

ABSTAINING FROM HASTE

The Messenger of Allah (ﷺ) sent Waleed bin Uqbah (*Radhi Allahu Anhu*) to Bani Mustalaq to collect the zakat. When they saw him they proceeded in his direction for welcome. He thought they had apostatized Islam and were to attack him. So he returned to Madinah to the Prophet (ﷺ) and informed him that they had renounced Islam. The Prophet (ﷺ) sent Khalid bin Waleed (*Radhi Allahu Anhu*) and ordered him to confirm this and said to him, “Don’t hurry. Investigate the case well.” Khalid (*Radhi Allahu Anhu*) set out with a group of people. When he reached there, he dispatched his scouts to investigate the matter. When they came (back) they informed Khalid that they (people of Bani Mustalaq) were holding fast to their Islam and they heard their azan and offered their prayers. *Hazrat* Khalid returned Madinah to the Prophet (ﷺ) and informed him of the real situation. On this occasion, this verse was revealed:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصْحُوا عَلَىٰ مَا فَعَلْتُمْ
تَدْمِينَ ۖ﴾ **الحجرات: ٦**

Translation: “O ye who believe! If an evil-liver bring you tidings, verify it, lest ye smite some folk in ignorance and afterward repent of what ye did.” [Al-Hujrat:6]

The Messenger of Allah (ﷺ) sent a troop of Muslims in the leadership of Usama bin Zaid (*Radhi Allahu Anhu*) to bring back to Islam a tribe that had apostatized. Muslims raided and defeated them. During the war a man ran away and Usama and an Ansari sahabi tracked and overpowered him. When he saw that he has been caught up and saw his killing eminent, he said: “There is no God but Allah.” At that moment, the Ansari spared him, but Usama, thinking that he was uttering the words for fear of death, attacked him with a spear and killed him. When they came back to Madinah and the Messenger of Allah (ﷺ) heard about it, he said, “Usama! Did you kill him after he had made the profession: There is no God but Allah?” He said, “The Messenger of Allah, he did it only as a shelter.” The Holy Prophet (ﷺ) observed: “Did you kill him after he had made the profession that there is no God but Allah?” Usama says,

“The Messenger of Allah (ﷺ) went on repeating this till I wished I had not embraced Islam before that day.” [Muslim]

At the Battle of Badr, Suhayl bin Amr (*Radhi Allahu Anhu*), who had not embraced Islam then, fell into the hands of the Muslims as a prisoner. He was a great orator. Umar bin al-Khattab came up to the Prophet (ﷺ) and said: “Messenger of God! Let me pull out the two middle incisors of Suhayl bin Amr so that he would not stand up and be able to speak out against you after this day.” “Certainly not, Umar,” cautioned the Prophet (ﷺ). “Umar, perhaps Suhayl will do something in the future which will please you.” Suhayl embraced Islam on the occasion of conquest of Makkah. After the death of the Messenger of Allah (ﷺ), when some people of Makkah wanted to renounce Islam, it was Suhayl who stopped them from doing so through his oratory.

Steadfastness, firmness and steadiness, which are opposite to emotionalism, are highly appreciated in Islam. Gravity, solemnity, dignity, steadfastness and stability are a part of a believer’s temper. Whenever a believer takes any action he does it after consideration, with firmness and sincerity, and avoids haste. *Hazrat Ali (Radhi Allahu Anhu)* says, “Never be in a hurry when you do anything.” People will not ask you how quickly you did it, instead they will see how well-arranged did you did it. A wise man has said, “Whoever hurried in replying is deprived of correct answers. And whoever is steadfast attains his goal.”

A Muslim cannot attain humbleness and humility in his prayers unless he performs it with peace and dignity. While making prayers one must praise Allah, mention His greatness and invoke the blessings of Allah upon the Messenger of Allah (ﷺ). Once the Prophet (ﷺ) heard a man praying; he neither praised Allah nor did he send darud upon him (ﷺ). The Prophet (ﷺ) said, “You showed haste in your prayer.”

The Prophet (ﷺ) heard another man praying. He praised Allah and sent darud upon him (ﷺ). The Prophet (ﷺ) said to him:

«أَدْغُ تُجِبْ، وَسَلْ تُعْطَ» [نسائي]

Translation: “Pray, you will be granted, ask and you will be bestowed upon.” (Nesai)

We should not be in a hurry regarding acceptance of the prayer. The Messenger of Allah (ﷺ) said:

«يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ يَقُولُ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي» [متفق عليه]

Translation: “The invocation of anyone of you is granted (by Allah) if he does not show impatience by saying, ‘I invoked Allah but my request has not been granted.’” [Bukhari & Muslim]

Virtue of abstaining from impatience: The Messenger of Allah (ﷺ) said:

«السَّمْتُ الْحَسَنُ وَالتَّوَدَّةُ وَالْإِقْتِسَادُ جُزْءٌ مِنْ أَرْبَعٍ وَعِشْرِينَ جُزْءًا مِنَ النَّبُوَّةِ» [ترمذي]

Translation: “Good habits, being gentle and steady, and moderation in affairs are part of the twenty four parts of prophet hood.” [Tirmizi]

The Messenger of Allah (ﷺ) said to a companion, **Translation:** “You have two characteristics that Allah loves: caution and deliberation in affairs.” (Muslim).

In another narration, the Messenger of Allah (ﷺ) said:

«الْأَنَاءَةُ مِنَ اللَّهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ» [ترمذي]

Translation: “Deliberation is from Allah, but haste is from the devil.” [Tirmizi]

It is a common experience of human life that any action done in a hurry gets spoiled and the man fails to hit his target.

Hurry in doing good works: However, showing hurriedness for doing good works is praiseworthy. Here, delaying or postponing is harmful. When a man wants to give a charity, he should immediately do it because the circumstances may change unexpectedly. May be he loses his capability to give charity or the would-be receiver will have got his need or died. The Messenger of Allah (ﷺ) said:

«التَّوَدُّةُ فِي كُلِّ شَيْءٍ إِلَّا فِي عَمَلِ الْآخِرَةِ» [ابوداود]

Translation: “There is hesitation in everything except in the actions of the Next World.” [Abu Dawood]

Similarly, the Messenger of Allah (ﷺ) has emphasized over hurrying for breaking fast.

«لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ» [بخاري و مسلم]

Translation: “The people will remain on the right path as long as they hasten the breaking of the fast.” [Bukhari & Muslim]

It means that as soon as the sun has set one should break the fast immediately and avoid unnecessary delay.

The nature of Islam is showing hurriedness for doing righteous deeds because it is these deeds that will pave way for a man to the Paradise. As for usual life, a Muslim is here cautious and steadfast lest he should spoil any work out of hurriedness resulting in ultimate regret. One showing hurriedness makes his personality light and weightless. Allah Almighty says:

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمُوتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾

آل عمران: ١٣٣

Translation of Meaning: “And vie one with another for forgiveness from your Lord, and for a paradise as wide as are the heavens and the earth, prepared for those who ward off (evil).” [Aal-Imran:133]
