Lord of daybreak."

مِن شَرِّ مَا خَلَقَ ﴿٢﴾

From the evil of that which He created.

وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

And from the evil of darkness when it settles.

وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ﴿٤﴾

And from the evil of the blowers in knots.

وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

And from the evil of an envier when he envies.

Translation: Sahih International — quran.com/113:1-5

Surah Al-Falaq closes by seeking refuge ***"from the evil of an envier when he envies"***. The scholars explain that before it is acted upon, envy is still hidden in the heart; it becomes a manifest evil when its owner begins to act — with the tongue or with the hand. This is what happened in the story of the two sons of Adam عَلَيْهِ السَّلَامُ. Tafsir Ibn Kathir 113:5

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SURAH YUSUF 12:8–10

إِذْ قَالُوا۟ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٨﴾

When they said, "Joseph and his brother are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error."

ٱقْتُلُوا۟ يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا۟ مِنۢ بَعْدِهِۦ قَوْمًا صَٰلِحِينَ ﴿٩﴾

Kill Joseph or cast him out to [another] land; the countenance of your father will [then] be only for you, and you will be after that a righteous people.

قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوا۟ يُوسُفَ وَأَلْقُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ إِن كُنتُمْ فَٰعِلِينَ ﴿١٠﴾

Said a speaker among them, "Do not kill Joseph but throw him into the bottom of the well; some travelers will pick him up - if you would do [something]."

Translation: Sahih International — quran.com/12:8-10

Envy between brothers recurs in another story of the Qur'an. The brothers of Yusuf عَلَيْهِ السَّلَامُ said: ***"Joseph and his brother are more beloved to our father than we"***, and some of them proposed: ***"Kill Joseph or cast him out to [another] land"***. The pattern is the same as in the story of the two sons of Adam عَلَيْهِ السَّلَامُ: one receives love or blessing, his brother feels it is unfair, and the thought of removing him arises. But in the story of Yusuf عَلَيْهِ السَّلَامُ, one brother said ***"Do not kill Joseph"*** — and that one restraining voice saved a life. The full story of Prophet Yusuf عَلَيْهِ السَّلَامُ will follow in this series, in sha Allah.

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SURAH AL-BAQARAH 2:109

وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا
مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ ۖ فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ
ٱللَّهُ بِأَمْرِهِۦٓ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٩﴾

Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent.

Translation: Sahih International — quran.com/2:109

The Qur'an also names envy as a cause of rejecting the truth: ***"out of envy from themselves [even] after the truth has become clear to them"***. Notice Allah's instruction that follows: ***"So pardon and overlook"***. The envy of others is not answered with envy, but with pardon and patience.

SURAH AN-NISA' 4:54

أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۖ فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ
ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا ﴿٥٤﴾

Or do they envy people for what Allah has given them of His bounty? But we had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.

Translation: Sahih International — quran.com/4:54

This verse rebukes envy of the blessings Allah has given to others: ***"Or do they envy people for what Allah has given them of His bounty?"*** The envier is in truth objecting to Allah's distribution, not merely disliking people.

HADITH — SAHIH MUSLIM, NO. 2564

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا دَاوُدُ، - يَعْنِي ابْنَ قَيْسٍ - عَنْ أَبِي، سَعِيدٍ مَوْلَى عَامِرِ بْنِ كُرَيْزٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « لاَ تَحَاسَدُوا وَلاَ تَنَاجَشُوا وَلاَ تَبَاغَضُوا وَلاَ تَدَابَرُوا وَلاَ يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا. الْمُسْلِمُ أَخُو الْمُسْلِمِ لاَ يَظْلِمُهُ وَلاَ يَخْذُلُهُ وَلاَ يَحْقِرُهُ. التَّقْوَى هَا هُنَا ». وَيُشِيرُ إِلَى

صَدْرِهِ ثَلاَثَ مَرَّاتٍ « بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"Do not envy one another, do not inflate prices to deceive one another, do not hate one another, do not turn your backs on one another, and do not undercut one another in trade. Be, O servants of Allah, brothers. A Muslim is the brother of a Muslim: he does not wrong him, does not forsake him, and does not look down upon him. Piety is here"** — and he pointed to his chest three times — **"It is evil enough for a man to look down upon his Muslim brother. All of a Muslim is sacred to another Muslim: his blood, his wealth and his honour."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from 'Abdullah ibn Maslamah ibn Qa'nab, from Dawud ibn Qais, from Abu Sa'id, freed slave of 'Amir ibn Kuraiz, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining of Ties, Hadith No. 2564a.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2564a

COMMENTARY

This Hadith opens its list of prohibitions with ***"Do not envy one another"***, and closes it with ***"All of a Muslim is sacred to another Muslim: his blood, his wealth and his honour."*** It is as though the Messenger of Allah ﷺ is tracing a path that begins with envy and can end in bloodshed — the very path taken in this story. The cure is named too: ***"Piety is here"***, in the chest — the same as the answer of the good son of Adam: ***"Indeed, Allah only accepts from the righteous [who fear Him]"***.

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THE CURE FOR ENVY: LOVING FOR ONE'S BROTHER

If envy is the disease that led to the first blood on earth, Islam teaches its cure: loving for one's brother what one loves for oneself.

HADITH — SAHIH AL-BUKHARI, NO. 13

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَعَنْ حُسَيْنٍ الْمُعَلِّمِ، قَالَ حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ « لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ ».

TRANSLATION:

Anas رضى الله عنه narrated that the Prophet ﷺ said: **"None of you (truly) believes until he loves for his brother what he loves for himself."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musaddad ibn Musarhad, from Yahya ibn Sa'id al-Qattan, from Shu'bah ibn al-Hajjaj, from Qatadah ibn Di'amah, from Anas ibn Malik رضى الله عنه. Also via Husain al-Mu'allim, from Qatadah, from Anas.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Faith, Hadith No. 13. Also narrated by Muslim (No. 45).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:13

This Hadith is the direct opposite of envy. The envier wants his brother's blessing to vanish; the believer wants his brother to receive blessings just as he himself wants to receive them. Had the wrongdoing son of Adam loved for his brother what he loved for himself, he would have rejoiced when his brother's offering was accepted, and asked: what must I improve so that my offering is accepted too?

HADITH — SAHIH AL-BUKHARI, NO. 73

حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَلَى غَيْرِ مَا حَدَّثَنَاهُ الزُّهْرِيُّ، قَالَ سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم « لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالاً فَسُلِّطَ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا ».

TRANSLATION:

‘Abdullah ibn Mas‘ud رضى الله عنه said: The Prophet ﷺ said: **“There is no envy except in two cases: a man whom Allah has given wealth and he spends it in the way of truth, and a man whom Allah has given wisdom (knowledge) and he judges by it and teaches it.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from al-Humaidi, from Sufyan ibn ‘Uyainah, from Isma‘il ibn Abi Khalid, from Qais ibn Abi Hazim, from ‘Abdullah ibn Mas‘ud رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, chapter on envying in knowledge and wisdom, Hadith No. 73. Also narrated by Muslim (No. 816).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:73

COMMENTARY — ḤASAD AND GHIBṬAH

The scholars distinguish two feelings. **Ḥasad** is wishing that another’s blessing be removed; it is forbidden. **Ghibṭah** is wishing to have the same blessing without wanting it taken from the other; it is permitted, and even praiseworthy in good deeds. This Hadith uses the word ***ḥasad*** in the sense of ghibṭah: a “longing” that drives one to compete in spending wealth and teaching knowledge. Had the feeling of the son whose offering was rejected been ghibṭah, the story would have ended with two accepted offerings, not with one grave.

SURAH AL-HUJURAT 49:10–12

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ ۖ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ ۚ وَمَن لَّمْ يَتُبْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿١١﴾

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another

and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجۡتَنِبُواْ كَثِيرٗا مِّنَ ٱلظَّنِّ إِنَّ بَعۡضَ ٱلظَّنِّ إِثۡمٞۖ وَلَا تَجَسَّسُواْ وَلَا يَغۡتَب بَّعۡضُكُم بَعۡضًاۚ أَيُحِبُّ أَحَدُكُمۡ أَن يَأۡكُلَ لَحۡمَ أَخِيهِ مَيۡتٗا فَكَرِهۡتُمُوهُۚ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ تَوَّابٞ رَّحِيمٞ ١٢

O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.

Translation: Sahih International — quran.com/49:10-12

Surah Al-Hujurat lays the foundation of brotherhood: ***"The believers are but brothers"***, then forbids what destroys it — ridicule, insult, offensive nicknames, suspicion, spying and backbiting. All of these are small steps which, if left unchecked, can lead to great enmity.

HADITH — SAHIH AL-BUKHARI, NO. 6011

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، قَالَ سَمِعْتُهُ يَقُولُ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادِّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عُضْوًا تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهَرِ وَالْحُمَّى ».

TRANSLATION:

An-Nu'man ibn Bashir رضى الله عنه said: The Messenger of Allah ﷺ said: **"You see the believers, in their mercy, love and sympathy for one another, like a single body: when one limb complains, the rest of the body responds to it with sleeplessness and fever."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Nu'aim al-Fadl ibn Dukain, from Zakariyya ibn Abi Za'idah, from 'Amir ash-Sha'bi, from an-Nu'man ibn Bashir رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Good Manners, Hadith No. 6011. Also narrated by Muslim (No. 2586).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6011

The two sons of Adam عَلَيْهِ السَّلَامُ should have been like one body: when one's offering was accepted, the other would rejoice too; when one was rejected, the other would help him. This Hadith describes a society that is the antidote to the story of the first murder.

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THE HAND THAT WAS NOT RAISED

The answer of the good son of Adam to his brother's threat is among the noblest words in the Qur'an.

SURAH AL-MA'IDAH 5:28–29

لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقۡتُلَنِي مَآ أَنَا۠ بِبَاسِطٖ يَدِيَ إِلَيۡكَ لِأَقۡتُلَكَۖ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ٢٨

If you should raise your hand against me to kill me - I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds.

إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثۡمِي وَإِثۡمِكَ فَتَكُونَ مِنۡ أَصۡحَٰبِ ٱلنَّارِۚ وَذَٰلِكَ جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ ٢٩

Indeed I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers.

Translation: Sahih International — quran.com/5:28-29

COMMENTARY ON VERSES 5:28–29

First: The strength to hold back. ***"If you should raise your hand against me to kill me - I shall not raise my hand against you to kill you"***. Ibn Kathir explains that he did not retaliate not out of weakness, but out of fear of Allah: ***"Indeed, I fear Allah, Lord of the worlds"***. Tafsir Ibn Kathir 5:28

Second: Not wishing his brother to sin. ***"Indeed I want you to obtain [thereby] my sin and your sin"***. The commentators explain that the meaning is: if the killing must happen, I would rather be the one wronged than the one who wrongs. The sin of the murder would be borne entirely by the killer.

Third: The context in the Shari'ah. The scholars mention that this stance of not retaliating relates to times of tribulation and strife between brothers, as in the Hadith below. In the Shari'ah of Prophet Muhammad ﷺ, defending oneself, one's family and one's property from an aggressor remains permitted; indeed the Messenger of Allah ﷺ said: "Whoever is killed defending his property is a martyr" (Sahih al-Bukhari 2480). The main lesson of this story is: never be the one who begins the wrongdoing.

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HADITH — SAHIH AL-BUKHARI, NO. 31

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، وَيُونُسُ، عَنِ الْحَسَنِ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، قَالَ ذَهَبْتُ لأَنْصُرَ هَذَا الرَّجُلَ، فَلَقِيَنِي أَبُو بَكْرَةَ فَقَالَ أَيْنَ تُرِيدُ قُلْتُ أَنْصُرُ هَذَا الرَّجُلَ. قَالَ ارْجِعْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ « إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ ». فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ قَالَ « إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ ».

TRANSLATION:

Al-Ahnaf ibn Qais said: I went out to help this man (in a dispute). Abu Bakrah رضى الله عنه met me and asked:

"Where are you going?" I said: "I want to help this man." He said: "Go back, for I heard the Messenger of Allah ﷺ say: **When two Muslims meet each other with their swords, both the killer and the killed are in the Fire.** I said: O Messenger of Allah, that is for the killer, but what about the one killed? He said: **He was eager to kill his companion.**"

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abd ar-Rahman ibn al-Mubarak, from Hammad ibn Zaid, from Ayyub as-Sakhtiyani and Yunus ibn 'Ubaid, from al-Hasan al-Basri, from al-Ahnaf ibn Qais, from Abu Bakrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Faith, chapter {And if two parties of the believers fight} (49:9), Hadith No. 31. Also narrated by Muslim (No. 2888).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:31

This Hadith shows that a determined intention to kill a fellow Muslim is also counted. Both parties who clash with swords, each intending to kill, share in a grave sin. The good son of Adam was safe from this warning because he never intended to kill his brother.

HADITH — JAMI' AL-TIRMIDHI, NO. 2194

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ عَيَّاشِ بْنِ عَبَّاسٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ، قَالَ عِنْدَ فِتْنَةِ عُثْمَانَ بْنِ عَفَّانَ أَشْهَدُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِنَّهَا سَتَكُونُ فِتْنَةٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ وَالْقَائِمُ خَيْرٌ مِنَ الْمَاشِي وَالْمَاشِي خَيْرٌ مِنَ السَّاعِي ». قَالَ أَفَرَأَيْتَ إِنْ دَخَلَ عَلَىَّ بَيْتِي وَبَسَطَ يَدَهُ إِلَىَّ لِيَقْتُلَنِي. قَالَ « كُنْ كَابْنِ آدَمَ ». قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَخَبَّابٍ بْنِ

الأَرَتِّ وَأَبِي بَكْرَةَ وَابْنِ مَسْعُودٍ وَأَبِي وَاقِدٍ وَأَبِي مُوسَى وَخَرَشَةَ. وَهَذَا حَدِيثٌ حَسَنٌ. وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنِ اللَّيْثِ بْنِ سَعْدٍ وَزَادَ فِي الإِسْنَادِ رَجُلاً. قَالَ أَبُو عِيسَى وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ سَعْدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم مِنْ غَيْرِ هَذَا الْوَجْهِ.

TRANSLATION:

Busr ibn Sa'id narrated that Sa'd ibn Abi Waqqas رضى الله عنه said, at the time of the tribulation (the killing) of 'Uthman ibn 'Affan رضى الله عنه: I bear witness that the Messenger of Allah ﷺ said: **"There will indeed be a tribulation in which the one sitting is better than the one standing, the one standing is better than the one walking, and the one walking is better than the one running (towards it)."** Sa'd asked: "What do you think if someone enters my house and stretches out his hand to kill me?" He said: **"Be like the son of Adam (the good one)."** Abu 'Isa (at-Tirmidhi) said: On this subject there are narrations from Abu Hurairah, Khabbab ibn al-Aratt, Abu Bakrah, Ibn Mas'ud, Abu Waqid, Abu Musa and Kharashah. This Hadith is hasan. Some narrated it from al-Laith ibn Sa'd adding a narrator to its chain, and it is also narrated from Sa'd from the Prophet ﷺ by another route.

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Qutaibah ibn Sa'id, from al-Laith ibn Sa'd, from 'Ayyash ibn 'Abbas, from Bukair ibn 'Abdullah ibn al-Ashajj, from Busr ibn Sa'id, from Sa'd ibn Abi Waqqas رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Book of Tribulations, Hadith No. 2194. A narration of similar meaning is reported by Abu Dawud (No. 4257).

GRADE: SAHIH — Imam at-Tirmidhi graded it hasan; graded sahih by Darussalam.

Source: https://sunnah.com/tirmidhi:2194

When great tribulation struck the Muslims after the killing of 'Uthman رضى الله عنه, Sa'd ibn Abi Waqqas رضى الله عنه asked what to do if someone came to kill him. The answer of the Messenger of Allah ﷺ was brief: ***"Be like the son of Adam (the good one)."*** The story of these five verses became a guide for the generation of the Companions in facing tribulation.

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WHEN WE ARE THE ONES ENVIED AND ATTACKED

This story also teaches how to behave when we are in the place of the good son of Adam: opposed, envied and threatened without just cause. The Qur'an and Sunnah give three provisions.

HADITH — SAHIH AL-BUKHARI, NO. 6114

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"The strong one is not the one who overcomes people in wrestling; the strong one is the one who controls himself when angry."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Malik ibn Anas, from Ibn Shihab az-Zuhri, from Sa'id ibn al-Musayyib, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Good Manners, chapter on being cautious of anger, Hadith No. 6114. Also narrated by Muslim (No. 2609).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6114

The first provision: self-control when angry. The good son of Adam had real strength: he was able to retaliate, but chose to control himself out of fear of Allah (5:28).

SURAH ALI 'IMRAN 3:133–134

۞ وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ أُعِدَّتۡ لِلۡمُتَّقِينَ ١٣٣

And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous.

ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ١٣٤

Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good?

Translation: Sahih International — quran.com/3:133-134

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SURAH FUSSILAT 41:34–35

وَلَا تَسۡتَوِي ٱلۡحَسَنَةُ وَلَا ٱلسَّيِّئَةُۚ ٱدۡفَعۡ بِٱلَّتِي هِيَ أَحۡسَنُ فَإِذَا ٱلَّذِي بَيۡنَكَ وَبَيۡنَهُۥ عَدَٰوَةٞ كَأَنَّهُۥ وَلِيٌّ حَمِيمٞ ٣٤

And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.

وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُواْ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٖ ٣٥

But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].

Translation: Sahih International — quran.com/41:34-35

The second provision: repelling evil with good. Allah praises ***"who restrain anger and who pardon the people"***, and commands: ***"Repel [evil] by that [deed] which is better"***. Allah acknowledges that this is not easy: ***"But none is granted it except those who are patient"***.

HADITH — SAHIH AL-BUKHARI, NO. 5017

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُفَضَّلُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا {قُلْ هُوَ اللَّهُ أَحَدٌ} وَ{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} وَ{قُلْ أَعُوذُ بِرَبِّ النَّاسِ} ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلاَثَ مَرَّاتٍ.

TRANSLATION:

'Aishah رضى الله عنها narrated that whenever the Prophet ﷺ went to bed each night, he would cup his palms together, blow into them and recite over them **{Qul huwallahu ahad}**, **{Qul a'udhu birabbil-falaq}** and **{Qul a'udhu birabbin-nas}**. Then he would wipe with his hands whatever he could of his body, beginning with his head, his face and the front of his body. He did that three times.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaibah ibn Sa'id, from al-Mufaddal ibn Fadalah, from 'Uqail ibn Khalid, from Ibn Shihab az-Zuhri, from 'Urwah ibn az-Zubair, from 'Aishah, Mother of the Believers رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Qur'an, chapter on the virtue of the Mu'awwidhat, Hadith No. 5017.

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GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:5017

The third provision: seeking refuge in Allah. The Messenger of Allah ﷺ recited the three surahs of refuge every night before sleeping, including Surah Al-Falaq, which closes with seeking refuge from the evil of the envier (113:5). The one who is envied need not answer envy with envy; he entrusts his protection to Allah.

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THE SOUL THAT PERMITTED IT

Even after being gently advised, the envious son went ahead with his intention.

SURAH AL-MA'IDAH 5:30

فَطَوَّعَتۡ لَهُۥ نَفۡسُهُۥ قَتۡلَ أَخِيهِ فَقَتَلَهُۥ فَأَصۡبَحَ مِنَ ٱلۡخَٰسِرِينَ ٣٠

And his soul permitted to him the murder of his brother, so he killed him and became among the losers.

Translation: Sahih International — quran.com/5:30

COMMENTARY ON VERSE 5:30 — STEP BY STEP

First: The meaning of *fa-ṭawwa'at lahu nafsuhu*. ***"And his soul permitted to him the murder of his brother"***. The word ***ṭawwa'at*** carries the sense of coaxing little by little until something heavy becomes easy. Ibn Kathir explains that his soul kept adorning and encouraging the deed until he did it. The murder did not happen in a single moment; it began with envy, then a threat, then a coaxing soul, then the deed. Tafsir Ibn Kathir 5:30

Second: Loss, not victory. The verse closes with ***"so he killed him and became among the losers"***. He thought he would win by removing his brother. In reality he lost his brother, lost his religion, and bears a sin that continues until the Day of Resurrection.

SURAH YUSUF 12:53

۞وَمَآ أُبَرِّئُ نَفۡسِيٓۚ إِنَّ ٱلنَّفۡسَ لَأَمَّارَةُۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّيٓۚ إِنَّ رَبِّي غَفُورٞ رَّحِيمٞ ٥٣

And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.

Translation: Sahih International — quran.com/12:53

These words in Surah Yusuf remind us that every human being has the same self: ***"Indeed, the soul is a persistent enjoiner of evil"***, ***"except those upon which my Lord has mercy"***. No one is safe from his own self except by the mercy of Allah.

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SURAH ASH-SHAMS 91:7–10

وَنَفْسٍ وَمَا سَوَّىٰهَا ﴿٧﴾

And [by] the soul and He who proportioned it.

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ﴿٨﴾

And inspired it [with discernment of] its wickedness and its righteousness.

قَدْ أَفْلَحَ مَن زَكَّىٰهَا ﴿٩﴾

He has succeeded who purifies it.

وَقَدْ خَابَ مَن دَسَّىٰهَا ﴿١٠﴾

And he has failed who instills it [with corruption].

Translation: Sahih International — quran.com/91:7-10

Surah Ash-Shams explains that the soul is inspired with two paths: ***"And inspired it [with discernment of] its wickedness and its righteousness"***. The two sons of Adam عَلَيْهِ السَّلَامُ had the same kind of soul and were given the same choice. One chose piety and succeeded; the other let his soul be corrupted: ***"And he has failed who instills it [with corruption]"*** (91:10).

THE CROW AND THE REGRET

After the murder, the killer faced something no human had seen before: the body of his own brother, and he did not know what to do.

SURAH AL-MA'IDAH 5:31

فَبَعَثَ ٱللَّهُ غُرَابًا يَبْحَثُ فِى ٱلْأَرْضِ لِيُرِيَهُۥ كَيْفَ يُوَٰرِى سَوْءَةَ أَخِيهِ ۚ قَالَ يَٰوَيْلَتَىٰٓ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ فَأُوَٰرِىَ سَوْءَةَ أَخِى ۖ فَأَصْبَحَ مِنَ ٱلنَّٰدِمِينَ ﴿٣١﴾

Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the body of my brother?" And he became of the regretful.

Translation: Sahih International — quran.com/5:31

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COMMENTARY ON VERSE 5:31 — A TEACHER CALLED THE CROW

First: Allah sent a bird. ***"Then Allah sent a crow searching in the ground" "to show him how to hide the disgrace of his brother"***. The human being honoured with knowledge (2:31) had to learn from a bird. This was the first humiliation to befall the killer. The Qur'an does not describe how the crow dug; it only states that the crow became a lesson.

Second: The first grave on earth. The scholars mention that from this event began the practice of burying the dead. Allah honours the human being even after death, as He says of man: ***"Then He causes his death and provides a grave for him"*** (80:21).

Third: Regret that came too late. ***"O woe to me! Have I failed to be like this crow and hide the body of my brother?" "And he became of the regretful"***. Some commentators explain that his regret was more over his own helplessness and the loss of his brother, not the regret of repentance accompanied by seeking Allah's forgiveness. Compare this with Adam عَلَيْهِ السَّلَامُ and his wife in Series 1, who immediately prayed: ***"Our Lord, we have wronged ourselves…"*** (7:23). Tafsir Ibn Kathir 5:31

SURAH 'ABASA 80:21

ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ ﴿٢١﴾

Then He causes his death and provides a grave for him.

Translation: Sahih International — quran.com/80:21

SURAH AL-MURSALAT 77:25–26

أَلَمْ نَجْعَلِ ٱلْأَرْضَ كِفَاتًا ﴿٢٥﴾

Have We not made the earth a container?

أَحْيَآءً وَأَمْوَٰتًا ﴿٢٦﴾

Of the living and the dead.

Translation: Sahih International — quran.com/77:25-26

The earth that kept the secret of the first murder is the same earth Allah made ***"a container" "Of the living and the dead"***. Every grave is a reminder that all the children of Adam will return to the same soil, and will be raised from it.

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ONE SOUL LIKE ALL MANKIND

After the story, Allah states a ruling that became the foundation of reverence for human life.

SURAH AL-MA'IDAH 5:32

مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُم بَعْدَ ذَٰلِكَ فِى ٱلْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.

Translation: Sahih International — quran.com/5:32

COMMENTARY ON VERSE 5:32

First: "Because of that". The verse opens with ***"Because of that"***. This ruling is linked directly to the story of the two sons of Adam عَلَيْهِ السَّلَامُ. One murder at the dawn of human history became a lesson for every nation after it. Tafsir Ibn Kathir 5:32

Second: The worth of a single life. ***"whoever kills a soul unless for a soul or for corruption [done] in the land" — "it is as if he had slain mankind entirely"***; ***"And whoever saves one - it is as if he had saved mankind entirely"***. Every life is a complete world. Killing one life tears at the sanctity of all mankind; saving one life preserves that sanctity.

HADITH — SAHIH AL-BUKHARI, NO. 3335

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « لاَ تُقْتَلُ نَفْسٌ ظُلْمًا إِلاَّ كَانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ ».

TRANSLATION:

‘Abdullah (ibn Mas‘ud) عنه الله رضى said: The Messenger of Allah ﷺ said: **“No soul is killed unjustly except that the first son of Adam bears a share of its blood, because he was the first to establish (the practice of) killing.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from ‘Umar ibn Hafs ibn Ghiyath, from his father, Hafs ibn Ghiyath, from al-A‘mash, from ‘Abdullah ibn Murrah, from Masruq ibn al-Ajda‘, from ‘Abdullah ibn Mas‘ud رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, chapter on the creation of Adam and his descendants, Hadith No. 3335. Also narrated by Muslim (No. 1677).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3335

This Hadith explains why the first son of Adam bears a share of every unjust killing: ***“because he was the first to establish (the practice of) killing.”*** Whoever begins an evil bears part of the sin of everyone who follows him. The same principle applies to good: whoever begins a good practice receives the reward of everyone who acts upon it (Sahih Muslim 1017).

SURAH AL-AN‘AM 6:151

۞ قُلْ تَعَالَوْا۟ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۖ وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُم مِّنْ إِمْلَٰقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا۟ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason."

Translation: Sahih International — quran.com/6:151

Among the ten commandments of Surah Al-An‘am, the prohibition of killing is mentioned alongside the prohibition of shirk and immorality: ***“And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right”***. It is mentioned twice in the same verse — including the prohibition of killing children out of poverty — showing how great the sanctity of life is.

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SURAH AL-ISRA' 17:33

وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۗ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى ٱلْقَتْلِ ۖ إِنَّهُۥ كَانَ مَنصُورًا ﴿٣٣﴾

And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].

Translation: Sahih International — quran.com/17:33

SURAH AN-NISA' 4:29

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْ ۚ وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.

Translation: Sahih International — quran.com/4:29

Allah says ***"And do not kill yourselves [or one another]"***, and closes the verse with ***"Indeed, Allah is to you ever Merciful"***. The prohibition of killing is a sign of Allah's mercy towards mankind. Ibn Kathir mentions that this verse covers both the prohibition of killing others and the prohibition of killing oneself. Tafsir Ibn Kathir 4:29

SURAH AN-NISA' 4:93

وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا وَغَضِبَ ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا ﴿٩٣﴾

But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.

Translation: Sahih International — quran.com/4:93

Allah mentions a very severe warning for whoever kills a believer intentionally: ***"his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him"***. After shirk, there is no sin whose warning is stated so heavily in a single verse.

HADITH — SAHIH AL-BUKHARI, NO. 6862

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ، مَا لَمْ يُصِبْ دَمًا حَرَامًا ».

TRANSLATION:

Ibn ‘Umar رضى الله عنهما said: The Messenger of Allah ﷺ said: **“A believer remains within the latitude of his religion as long as he does not shed forbidden blood.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from ‘Ali ibn ‘Abdullah al-Madini, from Ishaq ibn Sa‘id ibn ‘Amr ibn Sa‘id ibn al-‘As, from his father, Sa‘id ibn ‘Amr, from ‘Abdullah ibn ‘Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Blood Money, chapter on the words of Allah {And whoever kills a believer intentionally} (4:93), Hadith No. 6862.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6862

HADITH — SAHIH AL-BUKHARI, NO. 6533

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنِي شَقِيقٌ، سَمِعْتُ عَبْدَ اللَّهِ ـ رضى الله عنه ـ قَالَ النَّبِيُّ صلى الله عليه وسلم « أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ بِالدِّمَاءِ ».

TRANSLATION:

‘Abdullah (ibn Mas‘ud) رضى الله عنه said: The Prophet ﷺ said: **“The first matter to be judged between people (on the Day of Resurrection) will be bloodshed.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from ‘Umar ibn Hafs ibn Ghiyath, from his father, Hafs ibn Ghiyath, from al-A‘mash, from Shaqiq ibn Salamah (Abu Wa’il), from ‘Abdullah ibn Mas‘ud رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Softening of Hearts, chapter on retribution on the Day of Resurrection, Hadith No. 6533. Also narrated by Muslim (No. 1678).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6533

These two Hadith complete the picture: as long as a believer does not shed forbidden blood, his religion remains spacious; and on the Day of Resurrection, the first matter judged between people will be bloodshed. A story that began with the first blood on earth will be judged on the first day of reckoning.

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SURAH AL-BAQARAH 2:178–179

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلۡقِصَاصُ فِي ٱلۡقَتۡلَىۖ ٱلۡحُرُّ بِٱلۡحُرِّ وَٱلۡعَبۡدُ
بِٱلۡعَبۡدِ وَٱلۡأُنثَىٰ بِٱلۡأُنثَىٰۚ فَمَنۡ عُفِيَ لَهُۥ مِنۡ أَخِيهِ شَيۡءٞ فَٱتِّبَاعُۢ بِٱلۡمَعۡرُوفِ
وَأَدَآءٌ إِلَيۡهِ بِإِحۡسَٰنٖۗ ذَٰلِكَ تَخۡفِيفٞ مِّن رَّبِّكُمۡ وَرَحۡمَةٞۗ فَمَنِ ٱعۡتَدَىٰ بَعۡدَ
ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٞ ١٧٨

O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment.

وَلَكُمۡ فِي ٱلۡقِصَاصِ حَيَوٰةٞ يَٰٓأُوْلِي ٱلۡأَلۡبَٰبِ لَعَلَّكُمۡ تَتَّقُونَ ١٧٩

And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.

Translation: Sahih International — quran.com/2:178-179

The Shari'ah of Islam protects life through the law of ***qiṣāṣ***, equal retribution, while opening the door to pardon and blood money. Its wisdom is stated clearly: ***"And there is for you in legal retribution [saving of] life, O you [people] of understanding"***.

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THE DOOR OF REPENTANCE NEVER CLOSES

Can a murderer still be forgiven? The Qur'an and Sunnah answer with a vast mercy, without lightening the weight of that sin.

SURAH AL-FURQAN 25:68–70

وَٱلَّذِينَ لَا يَدۡعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقۡتُلُونَ ٱلنَّفۡسَ ٱلَّتِي حَرَّمَ ٱللَّهُ
إِلَّا بِٱلۡحَقِّ وَلَا يَزۡنُونَۚ وَمَن يَفۡعَلۡ ذَٰلِكَ يَلۡقَ أَثَامٗا ٦٨

And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.

يُضَٰعَفۡ لَهُ ٱلۡعَذَابُ يَوۡمَ ٱلۡقِيَٰمَةِ وَيَخۡلُدۡ فِيهِۦ مُهَانًا ٦٩

Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated.

إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلٗا صَٰلِحٗا فَأُوْلَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمۡ
حَسَنَٰتٖۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ٧٠

Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful.

Translation: Sahih International — quran.com/25:68-70

After mentioning the major sins — shirk, killing the soul that is forbidden, and adultery — Allah opens an exception: ***"Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good"***. Tafsir Ibn Kathir 25:70

HADITH — SAHIH AL-BUKHARI, NO. 3470

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ « كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ إِنْسَانًا ثُمَّ خَرَجَ يَسْأَلُ، فَأَتَى رَاهِبًا فَسَأَلَهُ، فَقَالَ لَهُ هَلْ مِنْ تَوْبَةٍ قَالَ لاَ. فَقَتَلَهُ، فَجَعَلَ يَسْأَلُ، فَقَالَ لَهُ رَجُلٌ ائْتِ قَرْيَةَ كَذَا وَكَذَا. فَأَدْرَكَهُ الْمَوْتُ فَنَاءَ بِصَدْرِهِ نَحْوَهَا، فَاخْتَصَمَتْ فِيهِ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ الْعَذَابِ، فَأَوْحَى اللَّهُ

إِلَى هَذِهِ أَنْ تَقَرَّبِي. وَأَوْحَى اللَّهُ إِلَى هَذِهِ أَنْ تَبَاعَدِي. وَقَالَ قِيسُوا مَا بَيْنَهُمَا. فَوُجِدَ إِلَى هَذِهِ أَقْرَبُ بِشِبْرٍ، فَغُفِرَ لَهُ ».

TRANSLATION:

Abu Sa'id (al-Khudri) رضى الله عنه narrated that the Prophet ﷺ said: **"Among the Children of Israel there was a man who had killed ninety-nine people. Then he set out asking (whether he could still repent). He came to a monk and asked him: Is there any repentance (for me)? The monk said: No. So he killed him. He kept asking, and a man said to him: Go to such-and-such a village. Death overtook him (on the way), and he turned his chest towards that village. The angels of mercy and the angels of punishment disputed over him. Allah revealed to this village (the one he was heading to): Draw near; and to that village (the one he had left): Draw away. Then He said: Measure the distance between them. He was found to be one hand-span closer to the village he was heading to, so he was forgiven."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from Muhammad ibn Abi 'Adi, from Shu'bah ibn al-Hajjaj, from Qatadah ibn Di'amah, from Abu as-Siddiq an-Naji, from Abu Sa'id al-Khudri رضى الله عنه, from the Prophet ﷺ.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, Hadith No. 3470. Also narrated by Muslim (No. 2766) with a longer wording.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3470

COMMENTARY

The man in this Hadith had killed a hundred people, and he asked the wrong person — a monk who worshipped without knowledge and closed the door of repentance. Then he asked a man of knowledge, who showed him the way: leave the evil place, go to the place of righteous people. He died on the way, but because he had already taken the first step, Allah forgave him.

This is the difference between regret that comes too late and true repentance. The regret of the son of Adam in 5:31 stopped at the lament ***"O woe to me!"*** True repentance moves: leaving the sin, regretting it for Allah's sake, resolving not to repeat it, returning the rights of those wronged, and beginning to step towards good. Its door remains open: ***"do not despair of the mercy of Allah. Indeed, Allah forgives all sins"*** (39:53).

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WHAT THE QUR'AN DOES NOT TELL

The story of the two sons of Adam عَلَيْهِ السَّلَامُ in the Qur'an is brief, but storybooks lengthen it with many details. Some come from the reports of the People of the Book, some from tafsir reports whose chains do not reach the Messenger of Allah ﷺ authentically. Guided by the Hadith of Sahih al-Bukhari 4485 (Series 1), we neither affirm nor deny them, but we do not make them part of the story we believe in.

POPULAR TALES AND WHAT REVELATION SAYS

THE POPULAR TALE	WHAT THE QUR'AN AND AUTHENTIC HADITH SAY
Their names were Habil and Qabil.	The Qur'an speaks of "Adam's two sons" (5:27), and authentic Hadith of "the first son of Adam" (Sahih al-Bukhari 3335), without names.
They quarrelled because each wished to marry a particular twin sister.	The Qur'an mentions no cause of the quarrel other than the offering accepted and the offering rejected (5:27).
One offered a fat ram, the other poor crops.	The Qur'an only says "a sacrifice" without mentioning its type (5:27).
Fire descended from the sky and consumed the accepted offering.	Not in the verses of this story nor in any authentic Hadith about it. How acceptance became known is not stated.
The accepted ram was kept in Paradise and became the ransom for the son of Prophet Ibrahim.	No authentic source.
The murder was done with a stone while his brother slept, after Iblis taught him.	The Qur'an only says his soul permitted him to kill (5:30), without mentioning how.
The killer carried his brother's body for years before seeing the crow.	The Qur'an says Allah sent a crow to show how to bury (5:31), without mentioning any period.
Adam composed poetry lamenting his murdered son.	No authentic source. Ibn Kathir himself rejected that poem as a later invention.

WHY THERE IS NO ARCHAEOLOGICAL FINDING IN THIS STORY

ARCHAEOLOGICAL NOTE: A STORY THAT LEFT NO IDENTIFIABLE TRACE

This series includes only archaeological findings that are solid and academically published. For the story of the two sons of Adam عَلَيْهِ السَّلَامُ, **there is no archaeological finding that can be authentically linked** to this event. The Qur'an itself does not mention their place, time or names.

Therefore several popular claims are **not included** as evidence. Among them is the **"Cave of Blood"** (Magharat ad-Dam) on Mount Qasiyun, Damascus, said to be where the murder took place; and various

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graves claimed to be the grave of the murdered son of Adam. These claims have no support from the Qur'an, authentic Hadith, or published archaeological research.

Archaeologists have indeed found very early human burials. But linking any ancient grave to the first grave mentioned in 5:31 is **pure assumption** that cannot be proven. That is why it is not included. The lessons of this story do not depend on its location or date, but on the truth of the revelation that tells it ***"in truth"***.

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TWO SONS, TWO PATHS

Two sons were born of the same parents, raised on the same earth, and offered worship to the same Lord. Yet the choices of their hearts led them to two very different ends.

A BRIEF COMPARISON

THE WRONGDOING SON OF ADAM	THE GOD-FEARING SON OF ADAM
His offering was not accepted (5:27)	His offering was accepted because of piety (5:27)
Blamed his brother for the rejection of his deed	Showed that the key is piety: "Indeed, Allah only accepts…" (5:27)
Threatened: "I will surely kill you" (5:27)	Held back his hand: "I shall not raise my hand against you…" (5:28)
Overcome by a coaxing self (5:30)	Strengthened by fear of Allah (5:28)
Became among the losers (5:30)	Made an example: "Be like the son of Adam" (Tirmidhi 2194)
Learned from a crow (5:31)	Has taught generation after generation to this day
Bears a share of every unjust killing (Bukhari 3335)	Remembered as a symbol of patience and nobility of soul

LESSONS FROM THIS STORY

First: The measure of deeds is piety. Allah does not weigh the form of a deed, but the heart that performs it (5:27; 22:37).

Second: Envy is the door to wrongdoing. It begins in the heart, then comes out through the tongue and the hand (113:5; Sahih Muslim 2564).

Third: True strength is self-restraint. Holding back one's hand from wrongdoing out of fear of Allah is nobility, not weakness (5:28).

Fourth: Great sins begin with small steps. The self coaxes little by little until what is heavy becomes light (5:30).

Fifth: Human life is most sacred. Killing one soul is like killing all mankind; saving one soul is like saving all mankind (5:32).

Sixth: Do not begin an evil. Whoever begins it bears a share of the sin of everyone who follows him (Sahih al-Bukhari 3335).

Seventh: Regret alone is not enough. It must become repentance that moves towards Allah, and that door is never closed (25:70; 39:53; Sahih al-Bukhari 3470).

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CONCLUSION

This story begins with two offerings and ends with one grave. Between them lies a single moment that decided everything: the moment envy was allowed to rule the heart. Regret came, but it came too late — after the brother was gone, after the blood was shed, after a crow had to become a teacher.

The advice of the Messenger of Allah ﷺ to Sa'd ibn Abi Waqqas رضى الله عنه in a time of tribulation still echoes today: ***"Be like the son of Adam (the good one)."*** May Allah make us among the children of Adam whose offerings are accepted, whose hands are not raised to wrong others, and whose hearts are clean of envy. Amin.

In sha Allah, the series **Stories from the Qur'an** continues with the story of Prophet Nuh عَلَيْهِ السَّلَامُ and the ark, with the same method: the Qur'an, authentic Hadith, and solid archaeological findings only.

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HADITH AND COMMENTARIES

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ADDITIONAL HADITH CITED IN THE TEXT

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Sahih Muslim 1017 (beginning a good practice). https://sunnah.com/muslim:1017a

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

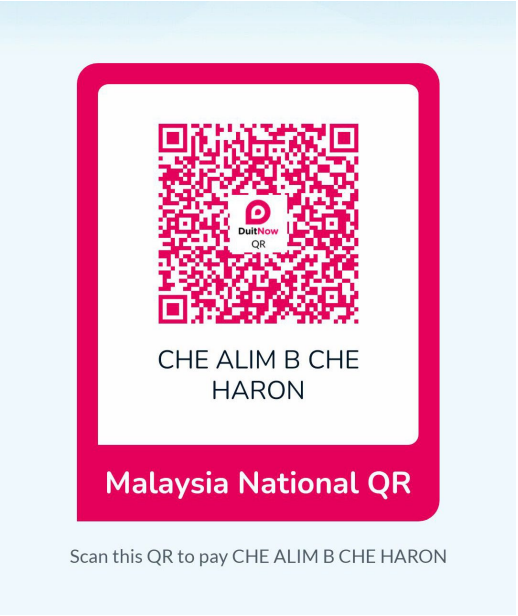
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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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