

**Buloogh al-Maraam**  
**Kitaab al-Jaami' (A Collection of Various Topics)**  
**Baab: al-Birr was-Silah:**  
**Good Character/Kindness and Joining the Ties of Relationship**  
**Hadeeth no. 17 [1252]**

Encouragement to Join the Ties of Blood Relations,  
As a Means of Increasing One's Wealth and Prolonging the Term of Life

-عَنْ أَبِي هُرَيْرَةَ - رضي الله عنه - قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-:  
«مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ» أَخْرَجَهُ  
الْبُخَارِيُّ .

'An Abee Huraira(ta) (RadiyahAllaahu 'an-hu): Qaa-la: Qaa-la Rasoo-lul-laahi (SallAllaahu 'Alaihi wa Sallam): Man A-hab-ba an yub-sa-ta la-hu fee riz-qi-h(i), wa an yun-sa-'a la-hu fee A-tha-ri-h(i), fal-ya-sil ra-hi-ma-h(u). [Akh-ra-ja-hu-l-Bu-khaa-ree(yu)] [Note: This Hadeeth has also been narrated by Imaam Muslim, from Anas ibn Maalik (RadiyahAllaahu 'an-hu)]

**1252.** Narrated Abû Huraira عنه رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "He who would love to have his **provisions** expanded and his **term of life** prolonged, must treat his relatives well [in joining the ties of relationship]." [Reported by Al-Bukhaaree].

**Explanation of the expression:**

"He who would love to have his ... *term of life prolonged* [extended, increased]..."

**Shaykh Saalih al-Fawzaan (Hafizahullaah) said:**

The scholars have explained (this Hadeeth) is a number of ways:

**The First:**

A person's life-span is **Muqaddar** (pre-decreed). It does not increase or decrease. However, if a person maintains the ties of the womb, Allah will **bless** him in his life to do acts of obedience and that which is good. So, the meaning of having his '... term of life prolonged [extended, increased]...' is that **Allaah will put Barakah (blessings, i.e. an increase in good) in his life**, so he will use his life for that which is *Khair* (good).

In this way, if a person's life-span is short, but he uses it in that which is good, then, [in reality] his life-span will be long. As for the one who uses his life for evil, then it will be short, even if it is long [i.e. in the number of years], since this is a life that has no *khair* (good) in it, and this person has not benefited from it.

So, the meaning of having his '... term of life prolonged [extended, increased]...' is that Allaah place **Barakah** (blessings, i.e. an increase in good) for him in his life, so he will take advantage of (his time) and utilize it for obedience to Allah and doing of *Khair* (good).

This will then be the means of achieving the great reward with Allaah, Subhaanahu wa Ta'aalaa. Otherwise, his term of life is just as Allaah had decreed it to be in *al-Lawh al-Mahfoodh* (the Preserved Tablet); it does not increase. So, the meaning of having his '... term of life prolonged [extended, increased]...' is that Allaah place **Barakah** (blessings, i.e. an increase in good) in his life, so he will use his life for that which is *Khair* (good).

#### **A Second Explanation:**

The meaning of having his '... term of life prolonged [extended, increased]...' is **in accordance with its apparent meaning**: that he will have an (actual) extension of his life and his life-time will be lengthened. In the case where he cuts the ties of the womb, his life-span is shortened and decreased. So, the Hadeeth is in accordance with its apparent meaning. And Allaah, the Might, the Majestic, has made it such that things will occur **based upon its causes**.

#### **A Third Explanation:**

The meaning of having '...his term of life prolonged [extended, increased]...' is **adh-Dhikr al-Jameel** (i.e. that he would be 'remembered in a good way') after his death. So, it would be as though he is being given life, as though he is living among the people while he is dead. And this is due to the praise of him and remembering/mentioning good about him all the time. Hence, it is as though he is living...[The Shaykh here mentions a line of poetry which carries this same meaning]

#### **A Fourth Explanation:**

It has also been said [concerning the meaning of this Hadeeth] that he will be blessed with **Dhur-ree-yah Saa-li-hah** (righteous off-spring) who would supplicate (to Allaah) for him after his death. So, it is as if he is being given life, as though he is living, since his offspring are supplicating for him; it is as though his life continues, due to the supplication of his offspring for him.

This is as the Prophet (SallAllaahu Alaihi wa Sallam) said:

'When a human being dies all of his deeds are cut off except three: ongoing charity, or knowledge that is benefited from, or a righteous child that supplicates for him.' Reported by Muslim from Abu Hurairah (RadiyahAllaahu an-hu).

Hence, the extending of his life-span is due to the presence of righteous offspring. So, if he keeps the ties of the womb, Allaah will bless him with righteous offspring who will supplicate for him after his death. Hence, it will be as though he is still living and has not died.

#### **Shaykh Abdullaah ibn Abdur-Rahmaan Aali Bassaam (Rahimahullaah) said:**

The increase in life mentioned in this Hadeeth is understood to be a *Ki-naa-yah* (indirect expression) – which refers to the **Barakah (blessings) in a person's life**, due to the Tawfeeq (success from Allah) enabling him to do acts of obedience to Allaah and filling his time with that which benefits him and brings him near to his Mawlaa (Allaah) the Most High.

This (meaning) is supported by what has been conveyed (in Hadeeth) concerning the fact that the life-span of the Ummah of Muhammad (SallAllaahu Alaihi wa Sallam) has been shortened, in comparison to the life-span of the previous nations. Hence, they (the Ummah of Muhammad, SallAllaahu Alaihi wa Sallam) have been given **Laylatu-l-Qadr** [one night in which worship performed in it will be better than one thousand (1,000) months of worship in other days].

### **The Second Explanation of Shaykh Abdullaah Aali Bassaam (Rahimahullaah):**

The increase in life-span is understood as being **Haqeeqee (real, not figurative)** [meaning that the person's number of years is actually increased]. And this is **in reference to the life-span in the (Suspended Decree)**, which is in the record that is with the angel, in which it is written for example: if so-and-so is obedient, his life-span would be such-and-such [for example 55 years]; otherwise, [if he is not obedient], his life-span would be such-and-such (i.e. un-extended, without any increase in it).

Indeed, Allaah, the Most High, knows what will actually occur from these two (possibilities). As for the life-span in the **(Unalterable Decree)** – mentioned in the Aayah (13:39) – this is based upon what is in Allaah's Knowledge, which has no change in it. This is indicated in the saying of Allaah, the Most High: *'Allaah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.'* [Qur'aan, 13:39]

So, the Hadeeth contains the meaning that is indicated in the *first part* of the Aayah, related to the life-span in the **suspended (Decree)**, (which can be changed). As for the saying of Allaah, the Most High: *'...And with Him is the Mother of the Book.'* – this refers to the Divine Knowledge (with Allaah) which has no possibility whatsoever of being changed. The expression used for this is **al-Qadaa' al-Mah-toom** (The Unalterable Decree); while the expression used for the first is **al-Qadaa' al-Mu-'al-laq** (The Suspended Decree).

### **The Third Explanation of Shaykh Abdullaah Aali Bassaam (Rahimahullaah):**

What is better – in my view – than both of these explanations is that Allaah, the Most High, has decreed **al-As-baab (the Causes) and al-Mu-sab-ba-baat (the Effects)**. So, if/when Allaah decrees the lengthening of a person's life-span, He prepares for him the physical and spiritual causes that would be the means of extending his life-span and delaying his death. This is the view of some of the meticulous scholars, among them Shaykh Abdur-Rahmaan as-Sa'dee (Rahimahullaah)...

**'Tas-heel al-Ilmaam Bi-Fiqh al-Ahaadeeth Min Buloogh al-Maraam',**  
Shaykh Saalih ibn Fawzaan ibn Abdullah Aali Fawzaan (Hafizahullaah);

**'Taw-deeh al-Ahkaam Min Buloogh al-Maraam',**  
Shaykh Abdullah Ibn Abdur-Rahmaan ibn Saalih Aali Bassaam (Rahimhahullaah)

Translation: Abu Muhammad, 16<sup>th</sup> Safar 1435 AH (December 19, 2013 CE)