

RIYAD AS-SALIHIN

THE GARDENS OF THE RIGHTEOUS

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IMAM NAWAWI

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Introduction



R*iyad as-Salihin* (The Gardens of the Righteous), is one of the most famous works of Imam Nawawi. The author's real name is Muhyiddin Abu Zakariyya Yahya ibn Sharaf ibn Murri (1233–1277 CE). He is a great scholar of *Hadith* whose opinions are accepted as proof in his field. This work of Imam Nawawi has become so famous that it is commonly found in most Muslims' homes. In this compilation, along with taking the prime *Hadith* references known as the Six Books (*Al-Kutub as-Sitta*) as basis, he benefited from other sources as well. He related authenticated *hadiths* with their sources, and took the relevant verses of the Qur'an at the beginning of every chapter. The *hadiths* he preferred to include his collection are about:

- a. Enhancing morality
- b. Purifying hearts
- c. Protecting body parts from sin
- d. Being a means for happiness in this world and the next
- e. Encouraging for goodness, warning against evil, and revealing the outward and inward manners of journeying on the spiritual path
- f. Enjoining the good and forbidding the evil

Thus, *Riyad as-Salihin* can be briefly defined as a book of enhancing morals, mannerliness, encouraging goodness,

and warning against the evil. This work consists of the wisdom of the noble Prophet setting the criteria about the manners to be observed by individuals.

Since the time it was published, *Riyad as-Salihin* has been a must read on the way to deepening in Islamic teaching.

This work we present to you with pride is an abridged version of the full compilation. This abridged version consists of 876 *hadiths* chosen from among more than 1800 *hadiths* on 18 main topics. There are so many different annotated versions of this classic. In our version, we rather tried to translate the intended meaning to be derived from the *hadiths*, rather than making a word for word translation. Annotations are added to clarify the meaning when needed. The Qur'anic verses and *hadiths* are presented with their sources. Rather than the entire chain of narration, name of the particular Companion who reported a given *hadith* is stated at the beginning. We pray Allah that it serves as an encouragement to goodness and benefits people.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-Merciful,
the All-Compassionate

Sincerity and Purity of Intention



But they were not enjoined anything other than that they should worship Allah, sincere in faith in Him and practicing the Religion purely for His sake, as people of pure faith; and establish the Prayer in accordance with its conditions; and pay the Prescribed Purifying Alms, and that is the upright, ever-true Religion. (*al-Bayyinah* 98:5)

(Bear in mind that) neither their flesh nor their blood reaches Allah, but only piety and consciousness of Allah reach Him from you... (*al-Hajj* 22:37)

Say (to the believers): “Whether you keep secret what is in your bosoms or reveal it, Allah knows it. He knows whatever is in the heavens and whatever is on the earth. Allah has full power over everything.” (*Al Imran* 3:29)

عَنْ أَمِيرِ الْمُؤْمِنِينَ عُمَرَ ابْنِ الْخَطَّابِ رضي الله عنه سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِيَ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ»

1. Umar ibn al-Khattab, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘Indeed, actions only go by intentions. Everyone gets what they intend. Anyone, therefore, who emigrates to Allah and His Messenger, his emigration is indeed to Allah and His Messenger. But anyone who emigrates to gain something of this world or to marry a woman, his emigration is to that to which he emigrated.’” (*Sahih al-Bukhari, Iman, 41; Sahih Muslim, Imara, 155*).

عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ «يَعْزُو جَيْشٌ
الْكَعْبَةَ فَإِذَا كَانُوا بَيْدَاءَ مِنَ الْأَرْضِ يُحْسَفُ بِأَوْلِهِمْ وَأَخْرِهِمْ»
قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ يُحْسَفُ بِأَوْلِهِمْ وَأَخْرِهِمْ وَفِيهِمْ
أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ قَالَ «يُحْسَفُ بِأَوْلِهِمْ وَأَخْرِهِمْ ثُمَّ
يُبْعَثُونَ عَلَى نِيَّتِهِمْ»

2. Aisha, may Allah be pleased with her, Umm al-Mu'minin (the Mother of the Believers), “The Messenger of Allah, peace and blessings be upon him, said, ‘An army will invade the Ka’ba. When they are at Bayda, the earth will swallow them up from the first to the last of them.’” She said, “I said, ‘O Messenger of Allah, how will it swallow them up from the first to the last of them when their traders are among them as well as others who are not really part of them?’ He said, ‘It will swallow them up from the first to the last of them and then they will resurrected according to their intentions.’” (*Sahih al-Bukhari, Hajj, 49; Sahih Muslim, Fitan, 4*).

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ النَّبِيُّ ﷺ «لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ
جِهَادٌ وَنِيَّةٌ فَإِذَا اسْتَنْزَرْتُمْ فَأَنْفِرُوا»

3. Aisha, may Allah be pleased with her, said, “The Prophet, peace and blessings be upon him, said, “There is no more hijra after the Conquest (of Mecca), but there is jihad (striving in Allah’s cause and for humanity’s good) and intention. When you are called to it then go.” (*Sahih al-Bukhari, Jihad, 1; Sahih Muslim, Hajj, 445*).

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رضي الله عنه قَالَ: كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي غَزَاةٍ فَقَالَ: «إِنَّ بِالْمَدِينَةِ لَرِجَالًا مَا سَرْتُمْ مَسِيرًا، وَلَا قَطَعْتُمْ وَاذِيًا إِلَّا كَانُوا مَعَكُمْ حَبْسَهُمُ الْمَرَضُ» وَفِي رِوَايَةٍ: «إِلَّا شَرِكُوكُمْ فِي الْأَجْرِ»

4. Jabir ibn Abdullah al-Ansari, may Allah be pleased with him, said, “Once we were with the Prophet, peace and blessings be upon him, on an expedition and he said, “There are certain men still in Medina who have accompanied you on every stretch you have travelled and every valley you have crossed. It was only illness that prevented them from coming.” One variant has, “from their sharing the reward with us.” (*Sahih Muslim, Imara, 159*).

عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ رضي الله عنه قَالَ: «جَاءَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم يَعُودُنِي عَامَ حَجَّةِ الْوُدَاعِ مِنْ وَجَعِ اسْتَدَّ بِي فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ بَلَغَ بِي مِنَ الْوَجَعِ مَا تَرَى وَأَنَا ذُو مَالٍ وَلَا يَرِيُنِي إِلَّا ابْنَةُ لِي، أَفَأَتَصَدَّقُ بِثُلُثِي مَالِي؟ قَالَ: لَا، قُلْتُ: فَالْشَّطْرُ يَا رَسُولَ اللَّهِ؟ فَقَالَ: لَا، قُلْتُ فَالثُّلُثُ يَا رَسُولَ اللَّهِ؟ قَالَ: الثُّلُثُ وَالثُّلُثُ كَثِيرٌ أَوْ كَثِيرٌ إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَعْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا

حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ أُخَلِّفُ
 بَعْدَ أَصْحَابِي؟ قَالَ: إِنَّكَ لَنْ تُخَلِّفَ فَنَعْمَلْ عَمَلًا تَبْتَغِي بِهِ وَجْهَ
 اللَّهِ إِلَّا اِزْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً وَلَعَلَّكَ أَنْ تُخَلِّفَ حَتَّى يَنْتَفِعَ بِكَ
 أَقْوَامٌ وَيُضْرَرَ بِكَ آخَرُونَ. اَللَّهُمَّ اَمْنِصْ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا
 تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنَّ الْبَائِسَ سَعْدُ بْنُ حَوْلَةَ يَزِيهِ لَهُ رَسُولُ
 اللَّهِ ﷺ أَنْ مَاتَ بِمَكَّةَ»

5. Sa'd ibn Abi Waqqas, may Allah be pleased with him, said, "The Messenger of Allah, peace and blessings be upon him, visited me in the year of the Hajj of Farewell on account of a serious illness I had. I said, 'O Messenger of Allah, this illness has affected me as you see and I have property but no heirs other than my daughter. Shall I give two-thirds of my property away as *sadaqa* (alms)?' He replied, 'No.' I asked, 'A half?' He replied, 'No.' He said, 'A third, and a third is great (or a lot). It is better to leave rich heirs than to leave them poor, begging from other people. There is nothing you spend, desiring by it the face of Allah, but that you will be rewarded, even for a morsel you put in your wife's mouth.' I said, 'O Messenger of Allah, will I be left behind (in Mecca) after my Companions leave?' He said, 'You will not be left behind, for any virtuous actions you do will raise you in degree and elevation. Then perhaps you might be left behind so that some people will benefit from you and others be harmed by you. O Allah, let my Companions complete their emigration and do not let them turn back on their heels,' but poor Sa'd ibn Khawla had the Messenger of Allah grieve over his death in Mecca."

6 عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَامِكُمْ وَلَا إِلَى صُورِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ»

6. Abu Hurayra Abdu'r-Rahman ibn Sakhr said that the Messenger of Allah, peace and blessings be upon him, said, "Allah does not look at your bodies nor your forms but He looks at your hearts and your actions." (*Sahih Muslim, Birr, 33*).

7 عَنْ أَبِي مُوسَى عَبْدِ اللَّهِ بْنِ قَيْسِ الْأَشْعَرِيِّ رضي الله عنه قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً، وَيُقَاتِلُ رِيَاءً، أَيُّ ذَلِكَ فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَاتَلَ لَتَكُونَ كَلِمَةَ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ»

7. Abu Musa al-Ash'ari, may Allah be pleased with him, said, "The Messenger of Allah, peace and blessings be upon him, was asked about the man who fights in anger, a man who fights to defend himself and a man who fights to show off, and whether any of these were fighting in the path of Allah. The Messenger of Allah, peace and blessings be upon him, said, 'The one strives so that the Word of Allah will be uppermost is in the path of Allah.'" (*Sahih al-Bukhari, Imn, 45, Jihad, 15, Tawhid 28; Sahih Muslim, Imara, 150, 151*).

8 عَنْ أَبِي بَكْرَةَ نُمَيْعِ بْنِ الْحَارِثِ التَّقْفِيِّ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا التَّقِيُّ الْمُسْلِمَانِ بَسِيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» قُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا الْقَاتِلُ فَمَا بِالِ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ كَانَ حَرْبِصًا عَلَى قَتْلِ صَاحِبِهِ»

8. Abu Bakra Nufay ibn al-Harith ath-Thaqafi, may Allah be pleased with him, said, “The Prophet, peace and blessings be upon him, said, ‘When two Muslims clash with their swords, then both the killer and killed are in Hell.’ I asked, ‘O Messenger of Allah, I can understand this with regard to the killer, but what about the murdered man?’ He replied, ‘He also was eager to kill his companion.’” (*Sahih al-Bukhari, Iman, 22; Sahih Muslim, Qasama, 33*).

9

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رضي الله عنه، عَنْ رَسُولِ اللَّهِ ﷺ فِيمَا يَزُورِي عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى قَالَ: «إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَّ ذَلِكَ: فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ تَبَارَكَ وَتَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةٍ ضَعِيفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً»

9. Abdullah ibn Abbas ibn Abdul Muttalib, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings be upon him, said in what he reported from his Lord, the Mighty and Majestic, “Allah wrote good actions and bad actions and then made that clear. Whoever intends to do a good action and then does not do it, Allah, the Blessed and Exalted, will write a full good action for him. If he intends to do it and then does it, Allah will write ten to seven hundred good actions multiplied many times over. If he intends an evil action and then does not do it, Allah will write a full good action for him. If he intends it and then does it, Allah will write one bad action for him.” (*Sahih al-Bukhari, Riqaq, 31; Sahih Muslim, Iman, 207*).

Repentance

Turn to Allah all together in repentance that you may attain true prosperity. (*an-Nur 24:31*)

Ask your Lord for forgiveness (for the sins you have so far committed), then turn to Him repentant and sincerely... (*Hud 11:3*)

O you who believe! Turn to Allah in sincere and reforming repentance. (*at-Tahrim 66:8*)

10 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً»

10. Abu Hurayra, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘By Allah, I ask Allah’s forgiveness and turn towards Him in repentance more than seventy times a day.’” (*Sahih al-Bukhari, Da’awat, 3*).

11 عَنِ الْأَعْرَبِيِّ بْنِ يَسَارٍ الْمُزَنِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «يَا أَيُّهَا النَّاسُ تَوْبُوا إِلَى اللَّهِ وَاسْتَغْفِرُوهُ فَإِنِّي أَتُوبُ فِي الْيَوْمِ مِائَةَ مَرَّةٍ»

11. Al-Agharr ibn Yasar al-Muzani, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings be upon him, said, “O people! Turn in repentance towards Allah and ask His forgiveness. I turn towards Him a hundred times a day.” (*Sahih Muslim, Dhikr, 42*).

12 عَنْ أَنَسِ بْنِ مَالِكٍ الْأَنْصَارِيِّ خَادِمِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وَقَدْ أَصَلَّهُ فِي أَرْضٍ فَلَاةٍ»

12. Anas ibn Malik al-Ansari, may Allah be pleased with him, the servant of the Messenger of Allah, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah is happier about the repentance of one His servants than one of you would be about finding your camel which had strayed away from you in the middle of the desert.” (*Sahih al-Bukhari, Da'awat, 4; Sahih Muslim, Tawbah, 1*).

13 عَنْ أَبِي مُوسَى عَبْدِ اللَّهِ بْنِ قَيْسِ الْأَشْعَرِيِّ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «إِنَّ اللَّهَ تَعَالَى يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيُتُوبَ مُسِيءُ النَّهَارِ وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيُتُوبَ مُسِيءُ اللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا»

13. Abu Musa al-Ash'ari, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Allah the Almighty will stretch out His hand during the night, turning towards the one who did wrong during the day, and stretch out His hand during the day, turning towards the one who did wrong during the night, until the day the sun rises from the place it set.” (*Sahih Muslim, Tawbah, 31*).

14 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا تَابَ اللَّهُ عَلَيْهِ»

14. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah will turn towards anyone who turns in repentance before the time that the sun rises from the place it set.” (*Sahih Muslim, Dhikr, 43*).

15 عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «إِنَّ اللَّهَ يَكْفِيكَ تَوْبَةَ الْعَبْدِ مَا لَمْ يَغْرُغْ»

15. Abu Abdu'r-Rahman Abdullah ibn Umar ibn al-Khattab, may Allah be pleased with him, said that the Prophet, peace and blessings be upon him, said, "Allah the Mighty and Majestic accepts the repentance of His servant as long as long as his death-rattle has not begun." (*Sunan at-Tirmidhi, Da'awat, 98*).

عَنْ ابْنِ عَبَّاسٍ وَأَنْسِ بْنِ مَالِكٍ  أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ أَنَّ لِابْنِ آدَمَ وادياً مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكُونَ لَهُ وَادِيَانِ، وَلَنْ يَمْلَأَ فَاهُ إِلَّا التُّرَابَ وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ»

16. Ibn Abbas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "If the son of Adam possessed a valley full of gold he would want to have two valleys, yet his mouth will only be filled by earth. Allah turns towards those who turn in repentance." (*Sahih al-Bukhari, Riqaq, 10; Sahih Muslim, Zakah, 116*).

Patience

O you who believe! Be patient (persevere through what befalls you in the world, in Allah's cause); encourage each other to patience, vying in it with one another and outdoing all others in it; and observe your duties to Allah in solidarity, and keep from disobedience to Allah in due reverence for Him and piety, so that you may prosper (in both worlds)! (*Al-Imran 3:200*)

We will certainly test you with something of fear and hunger, and loss of wealth and lives and fruits (earnings); but give glad tidings to the persevering and patient. (*al-Baqarah 2:155*)

Those who are patient (persevering in adversity, worshipping Allah, and refraining from sins) will surely be given their reward without measure. (*az-Zumar 39:10*)

But, indeed, whoever shows patience and forgives (the wrong done to him), surely that is a among meritorious things requiring great resolution to fulfill. (*ash-Shura 42:43*)

O you who believe! Seek help (against all kinds of hardships and tribulations) through persevering patience and the Prayer; surely Allah is with the persevering and patient. (*al-Baqarah 2:153*)

We will most certainly try you so that We may mark out those among you who strive hard (in Allah's cause with their persons and their wealth), and those who are steadfast (on His Path and patient through adversities), and test your record (of assertions and deeds) for truth and quality. (*Muhammad 47:31*)

عَنِ الْحَارِثِ بْنِ عَاصِمِ الْأَشْعَرِيِّ  قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطُّهُورُ شَطْرُ الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ أَوْ تَمْلَأُ مَا بَيْنَ السَّمَوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ. كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُؤَبِّقُهَا»

17. Al-Harith ibn Asim al-Ash'ari, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "Purity is half of belief. 'Praise be to Allah' fills up the balance, and 'Glory be to Allah and praise be to Allah' fills up everything between the heavens and the earth. The Prayer is a light. *Sadaqa* is a proof. Steadfastness is an illumination. The Qur'an is a proof for you or against you. Everybody goes out and trades with his own self, either setting it free or destroying it." (*Sahih Muslim, Taharah, 1*).

عَنْ أَبِي سَعِيدِ بْنِ مَالِكِ بْنِ سِنَانَِ الْخُدْرِيِّ رضي الله عنه أَنَّ نَاسًا مِنَ الْأَنْصَارِ 18
 سَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى نَفِدَ مَا
 عِنْدَهُ، فَقَالَ لَهُمْ حِينَ أَنْفَقَ كُلَّ شَيْءٍ بِيَدِهِ: «مَا يَكُنْ مِنْ خَيْرٍ فَلَنْ
 أَدْخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَغْفِرْ يُعْفِهِ اللَّهُ وَمَنْ يَسْتَعِنْ يُعْنِهِ اللَّهُ، وَمَنْ
 يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ. وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ»

18. Abu Said Sa'd ibn Malik ibn Sinan al-Khudri, may Allah be pleased with him, said, "Some of the people of the Ansar asked for something from the Messenger of Allah, peace and blessings be upon him, and he gave it to them. Then they asked him again and he gave to them until he had used up everything he had. He said, 'If I had anything more, I would not keep it from you. Whoever refrains, Allah will spare him from needing to ask. Whoever wants to be independent, Allah will make him so. Whoever shows fortitude, Allah will increase him in that. No one can be given any better and greater gift than fortitude.'" (*Sahih al-Bukhari, Zakah, 50, Riqaq 20; Sahih Muslim, Zakah, 124*).

عَنْ صُهَيْبِ بْنِ سِنَانَِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «عَجَبًا لِأَمْرِ الْمُؤْمِنِ 19
 إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ: إِنْ أَصَابَتْهُ سَرَاءٌ
 شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ»

19. Suhayb ibn Sinan, may Allah be pleased with him, said, "The Messenger of Allah, peace and blessings be upon him, said, 'What an extraordinary thing the business of the believer is! All of it is good for him, and that only applies to the believer. If good fortune is his lot, he is grateful and it is good for him. If some-

thing harmful happens to him, he is steadfast and that is good for him too.” (Sahih Muslim, Zuhd, 64).

20 عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ ﷺ بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرِ فَقَالَ: «اتَّقِي اللَّهَ وَاصْبِرِي» فَقَالَتْ: إِلَيْكَ عَنِّي، فَإِنَّكَ لَمْ تُصَبِّ بِمُصِيبَتِي، وَلَمْ تَعْرِفْهُ، فَقِيلَ لَهَا: إِنَّهُ النَّبِيُّ ﷺ، فَأَتَتْ بَابَ النَّبِيِّ ﷺ، فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ، فَقَالَتْ: لَمْ أَعْرِفْكَ، فَقَالَ: «إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى»

20. Anas, may Allah be pleased with him, said, “The Prophet, peace and blessings be upon him, passed by a woman who was weeping at a grave and said, ‘Fear Allah and show fortitude.’ She said, not recognising him, ‘Leave me alone. You have not been struck by such an affliction as mine!’ She was told, ‘It is the Prophet, peace and blessings be upon him.’ She went to the door of the Prophet and, finding no one guarding the door, she said, ‘I did not recognise you.’ He said, ‘The time for fortitude is at the first shock.’” (Sahih al-Bukhari, Janaiz, 32, 43; Ahkam, 11; Sahih Muslim, Janaiz, 14-15).

21 عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ صَلَّى اللَّهُ وَسَلَامُهُ عَلَيْهِمْ، صَرَبَهُ قَوْمُهُ فَأَدَمَوْهُ وَهُوَ يَمْسُحُ الدَّمَ عَن وَجْهِهِ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ»

21. Abdullah ibn Mas’ud, may Allah be pleased with him, said, “It is as if I could still see the Messenger of Allah talking about one of the Prophets, whose people beat him, making his blood flow. While he was wiping the blood from his face, he said, ‘O Allah,

forgive my people. They do not know.” (Sahih al-Bukhari, Anbiya, 54; Sahih Muslim, Jihad, 104).

22 عَنْ أَبِي سَعِيدٍ وَ أَبِي هُرَيْرَةَ رضي الله عنهما عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حَزَنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشُّوْكَةِ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهَا»

22. Abu Said and Abu Hurayra, may Allah be pleased with them, reported that the Prophet, peace and blessings be upon him, said, “No fatigue, illness, anxiety, sorrow, harm or sadness afflicts any Muslim, even to the extent of a thorn pricking him, without Allah wiping out his mistakes by it.” (Sahih al-Bukhari, Marda, 1; Sahih Muslim, Birr, 49).

23 عَنْ أَنَسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «لَا يَمَسِّنَنَّ أَحَدُكُمْ الْمَوْتَ لُضْرٍ أَصَابَهُ، فَإِنْ كَانَ لَا بُدَّ فَاعِلًا فَلْيَقُلْ: االلَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي»

23. Anas, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said, ‘None of you should wish for death because of some harm which has befallen him. If he has got to do something, he should say, ‘O Allah, make me live if life is best for me and make me die if death is best for me.’” (Sahih al-Bukhari, Marda, 19; Sahih Muslim, Dhikr, 10).

24 عَنْ أَبِي عَبْدِ اللَّهِ حَبَابِ بْنِ الْأَرْتِ رضي الله عنه قَالَ: شَكَّوْنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ، فَقُلْنَا: أَلَا تَسْتَنْصِرُ لَنَا أَلَا تَدْعُو لَنَا؟ فَقَالَ: قَدْ كَانَ مَنْ قَبْلَكُمْ يُؤْخَذُ الرَّجُلُ فَيُحْفَرُ لَهُ

فِي الْأَرْضِ فَيَجْعَلُ فِيهَا، ثُمَّ يُؤْتِي بِالْمُنْشَارِ فَيُوضَعُ عَلَى رَأْسِهِ
فَيَجْعَلُ نَضْفَيْنِ، وَيُمَشِّطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ لَحْمِهِ وَعَظْمِهِ،
مَا يَصُدُّهُ ذَلِكَ عَنِ دِينِهِ، وَاللَّهُ لَيَتِمَّنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى يَسِيرَ
الرَّكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ لَا يَخَافُ إِلَّا اللَّهَ وَالذِّئْبَ
عَلَى عَنَمِهِ، وَلَكِنَّكُمْ تَسْتَعْجِلُونَ)

24. Abu Abdullah Khabbab ibn al-Aratt, may Allah be pleased with him, said “We complained to the Messenger of Allah, peace and blessings be upon him, while he was using his cloak as a pillow in the shade of the Ka’ba, saying, ‘Why do you not ask for victory for us? Why do you not make supplication for us?’ He replied, ‘Among those before you there was a man who was seized and put in a hole in the ground which was dug for him. Then a saw was brought, put to his head and he was sawed in half. Then he was raked with metal teeth through his flesh and bones. None of that turned him from his religion. Allah will complete this business so that a rider will be able to travel from San’a’ to Hadramawt fearing none but Allah and wolves against his sheep, but you want to make things happen too quickly.’” (*Sahih al-Bukhari, Manakib, 25*).

عَنْ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنٍ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم نَاسًا
فِي الْقِسْمَةِ: فَأَعْطَى الْأَقْرَعَ بْنَ حَابِسٍ مِائَةَ مِنَ الْإِبِلِ وَأَعْطَى عُيَيْنَةَ
بَنَ حِصْنٍ مِثْلَ ذَلِكَ، وَأَعْطَى نَاسًا مِنْ أَشْرَافِ الْعَرَبِ وَآثَرَهُمْ
يَوْمَئِذٍ فِي الْقِسْمَةِ. فَقَالَ رَجُلٌ: وَاللَّهِ إِنَّ هَذِهِ قِسْمَةٌ مَا عُدِلَ فِيهَا
وَمَا أُرِيدُ فِيهَا وَجْهَ اللَّهِ، فَقُلْتُ: وَاللَّهِ لَا أُخْبِرَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم، فَآتَيْتُهُ

فَأَخْبَرْتُهُ بِمَا قَالَ، فَتَعَيَّرَ وَجْهَهُ حَتَّى كَانَ كَالصَّرْفِ. ثُمَّ قَالَ: «فَمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلِ اللَّهُ وَرَسُولُهُ؟ ثُمَّ قَالَ: يَرْحَمُ اللَّهُ مُوسَى قَدْ أُوذِيَ بِأَكْثَرِ مِنْ هَذَا فَصَبَرَ» فَقُلْتُ: لَا جَرَمَ لَا أَرْفَعُ إِلَيْهِ بَعْدَهَا حَدِيثًا.

25. Ibn Mas'ud, may Allah be pleased with him, said, “On the Day of Hunayn, the Messenger of Allah, peace and blessings be upon him, favored some people over others in his division of the spoils. He gave al-Aqra ibn Habis a hundred camels and gave Uyayna ibn Hisn the same number. He also gave to some of the nobles of the Arabs and favored them in the division that day. A man said, ‘By Allah, this a division which lacks justice and by which the face of Allah is not desired.’ I said, ‘By Allah, I will inform the Messenger of Allah!’ So I went to him and informed him about what he had said. His face changed colour until it was red and then he said, ‘Who will be just if Allah and His Messenger are not just?’ Then he said, ‘May Allah have mercy on Musa! He was abused more than this and he was patient.’ I said, ‘After this, I will never take any report to him again!’” (*Sahih al-Bukhari, Adab, 53; Sahih Muslim, Zakah, 145*).

عَنْ أَنَسٍ  قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ خَيْرًا عَجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا، وَإِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بِدَنِّهِ حَتَّى يُوَفِّيَ بِهِ يَوْمَ الْقِيَامَةِ»

26. Anas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “When Allah desires good for one of His servants, He brings forward the punishment for him in this world. When Allah desires evil for His servant, He withholds from him what is due to him

on account of his wrong actions and then settles it on the Day of Rising.” (*Sunan at-Tirmidhi, Zuhd, 57*).

27 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنْمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ»

27. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The strong man is not the one who throws people in wrestling. The strong man is the one who has control of himself when he is angry.” (*Sahih al-Bukhari, Adab, 102; Sahih Muslim, Birr, 106*).

28 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى اللَّهَ تَعَالَى وَمَا عَلَيْهِ خَطِيئَةٌ»

28. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Believers, both men and women, will continue to be afflicted in respect of themselves, their children and their property until they meet Allah without any wrong actions at all.” (*Sunan at-Tirmidhi, Zuhd, 57*).

29 عَنْ أُسَيْدِ بْنِ حُضَيْرٍ رضي الله عنه أَنَّ رَجُلًا مِنَ الْأَنْصَارِ قَالَ: يَا رَسُولَ اللَّهِ أَلَا تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فَلَانًا فَقَالَ: «إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أُمَّرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ»

29. Abu Yahya Usayd ibn Hudayr, may Allah be pleased with him, reported that a man of the Ansar said, “O Messenger of Al-

lah, will you not appoint me as you appointed so-and-so?” He said, “You will experience misappropriation after I have gone, so be patient until you meet me at the Kawthar pool.”

(Sahih al-Bukhari, Fitan, 2; Sahih Muslim, Imara, 48).

Truthfulness

O you who believe! Keep from disobedience to Allah in reverence for Him and piety, and keep the company of the truthful (those who are also faithful to their covenant with Allah). *(at-Tawbah 9:119)*

Surely all men and women who submit to Allah (whose submission is attested by their words and deeds), and all truly believing men and truly believing women, and all devoutly obedient men and devoutly obedient women, and all men and women honest and truthful in their speech (and true to their words in their actions), and all men and women who persevere (in obedience to Allah through all adversity), and all men and women humble (in mind and heart before Allah), and all men and women who give in alms (and in Allah’s cause), and all men and women who fast (as an obligatory or commended act of devotion), and all men and women who guard their chastity (and avoid exposing their private parts), and all men and women who remember and mention Allah much—for them (all), Allah has prepared forgiveness (to bring unforeseen blessings) and a tremendous reward. *(al-Ahzab 33:35)*

(Yet what true believers are expected to do in response to any Divine order is to render) obedience and a proper word. So, if they were true to Allah when the command has been resolved (and it calls them to do what their pledge to Allah requires of them), it would certainly be good for them. *(Muhammad 47:21)*

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ فِي بَعْضِ أَيَّامِهِ
 الَّتِي لَقِيَ فِيهَا الْعَدُوَّ انْتَضَرَ حَتَّى مَالَتِ الشَّمْسُ، ثُمَّ قَامَ فِي النَّاسِ
 فَقَالَ: «أَيُّهَا النَّاسُ، لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَاسْأَلُوا اللَّهَ الْعَافِيَةَ، فَإِذَا
 لَقَيْتُمُوهُمْ فَاصْبِرُوا وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ» ثُمَّ
 قَالَ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ وَمُجْرِي السَّحَابِ وَهَازِمَ الْأَحْزَابِ
 اهْزِمْهُمْ وَانصُرْنَا عَلَيْهِمْ»

30. Abu Ibrahim Abdullah ibn Abi Awfa, may Allah be pleased with him, reported that on one of the days when he came face to face with the enemy, the Messenger of Allah, peace and blessings be upon him, waited until the sun had declined and then stood up and said, “O people! Do not be too eager to meet the enemy, and ask Allah for well-being. When you do meet them, be steadfast. Know that Paradise lies under the shadow of the swords.” The Prophet, peace and blessings be upon him, said, “O Allah, Sender-down of the Book and Mover of the clouds and Vanquisher of the companies, defeat them and help us against them!” (*Sahih al-Bukhari, Jihad, 112; Sahih Muslim, Jihad, 20*).

عَنْ ابْنِ مَسْعُودٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ
 وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيُصَدِّقُ حَتَّى يُكْتَبَ عِنْدَ
 اللَّهِ صِدْقًا. وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي
 إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا»

31. Ibn Mas’ud, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Truthfulness leads to

piety and piety leads to Paradise. A man should be truthful until he is written down as truthful in the sight of Allah. Lying leads to deviance and deviance leads to Hell. A person lies to the point that he is written down as a liar in the sight of Allah.” (*Sahih al-Bukhari, Adab, 69; Sahih Muslim, Birr, 103*)

32 عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ رضي الله عنه قَالَ حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ: «دَعُ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ، فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ، وَالْكَذِبُ رَيْبَةٌ»

32. Abu Muhammad al-Hasan ibn Ali ibn Abi Talib, may Allah be pleased with him, said, “I memorised from the Messenger of Allah, peace and blessings be upon him: ‘Abandon anything that gives you doubt for what gives you no doubt. Truthfulness is peace of mind and lying is doubt.’” (*Sunan at-Tirmidhi, Qiyamah, 60*)

33 عَنْ سَهْلِ بْنِ حُنَيْفٍ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ سَأَلَ اللَّهَ تَعَالَى الشَّهَادَةَ بِصِدْقٍ بَلَغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ»

33. Sahl ibn Hunayf, may Allah be pleased with him, who was at Badr, reported that the Prophet, peace and blessings be upon him, said, “If someone asks Allah the Almighty for martyrdom with true sincerity, Allah will raise him to the level of the martyrs, even if he dies in his bed.” (*Sahih Muslim, Imara, 157*).

34 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «غَزَا نَبِيٌّ مِنَ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِمْ فَقَالَ لِقَوْمِهِ: لَا يَتَّبِعُنِي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ. وَهُوَ يُرِيدُ أَنْ يَبْنِي بِهَا وَلَمَّا يَبْنِ بِهَا، وَلَا أَحَدٌ بَنَى

بُيُوتًا لَمْ يَزِفْعَ سُقُوفَهَا، وَلَا أَحَدٌ اشْتَرَى غَنَمًا أَوْ خَلْفَاتٍ وَهُوَ
يَنْتَظِرُ أَوْلَادَهَا. فَغَزَا فَدَنَا مِنَ الْقَرْيَةِ صَلَاةَ الْعَصْرِ أَوْ قَرِيبًا مِنْ
ذَلِكَ، فَقَالَ لِلشَّمْسِ: إِنَّكَ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ احْسِبْهَا
عَلَيْنَا، فَحَبِسَتْ حَتَّى فَتَحَ اللهُ عَلَيْهِ، فَجَمَعَ الْعَنَائِمَ، فَجَاءَتْ
يَعْنِي النَّارَ لِتَأْكُلَهَا فَلَمْ تَطْعَمْهَا فَقَالَ: إِنَّ فِيكُمْ عُيُولًا، فَلْيُيَاغِبِي
مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ، فَلَزَقَتْ يَدَ رَجُلٍ بِيَدِهِ فَقَالَ: فِيكُمْ الْعُلُولُ
فَلْيُيَاغِبِي قَبِيلَتِكَ، فَلَزَقَتْ يَدَ رَجُلَيْنِ أَوْ ثَلَاثَةٍ بِيَدِهِ فَقَالَ: فِيكُمْ
الْعُلُولُ، فَجَاءُوا بِرَأْسٍ مِثْلِ رَأْسِ بَقْرَةٍ مِنَ الذَّهَبِ، فَوَضَعَهَا
فَجَاءَتِ النَّارُ فَأَكَلَتْهَا، فَلَمْ تَحِلَّ الْعَنَائِمُ لِأَحَدٍ قَبْلَنَا، ثُمَّ أَحَلَّ اللهُ
لَنَا الْعَنَائِمَ لَمَّا رَأَى ضَعْفَنَا وَعَجَزَنَا فَأَحَلَّهَا لَنَا

34. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “One of the Prophets went on an expedition and said to his people, ‘A man who has contracted a marriage with a woman and wants to consummate it but has not yet done so should not go with me, nor should anyone who has built a house and not yet raised its roof, nor anyone who has bought some sheep or pregnant she-camels and is waiting for them to give birth.’ So he went on the expedition and approached the town at the time of the Asr Prayer, or about that time. He said to the sun, ‘You are under command and I am under command. O Allah, hold it back for us!’ and it was held back until Allah gave him victory. He gathered the booty and it, i.e. the fire, came to consume it, but it did not consume it. He said, ‘Some of you have stolen from the booty. A

man from every tribe should come and give allegiance.’ One man’s hand stuck to his hand and he said, ‘The theft is among you. Your tribe should give me allegiance.’ The hands of two or three men stuck to his hand, and he said, ‘The theft is among you.’ So they brought a head made of gold looking like the head of a cow and put it down and the fire came and consumed it. Booty was not lawful for anyone before us. Then Allah made booty lawful for us. Allah saw our weakness and incapacity and so He made it lawful for us.” (*Sahih al-Bukhari, Humus 8; Sahih Muslim, Jihad, 32*).

Watchfulness (*Muraqaba*)

He Who sees you when you rise (in the Prayer, and in readiness to carry out Our commands), as well as your strenuous efforts in prostration among those who prostrate (to be able to fulfill your duty of servanthood and help the believers to reform their lives). (*ash-Shu'ara 26:218–219*)

He is with you, wherever you may be. (*al-Hadid 57:4*)

Surely Allah—nothing whatever on the earth and in the heaven is hidden from Him. (*Al Imran 3:5*)

Your Lord is ever on the watch (over human and tests him in the blessings with which He favors him). (*al-Fajr 89:14*).

Allah knows the treacheries of the eyes and all that the bosoms conceal. (*al-Mumin 40:19*)

عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدٌ بَيَاضِ الثِّيَابِ شَدِيدٌ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى

جَلَسَ إِلَى النَّبِيِّ ﷺ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ ﷺ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ. فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ، قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا. قَالَ أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْخِفَاءَ الْعُرَاءَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: «فَإِنَّهُ جِبْرِيلُ أَنَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ»

35. Umar ibn al-Khattab, may Allah be pleased with him, said, “One day while we were sitting with the Messenger of Allah, peace and blessings be upon him, there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black. No trace of travel could be seen on him and none of us knew him. He walked up and sat down by the Prophet. Resting his knees against his and placing the palms of his hands on his thighs, he said, ‘O Muhammad! Tell me about Islam.’ The Messenger of Allah, peace and blessings be upon him,

said, ‘Islam is to testify that there is no deity but Allah and that Muhammad is the Messenger of Allah, to perform the Prayers, to pay the Zakah, to fast in Ramadan and to make the pilgrimage to the House if you are able to do so.’ He said, ‘You have spoken the truth,’ and we amazed at him asking him and then saying that he had spoken the truth. He said, ‘Then tell me about belief.’ He said, ‘It is to believe in Allah, His angels, His Books, His Messengers, and the Last Day, and to believe in the decree, both its good and its evil.’ He said, ‘You have spoken the truth.’ He said, ‘Then tell me about ihsan.’ He said, ‘It is to worship Allah as though you could see Him for while you do not see Him, He sees you.’ He said, ‘Then tell me about the Hour.’ He said, ‘The one asked about it knows no more about it than the asker.’ He said, ‘Then tell me about its signs.’ He said, ‘That a servant-girl will give birth to her mistress and that you will see bare-footed, destitute herdsmen competing in constructing lofty buildings.’ Then he left but I stayed on a while. Then the Prophet said, Umar, do you know who the questioner was?’ I said, ‘Allah and His Messenger know best.’ He said, ‘It was Jibril who came to teach you your religion.’” (*Sahih Muslim, Iman, 1*).

عَنْ أَبِي ذَرِّ جُنْدَبِ بْنِ جُنَادَةَ وَمُعَاذِ بْنِ جَبَلٍ رضي الله عنهما عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتَّبِعِ السَّبِيَّةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالَقِ النَّاسَ بِخُلُقِ حَسَنٍ»

36. Abu Dharr Jundub ibn Junada and Abu Abdu'r-Rahman Mu'adh ibn Jabal, may Allah be pleased with them, reported that the Messenger of Allah, peace and blessings be upon him, said, “Fear Allah wherever you are and follow up an evil action

with a good action which will wipe it out. Treat people well.” (*Sunan at-Tirmidhi, Birr, 55*).

37 عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: «كُنْتُ خَلْفَ النَّبِيِّ صلى الله عليه وسلم يَوْمًا فَقَالَ: (يَا غُلَامُ إِنِّي أَعَلِّمُكَ كَلِمَاتٍ إِحْفَظِ اللَّهَ يَحْفَظْكَ إِحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ»

37. Ibn Abbas, may Allah be pleased with him, said, “One day I was behind the Prophet, peace and blessings be upon him, and he said, ‘Boy, I will teach you some words: Be careful regarding Allah and He will take care of you. Be careful regarding Allah and you will find Him in front of you. When you ask, ask Allah and when you seek help, seek help from Allah. Know that if the whole community were to gather together to help you with something, they would not be able to help you in any way unless Allah had written that for you. If they were to gather together to harm you in some way, they would not be able to harm you except with something which Allah had written for you. The pens have been lifted and the pages are dry.’” (*Sunan at-Tirmidhi, Qiyamah, 59*).

38 عَنْ أَنَسٍ رضي الله عنه قَالَ: «إِنَّكُمْ لَتَعْمَلُونَ أَعْمَالًا هِيَ أَدَقُّ فِي أَعْيُنِكُمْ مِنَ الشَّعْرِ، كُنَّا نَعُدُّهَا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ الْمُوبِقَاتِ»

38. Anas, may Allah be pleased with him, said, “You do actions which you see as having no more than a hair’s weight of sig-

nificance while in the time of the Messenger of Allah, peace and blessings be upon him, we used to consider them deadly dangerous.” (*Sahih al-Bukhari, Riqaaq, 32*).

39 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: إِنَّ اللَّهَ تَعَالَى يَغَارُ، وَغَيْرُهُ اللَّهُ تَعَالَى أَنْ يَأْتِيَ الْمَرْءَ مَا حَرَّمَ اللَّهُ عَلَيْهِ»

39. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Allah the Almighty is jealous and the jealousy of Allah the Almighty is on account of a man coming to something that Allah has made unlawful for him.” (*Sahih al-Bukhari, Nikah, 107; Sahih Muslim, Tawbah, 36*).

Annotation: *Allah never consents to His servants' committing evil. Transgression against His commandments goes against what Allah likes.*

40 عَنْ شَدَّادِ بْنِ أَوْسٍ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَتَّى عَلَى اللَّهِ الْأَمَانِيِّ»

40. Shaddad ibn Aws, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “The intelligent man is the one who subjugates himself and works for what will come after death. The stupid man is the one who follows his own whims and hopes that his desires will be gratified by Allah.” (*Sunan at-Tirmidhi, Qiyamah, 25*).

41 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: مِنْ حُسْنِ إِسْلَامٍ الْمَرْءُ تَرَكَهُ مَا لَا يَغْنِيهِ»

41. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Part of the excellence of a person’s Islam is his leaving alone what does not concern him.” (i.e. The beauty of being a good Muslim is abandoning what is of no use to him). (*Sunan at-Tirmidhi, Zuhd, 11*).

Revering Allah and Piety (*Taqwa*)

O you who believe! Keep from disobedience to Allah in reverent piety, with all the reverence that is due to Him, and see that you do not die save as Muslims (submitted to Him exclusively). (*Al Imran 3:102*)

Keep, then, from disobedience to Allah in reverence for Him and piety as far as you can, and listen attentively and submit (to His commands), and obey Him, and spend (in His cause and for the needy), as it is to the betterment of your souls. Whoever is guarded against the avarice of his soul, those are they who are truly prosperous. (*at-Taghabun 64:16*)

(Allah) provides for him from where he does not reckon. Whoever puts his trust in Allah, He is sufficient for him (for all his needs). Allah surely executes what He decrees; assuredly Allah has appointed a measure for everything. (*at-Talaq 65:3*)

O you who believe! Act in reverence for Allah and piously, without doing anything to incur His punishment, and always speak words true, proper and straight to the point (*al-Ahzab 33:70*)

O you who believe! If you keep from disobedience to Allah in reverence for Him and piety, He will make a criterion for you (in your hearts to distinguish between truth and falsehood, and right and wrong), and blot out from

you your evil deeds, and forgive you. Allah is of tremendous grace and bounty. (*al-Anfal 8:29*)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «إِنَّ الدُّنْيَا حُلْوَةٌ حَضْرَةٌ وَإِنَّ اللَّهَ مُسْتَحْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ. فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ. فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ»

42. Abu Said al-Khudri, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “This world is green and sweet. Allah has put you in charge of it so be careful how you behave. Beware of this world and beware of women. The first trouble experienced by the Tribe of Israel was on account of women.” (*Sahih Muslim, Dhikr, 99*).

عَنْ ابْنِ مَسْعُودٍ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالعِفَافَ وَالعِغْنَى»

43. Ibn Mas’ud, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, used to say, “O Allah, I ask you for guidance, fearful awareness, chastity and independence.” (*Sahih Muslim, Dhikr, 72*).

عَنْ عَدِيِّ بْنِ حَاتِمِ الطَّائِبِيِّ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «مَنْ حَلَفَ عَلَى يَمِينٍ ثُمَّ رَأَى أَتَقَى لِلَّهِ مِنْهَا فَلْيَأْتِ التَّقْوَى»

44. Adiy ibn Hatim at-Ta’i, may Allah be pleased with him, reported that he heard the Messenger of Allah, peace and blessings be upon him, say, “Whoever swears an oath to do something and then sees something nearer to *taqwa* than it, should do the thing which will result in more piety.” (*Sahih Muslim, Ayman, 15*).

عَنْ أَبِي أُمَامَةَ صُدَيْي بْنِ عَجْلَانَ الْبَاهِلِيِّ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ فَقَالَ: «اتَّقُوا اللَّهَ وَصَلُّوا خَمْسَكُمْ وَصُومُوا شَهْرَكُمْ وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ وَأَطِيعُوا أَمْرَاءَكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ»

45. Abu Umama Sudayy ibn Ajlan al-Bahili, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, speaking in the Hajj of Farewell. He said, ‘Fear Allah, pray your five Prayers, fast your month, pay the *Zakah* on your property and obey your *amirs* and you will enter the Paradise of your Lord.” (*Sunan at-Tirmidhi, Junu’ah, 80*).

Certainty and Trust in Allah

When the (true) believers saw the Confederates before them, they said: “This is what Allah and His Messenger promised us, and Allah is true and so is His Messenger. This has but increased them in faith and submission. (*al-Ahzab 33:22*)

Those to whom some people said: “Look, those people have gathered against you, therefore be fearful of them.” But it increased them only in faith, and they responded: “Allah is sufficient for us; how excellent a Guardian He is!” (*Al Imran 3:173*)

Put your trust in the All-Living Who does not die. (*al-Furqan 25:58*)

It is in Allah that the believers must put their trust. (*Ibrahim 14:11*)

When you are resolved (on a course of action), put your trust in Allah. (*Al Imran 3:159*)

Whoever puts his trust in Allah, He is sufficient for him (for all his needs). (*at-Talaq 65:3*)

The true believers are only those who, when Allah is mentioned, their hearts tremble with awe, and when His Revelations are recited to them, it strengthens them in faith, and they put their trust in their Lord. (*al-Anfal 8:2*)

عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ «عُرِضَتْ عَلَيَّ الْأُمَمُ فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرَّهْنِيطُ وَالنَّبِيَّ وَمَعَهُ الرَّجُلُ وَالرَّجُلَانِ وَالنَّبِيَّ لَيْسَ مَعَهُ أَحَدٌ إِذْ زَفَعَ لِي سِوَادٌ عَظِيمٌ فَطَنَنْتُ أَتَهُمْ أُمَّتِي فَقِيلَ لِي هَذَا مُوسَى وَقَوْمُهُ وَلَكِنْ انظُرْ إِلَى الْأَفْقِ فَانظُرْتُ فَإِذَا سِوَادٌ عَظِيمٌ فَقِيلَ لِي انظُرْ إِلَى الْأَفْقِ الْآخَرِ فَإِذَا سِوَادٌ عَظِيمٌ فَقِيلَ لِي هَذِهِ أُمَّتُكَ وَمَعَهُمْ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ» ثُمَّ نَهَضَ فَدَخَلَ مَنْزِلَهُ فَحَاضَ النَّاسُ فِي أَوْلِيكَ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِلَا حِسَابٍ وَلَا عَذَابٍ فَقَالَ بَعْضُهُمْ فَلَعَلَّهُمُ الَّذِينَ صَحِبُوا رَسُولَ اللَّهِ ﷺ وَقَالَ بَعْضُهُمْ فَلَعَلَّهُمُ الَّذِينَ وُلِدُوا فِي الْإِسْلَامِ وَلَمْ يُشْرِكُوا بِاللَّهِ وَذَكَرُوا أَشْيَاءَ فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَقَالَ «مَا الَّذِي تَحْوَضُونَ فِيهِ فَأَخْبَرُوهُ فَقَالَ «هُمْ الَّذِينَ لَا يَزُقُونَ وَلَا يَسْتَزُقُونَ وَلَا يَتَطَيَّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عَكَاشَةُ بْنُ مِحْصَنِ فَقَالَ ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ فَقَالَ «أَنْتَ مِنْهُمْ» ثُمَّ قَامَ رَجُلٌ آخَرُ فَقَالَ ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ فَقَالَ «سَبَقَكَ بِهَا عَكَاشَةُ»

46. Ibn Abbas, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said, ‘All the nations were shown to me and I saw a Prophet with a small group, and a

Prophet with one or two men, and a Prophet with no one at all. Then an enormous mass was shown to me and I thought that they were my community. I was told, “This is Musa and his community, but look to the furthest horizon,” and there was an enormous mass. It was said to me, “This is your community. Among them are seventy thousand who will enter Paradise without reckoning or punishment.” Then he got up and entered his house and the people discussed concerning those who would enter Paradise without reckoning or punishment. Some of them said, ‘Perhaps it is those who were with the Messenger of Allah,’ while others said, ‘Perhaps it is those who are born in Islam and do not associate anything with Allah,’ and they mentioned various things. The Messenger of Allah came out to them and said, ‘What are you discussing?’ They told him and he said, ‘They are those who do not make charms or ask others for charms, and do not seek omens. They trust in their Lord.’ Ukkasha ibn Muhsin stood up and said, ‘Ask Allah to make me one of them.’ He said, ‘You are one of them.’ Then another man stood up and said, ‘Ask Allah to make me one of them.’ He said, “Ukkasha beat you to it.”” (*Sahih al-Bukhari, Riqaq, 50; Sahih Muslim, Iman, 374*).

47 عَنْ ابْنِ عَبَّاسٍ رضي الله عنه أَيضًا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ أَمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنْبَتُ وَبِكَ خَاصَمْتُ، اللَّهُمَّ أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُصَلِّبَنِي أَنْتَ الْحَيُّ الَّذِي لَا تَمُوتُ، وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ»

47. Ibn Abbas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, used to say, “O

Allah, I submit to you and I believe in you and I have relied on you and I turn to you and I have argued by you. I seek refuge with Your might, there is no deity other than You, from Your misguiding me. You are the Living who does not die while jinn and men will all die.” (*Sahih Muslim, Dhikr, 67; Sahih al-Bukhari, Tahajjud, 1, Tawhid, 7*).

48 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «يَدْخُلُ الْجَنَّةَ أَقْوَامٌ أَفْتَدَتْهُمْ مِثْلُ أَفْتِدَةِ الطَّيْرِ»

48. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “People will enter Paradise whose hearts are like the hearts of birds.” (i.e. They are steadfast and upright in obeying the commands and prohibitions of Allah, and they put their trust in Allah). (*Sahih Muslim, Jannah, 27*).

49 عَنْ عُمَرَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَعْدُو خِمَاصًا وَتَرْوِحُ بِطَانًا»

49. Umar, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, “If you were to rely on Allah as He should be relied on, He would provide for you as He provides for the birds. They go out in the morning hungry and return in the evening full.” (*Sunan at-Tirmidhi, Zuhd, 33*).

50 عَنْ الْبَرَاءِ بْنِ عَازِبٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «يَا فُلَانُ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَقُلِ اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ

وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَالْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً
 وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ أَمَنْتُ بِكِتَابِكَ
 الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ، فَإِنَّكَ إِنْ مِتَّ مِنْ لَيْلَتِكَ مِتَّ
 عَلَى الْفِطْرَةِ، وَإِنْ أَصْبَحْتَ أَصْبَحْتَ خَيْرًا»

50. Abu Umara al-Bara ibn Azib, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “O so-and-so! When you retire to your bed, say, ‘O Allah, I submit myself to You and I have turned my face to You. I have entrusted my affair to You and taken shelter with You out of desire for You and fear of You. There is no shelter nor rescue from You except with You. I have believed in Your Book which You sent down and Your Prophet whom You sent.’ If you die during the night, you will die in natural submission, and if you are still alive in the morning, your morning will be good.” (*Sahih al-Bukhari, Da’awat, 6; Sahih Muslim, Dhikr, 56*).

عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رضي الله عنه قَالَ نَظَرْتُ إِلَى أَقْدَامِ الْمُشْرِكِينَ وَنَحْنُ
 فِي الْغَارِ وَهُمْ عَلَى رُؤُوسِنَا فَقُلْتُ يَا رَسُولَ اللَّهِ لَوْ أَنَّ أَحَدَهُمْ نَظَرَ
 تَحْتَ قَدَمَيْهِ لَأَبْصَرَنَا فَقَالَ «مَا ظَنَّاكَ يَا أَبَا بَكْرٍ بَاتْنَيْنِ اللَّهُ تَالِئُهُمَا»

51. Abu Bakr as-Siddiq, may Allah be pleased with him, said, “When we were in the Cave and the idolaters were looking for us, I could see their feet and said, ‘O Messenger of Allah, if one of them were to look under his feet, he would see us.’ He said, ‘Abu Bakr, what do you think of two people of whom Allah is the third?’” (*Sahih al-Bukhari, Tafsiir as-Surah 9/9; Fadailu'l-Ashab, 2; Sahih Muslim, Fadailu's-Sahaba, 1*).

Straightforwardness (*Istiqaama*)

Pursue, then, what is exactly right (in every matter of the Religion), as you are commanded (by Allah), and those who, along with you, have turned (to Allah with faith, repenting their former ways, let them do likewise); and do not rebel against the bounds of the Straight Path (O believers)! He indeed sees well all that

As for those who say, “Our Lord is Allah,” and then follow the Straight Path (in their belief, thought, and actions) without deviation, the angels descend upon them from time to time (in the world, as protecting comrades, and in the Hereafter, with the message): “Do not fear or grieve; but rejoice in the glad tidings of Paradise which you have been promised. We are your well-wishing comrades and helpers in the Hereafter, as we have been in the life of the world. You will have therein all that your souls desire, and you will have therein all that you ask for. A welcoming gift from the One All-Forgiving, All-Compassionate.” (*Fussilat 41:30–32*)

Surely those who profess, “Our Lord is Allah,” and then follow the Straight Path (in their belief, thought, and actions), they will have no fear, nor will they grieve. They are the companions of Paradise, abiding therein as a reward for what they used to do. (*al-Ahqaf 46:13–14*)

عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ قُلْ لِي فِي الْإِسْلَامِ
قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ. قَالَ: «قُلْ أَمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمْتُمْ»

52. Sufyan ibn Abdullah, may Allah be pleased with him, said, “I said, ‘O Messenger of Allah, tell me something about Islam which I

could not ask from anyone but you.’ He said, ‘Say, “I have believed in Allah” and then go straight.’” (*Sahih Muslim, Iman, 62*).

53 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «قَارِبُوا وَسَدِّدُوا
وَاعْلَمُوا أَنَّهُ لَنْ يَنْجُو أَحَدٌ مِنْكُمْ بِعَمَلِهِ» قَالُوا: وَلَا أَنْتَ يَا رَسُولَ
اللَّهِ؟ قَالَ: «وَلَا أَنَا إِلَّا أَنْ يَتَعَمَّدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ»

53. Abu Hurayra, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings be upon him, said, “Tread the middle way and be upright but know that none of you will be saved by what he does.” They said, “Not even you, O Messenger of Allah?” He said, “Not even me unless Allah covers me with mercy and bounty from him.” (*Sahih Muslim, Sifatul-Munafiqin, 76*).

Hastening to Perform Good Actions

Strive together, as if in a race (O community of believers), towards all that is good. (*al-Baqarah 2:148*)

Hasten, as if competing with one another, to forgiveness from your Lord, and to a Paradise as spacious as the heavens and the earth, prepared for the Allah-revering, pious. (*Al Imran 3:133*)

Its seal is a fragrance of musk, and to that (blessing of Paradise), then, let all those who aspire (to things of high value) aspire as if in a race (with each other). (*al-Mutaffifin 83:26*)

54 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَادِرُوا بِالْأَعْمَالِ الصَّالِحَةِ،
فَسَتَكُونُونَ فِتْنًا كَفِطْعِ اللَّيْلِ الْمُظْلَمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا،
وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا»

54. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Hasten to actions during the times of sedition which will be like patches of black night. A man will be a believer in the morning and an unbeliever in the evening, or a believer in the evening and an unbeliever in the morning. He will sell his religion for the goods of this world.” (*Sahih Muslim, Iman, 186*).

55 عَنْ جَابِرٍ رضي الله عنه قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ صلى الله عليه وسلم يَوْمَ أُحُدٍ: أَرَأَيْتَ إِنْ قُتِلْتُ فَأَيْنَ أَنَا؟ قَالَ: «فِي الْجَنَّةِ» فَأَلْفَى تَمْرَاتٍ كُنَّ فِي يَدِهِ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ.

55. Jabir, may Allah be pleased with him, said, “A man said to the Prophet, peace and blessings be upon him, on the day of Uhud, ‘Where do you think that I will be if I am killed?’ He said, ‘In Paradise.’ So he threw away some dates that were in his hand and then fought until he was killed.” (*Sahih al-Bukhari, Maghazi, 17; Sahih Muslim, Imara, 143*).

56 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم، فَقَالَ: يَا رَسُولَ اللَّهِ، أَيُّ الصَّدَقَةِ أَكْبَرُ؟ قَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَاحِبٌ سَاحِحٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى، وَلَا تُمَهِّلُ حَتَّى إِذَا بَلَغَتْ الْحُلُومَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا، وَقَدْ كَانَ لِفُلَانٍ»

56. Abu Hurayra, may Allah be pleased with him, said, “A man came to the Prophet, peace and blessings be upon him, and said, ‘O Messenger of Allah, which *sadaqa* has the greatest reward?’ He said, ‘The *sadaqa* that you give when you are healthy but tight-fisted, in fear of poverty and desiring wealth. Do not put it off until death is near and you say, “So-and-so should have

this much and so-and-so this much,” when it already belongs to someone else.” (*Sahih al-Bukhari, Zakah, 11, Wasaya, 17; Sahih Muslim, Zakah, 92*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَادِرُوا بِالْأَعْمَالِ سَبْعًا، هَلْ تَنْتَظِرُونَ إِلَّا فَقْرًا مُنْسِيًا، أَوْ غِنِيًّا مُطْعِيًا، أَوْ مَرَضًا مُفْسِدًا، أَوْ هَرَمًا مُفْنِدًا أَوْ مَوْتًا مُجْهِزًا أَوْ الدَّجَالَ فَشَرُّ غَائِبٍ يُنْتَظَرُ، أَوِ السَّاعَةَ فَالسَّاعَةُ أَذْهَى وَأَمْرٌ»

57. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Race to good actions as fast as you can before you are overtaken by one of the seven afflictions. What are you waiting for except delayed poverty, oppressive wealth, debilitating illness, doddering senility, a swift death or the Dajjal? Or are you waiting for an unseen evil, or the Last Hour? The Last Hour will be most bitter and terrible.” (*Sunan at-Tirmidhi, Zuhd, 3*).

Striving (*Mujahada*)

Those (on the other hand) who strive hard for Our sake, We will most certainly guide them to Our ways (that We have established to lead them to salvation). Most assuredly, Allah is with those devoted to doing good, aware that Allah is seeing them. (*al-Ankabut 29:69*)

(Continue to) worship your Lord until what is certain (death) comes to you. (*al-Hijr 15:99*)

Keep in remembrance the Name of your Lord (and mention It in your Prayer), and devote yourself to Him wholeheartedly. (*al-Muzzammil 73:8*)

Whoever does an atom's weight of good will see it. (*az-Zalalah* 99:7)

Surely your Lord knows that you (O Messenger) rise and keep vigil sometimes nearly two-thirds of the night or (other times) a half of it or a third of it, and so do some of those who are in your company as believers. Allah determines the measure of the night and day (which He has created). He knows that you (O believers) are unable to sustain (such long vigils every night) and He has turned to you in mercy: so recite (when you do the Prayer) from the Qur'an what is easy for you (to sustain as regular practice). He knows that there will be among you those who are sick, and others going about the land seeking of Allah's bounty, and still others fighting in Allah's cause. Recite from it, then, as much as is easy (for you). But establish the Prayer in conformity with its conditions as prescribed, pay the Prescribed Purifying Alms (the *Zakah*), and lend Allah a good loan (by spending in His cause and for the needy). Whatever of good you forward (to your future, eternal life) for your own selves, you will find it with Allah, better and greater in reward (than all that you have left behind in the world, and much increased in value), and seek Allah's forgiveness (in all circumstances and eventualities). Allah is All-Forgiving, All-Compassionate (especially toward His believing, penitent servants). (*al-Muzzammil* 73:20)

Whatever good you spend, surely Allah has full knowledge of it. (*al-Baqarah* 2:273)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ: وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ

إِلَىٰ بِالتَّوَافِلِ حَتَّىٰ أَحْبَبْتَهُ، فَإِذَا أَحْبَبْتَهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ،
وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي
بِهَا، وَإِنْ سَأَلَنِي لِأَعْطَيْتَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لِأُعِيدَنَّهُ»

58. Abu Hurayra, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings be upon him, said, “Allah the Almighty said, ‘I have declared war on anyone who shows enmity to a friend of Mine. My servant does not draw near to Me with anything I love more than what I have made obligatory on him. My servant continues to draw near to Me with supererogatory worship until I love him. When I love him, I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks. If he were to ask Me for something, I would give it to him. If he were to ask Me for refuge, I would give him refuge.’” (*Sahih al-Bukhari, Riqaq, 38*).

59 عَنْ أَنَسٍ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم فِيمَا يَزُودُهُ عَنْ رَبِّهِ ﷺ قَالَ: «إِذَا تَقَرَّبَ
الْعَبْدُ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِذَا تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ
مِنْهُ بَاعًا، وَإِذَا أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً»

59. Anas, may Allah be pleased with him, reported from the Prophet, peace and blessings be upon him, in what he reported from his Lord, the Mighty and Majestic. He said, “When the servant comes towards Me a hand-span, I go an arm-length towards him. When he comes towards Me an arm-length, I go a fathom towards him. When he comes towards Me walking, I go towards him running.” (*Sahih al-Bukhari, Tawhid, 50*).

عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نِعْمَتَانِ مَعْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ»

60. Ibn Abbas, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings be upon him, said, “There are two blessings which deceive many people: health and free time.”

(*Sahih al-Bukhari, Riqaq, 1.*)

عَنْ عَائِشَةَ رضي الله عنها أَنَّ النَّبِيَّ ﷺ كَانَ يَقُومُ مِنَ اللَّيْلِ حَتَّى تَتَفَطَّرَ قَدَمَاهُ، فَقُلْتُ لَهُ: لِمَ تَصْنَعُ هَذَا يَا رَسُولَ اللَّهِ وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: «أَفَلَا أَحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا؟»

61. Aisha, may Allah be pleased with her, reported that the Prophet, peace and blessings be upon him, used to pray at night until his feet became cracked. “I said to him, ‘Why do you do this. O Messenger of Allah, when Allah has forgiven you all your past and future wrong actions?’ He said, ‘Do I not want to be a grateful servant?’” (*Sahih al-Bukhari, Tahajjud, 6; Sahih Muslim, Sifatul-Munafiqin, 81.*)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ، إِحْرَاصٌ عَلَى مَا يَنْفَعُكَ، وَاسْتِعْنِ بِاللَّهِ وَلَا تَعْجِزْ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ.»

62. Abu Hurayra, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings be upon him, said, “The strong believer is better and more beloved to Allah than the weak

believer although there is good in each. Desire that which will bring you benefit, and seek help from Allah and do not give way to incapacity. If something happens to you, do not say, ‘If only I had done such-and-such.’ Rather say, ‘The decree of Allah. He does what He will.’ Otherwise you will open yourself up to the action of Satan.” (*Sahih Muslim, Qadar, 34*).

63 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ»

63. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Hell is veiled by indulgence of appetites and Paradise is veiled by things people dislike.” The variant of Muslim has “surrounded” instead of “veiled” meaning there is this veil between him and it. When he does it, he enters it. (*Sahih al-Bukhari, Riqaaq, 28; Sahih Muslim, Jannah, 1*).

64 عَنْ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم لَيْلَةً، فَأَطَالَ الْقِيَامَ حَتَّى هَمَمْتُ بِأَمْرٍ سَوْءٍ فَيَلَّ وَمَا هَمَمْتُ بِهِ قَالَ هَمَمْتُ أَنْ أَجْلِسَ وَأَدْعُهُ.

64. Ibn Mas’ud, may Allah be pleased with him, said, “I prayed in the night with the Prophet, peace and blessings be upon him, and he stood so long that I wanted to do something awful.” He was asked, “What did you want to do?” He said, “I wanted sit down and leave him.” (*Sahih al-Bukhari, Tahajjud, 9; Sahih Muslim, Salatu'l-Musafirin, 204*).

65 عَنْ أَنَسٍ رضي الله عنه عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ: «يَتَّبِعُ الْمَيِّتَ ثَلَاثَةَ أَيَّامٍ: أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ، يَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ»

65. Anas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Three things follow a dead person: his family, his property and his actions. Two of them return and one remains with him. His family and property return and his actions remain.” (*Sahih al-Bukhari, Riqaq, 42; Sahih Muslim, Zuhd, 5*).

عَنْ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: «الْجَنَّةُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ وَالتَّارُ مِثْلُ ذَلِكَ»

66. Ibn Mas’ud, may Allah be pleased with him, said that the Prophet, peace and blessings be upon him, said, “Paradise is nearer to you than the strap of your sandal, and Hell is the same.” (i.e. Worship and good deeds lead a person to Paradise; and the lusts and caprices of an evil-commanding soul lead him to Hell). (*Sahih al-Bukhari, Riqaq, 29*).

عَنْ أَبِي فِرَاسِ رَبِيعَةَ بْنِ كَعْبِ الْأَسْلَمِيِّ خَادِمِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَمِنْ أَهْلِ الصُّفَّةِ رضي الله عنه قَالَ: كُنْتُ أَبِيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَأَتَيْتُهُ بِوَضُوءِهِ وَحَاجَتِهِ فَقَالَ: «سَلْنِي» فَقُلْتُ: أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ. فَقَالَ: «أَوْ غَيْرَ ذَلِكَ؟» قُلْتُ: هُوَ ذَاكَ. قَالَ: «فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ»

67. Abu Firas Rabi’a ibn Ka’b al-Aslami, may Allah be pleased with him, the servant of the Messenger of Allah and one of the People of the Suffa, said, “I used to spend the night with the Messenger of Allah, peace and blessings be upon him, and I would bring him his *wudu* (minor ablution) water and whatever he needed. He said, ‘Ask of me.’ I said, ‘I ask you for your friendship in Paradise.’ He said, ‘Something else as well?’ I said, ‘I only want that.’ He said, ‘Help me against your carnal soul by means of a lot of prostration.’” (*Sahih Muslim, Salah, 226*).

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: غَابَ عَمِّي أَنَسُ بْنُ النَّضْرِ رَضِيَ اللَّهُ عَنْهُ عَنِ الْقِتَالِ بِدْرٍ فَقَالَ: يَا رَسُولَ اللَّهِ غَبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلْتَ الْمُشْرِكِينَ لَئِنِ اللَّهُ أَشْهَدَنِي قِتَالَ الْمُشْرِكِينَ لَيُرِينَ اللَّهُ مَا أَصْنَعُ، فَلَمَّا كَانَ يَوْمَ أُحُدٍ انْكَشَفَ الْمُسْلِمُونَ فَقَالَ: اَللَّهُمَّ اَعْتَذِرْ إِلَيْكَ مِمَّا صَنَعَ هَؤُلَاءِ يَعْني أَصْحَابَهُ وَأَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلَاءِ يَعْني الْمُشْرِكِينَ ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ، فَقَالَ: يَا سَعْدُ بْنُ مُعَاذِ الْجَنَّةِ وَرَبِّ الْكَعْبَةِ، إِنِّي أَجِدُ رِيحَهَا مِنْ دُونِ أُحُدٍ. قَالَ سَعْدُ: فَمَا اسْتَطَعْتُ يَا رَسُولَ اللَّهِ مَا صَنَعَ، قَالَ أَنَسُ: فَوَجَدْنَا بِهِ بَضْعًا وَتَمَانِينَ ضَرْبَةً بِالسَّيْفِ، أَوْ طَعْنَةً بِرُمْحٍ، أَوْ رَمِيَّةً بِسَهْمٍ وَوَجَدْنَاهُ قَدْ قُتِلَ وَمَثَلَ بِهِ الْمُشْرِكُونَ فَمَا عَرَفَهُ أَحَدٌ إِلَّا أَخْتَهُ بِنَانِهِ. قَالَ أَنَسُ: كُنَّا نَرَى أَوْ نَنْظُرُ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِيهِ وَفِي أَشْبَاهِهِ ﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾ إِلَىٰ أُخْرَاهَا.

68. Anas, may Allah be pleased with him, said, “My uncle, Anas ibn an-Nadr, missed the fighting at Badr and said, ‘O Messenger of Allah, I missed the first battle in which you fought the idol worshippers. If Allah gives me the opportunity to fight the idolaters, Allah will see what I shall do!’ On the Day of Uhud, the Muslims were routed and he said, ‘O Allah, I apologize to You for what these people have done (i.e. his Companions) and I declare myself innocent to You of what those people have done, (i.e. the polytheists).’ Then he went forward and Sa’d ibn Mu’adh met him. He said, ‘O Sa’d ibn Mu’adh! Paradise, by the Lord of the Ka’ba! I smell

its fragrance from below Uhud!’ Sa’d said, ‘O Messenger of Allah, I could not do what he did.’”

Anas continued, “We found him with about eighty wounds, sword thrusts or spear stabs or arrows. We found that he had been killed and the idol worshippers had mutilated him. No one could recognize him except for his sister by his fingertips.’ Anas said, “We used to think or suppose that this verse was sent down about him and his like, ‘*Among the believers are men (of highest valor) who have been true to their covenant with Allah: among them are those who have fulfilled their vow (by remaining steadfast until death), and those who are awaiting (its fulfillment). They have never altered in any way.*’ (al-Ahzab 33:23)” (Sahih al-Bukhari, Jihad, 12; Sahih Muslim, Imara, 148).

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرَوِي عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: «يَا عِبَادِي إِنِّي حَزَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا، يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهِدُونِي أَهْدِكُمْ، يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُونِي أَطْعِمَكُمْ، يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكَسُونِي أَكْسِكُمْ، يَا عِبَادِي إِنَّكُمْ تُحِطُّونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَعْفِرُ الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي أَعْفِرْ لَكُمْ، يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَضُرُّوْنِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ، وَإِنْسَكُمْ وَجِنِّكُمْ كَانُوا عَلَى أَتَقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ

وَجِنَّتُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّتَكُمْ، قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ، يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصَيْهَا لَكُمْ، ثُمَّ أَوْفَيْكُمْ بِهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ.

69. Abu Dharr Jundub ibn Junada, may Allah be pleased with him, reported from the Prophet, peace and blessings be upon him, in what is related from what Allah the Blessed and Almighty said, “O My servants! I have forbidden injustice to Myself and I have made it unlawful between you, so do not wrong one another. O My servants! All of you are misguided except those that I guide, so seek My guidance and I will guide you. O My servants! All of you are hungry except those that I feed so ask me for food and I will feed you. O My servants! All of you are naked except those that I clothe so ask me for clothing and I will clothe you. O My servants! You make mistakes by night and by day and I forgive all wrong actions so ask for My forgiveness and I will forgive you. O My servants! You will never attain to My harm so as to be able to harm Me and you will never attain to My benefit so as to be able to benefit Me. O My servants! If the first and last of you, all the jinn and all the men among you, possessed the heart of the most pious man among you, that would not increase My kingdom in any way. O My servants! If the first and last of you, all the jinn and all the men among you, possessed the heart of the most evil man among you, that would not decrease My kingdom in any way.

O My servants! If the first and last of you, all the jinn and all the men among you, were to stand in a single place and ask of Me, I could give to every man what he asks without that decreasing what I have any more than a needle when it enters the sea. O My servants! It is your actions for which I call you to account and then repay you in full. So anyone who finds good should praise Allah and anyone who finds something else should blame none but himself.” (*Sahih Muslim, Birr, 55*).

The Encouragement to Increase Good Actions in the Later Part of One’s Life

Did We not grant you a life long enough for whoever would reflect and be mindful to reflect and be mindful? In addition, a warner came to you (to warn against this punishment). (*Fatir 35:37*)

70 عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَعَذَّرَ اللَّهُ إِلَيَّ امْرِئًا آخَرَ أَجَلَهُ حَتَّى بَلَغَ سِتِّينَ سَنَةً»

70. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Allah has excused Himself in the case of a man whose term He extends until he reaches sixty years of age.” (Al-Bukhari) The scholars say that it means, “He does not need an excuse if He lets him live for this period.” It is said that this is when a man reaches the utmost point of being excused. (*Sahih al-Bukhari, Riqaaq, 5*).

71 عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةً بَعْدَ أَنْ تَزَلَّتْ عَلَيْهِ «إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ» إِلَّا يَقُولُ فِيهَا: «سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي»

71. Aisha, may Allah be pleased with her, said, “After ‘*When Allah’s help comes, and victory (which is a door to further victories),*’ (an-Nasr 110:1) was sent down on him, the Messenger of Allah, peace and blessings be upon him, did not perform any Prayer without saying, ‘Glory be to You, Our Lord, and with Your praise. O Allah, forgive me.’” (*Sahih al-Bukhari, Adhan, 123, Tafsir as-Surah 110/1; Sahih Muslim, Salah, 219*).

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُبْعَثُ كُلُّ عَبْدٍ عَلَى مَا مَاتَ عَلَيْهِ»

72. Jabir, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Every servant of Allah will be raised up according to what he had when he died.” (*Sahih Muslim, Jannah, 83*).

The Clarification of the Many Paths of Good

Whatever good you do, surely Allah has full knowledge of it. (*al-Baqarah 2:215*)

Whatever good you do (all that you are commanded and more than that, especially to help others), Allah knows it. (*al-Baqarah 2:197*)

Whoever does an atom’s weight of good will see it; (*az-Zalzalah 99:7*)

Whoever does a good, righteous deed, it is for (the good of) his own soul. (*al-Jathiyah 45:15*)

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الْإِيمَانُ بِاللَّهِ وَالْجِهَادُ فِي سَبِيلِهِ» قُلْتُ: أَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: «أَنْفُسُهَا»

عِنْدَ أَهْلِهَا وَأَكْثَرَهَا تَمَمًا». قُلْتُ: فَإِنْ لَمْ أَفْعَلْ؟ قَالَ: «تُعِينُ صَانِعًا أَوْ تَضَعُ لِأَخْرَقٍ» قُلْتُ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ ضَعُفْتُ عَنْ بَعْضِ الْعَمَلِ؟ قَالَ: «تَكُفُّ شَرَّكَ عَنِ النَّاسِ فَإِنَّهَا صَدَقَةٌ مِنْكَ عَلَى نَفْسِكَ»

73. Abu Dharr, may Allah be pleased with him, said, “I asked, ‘O Messenger of Allah, which action is the best?’ He replied, ‘Belief in Allah and striving in His way.’ I said, ‘What is the best kind of setting free?’ He replied, ‘That of the person most valued in the eyes of his people and the one with the highest price.’ I asked, ‘What if I cannot do that?’ He replied, ‘Help the poor or those who cannot do anything for themselves.’ I said, ‘O Messenger of Allah, what about someone who is too weak to do anything?’ He said, ‘Withhold your evil from other people. That is *sadaqa* from you to yourself.” (Sahih al-Bukhari, Itq 2; Sahih Muslim, Iman, 136).

74 عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عُرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِي حَسَنُهَا وَسَيِّئُهَا فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا الْأَذَى يُمَاطُ عَنِ الطَّرِيقِ، وَوَجَدْتُ فِي مَسَاوِي أَعْمَالِهَا التَّنَجَاعَةَ تَكُونُ فِي الْمَسْجِدِ لَا تُدْفَنُ»

74. Abu Dharr, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “The actions of my community, both good and bad, were displayed before me and I found among their good actions removing obstacles from the road and I found among their bad actions spittle in the mosque which is not buried.” (Sahih Muslim, Masajid, 57).

75 عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنَّ نَاسًا قَالُوا: يَا رَسُولَ اللَّهِ ذَهَبَ أَهْلُ الدُّثُورِ بِالْأَجُورِ يُصَلُّونَ كَمَا نُصَلِّي وَيَصُومُونَ كَمَا نَصُومُ

وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ، قَالَ: «أَوْ لَيْسَ قَدْ جَعَلَ لَكُمْ مَا تَصَدَّقُونَ بِهِ: إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ»
 قَالُوا: يَا رَسُولَ اللَّهِ أَيَاتِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟
 قَالَ: «أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ وَرْزٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ»

75. Abu Dharr, may Allah be pleased with him, reported that some people said, “O Messenger of Allah, the rich people have gone off with all the reward. They pray as we pray, fast as we fast, and then give *sadaqa* from their excess wealth.” He said, “Has Allah not given you something that you can give away as *sadaqa*? Every glorification is *sadaqa*. Every *Allahu akbar* is *sadaqa*. Every praise is *sadaqa* and every *La ilaha ilallah* (There is no deity but Allah) is *sadaqa*. Commanding the right is *sadaqa* and forbidding the wrong is *sadaqa*. There is even *sadaqa* in your sexual intercourse.” They said, “O Messenger of Allah, can one of us indulge his appetite and then get a reward for it?” He said, “Do you not think that if you did it unlawfully, you would incur a wrong action for it? In the same way if you do it lawfully, you will receive a reward.” (*Sahih Muslim, Zakah, 53, Masjid, 142*).

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِيقٍ»

76. Abu Dharr, may Allah be pleased with him, said, “The Prophet, peace and blessings be upon him, told me, ‘Do not consider anything correct insignificant, even meeting your brother with a happy face.’” (*Sahih Muslim, Birr, 144*).

77
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا نِسَاءَ الْمُسْلِمَاتِ لَا تَحْقِرَنَّ جَارَةً لِحَارَتِهَا وَلَوْ فِرْسَنَ شَاةٍ»

77. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “O Muslim women! No one should look down on a gift from her neighbor, even if it is only a sheep’s trotter.” (*Sahih al-Bukhari, Hiba, 1, Adab, 30; Sahih Muslim, Zakah, 90*).

78
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً: فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ»

78. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Belief has over sixty branches. The best of them is the words, *La ilaha illallah* (There is no deity but Allah) and the least of them is to remove an obstacle from the road.” (*Sahih al-Bukhari, Iman, 3; Sahih Muslim, Iman, 58*).

79
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اسْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بئْرًا فَنَزَلَ فِيهَا فَشَرِبَ، ثُمَّ خَرَجَ فَإِذَا كُلُّ بِلْهْتٍ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ قَدْ بَلَغَ مِنِّي، فَنَزَلَ الْبئْرُ

فَمَلَأَ حُقْفَهُ مَاءً ثُمَّ أَمْسَكَهُ بِيَمِينِهِ حَتَّى رَقِيَ فَسَقَى الْكَلْبَ، فَشَكَرَ
 اللَّهُ لَهُ فَعَفَرَ لَهُ. قَالُوا: يَا رَسُولَ اللَّهِ إِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا؟ فَقَالَ:
 «فِي كُلِّ كَبِدٍ رَطْبَةٌ أَجْرٌ»

79. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Once a man was walking along a road and became very thirsty. He found a well, climbed down into it and drank. When he came out, he saw a dog driven by thirst to eat mud. He said, ‘This dog has reached the same extreme of thirst that I had reached.’ So he climbed back down the well, filled his leather sock with water and, holding it between his teeth, climbed back up and let the dog drink Allah thanked him for that and forgave him.” They said, “O Messenger of Allah, do we then receive a reward on account of animals?” He said, “There is a reward for every living creature.” (*Sahih al-Bukhari, Musaqat, 9; Sahih Muslim, Salam, 153*).

80 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «لَقَدْ رَأَيْتُ رَجُلًا يَتَّقَلُّبُ فِي
 الْجَنَّةِ فِي شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيقِ كَأَنَّهُ تُؤْذِي الْمُسْلِمِينَ»

80. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “I saw a man going about in Paradise who was there on account of cutting down a tree in the middle of the road which had been a nuisance to the Muslims.” (Muslim) One variant has, “A man passed by a fallen branch in the middle of the road and said, ‘By Allah, I will remove this from the path of the Muslims so that it does not inconvenience them’ and he was admitted into Paradise.” In a variant of the two, “If a man who is walking along on a road

finds a thorny branch in the road and removes it, Allah thanks him for doing it and forgives him.” (Sahih Muslim, Birr, 29)

81 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: إِسْبَاحُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَلِكُمْ الرِّبَاطُ»

81. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Shall I tell you something by which Allah will wipe out wrong actions and raise up degrees?” They said, “Yes indeed, O Messenger of Allah.” He said, “Doing *wudu* thoroughly, even in times of difficulty, taking many steps to the mosque and waiting for the Prayer after praying the previous one. That is what you should hold to.” (Sahih Muslim, Taharah, 41)

82 عَنْ جَابِرٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَلَا يَغْرِسُ الْمُسْلِمُ غَرْسًا فَيَأْكُلُ مِنْهُ إِنْسَانٌ وَلَا دَابَّةٌ وَلَا طَيْرٌ إِلَّا كَانَ لَهُ صَدَقَةٌ إِلَى يَوْمِ الْقِيَامَةِ»

82. Jabir, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “No Muslim plants something without what is eaten from it being *sadaqa* for him. Even what is stolen from it is *sadaqa* for him, and no one visits it without that being *sadaqa* for him.” (Sahih Muslim, Musaqat, 10).

83 عَنْ عَدِيِّ بْنِ حَاتِمٍ رضي الله عنه قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ»

83. Adi ibn Hatim, may Allah be pleased with him, said, “I heard the Prophet, peace and blessings be upon him, say, ‘Protect yourselves from Hell, even if only with half a date.’” (*Sahih al-Bukhari, Zakah, 10; Sahih Muslim, Zakah, 66–70*).

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ» قَالَ: «أَرَأَيْتَ إِنْ لَمْ يَجِدْ؟ قَالَ: «يَعْمَلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ»: قَالَ: «أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ؟ قَالَ: «يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ» قَالَ: «أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ قَالَ: «يَأْمُرُ بِالْمَعْرُوفِ أَوْ النَّهْيِ» قَالَ: «أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ؟ قَالَ: «يُمْسِكُ عَنِ الشَّرِّ فَإِنَّهَا صَدَقَةٌ»

84. Abu Musa al-Ash’ari, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Every Muslim should give *sadaqa*.” He said, “What about if someone has nothing to give?” He said, “He should get work and earn something and give *sadaqa*.” He said, “If is unable to do that?” He said, “He should help someone in need.” He said, “What if he cannot find anyone?” He said, “He should command what is right or good.” He said, “What if he cannot do that?” He said, “He should refrain from evil. That is *sadaqa* for him.” (*Sahih al-Bukhari, Zakah, 30; Sahih Muslim, Zakah, 55*).

Moderation in Worship

TA. HA. We do not send down the Qur’an on you so that you suffer distress (in your duty of conveying it to people) (*Ta-Ha 20:1–2*)

Allah wills ease for you, and He does not will hardship for you. (*al-Baqarah 2:185*)

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ ثَلَاثَةٌ رَهْطٌ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ، فَلَمَّا أُخْبِرُوا كَانَتْهُمْ تَقَالُوهَا وَقَالُوا: أَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. قَالَ أَحَدُهُمْ: أَمَا أَنَا فَأُصَلِّي اللَّيْلَ أَبَدًا، وَقَالَ الْآخَرُ: وَأَنَا أَصُومُ الدَّهْرَ أَبَدًا وَلَا أَفْطِرُ، وَقَالَ الْآخَرُ: وَأَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا، فَجَاءَ رَسُولُ اللَّهِ ﷺ إِلَيْهِمْ فَقَالَ: «أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا؟»، أَمَا وَاللَّهِ إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتَقَاكُمْ لَهُ لِكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنِّي فَلَيْسَ مِنِّي»

85. Anas, may Allah be pleased with him, said, “Three people came to the houses of the wives of the Prophet, peace and blessings be upon him, to ask about how the Prophet worshipped. When they were told, it was as if they thought it was little and said, ‘Where are we in relation to the Messenger of Allah, peace and blessings be upon him, who has been forgiven his past and future wrong actions?’” He said, “One of them said, ‘I will pray all of every night.’ Another said, ‘I will fast all the time and not break the fast.’ The other said, “I will withdraw from women and never marry.’ The Messenger of Allah came to them and said, ‘Are you the ones who said such-and-such? By Allah, I am the one among you with the most fear and awareness of Allah, but I fast and break the fast, I pray and I sleep, and I marry women. Whoever disdains my Sunnah is not with me.’” (*Sahih al-Bukhari, Nikah, 1; Sahih Muslim, Nikah, 5*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ إِلَّا غَلْبَهُ فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّلْجَةِ»

86. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “The religion is easy. Anyone who makes the religion too hard on himself will find it becomes too much for him. So aim for what is right, follow a middle path, accept the good news of the reward for right action, and seek help (to reach your goal by being constant in worshipping) in the morning, evening and some of the night.” (*Sahih al-Bukhari, Iman, 29*).

Annotation: *As sensible travelers and riders prefer to set the road during the times when both themselves and their mounts are in good condition, servants of good should observe the same principle at hours of worship in order to seek good pleasure of Allah, make progress in the spiritual path and complete the journey of this world soundly, without being diverted anything on the way.*

عَنْ أَنَسٍ رضي الله عنه قَالَ: دَخَلَ النَّبِيُّ صلى الله عليه وسلم الْمَسْجِدَ فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ فَقَالَ: «مَا هَذَا الْحَبْلُ؟ قَالُوا هَذَا حَبْلٌ لِرَيْتَبٍ فَإِذَا فَتَرْتُ تَعَلَّقْتْ بِهِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم: «حُلُوهُ، لِيَصِلَ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَرْقُدْ»

87. Anas, may Allah be pleased with him, said, “The Prophet, peace and blessings be upon him, entered the mosque and there was a rope hanging between two pillars. He asked, ‘What is this rope?’ They re-

plied, ‘The rope belongs to Zaynab. When she is tired, she hangs on to it.’ The Prophet said, ‘No, remove it. You should pray as long as you have the energy for it. When you are tired, you should sit down.’” (*Sahih al-Bukhari, Tahajjud, 18; Sahih Muslim, Salatu'l-Musafirin, 219*).

عَنْ أَبِي جُحَيْفَةَ وَهَبِ بْنِ عَبْدِ اللَّهِ قَالَ: أَخَى النَّبِيِّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ، فَرَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ، فَرَأَى أُمَّ الدَّرْدَاءِ مُبَدَّلَةً فَقَالَ: مَا شَأْنُكَ؟ قَالَتْ: أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا. فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَامًا، فَقَالَ لَهُ: كُلْ فَإِنِّي صَائِمٌ، قَالَ: مَا أَنَا بِأَكْلٍ حَتَّى تَأْكُلَ، فَأَكَلَ، فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ فَقَالَ لَهُ: نَمْ فَنَامَ، ثُمَّ ذَهَبَ يَقُومُ فَقَالَ لَهُ: نَمْ، فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ قَالَ سَلْمَانُ: قُمْ الْآنَ، فَصَلِّ يَا جَمِيعًا، فَقَالَ لَهُ سَلْمَانُ: إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا وَإِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا وَلِأَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقِّ حَقَّهُ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ سَلْمَانُ»

88. Abu Juhayfa Wahb ibn Abdullah, may Allah be pleased with him, said, “The Prophet, peace and blessings be upon him, joined Salman and Abu’d-Darda together in brotherhood. Salman visited Abu’d-Darda and saw Umm ad-Darda poorly dressed and said to her, ‘What’s the matter with you?’ She said, ‘Your brother Abu’d-Darda has no need of this world.’ Abu’d-Darda came and made some food for him. Salman said, ‘Eat.’ He said, ‘I am fasting.’ Salman said, ‘I will not eat unless you eat.’” He said, “He ate. In the night, Abu’d-Darda went to

stand in Prayer and Salman said to him, ‘Sleep!’ and he slept. Then he got up again and Salman said, ‘Sleep!’ At the end of the night, Salman said, ‘Now get up and we will pray.’ Salman said to him, ‘Your Lord has rights over you and your self has rights over you, so give those with rights their due.’ Abu’d-Darda came to the Prophet, peace and blessings be upon him, and mentioned this to him and the Prophet said, ‘Salman spoke the truth.’” (*Sahih al-Bukhari, Sawm, 51, Adab, 86*).

Perseverance in Good Deeds

Has not the time yet come for those who believe that their hearts should soften with humility and submit (to Allah to strive in His cause) in the face of Allah’s Remembrance (the Qur’an) and what has come down of the truth (the Divine teachings)? And (has not the time yet come) that they should not be like those who were given the Book before? A long time has passed over them (after they received the Book), and so their hearts have hardened; and many among them (have been) transgressors. (*al-Hadid 57:16*)

(Continue to) worship your Lord until what is certain (death) comes to you. (*al-Hijr 15:99*)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنه قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ لَا تَكُنْ مِثْلَ فُلَانٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ»

89. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said to me, “Abdullah, do not be like so-and-so who used to pray at night and then stopped doing it.”” (*Sahih al-Bukhari, Tahajjud, 19; Sahih Muslim, Siyam, 185*).

The Command to Follow the Sunnah and Its Manners

Whatever the Messenger gives you, accept it willingly; and whatever he forbids you, refrain from it. (*al-Hasr 59:7*)

Say (to them, O Messenger): “If you indeed love Allah, then follow me, so that Allah will love you and forgive you your sins. (*Al Imran 3:31*)

Assuredly you have in Allah’s Messenger an excellent example to follow for whoever looks forward to Allah and the Last Day, and remembers and mentions Allah much. (*al-Ahzab 33:21*)

But no! By your Lord, they do not (truly) believe unless they make you the judge regarding any dispute between them, and then find not the least vexation within themselves over what you have decided, and surrender in full submission. (*an-Nisa 4:65*)

If you are to dispute among yourselves about anything, refer it to Allah and the Messenger, if indeed you believe in Allah and the Last Day. (*an-Nisa 4:59*)

He who obeys the Messenger (thereby) obeys Allah. (*an-Nisa 4:80*)

Let those who go against the Messenger’s order beware, lest a bitter trial befall them or a painful punishment afflict them. (*an-Nur 4:63*)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «دَعُونِي مَا تَرَكْتُكُمْ، إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ كَثْرَةَ سُؤَالِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

90. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Stay with what I have left you (without asking more). Those before you were destroyed by their excessive questioning and disagreeing with their Prophets. When I forbid you to do something, avoid it, and when I command you to do something, do it as much as you are able.” (*Sahih al-Bukhari, Irsâm 2; Sahih Muslim, Hajj, 412*).

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عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ رضي الله عنه قَالَ: وَعَظَنَا رَسُولُ اللَّهِ ﷺ مَوْعِظَةً بَلِيغَةً وَجِلَّتْ مِنْهَا الْقُلُوبُ وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ كَأَنَّهَا مَوْعِظَةٌ مُودِعٌ فَأَوْصِنَا. قَالَ: «أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ. وَأَنَّهُ مَنْ يَعْشَ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُخَدَّنَاتِ الْأُمُورِ فَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ»

91. Abu Nujayh al-Irbad ibn Sariya, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, gave us a profound exhortation which made our hearts afraid and our eyes weep. We said, ‘O Messenger of Allah, it is an exhortation which is as if it were bidding us farewell, so advise us. He said, ‘I commend you to be fearful of Allah and to hear and obey, even if an (Abyssinian) servant is put in command over you. Any among you who live will see much disagreement, so you must hold to my Sunnah and the Sunnah of the Rightly-Guided Caliphs. Hold onto it with your teeth. Beware of new matters. Every innovation (in the religion) is misguidance.’” (*Sunan Abu Dawud, Sunnah, 5; Sunan at-Tirmidhi, Ilm, 16*).

92 عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ أَوْقَدَ نَارًا فَجَعَلَ الْجِنَادِبُ وَالْفَرَاشُ يَقَعْنَ فِيهَا وَهُوَ يَذُبُّهُنَّ عَنْهَا وَأَنَا أَحِذُّ بِحُجْرِكُمْ عَنِ النَّارِ، وَأَنْتُمْ تَقْلَتُونَ مِنْ يَدَيَّ»

92. Jabir, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The metaphor of me and you is that of a man who lights a fire and the grasshoppers and moths begin to fall into it and he chases them away from it. I pull you by your belts back from Hell while you are doing your best to slip from my hand.” (*Sahih Muslim, Fada'il, 19*).

93 عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِمَوْعِظَةٍ فَقَالَ: «أَيُّهَا النَّاسُ إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ تَعَالَى حُفَاةَ عُرَاةٍ غُرْلًا» ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْنا إِنَّا كُنَّا فَاعِلِينَ﴾ أَلَا وَإِنَّ أَوَّلَ الْخَلَائِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ التَّيْمِيُّ، أَلَا وَإِنَّهُ سَيَجَاءُ بِرِجَالٍ مِنْ أُمَّتِي، فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ فَأَقُولُ: يَا رَبِّ أَصْحَابِي، فَيَقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحَدَثُوا بَعْدَكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ﴾ إِلَى قَوْلِهِ ﴿...الْعَزِيزُ الْحَكِيمُ﴾ فَيَقَالُ لِي: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَيَّ أَغْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ،

93. Ibn Abbas, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, stood up among us to admonish us and said, ‘O people! You will be gathered to Allah the Almighty barefoot, naked and uncircumcised. “We will bring the creation back into existence as easily as We originated it in the first instance.” (*al-Anbiya 21:104*) The first of creatures to be clothed

on the Day of Rising will be Ibrahim. Men of my community will come and will be taken to the left. I will say, “O Lord, my Companions!” and it will be said, “You do not know what innovations they introduced after you.” I will say the same as the righteous servant (Isa) said, “*I was a witness over them so long as I remained among them; and when You took me back, You were Yourself the Watcher over them. Indeed, You are Witness over everything. If You punish them, they are Your servants; and if You forgive them, You are the All-Glorious with irresistible might, the All-Wise.*” (*al-Maedah 5:117–118*) I will be told, “They never stopped turning back on their heels from the time you left them.” (*Sahih al-Bukhari, Anbiya, 8, Riqaq, 45; Sahih Muslim, Jannah, 58*).

عَنْ عَابِسِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه يُقَبِّلُ 94
 الْحَجَرَ يَعْنِي الْأَسْوَدَ وَيَقُولُ: إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ مَا تَنْفَعُ وَلَا
 تَضُرُّ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم، يُقَبِّلُكَ مَا قَبَّلْتُكَ.

94. Abis ibn Rabi’a, may Allah be pleased with him, said, “I saw Umar ibn al-Khattab, may Allah be pleased with him, kiss the Black Stone. He kissed it and said, ‘I know that you are a merely a stone which can bestow neither harm nor benefit. If it had not been that I had seen the Messenger of Allah, peace and blessings be upon him, kiss you, I would not have kissed you.’” (*Sahih al-Bukhari, Hajj, 50; Sahih Muslim, Hajj, 251*).

Obligation to Obey the Judgment of Allah

But no! By your Lord, they do not (truly) believe unless they make you the judge regarding any dispute between them, and then find not the least vexation within them-

selves over what you have decided, and surrender in full submission. (*an-Nisa*:65)

The only utterance of the (true) believers, when they are called to Allah and His Messenger so that the Messenger may judge between them, is: “We have heard and we obey.” Such are those who are the prosperous. (*an-Nur*:24:51)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: لَمَّا نَزَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ: ﴿اللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ﴾ اِسْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَاتَّوَأَ رَسُولَ اللَّهِ ﷺ ثُمَّ بَرَكَوْا عَلَى الرَّكْبِ فَقَالُوا: أَيُّ رَسُولِ اللَّهِ كَلَّمْنَا مِنَ الْأَعْمَالِ مَا نُطِيقُ: الصَّلَاةَ وَالْجِهَادَ وَالصِّيَامَ وَالصَّدَقَةَ وَقَدْ أَنْزَلْتَ عَلَيْكَ هَذِهِ الْآيَةَ وَلَا نُطِيقُهَا. قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ» فَلَمَّا اقْتَرَأَهَا الْقَوْمُ وَذَلَّتْ بِهَا أَلْسِنَتُهُمْ، أَنْزَلَ اللَّهُ تَعَالَى فِي إِثْرِهَا: ﴿أَمِنَ الرَّسُولُ بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾ فَلَمَّا فَعَلُوا ذَلِكَ نَسَحَهَا اللَّهُ تَعَالَى، فَأَنْزَلَ اللَّهُ ﷻ: ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ، رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾ قَالَ: نَعَمْ ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا﴾ قَالَ: نَعَمْ ﴿رَبَّنَا وَلَا تَحْمِلْنَا

مَا لَا طَاقَةَ لَنَا بِهِ ﴿ قَالَ: نَعَمْ ﴾ ﴿وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ
مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾ قَالَ: نَعَمْ.

95. Abu Hurayra, may Allah be pleased with him, said, “When this verse: *‘To Allah belongs all that is in the heavens and the earth; whether you reveal what is within yourselves (of intentions, plans) or keep it secret, Allah will call you to account for it. He forgives whom He wills (either from His grace, or His grace responding to the repentance of the sinful), and He punishes whom He wills (as a requirement of His justice). Allah has full power over everything’* (al-Baqarah 2:284) came down on the Messenger of Allah, peace and blessings be upon him, it was hard for the Companions of the Messenger of Allah to bear. So they went to the Messenger of Allah, and knelt and said, ‘O Messenger of Allah, we have been obligated to do actions of which we are capable the Prayer, striving, fasting and *sadaqa*. Now this verse has been sent down on you and we are not capable of bearing it.’ The Messenger of Allah, peace and blessings be upon him, said, ‘Do you want to say as the people of the two Books before you said, “We hear and rebel?” Rather say, “We hear and obey. Your forgiveness, our Lord, and the return is to You.”’ When the people recited it and their tongues obeyed, Allah the Almighty sent down after it, *‘The Messenger believes in what has been sent down to him from his Lord, and so do the believers; each one believes in Allah, and His angels, and His Books, and His Messengers: “We make no distinction between any of His Messengers (in believing in them). And they say: “We have heard (the call to faith in Allah) and (unlike some of the people of Moses) obeyed. Our Lord,*

grant us Your forgiveness, and to You is the homecoming' (*al-Baqarah* 2:285). When they did that, Allah the Almighty abrogated it and Allah, the Mighty and Exalted, sent down, '(O believers, if you are worried that Allah will take every soul to account even for what the soul keeps within it of intentions and plans, know that) Allah burdens no soul except within its capacity: in its favor is whatever (good) it earns, and against it whatever (evil) it merits. (So, pray thus to your Lord:) "Our Lord, take us not to task if we forget or make mistakes. Our Lord, lay not on us a burden such as You laid on those gone before us. Our Lord, impose not on us what we do not have the power to bear. And overlook our faults, and forgive us, and have mercy upon us. You are our Guardian and Owner (to Whom We entrust our affairs and on Whom we rely) so help us and grant us victory against the disbelieving people!' (*al-Baqarah* 2:286). He said, 'Yes.'" (*Sahih Muslim, Iman*, 199).

Annotation: *The word "nasakha" referred by the hadith is not used in the sense of "abolishing" as it makes in methodology of hadith. The truth expressed in the 284th verse of the chapter Al-Baqarah is lessened by verse 286. However, verse 284 is not abolished (mansuh) but an established one (muhkam). Allah the Almighty. The principle of "gradualness" in the Qur'anic guidance needs to be taken into consideration here. For example, the abolition of alcohol happened in three different steps, preparing people psychologically before the decisive prohibition comes. Although the judgment of verse 284 does not put people under obligation, those who try to practice religion profoundly can try to be sensitive at following this command as a "subjective responsibility."*

The Prohibition against Innovations and New Matters

What is there, after the truth, but error? (*Yunus 10:32*)

Say (to them, O Messenger): “If you indeed love Allah, then follow me, so that Allah will love you and forgive you your sins. “ Allah is All-Forgiving, All-Compassionate. (*Al-Imran 3:31*)

This is my straight path, so follow it, and do not follow other paths, lest they scatter you from His Path. (*al-An'am 6:153*)

96
 عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

96. Aisha, may Allah be pleased with her, said that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who introduces an innovation in this affair of ours which is not part of it, it will be rejected.” In a variant of Muslim, “Anyone who does an action which is not in accordance with this affair of ours will be rejected.” (*Sahih al-Bukhari, Sulh, 5; Sahih Muslim, Aqdiya 17, 18*).

97
 عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ وَعَلَا صَوْتُهُ وَاشْتَدَّ غَضَبُهُ حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ صَبَّحَكُمْ وَمَسَاكُمُ وَيَقُولُ: «بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ» وَيَقْرُنُ بَيْنَ أَضْبَعِيهِ السَّبَابَةِ وَالْوُسْطَى وَيَقُولُ: «أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلُّ بِدْعَةٍ ضَالَّةٌ» ثُمَّ يَقُولُ: «أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ. مَنْ تَرَكَ مَا لَنَا فَلِأَهْلِهِ، وَمَنْ تَرَكَ دِينَنَا أَوْ ضَيَاعًا فَإِلَيَّ وَعَلَيَّ»

97. Jabir, may Allah be pleased with him, said, “While the Messenger of Allah, peace and blessings be upon him, was delivering an address, his eyes would become red, he would raise his voice and he would become very angry until he was like someone admonishing an army. He would say, “(Guard yourselves against attack) in the morning and the evening.’ He would say, ‘I have been sent at a time when I and the Last Hour are like these two,’ and he joined together his index finger and middle finger.’ He would say, ‘Following on from that: the best speech is the Book of Allah. The best guidance is the guidance of Muhammad, peace and blessings be upon him. The worst of matters are the new ones, and every innovation is misguidance.’ Then he would say, ‘I am more entitled to every believer than his own self. Whoever leaves property, it is for his family. Whoever leaves a debt or family, it is for me and on me.’” (*Sahih Muslim, Jumu'ah, 43*).

On Those Who Build Good or Bad Traditions

Those who say: “Our Lord! Grant us that our spouses and offspring may be a means of happiness for us, and enable us to lead others in piety (to become a means of the promotion of piety and virtue).” (*al-Furqan 25:74*)

We made them (the Prophets) leaders, guiding people by Our command. (*al-Anbiya 21:73*)

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ  قَالَ: كُنَّا فِي صَدْرِ النَّهَارِ عِنْدَ رَسُولِ اللَّهِ ﷺ فَجَاءَهُ قَوْمٌ عَرَاةٌ مُجْتَابِي النَّمَارِ أَوْ الْعَبَاءِ مُتَقَلِّدِي السُّيُوفِ عَامَّتَهُمْ، بَلَّ كُلُّهُمْ مِنْ مُضْرٍ، فَتَمَعَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ لِمَا رَأَى

بِهِمْ مِنَ الْفَاقَةِ، فَدَخَلَ ثُمَّ حَرَجَ، فَأَمَرَ بِلَالًا فَأَدَّنَ وَأَقَامَ فَصَلَّى
ثُمَّ خَطَبَ فَقَالَ: «يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ
نَفْسٍ وَاحِدَةٍ» إِلَى آخِرِ الْآيَةِ: «إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا» وَالْآيَةَ
الْأُخْرَى الَّتِي فِي آخِرِ الْحَشْرِ: «يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ» تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ مِنْ دِرْهَمِهِ
مِنْ ثَوْبِهِ مِنْ صَاعٍ بُرِّهِ مِنْ صَاعٍ تَمْرِهِ حَتَّى قَالَ: وَلَوْ بِشِقِّ تَمْرَةٍ
فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ بِبُضْرَةٍ كَادَتْ كَفُّهُ تَعْجِزُ عَنْهَا، بَلْ قَدْ
عَجَزَتْ، ثُمَّ تَتَابَعَ النَّاسُ حَتَّى رَأَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَرِيَابٍ،
حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ، يَتَهَلَّلُ كَأَنَّهُ مُذْهَبَةٌ، فَقَالَ رَسُولُ
اللَّهِ ﷺ: «مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ
عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ وَمَنْ
سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا
مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ»

98. Abu Amr Jarir ibn Abdullah, may Allah be pleased with him, said, “Once we were with the Messenger of Allah, peace and blessings be upon him, at the beginning of the day when some people came, barefoot, wearing striped garments or cloaks, girded with swords. Most of them were from Mudar, indeed, all of them were from Mudar. The face of Messenger of Allah hanged because his concern at what he saw of their extreme need. He went inside and then came out and commanded Bilal to give the *adhan* and the *iqamah*. He prayed and then

spoke and said, *'O humankind! In due reverence for your Lord, keep from disobedience to Him Who created you from a single human self, and from it created its mate, and from the pair of them, scattered abroad a multitude of men and women. In due reverence for Allah, keep from disobedience to Him in Whose name you make demands of one another, and (duly observe) the rights of the wombs (i. e. of kinship, thus observing piety in your relations with Allah and with human beings). Allah is ever watchful over you,'* (an-Nisa 4:1) and the other verse which is at the end of al-Hashr, *'O you who believe! Keep from disobedience to Allah in reverence for Him and piety, and let every person consider what he has forwarded for Tomorrow'* (al-Hashr 59:18). 'Let a man give from his dinars and his dirhams, from his clothes, from the sa' of his wheat, from the sa' of his dates, even,' he said, 'a half of a date.' A man of the Ansar brought a bag which he could barely get his hand round, indeed, he could not. Then the people came one after another until I saw two heaps of food and clothes and I saw the face of the Messenger of Allah shining as if it was illuminated. The Messenger of Allah, peace and blessings be upon him, said, 'Anyone who builds a good tradition in Islam has its reward and the reward of whoever does it after him without that decreasing his reward in any way. Anyone who builds a bad tradition in Islam bears its burden and the burden of whoever acts by it after him without that decreasing his burden in any way.'" (Sahih Muslim, Zakah, 69).

عَنْ ابْنِ مَسْعُودٍ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: «لَيْسَ مِنْ نَفْسٍ تُقْتَلُ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا لِأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَّ الْقَتْلَ»

99. Ibn Mas'ud, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, "No self is unjustly killed without responsibility for it falling on the elder son of Adam because he was the first to make a tradition of murder." (*Sahih al-Bukhari, Diyat, 2; Sahih Muslim, Qasama, 27*).

Showing the Way to Good, and Helping One Another to Goodness and Piety

Call to the way of your Lord with wisdom and fair exhortation (*an-Nahl 16:125*)

There must be among you a community calling to good. (*Al Imran 3:104*)

Help one another in virtue and goodness, and righteousness and piety. (*al-Maedah 5:2*)

By Time (especially the last part of it, heavy with events); most certainly, human is in loss, except those who believe and do good, righteous deeds, and exhort one another to truth, and exhort one another to steadfast patience (in the face of misfortunes, and suffering in Allah's way, and in doing good deeds, and not committing sins). (*al-Asr 103:1-3*)

عَنْ أَبِي مَسْعُودٍ عُمَيْبَةَ بْنِ عَمْرِو الْأَنْصَارِيِّ  قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ»

100. Abu Mas'ud Uqba ibn Amr al-Ansari al-Badri, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "Anyone who shows the way to something good has the same reward as the person who does it." (*Sahih Muslim, Imara, 133*).

101 عَنْ أَبِي عَبْدِ الرَّحْمَنِ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا، وَ مَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا»

101. Abu Abdu'r-Rahman Zayd ibn Khalid al-Juhani, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who equips a fighter in the path of Allah fights as well and anyone who looks after a fighter’s family during his absence fights as well.” (*Sahih al-Bukhari, Jihad, 38; Sahih Muslim, Inara, 135*).

102 عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ: «الْحَازِنُ الْمُسْلِمُ الْأَمِينُ الَّذِي يُنْفِذُ مَا أُمِرَ بِهِ، فَيُعْطِيهِ كَامِلًا مَوْفِرًا، طَيِّبَةً بِهِ نَفْسُهُ فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ أَحَدُ الْمَتَصَدِّقِينَ»

102. Abu Musa al-Ash’ari, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “A trustworthy Muslim agent who carries out what he is instructed to do fully, generously and cheerfully, and pays it to the person to whom he was ordered to pay it, is one of those who give *sadaqa*.” (*Sahih al-Bukhari, Wakalah, 16; Sahih Muslim, Zakah, 79*).

Sincere Advice

I give you sincere advice. (*al-A'raf 7:62*)

I am a trustworthy counselor to you. (*al-A'raf 7:68*)

103 عَنْ أَبِي رُقَيْتَةَ تَهِيمِ بْنِ أَوْسِ الدَّارِيِّ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: «الَّذِينَ النَّصِيحَةُ، قُلْنَا: لِمَنْ؟ قَالَ «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ»

103. Abu Ruqayya Tamim ibn Aws ad-Dari, may Allah be pleased with him, reported the Prophet, peace and blessings be upon him, said, “The religion is good counsel.” We said, “For whom?” He said, “For Allah, His Book, His Messenger, the imams of the Muslims and their common people.” (*Sahih Muslim, Iman, 95*).

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ
الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالتَّضَحِّ لِكُلِّ مُسْلِمٍ. 104

104. Jarir ibn Abdullah, may Allah be pleased with him, said, “I gave allegiance to the Prophet, peace and blessings be upon him, on the basis of performing the Prayer, paying the Zakah and giving good counsel to every Muslim.” (*Sahih al-Bukhari, Iman, 42; Sahih Muslim, Iman, 97*).

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ
لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ» 105

105. Anas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “None of you can truly be said to believe until he wants for his brother what he wants for himself.” (*Sahih al-Bukhari, Iman, 7; Sahih Muslim, Iman, 71*).

Enjoining Good and Forbidding Evil

There must be among you a community calling to good, and enjoining and actively promoting what is right, and forbidding and trying to prevent evil (in appropriate ways). They are those who are the prosperous. (*Al Inran 3:104*)

You are the best community ever brought forth for (the good of) humankind, enjoining and promoting what is

right and good, and forbidding and trying to prevent evil. (*Al Imran 3:110*).

(Even so, O Messenger) adopt the way of forbearance and tolerance, and enjoin what is good and right, and withdraw from the ignorant ones (do not care what they say or do). (*al-A'raf 7:199*)

The believers, both men and women: they are guardians, confidants, and helpers of one another. They enjoin and promote what is right and good, and forbid and try to prevent the evil. (*at-Taubah 9:71*)

Those of the Children of Israel who disbelieved were cursed by the tongue of David and Jesus, son of Mary. That was because they disobeyed and kept on exceeding the bounds (of the Law). They would not restrain one another from doing the evil they did: Indeed, evil was what they used to do. (*al-Maedah 5:78-79*)

When they became heedless of all that they had been reminded of, We saved those who had tried to prevent the evil-doing, and seized the others who had been doing wrong with an evil punishment for their transgressions. (*at-Taubah 7:165*)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: 106
 «مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

106. Abu Said al-Khudri, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘Whoever of you sees something wrong should change it with his hand; if he cannot, then with his tongue; if he can-

not, then with his heart, and that is the weakest form of belief.” (Sahih Muslim, Iman, 78).

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ، ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ يَقُولُونَ مَا لَا يَفْعَلُونَ وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ، فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ، وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ»

107. Ibn Mas'ud, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “There is no Prophet sent by Allah to a community before me who did not have disciples in his community and companions, who took on his Sunnah and obeyed his command. Then after them successors followed who said things they did not do and did things they were not ordered to do. All who fought against them with their hands were believers, all who fought against them with their tongues were believers and all who fought against them in their hearts were believers. There is not a mustard-seed’s worth of belief beyond that.”

(Sahih Muslim, Iman, 80).

عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «بَايَعَنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَالْمُنْشَطِ وَالْمَكْرَهِ، وَعَلَى أَنْتَرَةِ عَلَيْنَا، وَعَلَى أَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ تَعَالَى فِيهِ بُرْهَانٌ، وَعَلَى أَنْ نَقُولَ بِالْحَقِّ أَتَيْنَا كُنَّا لَا نَخَافُ فِي اللَّهِ لَوْمَةَ لَائِمٍ»

108. Abu'l-Walid Ubada ibn as-Samit, may Allah be pleased with him, said, “We gave allegiance to the Messenger of Allah, peace and blessings be upon him, to hear and obey in hardship and ease, in things we liked and things we disliked, to prefer others to ourselves and not to go against those in command unless we saw open disbelief for which there was definite proof from Allah.” (*Sahih al-Bukhari, Ahkam, 42; Sahih Muslim, Imara, 41*).

عَنِ التُّعْمَانِ بْنِ بَشِيرٍ  عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْقَائِمِ فِي حُدُودِ اللَّهِ وَالْوَأَقِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ فَصَارَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا وَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَقَالُوا: لَوْ أَنَا خَرَفْنَا فِي نَصِينَا خَرَفًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ تَرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا وَإِنْ أَحَدُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَوْا جَمِيعًا»

109. An-Nu'man ibn Bashir, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “The metaphor of someone who stops at the limits of Allah and someone who transgresses them is that of some people who draw lots on a boat. Some of them get the upper deck and some of them the lower. When those in the lower deck want to get water, they have to pass by those above them. Then they say, ‘If we were to make a hole in our deck, we would not have to bother those above us.’ If they were to let them do what they wanted, all of them would perish. If they seize hold of their hands and stop them, they will be saved and all of them will be saved.” (*Sahih al-Bukhari, Shahadah, 30*).

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ فِي الطَّرِيقَاتِ» فَقَالُوا: يَا رَسُولَ اللَّهِ مَا لَنَا مِنْ مَجَالِسِنَا بَدُّ نَتَحَدَّثُ فِيهَا، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «إِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ» قَالُوا: وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللَّهِ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكُفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ»

110. Abu Said al-Khudri, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Beware of sitting in the roadways.” They said, “O Messenger of Allah. we must have places where we can sit and talk together.” The Messenger of Allah, peace and blessings be upon him, said, “If you must sit there, then give the roadway its rights.” They asked, “What are the rights of the roadway, O Messenger of Allah?” He said, “Lowering the eye, refraining from causing annoyance, returning the greeting, commanding the right and forbidding the wrong.” (*Sahih al-Bukhari, Mazalim, 22; Sahih Muslim, Libas 114*).

عَنِ ابْنِ عَبَّاسٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى خَاتَمًا مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ، فَتَرَاعَهُ فَطَرَحَهُ وَقَالَ: «يَعْمِدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ» فَقَبِلَ لِلرَّجُلِ بَعْدَ مَا ذَهَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَذَ خَاتَمَكَ انْتَفَعِ بِهِ. قَالَ: لَا وَاللَّهِ لَا أَخْذُهُ أَبَدًا وَقَدْ طَرَحَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم.

111. Ibn Abbas, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings be upon him, saw a gold ring on the hand of a man and removed it and threw it away saying, “Would one of you go and get a coal from Hell and put it in his hand!” After the Messenger of Allah, peace and blessings be upon him, had left, the man

was told, “Take your ring and turn it into profit!” He said, “No, by Prophet, I will never take something that the Messenger of Allah, peace and blessings be upon him, threw away!” (*Sahih Muslim, Libas, 52*).

112 عَنْ حُدَيْفَةَ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ»

112. Hudhayfa, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “By the One in whose hand my self is, you should command the right and forbid the wrong, or else Allah is very likely to send down on you retribution from Him. Then you will call on Him and He will not answer you.” (*Sunan at-Tirmidhi, Fitna, 9*).

113 عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «أَفْضَلُ الْجِهَادِ كَلِمَةٌ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ»

113. Abu Said al-Khudri, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “The best jihad is a just word in the presence of a tyrannical ruler.” (*Sunan Abu Dawud, Malahim, 17; Sunan at-Tirmidhi, Fitna, 13*)

114 عَنْ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «إِنَّ أَوَّلَ مَا دَخَلَ النَّفْسُ عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ فَيَقُولُ: يَا هَذَا اتَّقِ اللَّهَ وَدَعْ مَا تَصْنَعُ فَإِنَّهُ لَا يَحِلُّ لَكَ، ثُمَّ يَلْقَاهُ مِنَ الْعَدُوِّ وَهُوَ عَلَى حَالِهِ فَلَا يَمْنَعُهُ ذَلِكَ أَنْ يَكُونَ أَكْبِيلَهُ وَشَرِيْبَهُ وَقَعِيدَهُ»

فَلَمَّا فَعَلُوا ذَلِكَ ضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ» ثُمَّ قَالَ: ﴿لَعْنُ
 الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ
 ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ، كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ
 لَبِئْسَ مَا كَانُوا يَفْعَلُونَ تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ
 مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ﴾ إِلَى قَوْلِهِ ﴿فَاسْفُتُونَ﴾ ثُمَّ قَالَ: «كَلَّا وَاللَّهِ
 لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَلَتَأْخُذَنَّ عَلَيَّ يَدِ الظَّالِمِ
 وَلَتَأْطِرُنَّهُ عَلَيَّ الْحَقِّ أَطْرًا وَلَتَقْضِرُنَّهُ عَلَيَّ الْحَقِّ قَضْرًا أَوْ لِيُضْرِبَنَّ
 اللَّهُ بِقُلُوبِ بَعْضِكُمْ عَلَى بَعْضٍ، ثُمَّ لِيَلْعَنَكُمْ كَمَا لَعَنَهُمْ»

114. Ibn Mas'ud, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "The first failing to enter the Children of Israel was that a man would meet another man and say, 'O so and so! Fear Allah and stop what you are doing. It is not lawful for you,' Then he would meet him again the following day and find him still doing the same thing but that would not prevent him from eating, drinking and sitting with him. When they did this, Allah caused the hearts of some of them to be tainted by others. Then he recited these verses: *"Those of the Children of Israel who disbelieved were cursed by the tongue of David and Jesus, son of Mary. That was because they disobeyed and kept on exceeding the bounds (of the Law). They would not restrain one another from doing the evil they did: indeed, evil was what they used to do. You see many of them (the Jews) taking those who disbelieve as allies and friends (instead of allying with the Messenger and the believers). Evil indeed is what they themselves send ahead for them-*

selves (for their future, and for the life hereafter), so that Allah will condemn them, and they will abide in the punishment. Had they truly believed in Allah and the (most illustrious) Prophet (Muhammad), and in what has been sent down to him, they would not have taken them (the unbelievers) for allies and friends; but many of them are transgressors” (al-Maedah 5:78–81). Then he said, “No, by Allah, you should command the right and forbid the wrong and you should restrain the unjust and bend them to the truth and confine them to the truth or Allah will cause the hearts of some of you to be tainted by others, and then He will curse you as He cursed them.” (Sunan Abu Dawud, Malahim, 17; Sunan at-Tirmidhi, Tafsiir as-Surah 5/6).

115 عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رضي الله عنه قَالَ: يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَأُونَ هَذِهِ الْآيَةَ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ﴾ وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْتَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ»

115. Abu Bakr as-Siddiq, may Allah be pleased with him, said, “O people! You recite this verse, ‘O you who believe! (Do not busy yourselves with those who follow different ways!) Your responsibility is your selves (so consider how you are faring along your own way). Those who go astray can do you no harm if you yourselves are guided (and so know the right way, and then follow it without deviation)’ (al-Maedah 5:104). I heard the Messenger of Allah, peace and blessings be upon him, say, ‘If people see an unjust person, and do not restrain him, Allah is very likely to seize them with retribution from Him.’” (Sunan Abu Dawud, Malahim, 17; Sunan at-Tirmidhi, Fitan, 8).

The Integrity of Those Who Enjoin Good and Forbid Evil

Do you enjoin upon people devoutness and virtue but forget your own selves, (even) while you recite the Book (and see therein the orders, prohibitions, exhortations and warnings)? Will you not understand and come to your senses? (*al-Baqarah 2:44*)

O you who believe! Why do you say what you do not do (as well as what you will not do)? Most odious it is in the sight of Allah that you say what you do not (and will not) do. (*as-Saf 61:2-3*)

I do not (in hope of worldly gain and provoking disorder) act in opposition to you (myself doing) what I ask you to avoid. (*Hud 11:88*)

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عَنْ أُسَامَةَ بْنِ زَيْدٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: « يُؤْتَى بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ فَتَنْدَلِقُ أَفْتَابُ بَطْنِهِ فَيَدُورُ بِهَا كَمَا يَدُورُ الْحِمَارُ بِالرَّحَى فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ فَيَقُولُونَ يَا فُلَانُ مَا لَكَ أَلَمْ تَكُنْ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ فَيَقُولُ بَلَى قَدْ كُنْتُ أَمُرُ بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَى عَنِ الْمُنْكَرِ وَآتَيْهِ»

116. Usama ibn Zayd, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘A man will be brought on the Day of Rising and thrown into Hell and the intestines of his belly will come out and he will be dragged round by them as the donkey goes round the mill. The people of Hell will gather round him and say, ‘So-and-so! What has happened to you? Did you not

command the right and forbid the wrong?" He will say, "Yes. I used to command the right and forbid the wrong and then do it."” (*Sahih al-Bukhari, Bad'ul-Khalq, 10; Sahih Muslim, Zuhd, 51*).

To Deliver Trusts

Allah commands you to deliver trusts (including public and professional duties of service) to those entitled to them. (an-Nisa 4:58)

We offered the Trust to the heavens, and the earth, and the mountains, but they shrank from bearing it, and were afraid of it (fearful of being unable to fulfill its responsibility), but man has undertaken it; he is indeed prone to doing great wrong and misjudging, and acting out of sheer ignorance. (*al-Ahzab 33:72*)

117 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِمِنَ خَانَ»

117. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “There are three signs of a hypocrite: whenever he speaks, he lies; whenever he makes a promise, he breaks it; and whenever he is trusted, he betrays his trust.” (*Sahih al-Bukhari, Iman, 24; Sahih Muslim, Iman, 107*).

118 عَنْ حُذَيْفَةَ وَأَبِي هُرَيْرَةَ رضي الله عنهما قَالَا: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «يَجْمَعُ اللَّهُ تَبَارَكَ وَتَعَالَى النَّاسَ فَيَقُومُ الْمُؤْمِنُونَ حَتَّى تُرْلَفَ لَهُمُ الْجَنَّةُ، فَيَأْتُونَ آدَمَ صَلَوَاتُ اللَّهِ عَلَيْهِ، فَيَقُولُونَ: يَا أَبَانَا اسْتَفْتَحْ لَنَا الْجَنَّةَ، فَيَقُولُ: وَهَلْ أَخْرَجَكُمْ مِنَ الْجَنَّةِ إِلَّا خَطِيئَةٌ أَبِيكُمْ، لَسْتُ

بِصَاحِبِ ذَلِكَ، اذْهَبُوا إِلَى ابْنِي إِبْرَاهِيمَ خَلِيلِ اللَّهِ، قَالَ: فَيَأْتُونَ
 إِبْرَاهِيمَ، فَيَقُولُ إِبْرَاهِيمُ: لَسْتُ بِصَاحِبِ ذَلِكَ إِنَّمَا كُنْتُ خَلِيلًا
 مِنْ وَرَاءَ وَرَاءَ، اِعْمِدُوا إِلَى مُوسَى الَّذِي كَلَّمَهُ اللَّهُ تَكْلِيمًا، فَيَأْتُونَ
 مُوسَى، فَيَقُولُ: لَسْتُ بِصَاحِبِ ذَلِكَ، اذْهَبُوا إِلَى عِيسَى كَلِمَةَ اللَّهِ
 وَرُوحِهِ فَيَقُولُ عِيسَى: لَسْتُ بِصَاحِبِ ذَلِكَ. فَيَأْتُونَ مُحَمَّدًا ﷺ،
 فَيَقُومُ فَيُؤَدِّنُ لَهُ وَتُرْسَلُ الْأَمَانَةُ وَالرَّحِمُ فَيَقُومَانِ جَنَّتِي الصِّرَاطِ
 يَمِينًا وَشِمَالًا، فَمِمُّرٌ أَوْلَكُم كَالْبُرْقِ « قُلْتُ: بِأَبِي وَأُمِّي، أَيُّ شَيْءٍ
 كَمَرِ الْبُرْقِ؟ قَالَ: «أَلَمْ تَرَوْا كَيْفَ يَمُرُّ وَيَزْجَعُ فِي طَرْفَةِ عَيْنٍ؟
 ثُمَّ كَمَرِ الرِّيحِ ثُمَّ كَمَرِ الطَّيْرِ وَشَدِّ الرِّجَالِ تَجْرِي بِهِمْ أَعْمَالُهُمْ
 وَنَبِيكُم قَائِمٌ عَلَى الصِّرَاطِ يَقُولُ: رَبِّ سَلِّمْ، سَلِّمْ حَتَّى نَعْجَزَ
 أَعْمَالَ الْعِبَادِ، حَتَّى يَجِيئَ الرَّجُلُ لَا يَسْتَطِيعُ السَّيْرَ إِلَّا زَحْفًا
 وَفِي حَافَتِي الصِّرَاطِ كَاللَّيْبِ مُعَلَّقَةً مَأْمُورَةٌ بِأَخْذِ مَنْ أَمَرَتْ بِهِ،
 فَمَخْدُوشٌ نَاجٍ وَمُكَرَّدَسٌ فِي النَّارِ وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ
 إِنَّ قَعَرَ جَهَنَّمَ لَسَبْعُونَ خَرِيفًا

118. Hudhayfa and Abu Hurayra, may Allah be pleased with them, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah, the Blessed and Exalted, will gather the people together, and the believers will stand until Paradise is brought near to them and then they will go to Adam, peace be upon him, and say, ‘O our father, open up Paradise for us!’ He will say, ‘Were you brought out of Paradise by anything but the error of your father! That is not in my

power. Go to Ibrahim, the Friend of Allah.” He said, “They will go to Ibrahim and Ibrahim will say, ‘That is not in my power. I was only a friend. That degree is far beyond me. Go to Musa to whom Allah spoke directly.’ They will go to Musa and he will say, ‘That is not in my power. Go to Isa, the Word of Allah and His Spirit.’ Isa will say, ‘That is not in my power.’ They will go to Muhammad, peace and blessings be upon him, and he will stand and will be granted permission. Trust and kinship will be released and will stand on either side of the Sirat, right and left. The first of them will pass over like lightning.” I said, “May my father and mother be your ransom, what is passing like lightning?” He said, “Haven’t you seen how it comes and goes in the blink of an eye? Then they will pass like the wind, then pass like birds. The strongest of men will be carried by their actions while their Prophet will be on the Sirat, saying, ‘O Lord, grant safety, grant safety,’ until the actions of the servants are no longer sufficient and a man is brought who can only cross crawling. On the sides of the Sirat there are hooks hanging which are commanded to catch hold of particular people. Anyone who is scratched is safe but anyone who is hooked is in Hell.’ By the One in whose hand is the soul of Abu Hurayra, the bottom of Hell is seventy years deep.” (*Sahih Muslim, Iman, 329*).

Annotation: *The Islamic perspective about Jesus’ being a word and spirit from Allah needs to be understood correctly. When Allah Almighty wills something to come to existence, He commands, “Be!” and it is. Allah’s words do not end. Allah creates people from a mother and father, but they only serve as an apparent cause for the creation of the Divine Power; it is still Allah who creates the child in reality. He created Jesus without a father by the operation of His Power and wisdom, as*

He created Adam without any parents at all. Thus, Allah the Almighty showed that His Will is absolute, and that there are no causes or any factors whatsoever to push His Omnipotent Power to follow strict patterns, such as creating a man via a father. Jesus was created with a “command” (word) of Allah from Mary the virgin. Allah supported Jesus with Gabriel (the Holy Spirit). Since he possessed lofty spiritual virtues, Jesus is also referred as the “spirit from Allah.” Some Islamic scholars commented that Jesus was referred as the “spirit” because he was given the miracle to blow spirit into the dead.

On Injustice and the Command to Make Restitution in Cases of Injustice

The wrongdoers will have no intimate friend, nor any intercessor who will be heeded. (*al-Mumin 40:18*)

The wrongdoers will have no helper (to protect them from Allah’s punishment). (*al-Hajj 22:71*)

119
 عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ»

119. Jabir, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Beware of injustice. Injustice will be darkness on the Day of Rising. Beware of avarice. Avarice destroyed those before you and prompted them to shed each other’s blood and make lawful what was unlawful.” (*Sahih Muslim, Birr, 56*).

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا نَتَحَدَّثُ عَنْ حَجَّةِ الْوَدَاعِ وَالنَّبِيِّ ﷺ بَيْنَ أَظْهَرِنَا وَلَا نَدْرِي مَا حَجَّةُ الْوَدَاعِ، حَتَّى حَمِدَ اللَّهُ رَسُولَ اللَّهِ ﷺ وَأَنْبَأَ عَلَيَّهِ ثُمَّ ذَكَرَ الْمَسِيحَ الدَّجَالَ فَأَطْنَبَ فِي ذِكْرِهِ وَقَالَ: «مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا أَنْذَرَهُ أُمَّتَهُ: أَنْذَرَهُ نُوحٌ وَالنَّبِيُّونَ مِنْ بَعْدِهِ وَإِنَّهُ إِنْ يَخْرُجُ فِيكُمْ فَمَا خَفِيَ عَلَيْكُمْ مِنْ شَأْنِهِ فَلَيْسَ يَخْفَى عَلَيْكُمْ، إِنْ رَبَّكُمْ لَيْسَ بِأَعْوَرَ وَإِنَّهُ أَعْوَرُ عَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِبَّةٌ طَافِيَةٌ. أَلَا إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ، كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا أَلَا هَلْ بَلَّغْتُ؟» قَالُوا: نَعَمْ، قَالَ: «اللَّهُمَّ اشْهَدْ ثَلَاثًا وَيْلَكُمْ أَوْ: وَيْحَكُمْ، أَنْظُرُوا: لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ»

120. Ibn Umar, may Allah be pleased with him, said, “We used to talk about the Farewell Pilgrimage while the Prophet, peace and blessings be upon him, was still among us and we did not know what the Farewell Hajj was. The Messenger of Allah praised and lauded Allah and then mentioned the Dajjal, talking of him at length. He said, ‘There has been no Prophet sent who did not warn his people about him. Nuh warned his people about him, and so did all the Prophets after him. If he emerges among you, he will not be hidden from you. It is not hidden from you that your Lord is not one-eyed, but the Dajjal is one-eyed, his right eye looking like a swollen black grape. Allah has made your blood and your property sacred between you like the sacredness of this day of yours in this land of yours in this month of yours. Have I not conveyed it?’

‘ They said, ‘Yes.’ He said, ‘O Allah, bear witness!’ three times. ‘Woe to you! (or ‘Bother you!) Look and do not revert to being unbelievers after I have gone, striking one another’s necks.’” (*Sahih al-Bukhari, Maghazi, 77; Sahih Muslim, Fitan, 100*).

121 عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ظَلَمَ قَيْدَ شِبْرٍ مِنْ الْأَرْضِ طَوْفَهُ مِنْ سَبْعِ أَرْضِينَ»

121. Aisha, may Allah be pleased with her, reported that the Messenger of Allah, peace and blessings be upon him, said, “If anyone wrongs someone else even to the extent of a piece of land measuring a hand’s width, his neck will be encircled with it from the seven earths.” (*Sahih al-Bukhari, Mazalim, 13; Sahih Muslim, Musaqat, 139*).

122 عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَيَمْلِي لِلظَّالِمِ فَإِذَا أَخَذَهُ لَمْ يُفْلِتْهُ، ثُمَّ قَرَأَ: ﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾»

122. Abu Musa al-Ash’ari, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah prolongs the life of the unjust but when He takes them, He will not let them escape. Then he recited, ‘That is how your Lord seizes the townships when He seizes them when they are wrongdoers. His seizing is indeed painful, severe.’” (*Hud 11:102*)” (*Sahih al-Bukhari, Tafsir as-Surah 11/2; Sahih Muslim, Birr, 61*).

123 عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَعْمَلَ النَّبِيُّ ﷺ رَجُلًا مِنَ الْأَزْدِ يُقَالُ لَهُ: ابْنُ اللَّيْبَةِ عَلَى الصَّدَقَةِ، فَلَمَّا قَدِمَ

قَالَ: هَذَا لَكُمْ وَهَذَا أُهْدِي إِلَيَّ فَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ فَإِنِّي أَسْتَعْمِلُ الرَّجُلَ مِنْكُمْ عَلَى الْعَمَلِ مِمَّا وَلَّانِي اللَّهُ، فَيَأْتِي فَيَقُولُ: هَذَا لَكُمْ وَهَذَا هَدِيَّتُهُ أُهْدِيَتْ إِلَيَّ، أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ أَوْ أُمِّهِ حَتَّى تَأْتِيَهُ إِنْ كَانَ صَادِقًا وَاللَّهِ لَا يَأْخُذُ أَحَدٌ مِنْكُمْ شَيْئًا بغيرِ حَقِّهِ إِلَّا لَقِيَ اللَّهَ تَعَالَى، يَحْمِلُهُ يَوْمَ الْقِيَامَةِ، فَلَا أَعْرِفَنَّ أَحَدًا مِنْكُمْ لَقِيَ اللَّهَ يَحْمِلُ بَعِيرًا لَهُ رُغَاءٌ، أَوْ بَقْرَةً لَهَا حُورًا، أَوْ شَاةً تَتِعَّرُ ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رُئِيَ بَيَاضُ إِبْطَيْهِ فَقَالَ: «اللَّهُمَّ هَلْ بَلَغْتُ» ثَلَاثًا.

123. Abdu'r-Rahman ibn Sa'd as-Saidi, may Allah be pleased with him, said, "The Prophet, peace and blessings be upon him, appointed a man from al-Azd, called Ibn Al-Lutiyya to collect the Zakah. When he arrived back, he said, 'This is for you and this was given as a gift to me.' The Messenger of Allah, peace and blessings be upon him, stood on the minbar, praised and glorified Allah and then said, 'I appointed one of your men to be in charge of an activity for which Allah has made me responsible, and then he came and said, "This is for you and this was given as a gift to me." Why did he not sit in the house of his father or mother until his gift came to him if he is speaking the truth. By Allah, none of you will take anything without right but that he will meet Allah the Almighty carrying it on the Day of Rising. I do not know if any of you will meet Allah carrying a camel which is grumbling, or a cow which is mooing, or a sheep which is bleating.' Then he raised his hands until the whites of his

armpits could be seen, and said, ‘O Allah! Have I conveyed it?’ three times.” (*Sahih al-Bukhari, Zakah, 3; Sahih Muslim, Imara, 26*).

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ» 124

124. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “A Muslim is someone from whose tongue and hand the Muslims are safe. An emigrant (*muhajir*) is someone who leaves behind what Allah has forbidden.” (*Sahih al-Bukhari, Iman, 4; Sahih Muslim, Iman, 64*).

عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَامَ فِيهِمْ فَذَكَرَ لَهُمْ أَنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَالْإِيمَانَ بِاللَّهِ أَفْضَلُ الْأَعْمَالِ فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ، أَتُكْفَرُ عَنِّي خَطَايَايَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «نَعَمْ إِنْ قُتِلْتَ فِي سَبِيلِ اللَّهِ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرٌ مُدْبِرٍ» ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَيْفَ قُتِلْتُ؟» قَالَ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ، أَتُكْفَرُ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «نَعَمْ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرٌ مُدْبِرٍ، إِلَّا الدِّينَ فَإِنَّ جِبْرِيلَ قَالَ لِي ذَلِكَ»

125. Abu Qatada, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, stood up among them and mentioned to them that striving in the path of Allah and belief in Allah are the best of actions. A man stood up and said, “O Messenger of Allah, tell me, if I am killed in

the path of Allah, will my sins be absolved?” The Messenger of Allah, peace and blessings be upon him, said, “Yes, if you are killed in the path of Allah (in a legitimate struggle) and you are steadfast, expecting the reward, advancing and not retreating.” Then the Messenger of Allah, peace and blessings be upon him, said, “What did you say?” He said, “Tell me, if I am killed in the path of Allah, will my sins be absolved?” He said, “Yes, if you are killed in the path of Allah and you are steadfast, expecting the reward, advancing and not retreating—except for the debt. Jibril just said that to me.” (*Sahih Muslim, Imara, 117*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَدْرُونَ مِنَ الْمُفْلِسِ؟»
 قَالُوا: الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ. فَقَالَ: «إِنَّ الْمُفْلِسَ مِنْ
 أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي وَقَدْ شَتَمَ هَذَا
 وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا، فَيُعْطَى هَذَا
 مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنَيْتَ حَسَنَاتِهِ قَبْلَ أَنْ يُقْضَى مَا
 عَلَيْهِ أَخَذَ مِنْ خَطَايَاهُمْ فَطَرَحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ»

126. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Do you know who is really destitute?” They said, “The destitute among us are those who have no money or property.” He said, “The truly destitute person among my community is someone who comes on the Day of Rising with Prayer, fasting and *Zakah*, but having insulted this person and slandered that person and consumed the property of this person and shed the blood of that person and beaten that person. He will give this person some of his good deeds and that one some of his good deeds. If

his good deeds are wiped out before he has paid what he owes, some of their wrong actions are taken and thrown on him and then he is thrown into Hell.” (*Sahih Muslim, Birr, 59*).

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنِّكُمْ تَحْتَصِمُونَ إِلَيَّ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَحْنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِي لَهُ بِنَحْوِ مَا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ أَخِيهِ فَإِنَّمَا أَفْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ»

127. Umm Salama, may Allah be pleased with her, reported that the Messenger of Allah, peace and blessings be upon him, said, “I am a human being and you bring your disputes to me. It may be that one of you is more eloquent in stating his case than another and so I give judgment in his favor according to what I hear. If I award him judgment at the expense of the right of his brother, I am cutting out a piece of Hell for him.” (*Sahih al-Bukhari, Shahadah, 27, Ahkam, 20; Sahih Muslim, Aqdiyya, 4*).

Respecting the Rights of the Muslims, and Having Compassion and Mercy for Them

Whoever venerates Allah’s sanctities will find it to be the best for him in his Lord’s sight. (*al-Hajj 22:30*)

Whoever venerates the public symbols and rituals set up by Allah (such as Jumu’ah and Eid Prayers, the call to the Prayer, the Sacrifice, and the rites of the Pilgrimage), surely it is because of the true piety and the consciousness of Allah of their hearts. (*al-Hajj 22:32*)

Lower your wings (of compassion and protection) for the believers. (*al-Hijr 15:88*)

He who kills a soul unless it be (in legal punishment) for murder or for causing disorder and corruption on the earth will be as if he had killed all humankind; and he who saves a life will be as if he had saved the lives of all humankind. (*al-Maedah 5:32*)

128 عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا» وَشَبَّكَ بَيْنَ أَصَابِعِهِ.

128. Abu Musa al-Ash'ari, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “A believer in respect of another believer is like a building whose parts support one another,” and he intertwined his fingers. (*Sahih al-Bukhari, Salah, 88; Sahih Muslim, Birr, 65*).

129 عَنْ التُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى»

129. An-Nu'man ibn Bashir, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The metaphor of the believers in their mutual love, mercy and affection is that of the body. When one limb of it complains, the rest of the body collapses with sleeplessness and fever.” (*Sahih al-Bukhari, Adab, 27; Sahih Muslim, Birr, 66*).

130 عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَبَّلَ النَّبِيُّ ﷺ الْحَسَنَ ابْنَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا وَعِنْدَهُ الْأَفْرَعُ بْنُ حَابِسٍ فَقَالَ الْأَفْرَعُ: إِنَّ لِي عَشْرَةَ مِنْ الْوَالِدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا فَظَنَرُ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَنْ لَا يَرْحَمَ لَا يَرْحَمُ»

130. Abu Hurayra, may Allah be pleased with him, said, “The Prophet, peace and blessings be upon him, kissed al-Hasan ibn Ali, may Allah be pleased with him, while Al-Aqra ibn Habis was with him. Al-Aqra said, ‘I have ten children and have never kissed any of them.’ The Messenger of Allah, peace and blessings be upon him, looked at him and said, ‘Anyone who does not show mercy will not be shown mercy.’” (*Sahih al-Bukhari, Adab, 18; Sahih Muslim, Fadail, 65*).

131 عَنْ عَائِشَةَ   قَالَتْ: قَدِمَ نَاسٌ مِنَ الْأَعْرَابِ عَلَى رَسُولِ اللَّهِ   فَقَالُوا: أَتَقْبِلُونَ صِبْيَانَكُمْ؟ فَقَالَ: «نَعَمْ» قَالُوا: لَكِنَّا وَاللَّهِ مَا نُقْبَلُ، فَقَالَ رَسُولُ اللَّهِ  : «أَوْ أَمْلِكُ إِنْ كَانَ اللَّهُ نَزَعَ مِنْ قُلُوبِكُمُ الرَّحْمَةَ»

131. Aisha, may Allah be pleased with her, said, “Some of the Bedouins came to the Messenger of Allah, peace and blessings be upon him, and said, ‘Do you really kiss your children?’ He said, ‘Yes.’ They said, ‘But, by Allah, we do not!’ The Messenger of Allah, peace and blessings be upon him, said, ‘There is nothing I can do if Allah has removed mercy from your hearts!’” (*Sahih al-Bukhari, Adab, 18; Sahih Muslim, Fadail, 164*).

132 عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ   قَالَ: قَالَ رَسُولُ اللَّهِ  : «مَنْ لَا يَرْحَمِ النَّاسَ لَا يَرْحَمَهُ اللَّهُ»

132. Jarir ibn Abdullah, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “If someone does not show mercy to people, Allah will not show mercy to him.” (*Sahih al-Bukhari, Adab, 18; Sahih Muslim, Fadail, 66*).

133 عَنْ أَبِي هُرَيْرَةَ   أَنَّ رَسُولَ اللَّهِ   قَالَ: «إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ الضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ. وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ»

133. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “When any of you lead other people in Prayer, you should make it short, for among you are there are weak, sick and old people. When you pray by yourself, you can make it as long as you wish.” One version has, “and those who have a need to attend to.” (*Sahih al-Bukhari, ilm 28, Adhan, 62; Sahih Muslim, Salah, 183*).

عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلَاةَ الصُّبْحِ فَهَوَّ فِي دِمَتِهِ اللَّهِ، فَلَا يَطْلُبَنَّكَ اللَّهُ مِنْ دِمَتِهِ بِشَيْءٍ، فَإِنَّهُ مَنْ يَطْلُبُهُ مِنْ دِمَتِهِ بِشَيْءٍ يُدْرِكُهُ ثُمَّ يَكْبِتُهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ»

134. Jundub ibn Abdullah, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who prays the Morning Prayer is in Allah’s keeping. Make sure Allah does not ask you for anything that is in His keeping. When He asks someone for something that is in His keeping, He will get hold of him and then throw him head first into Hell of Hell.” (*Sahih Muslim, Masjid, 262*).

عَنِ ابْنِ عُمَرَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ»

135. Ibn Umar, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “A Muslim is the brother of another Muslim. He should not wrong him

nor surrender him to his enemy. Allah will take care of the needs of anyone who takes care of the needs of his brother. On the Day of Rising Allah will dispel the anxiety of anyone who dispels the anxiety of another Muslim. On the Day of Rising Allah will veil anyone who veils another Muslim.”

(*Sahih al-Bukhari, Mazalim, 3; Sahih Muslim, Birr, 58*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَخُونُهُ وَلَا يَكْذِبُهُ وَلَا يَحْذُلُهُ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ عَرَضُهُ وَمَالُهُ وَدَمُهُ. اتَّقَوْا هَاهُنَا، بِحَسَبِ امْرِيٍّ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ»

136. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “A Muslim is the brother of another Muslim. He should not alarm him nor lie to him, nor disappoint him. The honor, property and blood of every Muslim is unlawful to another Muslim. Great care should be taken on this point for it is enough evil for a man merely to scorn his Muslim brother.” (*Sunan at-Tirmidhi, Birr, 18*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحَاسَدُوا وَلَا تَنَاجَشُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا. الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَحْقِرُهُ وَلَا يَحْذُلُهُ. اتَّقَوْا هَاهُنَا وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ بِحَسَبِ امْرِيٍّ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمِ. كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعَرَضُهُ»

137. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Do not envy one another, do not bid against on another, bidding in order to raise the price, do not hate one another, do not turn your backs on one another, and none of you should sell against the sale of anyone else. Be servants of Allah, brothers. A Muslim is the brother of another Muslim: He should not wrong him nor scorn him nor disappoint him. *Taqwa* is here,” and he pointed to his breast three times. “It is enough evil for man to scorn his Muslim brother. The blood, property and honor of a Muslim is unlawful to another Muslim.”

(*Sahih Muslim, Birr*, 32).

138 عَنْ أَنَسٍ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

138. Anas, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “None of you can truly be said to believe until he wants for his brother what he wants for himself.” (*Sahih al-Bukhari, Iman*, 7; *Sahih Muslim, Iman*, 71).

139 عَنْ أَنَسٍ رضي الله عنه: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ أَنْصُرُهُ إِذَا كَانَ مَظْلُومًا أَرَأَيْتَ إِنْ كَانَ ظَالِمًا كَيْفَ أَنْصُرُهُ؟ قَالَ: «تَحْجِرُهُ أَوْ تَمْنَعُهُ مِنَ الظُّلْمِ فَإِنَّ ذَلِكَ نَصْرُهُ»

139. Anas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Help your brother, wronging or wronged.” A man said, “O Messenger of Allah, I can help him if he is wronged but tell me how I can help him

if he is wronging?” He said, “You can restrain him —or prevent him—from injustice. That is helping him.” (*Sahih al-Bukhari, Mazalim, 4; Ikrah, 6*).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ» وَفِي رِوَايَةٍ لِمُسْلِمٍ: «حَقُّ الْمُسْلِمِ سِتٌّ: إِذَا لَقِيْتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَأَنْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدِ اللَّهَ فَسَمِّئْهُ. وَإِذَا مَرِضَ فَعُدَّهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ»

140. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The rights one Muslim has over another Muslim are five: returning the greeting, visiting the sick, joining funeral processions, accepting invitations and blessing those who sneeze.”

(*Sahih al-Bukhari, Janaiz, 2; Sahih Muslim, Salam, 4*).

In the variant of Muslim, “The Muslim has six rights. When you meet him, you should greet him. When he invites you, you should accept his invitation. When he asks you for counsel, you should counsel him. When he sneezes and praises Allah, you should bless him. When he is ill, you should visit him. When he dies, you should follow him.”

(*Sahih Muslim, Salam, 5*).

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيتِ الْعَاطِسِ،

وَأَنْبَرِ الْمُقْسِمِ، وَنَضِرِ الْمَظْلُومِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلَامِ.
وَنَهَانَا عَنْ خَوَاتِيمٍ أَوْ تَخْتُمٍ بِالذَّهَبِ، وَعَنْ شُرْبِ بِالْفِضَّةِ، وَعَنْ
الْمَيَاثِرِ الْحُمْرِ، وَعَنْ الْقَسِيِّ، وَعَنْ لُبْسِ الْحَرِيرِ وَالْإِسْتَبْرَقِ وَالِدَّبِيَّاجِ.

141. Abu Umara al-Bara ibn Azib, may Allah be pleased with him, said, “The Prophet, peace and blessings be upon him, instructed us to do seven things and forbade us seven. He instructed us to visit the sick, to join funeral processions, to bless people who sneeze, to fulfill our oaths, to help the wronged, to accept invitations, and to return the greeting. He forbade us gold rings, drinking from silver vessels, red silk, fine silk, mixed silk and cotton, and wearing silk and *istibraq* silk, and brocade.” (*Sahih al-Bukhari, Janaiz, 2; Sahih Muslim, Libas 3*).

Annotation: *The two things forbidden concern men only. These are, wearing gold ring and clothes made of pure silk.*

Veiling the Faults of Muslims and the Prohibition against Divulging Them without Necessity

Those who love that indecency should spread among those who believe, surely for them is a painful punishment in the world and the Hereafter. Allah knows (the exact truth and nature of all matters), but you do not know. (*an-Nur 24:19*)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ أُمَّتِي مُعَافَى إِلَّا الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمُجَاهِرَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا

ثُمَّ يُصْبِحُ وَقَدْ سَتَرَهُ اللَّهُ عَلَيْهِ فَيَقُولُ: يَا فَلَانُ عَمِلْتَ الْبَارِحَةَ كَذَا
وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ بِكَشْفِ سِتْرِ اللَّهِ عَلَيْهِ»

142. Abu Hurayra, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘All of my community will be given safety except for those who flaunt themselves. An aspect of flaunting yourself is to do an action by night and then in the morning, when Allah has veiled you, to say, “O so-and-so! I did such-and-such yesterday,” removing Allah’s veil in the morning after your Lord has veiled you in the night.”’ (Sahih al-Bukhari, Adab, 60; Sahih Muslim, Zuhd, 52).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: أَتَى النَّبِيَّ صلى الله عليه وسلم بِرَجُلٍ قَدْ شَرِبَ خَمْرًا قَالَ: «إِضْرِبُوهُ» قَالَ أَبُو هُرَيْرَةَ: فَمِنَّا الضَّارِبُ بِيَدِهِ وَالضَّارِبُ بِنَعْلِهِ، وَالضَّارِبُ بِنَوْبِهِ. فَلَمَّا أَنْصَرَفَ قَالَ بَعْضُ الْقَوْمِ: أَخْزَاكَ اللَّهُ، قَالَ: لَا تَقُولُوا هَكَذَا لَا تُعِينُوا عَلَيْهِ الشَّيْطَانَ»

143. Abu Hurayra, may Allah be pleased with him, said, “A man who had drunk wine was brought before the Prophet, peace and blessings be upon him. ‘Punish him,’ he ordered.” Abu Hurayra continued, “Some of us beat with our hands, some with our sandals and some with our garments. When he left, one of the people said, ‘May Allah disgrace you!’ He said, ‘Do not say that. Do not help Satan against him.’” (Sahih al-Bukhari, Hudud, 4).

Taking Care of the Needs of the Muslims

Do (all the other commands of your Religion, which are all) good, so that you may prosper. (al-Hajj 22:77)

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ. وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ»

144. Ibn Umar, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The Muslim is the brother of the Muslim. He should not wrong him nor surrender him to his enemy. Allah will take care of the needs of anyone who takes care of the needs of his brother. On the Day of Rising Allah will dispel the anxiety of anyone who dispels the anxiety of another Muslim. On the Day of Rising Allah will veil anyone who veils another Muslim.” (*Sahih al-Bukhari, Mazalim, 3; Sahih Muslim, Birr, 58*).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا، نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ. وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ تَعَالَى، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَعَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ. وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ»

145. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Allah will relieve anyone who relieves a believer of one of the afflictions of this world, of one of the afflictions of the Day of Rising. Allah will give ease in this world and the Next to anyone who eases the hardship of another. Allah will veil anyone who veils another Muslim in this world and the Next. Allah will help His servant as long as His servant is helping his brother.” (*Sahih Muslim, Dhikr, 38*).

Respecting Muslims even They Are Weak and Poor

And keep yourself patient, along with those who invoke their Lord morning and evening, seeking His “Face” (His eternal, good pleasure, and the meeting with Him in the Hereafter); and do not let your eyes pass beyond them. (*al-Kahf 18:28*)


 عَنْ حَارِثَةَ بْنِ وَهَبٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ، أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتْلٍ جَوَاطِ مُسْتَكْبِرٍ»

146. Haritha ibn Wahb, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, “Shall I inform you about the people of Paradise? All who are weak and thought to be weak. If they were to take an oath by Allah, Allah would carry it out Shall I tell you about the people of Hell? All those who are coarse, domineering, and arrogant.” (*Sahih al-Bukhari, Ayman, 9, Adab, 61; Sahih Muslim, Jannah, 47*).

147 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّهُ لَيَأْتِي الرَّجُلَ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ لَا يَزِنُ عِنْدَ اللَّهِ جَنَاحَ بُعُوضَةٍ»

147. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “On the Day of Rising, a great, hefty man will be brought forward who is not worth the weight of a gnat’s wing in the sight of Allah.” (*Sahih al-Bukhari, Tafsir as-Surah 18/6; Sahih Muslim, Sifatul-Munafiqin, 18*).

148 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ، أَوْ شَابًّا فَفَقَدَهَا أَوْ فَقَدَهُ رَسُولُ اللَّهِ ﷺ فَسَأَلَ عَنْهَا أَوْ عَنْهُ فَقَالُوا: مَاتَ. قَالَ: «أَفَلَا كُنْتُمْ اذْنُتُمُونِي» فَكَانَتْهُمْ صَغَرُوا أَمْرَهَا أَوْ أَمْرَهُ فَقَالَ: دُلُّونِي عَلَى قَبْرِهِ» فَدَلُّوهُ فَصَلَّى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا وَإِنَّ اللَّهَ تَعَالَى يُنَوِّرُهَا لَهُمْ بِصَلَاتِي عَلَيْهِمْ»

148. Abu Hurayra, may Allah be pleased with him, reported that a black woman or youth used to sweep the mosque. The Messenger of Allah, peace and blessings be upon him, missed her and asked after her or him. They said, “She died.” He said, “Why did you not inform me?” It was as if they thought little of her or him. He said, “Show me the grave.” They directed him to it and he prayed over it. Then he said, “These graves are filled with darkness surrounding their inhabitants. Allah the Almighty illuminates them for them by my praying over them.” (*Sahih al-Bukhari, Janaiz, 67; Sahih Muslim, Janaiz, 71*).

149 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: قَالَ رَسُولُ اللَّهِ ﷺ: «رُبَّ أَشْعَثَ أَعْبَرَ مَدْفُوعٍ بِالْأَبْوَابِ لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرَهُ»

149. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “There is many an unkempt person, driven away from doors, but if he were to swear an oath by Allah, He would fulfill it.” (*Sahih Muslim, Birr, 138*).

Kindness to Orphans, Girls, the Weak, the Poor, and the Downtrodden

Lower your wings (of compassion and protection) for the believers. (*al-Hijr 15:88*)

Keep yourself patient, along with those who invoke their Lord morning and evening, seeking His “Face” (His eternal, good pleasure, and the meeting with Him in the Hereafter); and do not let your eyes pass beyond them, desiring the beauties of the life of this world (by the participation of those of leading positions among people in your assemblies). (*al-Kahf 18:28*)

Do not oppress the orphan, nor chide and drive away the petitioner. (*al-Duha 93:9–10*)

Have you considered one who denies the Last Judgment? That is he who repels the orphan, and does not urge the feeding of the destitute. (*al-Ma'un 107:1–3*)

150
 عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا» وَأَشَارَ بِالسَّبَّابَةِ وَالْوُسْطَى وَفَرَجَ بَيْنَهُمَا

150. Sahl ibn Sa'd, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “I and those who care for orphans will be in Paradise like this,” and he pointed with his forefinger and middle finger and made an opening between them.” (*Sahih al-Bukhari, Adab, 24*).

151 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ وَلَا اللَّقْمَةُ وَاللَّقْمَتَانِ إِنَّمَا الْمِسْكِينُ الَّذِي يَتَعَفَّفُ»

151. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The very poor man is not the one who is turned away by a date or two, or for a bite or two, but the very poor is the one who does not ask.” In a variant in the two Sahih collections, “The very poor man is not the one who goes around to people to ask for a bite or two to eat or a date or two, but the one who does not have enough for himself but is too shy to ask so that he is given *sadaqa* —or does not beg from people importunately.” (*Sahih al-Bukhari, Tafsir as-Surah 2/48; Sahih Muslim, Zakah, 102*).

152 عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: جَاءَتْنِي مِسْكِينَةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا، فَأَطْعَمْتُهَا ثَلَاثَ تَمْرَاتٍ، فَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً وَرَفَعَتْ إِلَى فِيهَا تَمْرَةً لِتَأْكُلَهَا، فَاسْتَطَعَمْتُهَا ابْنَتَاهَا، فَشَقَّتِ التَّمْرَةَ الَّتِي كَانَتْ تُرِيدُ أَنْ تَأْكُلَهَا بَيْنَهُمَا، فَأَعْجَبَنِي شَأْنُهَا، فَذَكَرْتُ الَّذِي صَنَعَتْ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «إِنَّ اللَّهَ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ أَوْ أَعْتَقَهَا بِهَا مِنَ النَّارِ»

152. Aisha, may Allah be pleased with her, said, “A woman came to me with her two daughters to beg but I had nothing but a date which I gave to her. She divided it between her two daughters, not eating any of it herself. Then she got up and left. The Prophet, peace and blessings be upon him, came in to us and I

told him about this and he said, ‘Anyone who is tried in any way on account of his daughters will find them to be a shield for him from Hell.’” (*Sahih Muslim, Birr, 148*).

عَنْ أَبِي الدَّرْدَاءِ عُوَيْمِرٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: 153
 «إِبْعُونِي فِي الضَّعْفَاءِ فَإِنَّمَا تُنصَرُونَ وَتُتْرَفُونَ بِضِعْفَائِكُمْ»

153. Abu'd-Darda Umaymir, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘Help me in seeking out the weak. They are supported. You are provided for on account of the weak among you.’” (*Sunan Abu Dawud, Jihad, 70*).

Treating Women Well

Consort with them (women) in a good manner. (*an-Nisa 4:19*)

You will never be able to deal between your wives with absolute equality (in respect of love and emotional attachment), however much you may desire to do so. But do not turn away altogether (from any one of them), so as to leave her in a dangling state (uncertain if she has or does not have a husband). If you act righteously (between them) and act in piety (fearful of doing any deliberate wrong to any of them), then surely Allah is All-Forgiving, All-Compassionate. (*an-Nisa 4:129*)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ» أَوْ قَالَ: «غَيْرَهُ» 154

154. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “A believing man should not hate a believing woman. If he dis-

likes something in her character, he should be pleased with some other or another trait of hers.” (*Sahih Muslim, Rada, 61*).

عَنْ عَمْرِو بْنِ الْأَخْوَصِ الْجُشَمِيِّ رضي الله عنه أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ يَقُولُ بَعْدَ أَنْ حَمِدَ اللَّهَ تَعَالَى وَأَثْنَى عَلَيْهِ وَذَكَرَ وَوَعَّظَ ثُمَّ قَالَ: « أَلَا وَاسْتَوْضُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّمَا هُنَّ عَوَانٍ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبِينَةٍ، فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مَبْرَحٍ، فَإِنْ أَطَعْنَكُمْ فَلَا تَتَّبِعُوا عَلَيْهِنَّ سَبِيلًا، أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا، فَحَقُّكُمْ عَلَيْهِنَّ أَلَّا يُوطِئَنَّ فُرْشَكُمْ مَنْ تَكْرَهُونَ وَلَا يَأْذَنَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ، أَلَا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ »

155. Amr ibn al-Ahwas al-Jushami, may Allah be pleased with him, reported that he heard the Prophet, peace and blessings be upon him, say during the Farewell Hajj after praising and glorifying Allah, and reminding and admonishing, “Treat your women well. They are as captives in your possession. You have no rights over them except that (i.e. physical enjoyment and that they protect their husband’s interest in respect of themselves and his property). If they act licentiously in an open way, then leave them alone in their beds and beat them but not severely. If they obey you, you have no way against them. You have rights over your women and your women have rights over you. Your right over them is that they do not allow into your bed those you dislike and do not permit those you dislike to enter

your house. Their right over you is that you are good to them in respect of their clothes and food.” (*Sunan at-Tirmidhi, Rada, 11*).

156 عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: « أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ »

156. Abu Hurayra, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said, “The most perfect of believers in belief is the best of them in character. The best of you are those who are the best to their women.”

(*Sunan at-Tirmidhi, Rada, 11*).

157 عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ»

157. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “This world is enjoyment, and the best of its enjoyment is a righteous woman.” (*Sahih Muslim, Rada, 64*).

The Rights of a Husband from His Wife

Men (those who are able to carry out their responsibilities) are the protectors and maintainers of women inasmuch as Allah has endowed some of people (in some respects) with greater capacity than others, and inasmuch as they (the men) spend of their wealth (for the family’s maintenance). Good, righteous women are the devoted ones (to Allah) and observant (of their husbands’ rights), who guard the secrets (family honor and property, their chastity, and their husband’s rights, especially where there is none to see them,

and in the absence of men,) as Allah guards and keeps undisclosed (what should be guarded and private). (*an-Nisa 4:34*)

158. عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْأَمِيرُ رَاعٍ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ»

158. Ibn Umar, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “All of you are shepherds. Each of you is responsible for his flock. An *amir* is a shepherd. A man is a shepherd in respect of his family. The woman is a shepherd in respect of her husband’s house and children. All of you are shepherds and each of you is responsible for his flock.” (*Sahih al-Bukhari, Wasaya, 9; Sahih Muslim, Imara, 20*).

159. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا»

159. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “If I were to command anyone to prostrate to anyone else, I would have commanded women to prostrate to their husbands.” (*Sunan at-Tirmidhi, Rada, 10*).

160. عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تُؤْذِي امْرَأَةً زَوْجِهَا فِي الدُّنْيَا إِلَّا قَالَتْ زَوْجَتُهُ مِنَ الْحُورِ الْعِينِ: لَا تُؤْذِيهِ قَاتَلَكِ اللَّهُ فَإِنَّمَا هُوَ عِنْدَكَ دَخِيلٌ يُوْشِكُ أَنْ يُفَارِقَكَ إِلَيْنَا»

160. Mu’adh ibn Jabal, may Allah be pleased with him, reported is that the Prophet, peace and blessings be upon him, said, “A woman does not in-

jure her husband in this world without his wife among the hou-
ris saying, ‘Do not injure him, may Allah fight you! He is a guest
with you who is about to leave you for us.’ (*Sunan at-Tirmidhi, Rada, 19*).

عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا تَرَكَتُ بَعْدِي فِتْنَةً هِيَ أَضَرُّ عَلَى الرَّجَالِ مِنْ النِّسَاءِ»

161. Usama ibn Zayd, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “I have not left after me any temptation more harmful to men than women.” (*Sahih al-Bukhari, Nikah, 17; Sahih Muslim, Dhikr, 97*).

Spending on One’s Family

It is incumbent upon him who fathered the child to provide the mothers (during this period) with sustenance and clothing according to customary good and religiously approvable practice. (*al-Baqarah 2:233*)

Let him who has abundant means spend accordingly; and whoever is granted his provision in (narrower) measure, let him spend out of what Allah has granted him. Allah does not charge a soul with a duty except in what He has (already) granted it (of capacity to discharge that duty). (*at-Talaq 65:7*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مِسْكِينٍ وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ، أَعْظَمُهَا أَجْرًا الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ»

162. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Out of

a dinar which you spend in the path of Allah and a dinar which you spend on freeing a servant and a dinar which you give to a poor person and a dinar which you spend on your family, the one with the greatest reward is the one which you spend on your family.” (*Sahih Muslim, Zakah, 39*).

163. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَتَّقُوهُ»

163. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “It is sin enough for a man that he neglects someone whom he is supposed to feed.” (*Sunan Abu Dawud, Zakah, 45*).

164. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا حَلْفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلْفًا»

164. Abu Hurayra, may Allah be pleased with him, reported the Prophet, peace and blessings be upon him, said, “There is no day which dawns on the servants of Allah without two angels descending and one of them saying, ‘O Allah, refund those who give money’ and the other saying, ‘O Allah, ruin those who withhold it.’” (*Sahih al-Bukhari, Zakah, 27; Sahih Muslim, Zakah, 57*).

165. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَإِبْدَاءُ بِمَنْ تَعُولُ وَخَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنَى وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ»

165. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “The upper hand is better than the lower hand. Begin with your dependents. The best *sadaqa* is that given by the wealthy. Anyone who refrains (from asking), Allah will spare him the need to and anyone who seeks to be independent, Allah will give him independence.” (*Sahih al-Bukhari, Zakah, 18*).

Spending out of What One Loves and Spending What Is Excellent

You will never be able to attain godliness and virtue until you spend of what you love (in Allah’s cause, or to provide sustenance for the needy). (*Al Imran 3:92*)

O you who believe! Spend (in Allah’s cause and for the needy) out of the pure, wholesome things you have earned and of what We have produced for you from the earth, and do not seek after the bad things to spend thereof (in alms and in Allah’s cause) when you would not take it save with disdain. (*al-Baqarah 2:267*)

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عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَبُو طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ أَكْثَرَ الْأَنْصَارِ بِالْمَدِينَةِ مَالًا مِنْ نَحْلِ وَكَانَ أَحَبُّ أَمْوَالِهِ إِلَيْهِ بَيْرِحاءَ وَكَانَتْ مُسْتَقْبَلَةَ الْمَسْجِدِ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ قَالَ أَنَسٌ: فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ تَعَالَى أَنْزَلَ عَلَيْكَ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

وَإِنَّ أَحَبَّ مَالِي إِلَيَّ بَيْرُحَاءَ وَإِنَّهَا صَدَقَةٌ لِلَّهِ تَعَالَى أَرْجُو بِرَهَا
 وَذُخْرَهَا عِنْدَ اللَّهِ تَعَالَى فَضَعَهَا يَا رَسُولَ اللَّهِ حَيْثُ أَرَاكَ اللَّهُ فَقَالَ
 رَسُولُ اللَّهِ ﷺ: « بَيْحٌ، ذَلِكَ مَالٌ رَابِحٌ، ذَلِكَ مَالٌ رَابِحٌ وَقَدْ سَمِعْتُ
 مَا قُلْتَ وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ » فَقَالَ أَبُو طَلْحَةَ: أَفْعَلُ
 يَا رَسُولَ اللَّهِ فَكَسَمَهَا أَبُو طَلْحَةَ فِي أَقْرَابِهِ وَبَنِي عَمِّهِ.

166. Anas, may Allah be pleased with him, said, “Abu Talha had more property in palm trees than any of the Ansar in Medina. His favorite property was Bayruha which was opposite the mosque. The Messenger of Allah, peace and blessings be upon him, used to enter it and drink its sweet water.” Anas said, “When this verse was sent down: ‘*You will never be able to attain godliness and virtue until you spend of what you love*’ (Al Imran 3:92), Abu Talha went to the Messenger of Allah, peace and blessings be upon him, and said, ‘O Messenger of Allah, Allah the Almighty says, “You will not attain true goodness until you give of what you love” The property I love the best is Bayruha. It is *sadaqa* for Allah whose goodness I hope for and I hope that it will be stored up for me with Allah the Almighty. O Messenger of Allah, dispose of it in whatever way Allah shows you is best.’ The Messenger of Allah, peace and blessings be upon him, said, ‘Excellent! That is a profitable property. That is a profitable property. I have heard what you have said and I think that you should give it to your relatives.’ Abu Talha said, ‘I will do that, O Messenger of Allah!’ So Abu Talha divided it among his relatives and cousins.” (*Sahih al-Bukhari, Zakah, 44; Sahih Muslim, Zakah, 42*).

The Obligation to Command One's Family to Obey Allah, and to Teach Them Proper Behavior

Order your family and community to establish the Prayer, and be diligent in its observance. We do not ask you to provide for Us; rather, it is We Who provide for you (so, all your worship is for your own benefit), and the (desired) outcome is in favor of piety and righteousness. (*Ta-Ha 20:132*)

O you who believe! Guard yourselves and your families (through the enabling discipline of the Islamic faith and worship) against a Fire whose fuel is human beings and stones. (*at-Tahrim 66:6*)


 عَنْ أَبِي حَفْصِ عُمَرَ بْنِ أَبِي سَلَمَةَ عَبْدِ اللَّهِ بْنِ عَبْدِ الْأَسَدِ
 رَبِّبِ رَسُولِ اللَّهِ ﷺ قَالَ: كُنْتُ عَلَامًا فِي حَجْرِ رَسُولِ اللَّهِ ﷺ
 وَكَانَتْ يَدِي تَطْبِشُ فِي الصَّخْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا
 غَلَامُ سَمِّ اللَّهَ تَعَالَى وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ» فَمَا زَالَتْ
 تِلْكَ طِعْمَتِي بَعْدُ.

167. Abu Hafs Umar ibn Abi Salama Abdul Asad, may Allah be pleased with him, the stepson of the Messenger of Allah, said, “I was a child under the guardianship of the Messenger of Allah, peace and blessings be upon him, and my hand would go around in the dish. The Messenger of Allah, peace and blessings be upon him, said to me, ‘Boy, say the Name of Allah the Almighty and eat with your right hand and eat what is in front of you.’ That became the way I ate ever afterwards.” (*Sahih al-Bukhari, At'ima, 2; Sahih Muslim, Ashriba, 108*).

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ»

168. Ibn Umar, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘All of you are shepherds and each of you is responsible for his flock. An imam is a shepherd and he is responsible for those in his care. A man is a shepherd in respect of his family and is responsible for those in his care. The woman is a shepherd in respect of her husband’s house and is responsible for those in her care. The servant is a shepherd in respect of his master’s property and is responsible for what is in his care. All of you are shepherds and each of you is responsible for his flock.’”

(Sahih al-Bukhari, Wasaya, 9, Ahkam, 1; Sahih Muslim, Imara, 20).

The Right of the Neighbor and Treating Him Well

Worship Allah and do not associate anything as a partner with Him; and do good to your parents in the best way possible, and to the relatives, orphans, the destitute, the neighbor who is near (in kinship, location, faith), the neighbor who is distant (in kinship and faith), the companion by your side (on the way, in the family, in the workplace, etc.), the wayfarer, and those who are in your service. (an-Nisa 4:36)

169 عَنْ ابْنِ عُمَرَ وَعَائِشَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورِثُهُ»

169. Ibn Umar and Aisha, may Allah be pleased with them, reported: “The Messenger of Allah, peace and blessings be upon him, said, ‘Jibril continued to advise me to be good to my neighbor until I thought that he would have me make him my heir.’” (*Sahih al-Bukhari, Adab, 28; Sahih Muslim, Birr, 140*).

170 عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «وَاللَّهِ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ» قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ»

170. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!” It was asked, “Who is that, O Messenger of Allah?” He said, “Someone whose neighbor is not safe from his mischief!” (*Sahih al-Bukhari, Adab, 29; Sahih Muslim, Iman, 73*).

171 عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ: «يَا نِسَاءَ الْمُسْلِمَاتِ لَا تَحْقِرَنَّ جَارَةَ لَجَارَتِهَا وَلَوْ فَرَسَنَ شَاةً»

171. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “O Muslim women! No one should look down on a gift from her neighbor, even if it is only a sheep’s trotter.” (*Sahih al-Bukhari, Hiba, 1, Adab, 30; Sahih Muslim, Zakah, 90*).

172 عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيُحْسِنِ إِلَى جَارِهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
فَلْيُقِلْ خَيْرًا أَوْ لِيَسْكُتْ»

172. Abu Shurayh al-Khuza'i, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, "Anyone who believes in Allah and the Last Day should be good to his neighbor. Anyone who believes in Allah and the Last Day should honor his guest. Anyone who believes in Allah and the Last Day should speak well or be silent." (*Sahih Muslim, Iman, 77*).

Dutifulness to Parents and Maintaining Ties of Kinship

Worship Allah and do not associate anything as a partner with Him; and do good to your parents in the best way possible, and to the relatives, orphans, the destitute, the neighbor who is near (in kinship, location, faith), the neighbor who is distant (in kinship and faith), the companion by your side (on the way, in the family, in the workplace, etc.), the wayfarer, and those who are in your service. (*an-Nisa 4:36*)

We have enjoined on human in respect with his parents: His mother bore him in strain upon strain, and his weaning was in two years. (So, O human,) be thankful to Me and to your parents. (*Luqman 31:14*)

Your Lord has decreed that you worship none but Him alone, and treat parents with the best of kindness. Should one of them, or both, attain old age in your lifetime, do not say "Ugh!" to them (as an indication of complaint or impatience), nor push them away; and always address them in gracious words. Lower to them the wing of humility out

of mercy, and say: “My Lord, have mercy on them even as they cared for me in childhood.” (*al-Isra* 17:23–24)

But is it to be expected of you (O hypocritical ones), that you will break your promise and turn away (from Allah’s commandments), and cause disorder and corruption in the land, and sever the ties of kinship? Such are they whom Allah has cursed (excluded from His mercy), and so He has made them deaf and blinded their eyes (to the truth). (*Muhammad* 47:22–23)

But those who break Allah’s covenant after its solemn binding, and sever the bonds Allah commanded to be joined, and cause disorder and corruption on the earth—such are those for whom there is curse (exclusion from Allah’s mercy), and for them there is the most evil abode. (*ar-Ra'id* 13:25)

173 عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه قَالَ: سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ تَعَالَى؟ قَالَ: «الصَّلَاةُ عَلَى وَفَيْتِهَا» قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «بِرِّ الْوَالِدَيْنِ» قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ»

173. Abdullah ibn Mas’ud, may Allah be pleased with him, said, “I asked the Prophet, peace and blessings be upon him, “Which action does Allah the Almighty love the most?” He said, “The Prayer in its time.” I said, “Then what?” He said, “Devotedness to parents.” I said, “Then what?” He said, “Striving in the path of Allah.” (*Sahih al-Bukhari, Adab, 1; Sahih Muslim, Iman, 137*).

174 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ: يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ: «أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «أَبُوكَ»

174. Abu Hurayra, may Allah be pleased with him, said, “A man came to the Messenger of Allah, peace and blessings be upon him, said, and asked, ‘O Messenger of Allah, what person is the most entitled to the best of my company?’ He replied, ‘Your mother.’ He said, ‘Then whom?’ He replied, ‘Your mother.’ He said, ‘Then whom?’ He replied, ‘Your mother. He said, ‘Then whom?’ He answered, ‘Your father.’” (*Sahih al-Bukhari, Adab, 2; Sahih Muslim, Birr, 1*).

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيْسَ الْوَاصِلُ بِالْمُكَافِيءِ وَلَكِنَّ الْوَاصِلَ الَّذِي إِذَا قَطَعَتْ رَحِمُهُ وَصَلَهَا» 175

175. Abdullah ibn Amr reported: “The Prophet, peace and blessings be upon him, said, ‘A person who maintains ties of kinship is not someone who only does so with those who maintain ties with him. A person who maintains ties of kinship is someone who restores them when they have been cut off.’”

(*Sahih al-Bukhari, Adab, 15*).

عَنْ زَيْنَبِ التَّمَفِيَّةِ امْرَأَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ وَلَوْ مِنْ حُلِيِّكُمْ» قَالَتْ: فَرَجَعْتُ إِلَى عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ فَقُلْتُ لَهُ: إِنَّكَ رَجُلٌ خَفِيفٌ ذَاتِ الْيَدِ وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَمَرَنَا بِالصَّدَقَةِ فَأَتَيْتِهِ فَاسْأَلُهُ فَإِنْ كَانَ ذَلِكَ يُجْزِيءُ عَنِّي وَإِلَّا صَرَفْتُهَا إِلَى غَيْرِكُمْ. فَقَالَ عَبْدُ اللَّهِ: بَلِ اثْنَيْهِ أَنْتِ فَأَنْطَلَقْتُ فَإِذَا امْرَأَةٌ مِنَ الْأَنْصَارِ بِيَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاجَتِي حَاجَتُهَا وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَلْقَيْتَ عَلَيْهِ الْمَهَابَةَ. فَخَرَجَ عَلَيْنَا بِلَالٍ فَقُلْنَا لَهُ: إِنَّتِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ أَنَّ امْرَأَتَيْنِ بِيَابِ

تَسْأَلَانِكَ: أَتُجْزِيءُ الصَّدَقَةَ عَنْهُمَا عَلَى أَرْوَاجِهِمَا وَعَلَى أَيْتَامٍ فِي حُجُورِهِمَا؟ وَلَا تُخَيِّرُهُ مَنْ نَحْنُ فَدَخَلَ بِلَالٌ عَلَى رَسُولِ اللَّهِ ﷺ فَسَأَلَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ «مَنْ هُمَا؟» قَالَ: امْرَأَةٌ مِنَ الْأَنْصَارِ وَزَيْنَبُ. فَقَالَ رَسُولُ اللَّهِ ﷺ «أَيُّ الرَّيَانِ هِيَ؟» قَالَ: امْرَأَةٌ عَبْدِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَهُمَا أَجْرَانِ: أَجْرُ الْقَرَابَةِ وَأَجْرُ الصَّدَقَةِ»

176. Zaynab ath-Thaqafiyya, may Allah be pleased with her, the wife of Abdullah ibn Mas'ud said, "The Messenger of Allah, peace and blessings be upon him, said, 'Give alms, O congregation of women, even from your jewelry.'" She said, "I went back to Abdullah ibn Mas'ud and said to him, 'You are a man of little wealth and the Messenger of Allah has commanded us to give *sadaqa*. So go to him and ask him if (my supporting you) will be enough for me. If not, I will pay it to someone other than you.' He said, 'Rather you should go to him yourself.' So I went and there was one of the women of the Ansar at the door of the Messenger of Allah, peace and blessings be upon him, whose situation was similar to mine. The Messenger of Allah inspired awe and Bilal came out to us, so we said to him, 'Go to the Messenger of Allah, peace and blessings be upon him, and tell him that there are two women at the door who are asking him whether *sadaqa* to their husbands and the orphans in their care will be enough for them. Do not tell him who we are.' So Bilal went in to the Messenger of Allah and asked him. The Messenger of Allah, peace and blessings be upon him, said, 'Who are they?' He said, 'A woman of the Ansar and Zaynab.' The Messenger of Allah asked, 'Which Zaynab is it?' He said, 'The wife of Abdullah.'" He said, 'They will both have two rewards: the reward of kinship and the reward of *sadaqa*.'" (Sahih al-Bukhari, Zakah, 48; Sahih Muslim, Zakah, 45).

177 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ {وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ} دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم قُرَيْشًا فَاجْتَمَعُوا فَعَمَّ وَحَصَّ وَقَالَ: «يَا بَنِي عَبْدِ شَمْسٍ، يَا بَنِي كَعْبِ بْنِ لُؤَيٍّ، أَنْقِدُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي مُرَّةَ بْنِ كَعْبٍ، أَنْقِدُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي عَبْدِ مَنَافٍ، أَنْقِدُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي هَاشِمٍ أَنْقِدُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ أَنْقِدُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا فَاطِمَةُ أَنْقِذِي نَفْسِكَ مِنَ النَّارِ، فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا غَيْرَ أَنَّ لَكُمْ رَحْمًا سَابَّهَا بِيَلَالِهَا»

177. Abu Hurayra, may Allah be pleased with him, said, “When this verse was sent down, ‘Warn your near relatives,’ (26:214), the Messenger of Allah, peace and blessings be upon him, summoned Quraysh and they gathered, both the common people and the elite. He said, ‘O Banu Abdu Shams! O Banu Ka’b ibn Lu’ayy! Save yourselves from Hell! O Banu Murra ibn Ka’b! Save yourselves from Hell! O Banu Abdu Manaf! Save yourselves from Hell! O Banu Hashim! Save yourselves from Hell! O Banu Abdul Muttalib! Save yourselves from Hell! O Fatima! Save yourself from Hell! I do not possess anything to help you against Allah other than the fact of your kinship which I will maintain.” (Sahih Muslim, Iman, 348).

178 عَنْ سَلْمَانَ بْنِ عَامِرٍ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «الْصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ وَعَلَى ذِي الرَّحِمِ ثِنْتَانِ: صَدَقَةٌ وَصِلَةٌ»

178. Salman ibn Amir, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “When one of you breaks the fast, he should break it with dates. They are a blessing. If he cannot find any dates, then water. It is pure.” He said, “*Sadaqa* given to a poor person is *sadaqa* but to a relative it is both *sadaqa* and maintaining ties of kinship.” (*Sunan at-Tirmidhi, Zakah, 26*).

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «الْكَبَائِرُ: الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ الْعَمُوسُ»

179. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “The major sins are associating others with Allah, disobeying your parents, killing someone and giving a false oath.” (*Sahih al-Bukhari, Ayman, 16, Diyat, 2*).

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ» قَالُوا: يَا رَسُولَ اللَّهِ وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: «نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ»

180. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “One of the major wrong actions is for a man to abuse his parents.” They asked, “O Messenger of Allah, is it possible for a man to abuse his parents?” He replied, “Yes. He may curse a another man’s father who in turn curses his father, and curse his mother and he in turn curses his mother.” (*Sahih al-Bukhari, Adab, 4; Sahih Muslim, Iman, 146*).

181 عَنْ الْمُغْبِرَةِ بْنِ شُعْبَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «إِنَّ اللَّهَ تَعَالَى حَرَّمَ عَلَيْكُمْ عُقُوقَ الْأُمَّهَاتِ وَمَنْعًا وَهَاتِ وَوَأَدَ الْبَنَاتِ وَكَرِهَ لَكُمْ قَيْلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةَ الْمَالِ»

181. Abu Isa al-Mughira ibn Shu'ba, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Allah the Almighty has forbidden you to disobey your mothers, to deny others what is rightfully theirs or demand what is not rightfully yours, and to bury your daughters alive and He dislikes you engaging in chit-chat, asking too many questions and wasting money.” (*Sahih al-Bukhari, Zakah, 53; Sahih Muslim, Aqdaya, 10*).

Respecting One's Parents, Relatives, Scholars and the Virtuous People

Keep yourself patient, along with those who invoke their Lord morning and evening, seeking His “Face” (His eternal, good pleasure, and the meeting with Him in the Hereafter). (*al-Katf 18:28*)

182 عَنْ ابْنِ عُمَرَ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: «إِنَّ أَبَرَ الْبِرِّ أَنْ يَصِلَ الرَّجُلُ وَوَدَّ أَبِيهِ»

182. Ibn Umar, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “The highest dutifulness is that a man should give to those his father likes.” (*Sahih Muslim, Birr, 11*).

183 عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنه أَنَّ رَجُلًا مِّنَ الْأَعْرَابِ لَقِيَهُ بِطَرِيقِ مَكَّةَ فَسَلَّمَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ وَحَمَلَهُ

عَلَى حِمَارٍ كَانَ يَرْكَبُهُ وَأَعْطَاهُ عِمَامَةً كَانَتْ عَلَى رَأْسِهِ، قَالَ ابْنُ دِينَارٍ: فَقُلْنَا لَهُ: أَصْلَحَكَ اللَّهُ إِنَّهُمْ الْأَعْرَابُ وَهُمْ يَرْضَوْنَ بِالْيَسِيرِ. فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: إِنَّ هَذَا كَانَ وَدًّا لِعُمَرَ بْنِ الْخَطَّابِ رضي الله عنه وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «إِنَّ أَبْرَّ الْبَرِّ صِلَةُ الرَّجُلِ أَهْلَ وَدِّ أَبِيهِ»

183. Abdullah ibn Dinar, may Allah be pleased with him, reported about Abdullah ibn Umar, may Allah be pleased with him, that one of the desert Arabs met him on the road to Mecca and Abdullah ibn Umar greeted him and mounted him on a donkey which he used to ride and gave him a turban which he was wearing. Ibn Dinar said, “We said to him, ‘May Allah put you right! They are desert Arabs and they are content with little!’ Abdullah ibn Umar said, ‘This one’s father had done for Umar ibn al-Khattab, may Allah be pleased with him, and I heard the Messenger of Allah, peace and blessings be upon him, say, “The most devout form of devotion is to establish relations with a man who loved one’s father?” “In one variant from Ibn Dinar from Ibn Umar is that when he went out to Mecca, he had a donkey on which he would rest when he was weary of riding his camel and his turban was wrapped round his head. When he was on that donkey one day, he passed by a desert Arab and said, “Are you not the son of so-and-so son of so-and-so?” He said, “Yes indeed.” So he gave him the donkey and said, “Ride this,” and he gave him the turban and said. “Wrap this round your head.” One of his Companions said to him, “May Allah forgive you! You gave this desert Arab a donkey which you were resting on and a turban which you had wrapped around your head?” He said, “I heard the Messen-

ger of Allah, peace and blessings be upon him, say, ‘The most devout form of devotion is to establish relations with a man who loved one’s father after his death.’ His father was a friend of Umar, may Allah be pleased with him.” (*Sahih Muslim, Birr, 12*).

عَنْ عَائِشَةَ ۖ قَالَتْ: مَا غَرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ ﷺ مَا غَرْتُ عَلَى خَدِيجَةَ ۖ وَمَا رَأَيْتُهَا قَطُّ وَلَكِنْ كَانَ يُكْثِرُ ذِكْرَهَا وَرُبَّمَا ذَبَحَ الشَّاةَ، ثُمَّ يُقَطِّعُهَا أَغْضَاءً، ثُمَّ يَبْعُهَا فِي صَدَائِقِ خَدِيجَةَ فَرُبَّمَا قُلْتُ لَهُ: كَأَنْ لَمْ يَكُنْ فِي الدُّنْيَا إِلَّا خَدِيجَةُ فَيَقُولُ: «إِنَّهَا كَانَتْ وَكَانَتْ وَكَانَ لِي مِنْهَا وَلَدٌ»

184. Our mother Aisha, may Allah be pleased with her, said, “I was never jealous towards any of the other wives of the Prophet, peace and blessings be upon him, as I was jealous towards Khadija even though I never saw her. However, he used to mention her often. Often when he sacrificed a sheep, he would cut it into pieces and send them to Khadija’s friends. I would often say to him, ‘It is as if there was only Khadija in the world!’ He would say, ‘She was as she was and I had children from her.’” In one variant, “If he sacrificed a sheep, he would give enough of it to her friends to suffice them.” In one variant, “When he sacrificed a sheep, he would say, ‘Send it to the friends of Khadija.’” In one variant she said, “Hala bint Khuwaylid, the sister of Khadija, asked permission to come into the Messenger of Allah, and it reminded him of how Khadija had used to ask permission, and that made him very happy so that he said, ‘O Allah, Hala bint Khuwalid!’” (*Sahih al-Bukhari, Manaqibu’l-Ansar, 20; Sahih Muslim, Fadailu’s-Sahaba, 74*).

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: خَرَجْتُ مَعَ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ 185
رضي الله عنه فِي سَفَرٍ فَكَانَ يَخْدُمُنِي فَقُلْتُ لَهُ: لَا تَفْعَلْ فَقَالَ: إِنِّي قَدْ
رَأَيْتُ الْأَنْصَارَ تَصْنَعُ بِرَسُولِ اللَّهِ صلى الله عليه وسلم شَيْئًا آتَيْتُ عَلَى نَفْسِي أَنْ لَا
أَصْحَبَ أَحَدًا مِنْهُمْ إِلَّا خَدَمْتُهُ

185. Anas ibn Malik, may Allah be pleased with him, said, “I went out with Jarir ibn Abdullah al-Bajali on a journey and he tried to serve me so I said to him, ‘Do not do that.’ He said, ‘I saw the Ansar do something for the Messenger of Allah and I promised myself that I would not keep the company of any of them without serving him.’” (*Sahih al-Bukhari, Jihad, 71; Sahih Muslim, Fadailu’s-Sahaba, 181*).

عَنْ أَبِي مَسْعُودٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «يَوْمَ الْقَوْمِ أَفْرَوْهُمْ 186
لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسَّنَةِ فَإِنْ كَانُوا
فِي السَّنَةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةَ فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً
فَأَقْدَمُهُمْ سِنًا وَلَا يَوْمَنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ وَلَا يَقْعُدُ فِي
بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ»

186. Abu Mas’ud, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said, ‘The people should take as imam the one among them who knows the most of the Book of Allah. If they are equal in respect of recitation, then the one among them who has the most knowledge of the Sunnah. If they are equal in respect of the Sunnah, the one who made hijra earlier. If they thy are equal in respect of hijra, then the oldest of them in respect of age. A

man should not lead a man in the Prayer in his own house nor sit in his house in his special place without his permission.” (Muslim) In one variant of his, “The oldest of them in respect of Islam” instead of “age”. In one variant, “The people should take as imam the one of them who knows the most of the Book of Allah and the most experienced of them in respect of recitation. If their recitation is the same, then the oldest of them in respect of emigration. If they are equal in respect of emigration, then the oldest in respect of age should lead them in the Prayer.” (*Sahih Muslim, Masjid, 290*).

187 عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ إِجْلَالِ اللَّهِ تَعَالَى إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ وَحَامِلِ الْقُرْآنِ غَيْرِ الْعَالِي فِيهِ وَالْجَافِي عَنْهُ وَإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ»

187. Abu Musa, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said, “Part of showing respect for the majesty of Allah the Almighty is to honor Muslims with white hair and those who know the Qur’an by heart without either being excessive in respect of it or abandoning it, and to honor a just Sultan.” (*Sunan Abu Dawud, Adab, 20*).

188 عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ شَرَفَ كَبِيرِنَا»

188. Abdullah ibn Amr, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said, ‘Anyone who does not show mercy to our young people nor honor our old people is not one of us.’” (*Abu Dawud and at-Tirmidhi*) In the

variant of Abu Dawud, “...respect the rights of our old.” (*Sunan Abu Dawud, Adab, 58; Sunan at-Tirmidhi, Birr, 15*).

189

عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَدِمَ عُيَيْنَةُ بْنُ حِصْنٍ فَتَزَلَ عَلَى ابْنِ أَحِيهِ
 الْحُرِّ بْنِ قَيْسٍ وَكَانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمَرُ رضي الله عنه وَكَانَ الْقُرَاءُ
 أَصْحَابَ مَجْلِسِ عُمَرَ وَمُشَاوَرَتِهِ كُهُولًا كَانُوا أَوْ شَبَابًا فَقَالَ
 عُيَيْنَةُ لِابْنِ أَحِيهِ: يَا ابْنَ أَحِيٍّ لَكَ وَجْهٌ عِنْدَ هَذَا الْأَمِيرِ فَاسْتَأْذِنْ
 لِي عَلَيْهِ فَاسْتَأْذَنَ لَهُ فَأَذِنَ لَهُ عُمَرُ رضي الله عنه فَلَمَّا دَخَلَ: قَالَ هِيَ يَا ابْنَ
 الْحَطَّابِ فَوَاللَّهِ مَا تُعْطِينَا الْجَزَلَ وَلَا تَحْكُمُ فِينَا بِالْعَدْلِ، فَعَضِبَ
 عُمَرُ رضي الله عنه حَتَّى هَمَّ أَنْ يُوقِعَ بِهِ، فَقَالَ لَهُ الْحُرُّ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ
 اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ صلى الله عليه وسلم: ﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ
 الْجَاهِلِينَ﴾ وَإِنَّ هَذَا مِنَ الْجَاهِلِينَ. وَاللَّهِ مَا جَاوَزَهَا عُمَرُ حِينَ
 تَلَاهَا عَلَيْهِ وَكَانَ وَقَافًا عِنْدَ كِتَابِ اللَّهِ تَعَالَى.

189. Ibn Abbas, may Allah be pleased with him, said, “Uyayna ibn Hisn came and stayed with al-Hurr ibn Qays, who was one of the group whom Umar, may Allah be pleased with him, brought near to him. The reciters were the people of the assembly and council of Umar, no matter whether they were mature men or young men. Uyayna said to his nephew, ‘Nephew, you have access to this *amir*, so ask him for permission for me to see him.’ He asked permission and Umar gave permission. When he entered, he said, ‘O Ibn al-Khattab! By Allah, it is that you do not give enough to us and you do not judge justly between us.’ Umar was so angry that he wanted to

punish him. Al-Hurr said to him, O Amir al-Mu'minin (the Chief of Believers), Allah the Almighty said to His Prophet, “(Even so, O Messenger) adopt the way of forbearance and tolerance, and enjoin what is good and right, and withdraw from the ignorant ones (do not care what they say or do).” (at-Araf 7:199) This is one of the ignorant.’ By Allah, Umar did not do less than that when he recited it. He acted in accordance with the Book of Allah the Almighty.” (Sahih al-Bukhari, Tisam, 2).

عَنْ أَنَسٍ  قَالَ: قَالَ أَبُو بَكْرٍ لِعُمَرَ  بَعْدَ وَفَاةِ رَسُولِ اللَّهِ  : إِنِّطَلِقُ بِنَا إِلَى أُمِّ أَيْمَنَ  نَزُورُهَا كَمَا كَانَ رَسُولُ اللَّهِ  نَزُورُهَا، فَلَمَّا انْتَهَيْتُ إِلَيْهَا بَكَتُ فَقَالَتْ لَهَا: مَا يُبْكِيكِ أَمَا تَعْلَمِينَ أَنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِ اللَّهِ ؟ فَقَالَتْ: إِنِّي لَا أَبْكِي أَنِّي لَا أَعْلَمُ أَنَّ مَا عِنْدَ اللَّهِ تَعَالَى خَيْرٌ لِرَسُولِ اللَّهِ  وَلَكِنْ أَبْكِي أَنَّ الْوَحْيَ قَدْ انْقَطَعَ مِنَ السَّمَاءِ، فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ فَجَعَلَا يَبْكِيَانِ مَعَهَا.

190. Anas, may Allah be pleased with him, said, “Abu Bakr, may Allah be pleased with him, said to Umar, may Allah be pleased with him, after the death of the Messenger of Allah, ‘Let us go and visit Umm Ayman, may Allah be pleased with her, as the Messenger of Allah, peace and blessings be upon him, used to visit her.’ When we got to her, she wept and they asked to her, ‘Why are you weeping? Do you not know that what is with Allah is better for the Messenger of Allah?’” She replied, ‘I am not crying because I do not know that what is with Allah the Almighty is better for the Messenger of Allah, peace and blessings be upon him. I am crying because the revelation from heaven has stopped.’ This moved them to weep as well and they began to weep with her.” (Sahih Muslim, Fadailu’s-Sahaba, 103).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم: «أَنَّ رَجُلًا زَارَ أَخًا لَهُ فِي قَرْيَةٍ أُخْرَى، فَأَرْصَدَ اللَّهُ تَعَالَى عَلَى مَدْرَجَتِهِ مَلَكًا، فَلَمَّا أَتَى عَلَيْهِ قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخًا لِي فِي هَذِهِ الْقَرْيَةِ. قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا عَلَيْهِ؟ قَالَ: لَا، غَيْرَ أَبِي أَحَبَّبْتُهُ فِي اللَّهِ تَعَالَى، قَالَ: فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ بِأَنَّ اللَّهَ قَدْ أَحَبَّبَكَ كَمَا أَحَبَّبْتَهُ فِيهِ»

191. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “A man visited a brother of his in another town and Allah appointed an angel to guard him on his way. When he came to him, the angel said, ‘Where are you going?’ He said, ‘I am going to a brother of mine in this town.’ He said, ‘Do you have some property with him that you want to check on?’ He said, ‘No, it is only that I love him for the sake of Allah the Almighty.’ He said, ‘I am the messenger of Allah to you to tell you that Allah loves you as you love this man for His sake.’” (*Sahih Muslim, Birr, 38*).

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: «إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَجَلِيسِ السُّوءِ كَحَامِلِ الْمَسْكِ وَنَافِخِ الْكَبِيرِ، فَحَامِلُ الْمَسْكِ إِمَّا أَنْ يُحْذِيكَ وَإِمَّا أَنْ تَتَّبَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً. وَنَافِخِ الْكَبِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا مُنْتَنَةً»

192. Abu Musa al-Ash’ari, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “The metaphor of the good companion and the bad companion is that of someone with musk and the bellows of the blacksmith.

The person with musk either gives it to you, or you buy it or smell its scent while the bellows of the blacksmith burn your body or your clothes or you get from it a foul smell.” (*Sahih al-Bukhari, Zabaih, 31, Buyu, 38; Sahih Muslim, Birr, 146*).

193. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «تُنكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا، فَاظْفِرْ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ»

193. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “A woman can be married for four reasons: her wealth, her lineage, her beauty, and her religion. Seek the one with religion or else your hands be in the dust! (you will lose)” (*Sahih al-Bukhari, Nikah, 15; Sahih Muslim, Rada, 53*).

194. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «لَا تُصَاحِبْ إِلَّا مُؤْمِنًا وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيًّا»

194. Abu Said al-Khudri, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Only take a believer as a friend and only let someone pious eat your food.” (*Sunan Abu Dawud, Adab, 16; Sunan at-Tirmidhi, Zuhd, 56*).

195. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدَكُمْ مَنْ يُخَالِلُ»

195. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “A man follows the religion of his close friend, so each of you should be very careful about whom he takes as a close friend.” (*Sunan Abu Dawud, Adab, 16; Sunan at-Tirmidhi, Zuhd, 45*).

196 عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ»
 وَفِي رِوَايَةٍ قَالَ قِيلَ لِلنَّبِيِّ صلى الله عليه وسلم الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَمْ يَلْحَقْ بِهِمْ؟
 قَالَ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ»

196. Abu Musa al-Ash'ari, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, "A man is with the one he loves." In one variant he said, "The Prophet, peace and blessings be upon him, was asked, 'What about a man who loves some people but cannot be with them?' He said, 'A man is with the one he loves.'" (*Sahih al-Bukhari, Adab, 96; Sahih Muslim, Birr, 165*).

197 عَنْ أَنَسٍ رضي الله عنه أَنَّ أَعْرَابِيًّا قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم: مَتَى السَّاعَةُ؟ قَالَ
 رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَا أَعَدَدْتُ لَهَا!» قَالَ: مَا أَعَدَدْتُ لَهَا مِنْ كَثِيرِ
 صَوْمٍ، وَلَا صَلَاةٍ، وَلَا صَدَقَةٍ، وَلَكِنِّي أَحْبَبْتُ اللَّهَ وَرَسُولَهُ قَالَ:
 «أَنْتَ مَعَ مَنْ أَحْبَبْتَ»

197. Anas, may Allah be pleased with him, reported that a Bedouin said to the Messenger of Allah, peace and blessings be upon him, "When will the Hour come?" The Messenger of Allah, peace and blessings be upon him, said, "How have you prepared for it?" He said, "With love of Allah and His Messenger." He said, "You will be with the one you love." (*Sahih al-Bukhari, Adab, 96; Sahih Muslim, Birr, 164*).

198 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «النَّاسُ مَعَادِنُ كَمَعَادِنِ
 الذَّهَبِ وَالْفِضَّةِ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا
 فَهَّقُوا. وَالْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا اثْتَلَفَ، وَمَا
 تَتَاكَرَّ مِنْهَا اخْتَلَفَ»

198. Abu Hurayra, may Allah be pleased with him, reported that Prophet, peace and blessings be upon him, said, “People are like mines of gold and silver. The best of them in the Jahiliyya is the best of them in Islam if they have understanding. The spirits are gathered in ranks like troops. Those which knew one another are in harmony. Those which did not know one another are discordant.” (*Sahih al-Bukhari, Anbiya, 2; Sahih Muslim, Birr, 159*).

عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ: اسْتَأْذَنْتُ النَّبِيَّ صلى الله عليه وسلم فِي الْعُمْرَةِ فَأَذِنَ لِي وَقَالَ: «لَا تَسْأَلُنِي يَا أُخَيَّ مِنْ دُعَائِكَ» وَفِي رِوَايَةٍ قَالَ: «أَشْرِكُنَا يَا أُخَيَّ فِي دُعَائِكَ» فَقَالَ كَلِمَةً مَا يَسْرُنِي أَنْ لِي بِهَا الدُّنْيَا.

199. Umar ibn al-Khattab, may Allah be pleased with him, said, “I asked the Prophet’s permission to make *Umra* and he gave me permission and said, ‘My brother, do not forget us in your supplication.’ He spoke a word which I would not be happy to exchange for the whole of this world.” In one variant, he said, “Give us a share in your supplication, my brother.” (*Sunan Abu Dawud, Witr, 23; Sunan at-Tirmidhi, Da’awat, 109*).

The Excellence of Love for the Sake of Allah

Those who, before their coming, had their abode (in Medina), preparing it as a home for Islam and faith, love those who emigrate to them for Allah’s sake. (*al-Hashr 59:9*)

Muhammad is the Messenger of Allah; and those who are in his company are firm and unyielding against the unbelievers, and compassionate among themselves. You see them (constant in the Prayer) bowing down and prostrat-

ing, seeking favor with Allah and His approval and good pleasure. Their marks are on their faces, traced by prostration. This is their description in the Torah; and their description in the Gospel: like a seed that has sprouted its shoot, then it has strengthened it, and then risen firmly on its stem, delighting the sowers (with joy and wonder), that through them He fills the unbelievers with rage. Allah has promised all those among them who believe and do good, righteous deeds forgiveness (to bring unforeseen blessings) and a tremendous reward. (*al-Fath 48:29*)

200 عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقَذَفَ فِي النَّارِ»

200. Anas, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Anyone who possesses three attributes will experience the sweetness of belief: that he loves Allah and His Messenger more than anything else; that he loves someone for the sake of Allah alone; and that he hates the idea of reverting to disbelief as much as he would hate being thrown into a fire.” (*Sahih al-Bukhari, Iman, 9; Sahih Muslim, Iman, 67*).

201 عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ ﷻ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسَاجِدِ وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ

وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي
 أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالَهُ
 مَا تُنْفِقُ يَمِينَهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا ففَاضَتْ عَيْنَاهُ»

201. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “There are seven whom Allah will shade with His shade on the day when there is no shade but His shade: a just imam (leader), a youth who grows up worshipping Allah, the Mighty and Exalted, a man whose heart is attached to the mosque, two men who love each other for the sake of Allah, meeting and parting for that reason alone, a man who refuses the advances of a noble and beautiful woman, saying, ‘I fear Allah’, a man who gives *sadaqa* and conceals it so that his left hand does not know what his right hand gives, and a man who remembers Allah when he is alone and his eyes overflow with tears.” (Sahih al-Bukhari, Zakah, 16, Riqaq, 24, Hudud, 19; Sahih Muslim, Zakah, 91).

202 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى يَقُولُ
 يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي؟ الْيَوْمَ أَظْلُهُمْ فِي ظِلِّي يَوْمَ
 لَا ظِلَّ إِلَّا ظِلِّي»

202. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah the Almighty will say on the Day of Rising, ‘Where are those who loved one another for the sake of My majesty? Today, on the day when there is no shade but My shade, I will shade them.’” (Sahih Muslim, Birr, 37).

203 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفُسُوا السَّلَامَ بَيْنَكُمْ»

203. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “By the one who has my soul in His hand, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I point out to you something which will make you love one another if you do it? Make the greeting widespread among you.” (*Sahih Muslim, Iman, 93–94*).

204 عَنْ الْمِقْدَادِ بْنِ مَعْدِيكَرِبَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ «إِذَا أَحَبَّ الرَّجُلُ أَخَاهُ فَلْيُخْبِرْهُ أَنَّهُ يُحِبُّهُ»

204. Al-Miqdad ibn Ma’dikarib, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “If a man loves his brother, he should tell him that he loves him.” (*Sunan Abu Dawud, Adab, 113; Sunan at-Tirmidhi, Zuhd, 54*).

205 عَنْ مُعَاذِ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِهِ وَقَالَ: «يَا مُعَاذُ وَاللَّهِ إِنِّي لِأَحِبُّكَ ثُمَّ أَوْصِيكَ يَا مُعَاذُ لَا تَدْعَنِي فِي دُبُرِ كُلِّ صَلَاةٍ تَقُولُ: اللَّهُمَّ أَعْيَيْ عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ»

205. Mu’adh, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, took him by the hand and said, “O Mu’adh! By Allah, I love you, and I advise you not to fail to say after every prayer, ‘O Allah, help me to

remember You and thank You and worship You well.” (*Sunan Abu Dawud, Witir, 26; Sunan an-Nasa'i, Sahw, 60*).

The Signs of Allah’s Love for His Servant

Say (to them, O Messenger): “If you indeed love Allah, then follow me, so that Allah will love you and forgive you your sins. “ Allah is All-Forgiving, All-Compassionate. (*Al Imran 3:31*)

O you who believe! Whoever of you turns away from his Religion, (know that) in time, Allah will raise up a people whom He loves, and who love Him, most humble towards the believers, dignified and commanding in the face of the unbelievers, striving (continuously and in solidarity) in Allah’s cause, and fearing not the censure of any who censure. That is Allah’s grace and bounty, which He grants to whom He wills. Allah is All-Embracing (with His profound grace), All-Knowing. (*al-Maedah 5:54*)

عَنْ أَبِي هُرَيْرَةَ  قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا، فَقَدْ أَدْبَنُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ، كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا وَإِنْ سَأَلَنِي أَعْطَيْتُهُ، وَلَئِنْ اسْتَعَاذَنِي لَأُعِيذَنَّهُ»

206. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah

the Almighty says, ‘I have declared war against anyone who shows enmity towards a friend of Mine. My servant does not draw near to Me with anything I love more than what I made obligatory for him. Then My servant continues to draw near to Me with supererogatory actions until I love him. When I love him, I become his hearing with which he hears, his sight by which he sees, his hand with which he strikes and his foot with which he walks. If he asks of Me, I give to him. If he seeks refuge with Me, I give him refuge.’”

(*Sahih al-Bukhari, Riqaq, 38*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «إِنَّ اللَّهَ تَعَالَى إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ إِنِّي أُحِبُّ فَلَانًا فَأَحْبِبْهُ فَيَحِبُّهُ جِبْرِيلُ ثُمَّ يُنَادِي فِي السَّمَاءِ فَيَقُولُ إِنَّ اللَّهَ يُحِبُّ فَلَانًا فَأَحْبِبُوهُ فَيَحِبُّهُ أَهْلُ السَّمَاءِ ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ وَإِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيلَ فَيَقُولُ إِنِّي أَبْغَضُ فَلَانًا فَأَبْغِضْهُ فَيَبْغِضُهُ جِبْرِيلُ ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ يَبْغِضُ فَلَانًا فَأَبْغِضُوهُ ثُمَّ تَوْضَعُ لَهُ الْبُغْضَاءُ فِي الْأَرْضِ»

207. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “When Allah the Almighty loves a servant, He calls out to Jibril, ‘Allah the Almighty loves so-and-so, so love him!’ and Jibril loves him. Then a call goes out among the people of heaven, ‘Allah the Almighty loves so-and-so, so love him!’ and the people of heaven love him. Then acceptance is placed in the earth for him.” In a variant of Muslim, the Messenger of Allah, peace

and blessings be upon him, said, “When Allah the Almighty loves a servant, He calls out to Jibril, ‘Allah the Almighty loves so-and-so, so love him!’ and Jibril loves him. Then a call goes out among the people of heaven, ‘Allah the Almighty loves so-and-so, so love him!’ and the people of heaven love him. Then acceptance is placed in the earth for him. When He hates a servant, He calls out to Jibril, ‘Allah the Almighty hates so-and-so, so hate him!’ and Jibril hates him. Then a call goes out among the people of heaven, ‘Allah the Almighty hates so-and-so, so hate him!’ and the people of heaven hate him. Then hatred is placed in the earth for him.” (*Sahih al-Bukhari, Adab, 41, Tawhid, 33; Sahih Muslim, Birr, 157*).

Judging People according to the Outward While Leaving Their Secrets to Allah the Almighty

If they repent and (mending their ways) establish the Prescribed Prayer, and pay the Prescribed Purifying Alms, let them go their way. (*at-Tawbah 9:5*)

عَنِ ابْنِ عُمَرَ  أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أُفَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتَقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحَسَابُهُمْ عَلَى اللَّهِ تَعَالَى»

208. Ibn Umar, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “I have been commanded to fight people until they testify that there is no deity but Allah and that Muhammad is the Messenger of Al-

lah and establish the Prayer and pay the *Zakah*. If they do that, their lives and property are protected from me except for the right of Islam, and their reckoning is in the hands of Allah.” (*Sahih al-Bukhari, Iman, 17, Salah, 28, Zakah, 1; Sahih Muslim, Iman, 32–36*).

209 عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بَعْثًا مِنَ الْمُسْلِمِينَ إِلَى قَوْمٍ مِنَ الْمُشْرِكِينَ وَأَنَّهِمُ اتَّقَوْا فَكَانَ رَجُلٌ مِنَ الْمُشْرِكِينَ إِذَا شَاءَ أَنْ يَقْصِدَ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ قَصَدَ لَهُ فَقَتَلَهُ وَأَنَّ رَجُلًا مِنَ الْمُسْلِمِينَ قَصَدَ غَفْلَتَهُ وَكُنَّا نَتَحَدَّثُ أَنَّهُ أُسَامَةُ بْنُ زَيْدٍ فَلَمَّا رَفَعَ عَلَيْهِ السَّيْفَ، قَالَ: لَا إِلَهَ إِلَّا اللَّهُ فَقَتَلَهُ فَجَاءَ الْبَشِيرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ وَأَخْبَرَهُ، حَتَّى أَخْبَرَهُ خَبَرَ الرَّجُلِ كَيْفَ صَنَعَ فَدَعَاهُ فَسَأَلَهُ فَقَالَ: «لِمَ قَتَلْتَهُ؟» فَقَالَ: يَا رَسُولَ اللَّهِ أَوْجَعَ فِي الْمُسْلِمِينَ وَقَتَلَ فُلَانًا وَفُلَانًا وَسَمِي لَهُ نَفْرًا وَإِنِّي حَمَلْتُ عَلَيْهِ فَلَمَّا رَأَى السَّيْفَ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَقْتَلْتَهُ؟» قَالَ: نَعَمْ، قَالَ: «فَكَيْفَ تَصْنَعُ بِلَا إِلَهَ إِلَّا اللَّهُ، إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟» قَالَ يَا رَسُولَ اللَّهِ اسْتَغْفِرْ لِي. قَالَ: «وَكَيْفَ تَصْنَعُ بِلَا إِلَهَ إِلَّا اللَّهُ، إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟» فَجَعَلَ لَا يَزِيدُ عَلَيَّ أَنْ يَقُولَ: «كَيْفَ تَصْنَعُ بِلَا إِلَهَ إِلَّا اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟»

209. Jundub ibn Abdullah, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, sent an expedition of the Muslims against some of the idolaters and they encountered them. There was one of the idolaters

who, whenever he wanted to aim for one of the Muslims, went straight for him and killed him and then one of the Muslims went for him and killed him. We heard that it was Usama ibn Zayd. When he raised his sword, (the man) said, ‘There is no deity but Allah,’ but he killed him anyway. When the man bringing news of the victory came to the Messenger of Allah, peace and blessings be upon him, he questioned him. He told him what had happened, even telling him the story of the man and what he had done. He summoned him, questioned him and said, ‘Why did you kill him?’ He said, ‘O Messenger of Allah, he had hurt the Muslims and killed so-and-so and so-and-so,’ and he named a group. ‘I attacked him. When he saw my sword, he said, “There is no deity but Allah”’ The Messenger of Allah, peace and blessings be upon him, said, ‘Did you kill him?’ He said, ‘Yes.’ He said, ‘What will you do with ‘There is no deity but Allah’ when it comes on the Day of Rising?’ He said, ‘O Messenger of Allah, ask forgiveness for me.’ He said, ‘What will you do with ‘There is no deity but Allah’ when it comes on the Day of Rising?’ He did not add anything to his words: ‘What will you do with ‘There is no deity but Allah’ when it comes on the Day of Rising?’”

(Sahih Muslim, Iman, 160).

Fear of Allah

Allah warns you that you beware of Himself. *(Al Imran 3:28)*

Of Me alone be in awe and fear (in awareness of My Power and of your being My servants). *(al-Baqarah 2:40)*

But for him who lives in awe of his Lord and of the standing before his Lord (in the Hereafter), there will be two Gardens. *(ar-Rahman 55:46)*

O humankind! Keep from disobedience to your Lord in reverence for Him and piety, and get under His protection. (Never forget that) the violent convulsion of the Last Hour is an awesome thing. On the Day when you all see it, every suckling mother will utterly forsake her infant in dread, and every pregnant female will cast off her burden. You will see all people as if gone out of their senses, while, in fact, they are in their senses. This is because Allah's punishment is extremely severe. (*al-Hajj* 22:1-2)

On that Day, when a person flees from his brother, and from his mother and father, and from his spouse and his children, everyone on that Day has concerns of his own enough to make him heedless (of anything else). (*Abasa* 80:34-37)

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عَنِ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: بِكُتْبِ رِزْقِهِ وَأَجَلِهِ وَعَمَلِهِ وَشَقِيٍّ أَوْ سَعِيدٍ. فَوَ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ عَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا»

210. Ibn Mas'ud, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, who is the truthful confirmed one, related, "The way that each of you

is created is that you are gathered in your mother's womb for forty days as a sperm-drop and then for a similar length of time as a blood-clot and then for a similar length of time as a lump of flesh. Then an angel is sent and he breathes the spirit into you and is encharged with four commandments: to write down your provision, your life-span, your actions, and whether you will be wretched or happy. By Him, apart from Whom there is no deity, one of you can do the actions of someone destined for Paradise until there is only an arm-span between him and it, and then what is written will overtake him and he will do the actions of someone destined for Hell and enter it, and one of you can do the actions of someone destined for Hell until there is only an armspan between him and it, and then what is written will overtake him and he will do the actions of someone destined for Paradise and enter it.” (*Sahih al-Bukhari, Bad'ul-Khalq, 6, Qadar, 1; Sahih Muslim, Qadar, 1*).

عَنْ أَنَسٍ  قَالَ: بَلَغَ رَسُولَ اللَّهِ ﷺ عَنْ أَصْحَابِهِ شَيْءٌ فَحَطَبَ، فَقَالَ: «عَرِضْتُ عَلَيَّ الْجَنَّةَ وَالنَّارَ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ، وَلَوْ تَعْلَمُونَ مَا أَعْلَمَ لَضَحِكْتُمْ قَلِيلًا وَلَبْكَيْتُمْ كَثِيرًا» فَمَا أَتَى عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَوْمَ أَشَدُّ مِنْهُ عَطَاؤًا رُؤُوسَهُمْ وَلَهُمْ خَبِينٌ.

211. Anas, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, addressed us in a speech the like of which I have never heard. He said, ‘If you knew what I know, you would laugh little and weep much.’ The Com-

panions of the Messenger of Allah, peace and blessings be upon him, covered their faces and sobbed.” (*Sahih Muslim, Fadail, 134*).

عَنْ عَدِيِّ بْنِ حَاتِمٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ، فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ نِلْقَاءَ وَجْهِهِ، فَانْتَفُوا النَّارَ وَلَوْ بِشِقِّ نَمْرَةٍ»

212. Adi ibn Hatim, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “There is none of you but that his Lord will speak to him without any interpreter between Himself and him. You will look to your right and only see what you sent forward and you will look to your left and only see what you sent forward. You will look in front of you and only see Hell facing you. So shield yourselves from Hell, even if only with half a date.”

(*Sahih al-Bukhari, Zakah, 9; Sahih Muslim, Zakah, 67*).

عَنْ أَبِي ذَرٍّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أَرَى مَا لَا تَرَوْنَ، أَطَّتِ السَّمَاءُ وَحُقَّ لَهَا أَنْ تَتَطَّ، مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعٍ إِلَّا وَمَلَكٌ وَاضِعٌ جَنْبَهُتَهُ سَاجِدًا لِلَّهِ تَعَالَى، وَاللَّهُ لَوْ تَعْلَمُونَ مَا أَعْلَمَ لَصَحِحَّتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا وَمَا تَلَدَدْتُمْ بِالنِّسَاءِ عَلَى الْفُرْشِ وَلَخَرَجْتُمْ إِلَى الصُّعْدَاتِ تَجَارُونَ إِلَى اللَّهِ تَعَالَى»

213. Abu Dharr, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “I see what you do not see and I hear what you do not hear. Heaven moans

and it has the right to moan. There is no place in it the width of four fingers without an angel placing his brow on it, prostrating to Allah the Almighty. By Allah, if you knew what I know, you would laugh little and weep much and you would not enjoy women on beds and you would go out to the streets seeking the help of Allah the Almighty.” (*Sunan at-Tirmidhi, Zuhd, 9*).

214 عَنْ أَبِي بَرْزَةَ نَضْلَةَ بْنِ عُبَيْدِ الْأَسْلَمِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَزُولُ قَدَمَا عَبْدٍ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَ أَفْنَاهُ، وَعَنْ عِلْمِهِ فِيمَ فَعَلَ فِيهِ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ، وَفِيمَ أَنْفَقَهُ، وَعَنْ جِسْمِهِ فِيمَ أَبْلَاهُ»

214. Abu Barza Nadla ibn Ubayd al-Aslami, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “A servant will remain standing until he is asked about his life and how he spent it, his knowledge and how he acted regarding it, his property and how he acquired it and spent it, and his body and how he wore it out.” (*Sunan at-Tirmidhi, Qiyamah, 1*).

215 عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْعَمَ وَصَاحِبُ الْقُرْنِ قَدِ التَّقَمَ الْقُرْنَ وَاسْتَمَعَ الْإِذْنَ مَتَى يُؤْمَرُ بِالتَّنْفِخِ فَيَنْفُخُ» فَكَأَنَّ ذَلِكَ ثَقُلَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُمْ: «فُؤُولُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ»

215. Abu Said al-Khudri, may Allah be pleased with him, said. “The Messenger of Allah, peace and blessings be upon him, said, ‘How can there be enjoyment when the one with the trumpet has placed the

trumpet to his mouth with his ear listening for the moment when is commanded to blow and then he will blow?.' It seemed as if that was hard for the Companions of the Messenger of Allah, peace and blessings be upon him, and so he said to them 'Say, "Allah is enough for us and the best guardian."' (*Sunan at-Tirmidhi, Qiyamah, 8*).

216 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَافَ أَدْلَجَ وَمَنْ أَدْلَجَ بَلَغَ الْمَنْزِلَ، أَلَا إِنَّ سِلْعَةَ اللَّهِ غَالِيَةً، أَلَا إِنَّ سِلْعَةَ اللَّهِ الْجَنَّةَ»

216. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "Those who have fear, set off at the beginning of the night, and those who set off at the beginning of the night reach the resting-place. The trading goods of Allah have a high price. The trading goods of Allah are Paradise." (*Sunan at-Tirmidhi, Qiyamah, 18*).

Annotation: *As Paradise is not cheap, the Hell is not unnecessary. A journeyer destined for the Afterlife should make distance through night worship, like vigilant ones taking action before possible attacks by material or spiritual enemies, and seek having Divine light for their life in the grave and beyond.*

217 عَنْ عَائِشَةَ رضي الله عنها، قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاءَ عُرَاهِ غُرُلًا»، قُلْتُ: يَا رَسُولَ اللَّهِ الرَّجَالُ وَالنِّسَاءُ جَمِيعًا يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ؟ قَالَ: «يَا عَائِشَةُ الْأَمْرُ أَشَدُّ مِنْ أَنْ يُهَمَّهُمْ ذَلِكَ» وَفِي رِوَايَةٍ: «الْأَمْرُ أَهَمُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ»

217. Aisha, may Allah be pleased with her, said, "I heard the Messenger of Allah, peace and blessings be upon him, say, 'People will be gathered on the Day of Rising naked, barefoot, and uncir-

cumcised.’ I said, ‘O Messenger of Allah, men and women together, looking at one another?’ He said, ‘O Aisha, the business will be too terrible for them to be concerned with that.’”

(*Sahih al-Bukhari, Riqaq, 45; Sahih Muslim, Jannah, 56*).

In one variant, “The business will be too important for them to look at one another.”

The Hope for Allah’s Mercy

Say: “(Allah gives you hope): ‘O My servants who have been wasteful (of their Allah-given opportunities and faculties) against (the good of) their own souls! Do not despair of Allah’s Mercy. Surely Allah forgives all sins. He is indeed the All-Forgiving, the All-Compassionate.’” (*az-Zumar 39:53*)

My Mercy embraces all things. (*al-Araf 7:156*)

Soon you will remember all that I now am telling you. As for me, I commit my affair to Allah (in full submission). Surely Allah sees the servants well. So Allah preserved him from the evils they schemed (against him), while a most evil punishment overwhelmed the clan (the court and military aristocracy) of the Pharaoh. (*al-Mumin 40:44–45*)

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَقُولُ اللَّهُ ﻋَزَّ وَجَلَّ: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا أَوْ أَزِيدُ، وَمَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاءُ سَيِّئَةٍ سَيِّئَةٍ مِثْلِهَا أَوْ أَغْفِرُ. وَمَنْ تَقَرَّبَ مِنِّي شَبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا، وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا، وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً، وَمَنْ لَقِيَنِي بِقُرَابِ الْأَرْضِ خَطِيئَةً لَا يُشْرِكُ بِي شَيْئًا لَقِيْتُهُ بِمِثْلِهَا مَغْفِرَةً»

218. Abu Dharr, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Allah the Mighty and Exalted, says, ‘Anyone who comes with a good action will have ten like it or more. If anyone comes with a wrong action, the repayment of a wrong action is a wrong action like it or I will forgive him. If anyone approaches Me by a hand-span, I come to him an arm-span. If anyone approaches Me by an arm-span, I come to him two arm spans. If anyone approaches Me walking, I come to him running. If anyone meets Me with mistakes equivalent in weight to the whole earth, having not associated anything with Me, I will meet him with the same amount of forgiveness.’” (*Sahih Muslim, Dhikr, 22*).

219 عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ وَمُعَاذَ رَدِيفُهُ عَلَى الرَّحْلِ قَالَ: «يَا مُعَاذُ، قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ: «يَا مُعَاذُ، قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ. قَالَ: «يَا مُعَاذُ، قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ ثَلَاثًا، قَالَ: «مَا مِنْ عَبْدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ» قَالَ: يَا رَسُولَ اللَّهِ أَفَلَا أُخْبِرُ بِهَا النَّاسَ فَيَسْتَشِيرُوا؟ قَالَ: «إِذَنْ يَتَّكِلُوا» فَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأْتِمًا.

219. Anas, may Allah be pleased with him, said, “The Prophet, peace and blessings be upon him, was riding with Mu’adh behind him. He said, ‘Mu’adh!’ He replied, ‘At your service, O Messenger of Allah.’ He said, ‘Mu’adh!’ He replied, ‘At your service, O Messenger of Allah’ three times. Then the Prophet said, ‘There is no one who testifies that there is no deity but Allah and that Muhammad is

the Messenger of Allah, sincerely from his heart, without Allah making it unlawful for Hell to touch him.’ Mu’adh said, ‘O Messenger of Allah, shall I tell the people that so that they can rejoice?’ He said, ‘Then they will rely on it.’ Mu’adh related it when he was dying, fearing to commit a wrong action (by concealing the knowledge).” (*Sahih al-Bukhari, Ilm, 49; Sahih Muslim, Iman, 53*).

220 عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ: قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِسَبْيِ فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ تَسْعَى إِذْ وَجَدَتْ صَبِيًّا فِي السَّبْيِ أَخَذَتْهُ فَأَلْرَقَتْهُ بِيْطْنِهَا فَأَرْضَعَتْهُ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «أَتَرُونَ هَذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ؟ قُلْنَا: لَا وَاللَّهِ. فَقَالَ: «اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوْلَدِهَا»

220. Umar ibn al-Khattab, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, was brought some captives and there was a woman among them who was running about. When she found a child among the captives, she took it and brought it close to her and suckled it. The Messenger of Allah said, ‘Can you imagine this woman casting her child into Hell?’ We said, ‘No, by Allah.’ He said, ‘Allah is more merciful to His servants than this woman is to her child.’” (*Sahih al-Bukhari, Adab, 18; Sahih Muslim, Taubah, 22*).

221 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي» وَفِي رِوَايَةٍ: «غَلَبَتْ غَضَبِي» وَفِي رِوَايَةٍ «سَبَقَتْ غَضَبِي»

221. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “When

Allah created creation, He wrote in a book which is with Him above the Throne, ‘My mercy predominates over My anger.’” (*Sahih al-Bukhari, Tawhid, 15; Sahih Muslim, Tawbah, 14*).

In one variant, “Predominated over My anger,” and in one variant, “preceded My anger.”

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «جَعَلَ اللَّهُ الرَّحْمَةَ مِائَةً جُزْءٍ فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَاحِدًا فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَاخَمُ الْخَلَائِقُ حَتَّى تَرْفَعَ الدَّابَّةُ حَافِرَهَا عَنْ وَلَدِهَا خَشْيَةً أَنْ تُصِيبَهُ»

وَفِي رِوَايَةٍ: «إِنَّ لِلَّهِ تَعَالَى مِائَةَ رَحْمَةٍ أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ وَالْإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِ فِيهَا يَتَعَاطَفُونَ وَبِهَا يَتَرَاخَمُونَ وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى وَلَدِهَا وَأَخَّرَ اللَّهُ تَعَالَى تِسْعًا وَتِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ»

222. Abu Hurayra, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘Allah divided mercy into a hundred parts and He kept back ninety-nine parts with Himself and left one part on the earth. It is from this part that creatures show mercy to one another so that an animal lifts its hoof from its young fearing to hurt them.’”

In one variant, “Allah the Almighty has a hundred mercies out of which He sent down one mercy among jinn, men, beasts and insects by which they show affection to one another and by which they show mercy to one another and by which wild animals show mercy to their young. Allah the

Almighty has held back ninety-nine of the mercies and will show them to His servants on the Day of Rising.” (*Sahih al-Bukhari, Adab, 19; Sahih Muslim, Taubah, 17, 19*).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَحْكِي عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى قَالَ: «أَذْنَبَ عَبْدٌ ذَنْبًا فَقَالَ اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، فَقَالَ اللَّهُ تَبَارَكَ وَتَعَالَى أَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ أَيُّ رَبِّ اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ: أَيُّ رَبِّ اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، فَذَغَفَرْتُ لِعَبْدِي فَلْيُفْعَلْ مَا شَاءَ»

223. Abu Hurayra, may Allah be pleased with him, reported from the Prophet, peace and blessings be upon him, in what he relates from his Lord, Blessed and Exalted, who said, “A servant did a wrong action and said, ‘O Allah, forgive me my wrong action!’ Allah, Blessed and Exalted, said, ‘My servant committed a wrong action and then acknowledged that he had a Lord who forgives wrong action and punishes wrong action.’ The servant again committed a wrong action and said, ‘O Lord, forgive me my wrong action.’ Allah, Blessed and Exalted, said, ‘My servant committed a wrong action and then acknowledged that he had a Lord who forgives wrong action and punishes wrong action.’ The servant again committed a wrong action and said, ‘O Lord, forgive me my wrong action.’ Allah, Blessed and Exalted, said, ‘My servant committed a wrong action and then

acknowledged that he had a Lord who forgives wrong action and punishes wrong action. I have forgiven My servant so let him do what he likes.” (*Sahih al-Bukhari, Tawhid, 35; Sahih Muslim, Tawbah, 29*).

224 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَمْ تُذْئِبُوا، لَذَهَبَ اللَّهُ بِكُمْ وَجَاءَ بِقَوْمٍ يُذْئِبُونَ فَيَسْتَغْفِرُونَ اللَّهَ تَعَالَى فَيَغْفِرُ لَهُمْ»

224. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “By the One in whose hand my life is, if you had not sinned, Allah would have removed you and brought other people who did commit wrong actions and asked for the forgiveness of Allah the Almighty so that He could forgive them.” (*Sahih Muslim, Tawbah, 11*).

225 عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم تَلَا قَوْلَ اللَّهِ عز وجل فِي إِبْرَاهِيمَ عليه السلام: ﴿رَبِّ إِنِّهْنَّ أَضَلَّلْنَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي﴾ وَقَوْلَ عِيسَى عليه السلام: ﴿إِن تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ فَرَفَعَ يَدَيْهِ وَقَالَ «اللَّهُمَّ أُمَّتِي أُمَّتِي» وَيَكِي، فَقَالَ اللَّهُ عز وجل: «يَا جَبْرِيْلُ اذْهَبْ إِلَى مُحَمَّدٍ -وَرَبِّكَ أَعْلَمُ- فَسَلْهُ مَا يُبْكِيهِ» فَأَنَاهُ جَبْرِيْلُ فَأَخْبَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَا قَالَ وَهُوَ أَعْلَمُ فَقَالَ اللَّهُ تَعَالَى: يَا جَبْرِيْلُ اذْهَبْ إِلَى مُحَمَّدٍ فَقُلْ: إِنَّا سَنُرْضِيْكَ فِي أُمَّتِكَ وَلَا نَسُوْكَ.

225. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, recited the

words of Allah, the Mighty and Exalted, about Ibrahim, peace be upon him, “*My Lord! They have indeed caused many among humankind to go astray. So, he who follows me is truly of me; while he who disobeys me, surely You are All-Forgiving, All-Compassionate,*” (Ibrahim 14:37) and the words of Isa, peace be upon him, “*If You punish them, they are Your servants; and if You forgive them, You are the All-Glorious with irresistible might, the All-Wise*” (al-Maedah 5:118). Then he raised his hands and said, “O Allah! My community! My community!” and he wept. Allah, the Mighty and Exalted, said, “Jibril! Go to Muhammad, and your Lord knows best, and ask him what is making him weep.” Jibril came to him and the Messenger of Allah, peace and blessings be upon him, told him what he had said, and Allah knew it best. Allah the Almighty said, “Jibril, Go to Muhammad and say, ‘We will make you happy in respect of your community and we will not make you sad.’” (Sahih Muslim, Iman, 346).

226 عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ الْكَافِرَ إِذَا عَمِلَ حَسَنَةً أَطْعِمَ بِهَا طُعْمَةً مِنَ الدُّنْيَا، وَأَمَّا الْمُؤْمِنُ فَإِنَّ اللَّهَ تَعَالَى يَدَّخِرُ لَهُ حَسَنَاتِهِ فِي الْآخِرَةِ وَيُعْتَبَهُ رِزْقًا فِي الدُّنْيَا عَلَى طَاعَتِهِ»

226. Anas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “When an unbeliever does a good deed, he enjoys its fruits in this world. In the case of a believer, Allah the Almighty will store up his good deeds for him in the Next world and will also reward him with provision in this world because of his obedience.”

(Sahih Muslim, Sifatul-Munafiqin, 57).

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ

نَهْرِ جَارٍ غَمْرٍ عَلَى بَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ»

227. Jabir, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The metaphor of the five Prayers is that of an sizeable flowing river at the door of one of you in which he washes five times every day.”

(*Sahih Muslim, Masajid, 284*).

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُدْنِي

الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ مِنْ رَبِّهِ حَتَّى يَضَعَ كَفَّهُ عَلَيْهِ، فَيَقْرُؤُهُ بِذُنُوبِهِ،

فَيَقُولُ: أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ ذَنْبَ كَذَا؟ فَيَقُولُ: رَبِّ أَعْرِفُ،

قَالَ: فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَأَنَا أَعْرِضُهَا لَكَ الْيَوْمَ،

فَيُعْطِي صَحِيفَةَ حَسَنَاتِهِ»

228. Ibn Umar, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘On the Day of Rising, a believer will be brought near his Lord until His mercy descends on him and He will ask him to acknowledge his sins and say, ‘Do you confess to such-and-such a sin? Do you confess to such-and-such a sin?’ He will say, ‘Lord, I confess.’ He will say, ‘I veiled it for you in the world and I forgive you for it today,’ and he will be given the page of his good actions.” (*Sahih al-Bukhari, Mazalim, 3, Adab, 60, Tawhid, 36, Sahih Muslim Tawbah, 52*).

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا أَصَابَ مِنْ امْرَأَةٍ قُبْلَةً، فَأَتَى النَّبِيَّ

ﷺ فَأَخْبَرَهُ، فَأَنْزَلَ اللَّهُ تَعَالَى ﴿وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا

مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ﴿۱﴾ فَقَالَ الرَّجُلُ: أَلَيْ هَذَا
يَا رَسُولَ اللَّهِ؟ قَالَ: «لِجَمِيعِ أُمَّتِي كُلِّهِمْ»

229. Ibn Mas'ud, may Allah be pleased with him, reported that a man received a kiss from a woman and went to the Prophet, peace and blessings be upon him, and told him and then Allah the Almighty sent down, “*Establish the Prayer (O Messenger) at the beginning and the end of the day, and in the watches of the night near to the day. Surely good deeds wipe out evil deeds. This is advice, and a reminder for the mindful who reflect*” (Hud 11:114). The man said, “Is this for me, O Messenger of Allah?” He said, “It is for all my community.” (Sahih al-Bukhari, Mawaqit, 4; Sahih Muslim, Tawbah, 39).

عَنْ أَبِي مُوسَى رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «إِنَّ اللَّهَ تَعَالَى يَبْسُطُ يَدَهُ
بِاللَّيْلِ لِيُتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيُتُوبَ مُسِيءُ
اللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا»

230. Abu Musa al-Ash'ari, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Allah the Almighty will stretch out His hand during the night, turning towards the one who did wrong during the day, and stretch out His hand during the day, turning towards the one who did wrong during the night, until the day the sun rises from the place it set.” (Sahih Muslim, Tawbah, 31).

Living between Fear and Hope

None feels secure from Allah's designing (against them some unexpected affliction) save the people of loss and self-ruin. (al-A'raf 7:99)

None ever despairs of Allah's Mercy, except people who disbelieve in Him. (*Yusuf 12:87*)

Your Lord is indeed swift in retribution (when it is due), and He is indeed the All-Forgiving, the All-Compassionate (especially toward those who turn to Him in repentance and His believing servants). (*al-A'raf 7:167*)

The virtuous and godly ones will indeed be in (the Gardens of) perpetual bliss; while the (disbelieving) shameless, dissolute ones will indeed be in the Blazing Flame. (*al-Infitar 82:13-14*)

And then, the one whose scales are heavy, he will be in a life of contentment (with faith and good deeds), but the one whose scales are light (as devoid of faith and accepted good deeds, he will have his home in a bottomless pit). (*al-Qariah 101:6-9*)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ قَبْلَ مَوْتِهِ بِثَلَاثَةِ أَيَّامٍ يَقُولُ: «لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ ﷻ»

231. Jabir ibn Abdullah, may Allah be pleased with him, reported that he heard the Prophet, peace and blessings be upon him, say three days before his death, “None of you should die without having a good opinion of Allah, the Mighty and Exalted.” (*Sahih Muslim, Jannah, 81*).

Annotation: *A believer is supposed to spend his or her life in a balance of fear and hope of Allah. However, when they begin to feel they are going to die, they should try to walk to Divine presence with hope of Allah in their hearts.*

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ

مِنْكَ وَلَا أَبَالِي، يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ، يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا، ثُمَّ لَقَيْتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً»

232. Anas, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘Allah the Almighty says, “O son of Adam! I will forgive you as long as you call on Me and have hope in Me, no matter what you do. Son of Adam, I do not care if your wrong actions reach to the clouds of heaven and then you ask Me for forgiveness, I will forgive you. Son of Adam, if you were to come with sins equivalent in weight to the whole earth and then meet Me having not associated anything with Me, I would come to you with the same amount of forgiveness.”’” (*Sunan at-Tirmidhi, Da'awat, 98*).

عَنْ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْجَنَّةُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ وَالنَّارُ مِثْلُ ذَلِكَ»

233. Ibn Mas'ud, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Paradise is nearer to you than your own sandal strap and it is the same with Hell.” (i.e. Worship and good deeds lead a person to Paradise; and the lusts and caprices of an evil-commanding soul lead him to Hell). (*Sahih al-Bukhari, Risaq, 29*).

The Excellence of Weeping from Fear and Respect of Allah

They fall down on their faces, weeping, and it increases them in humility and a feeling of awe. (*al-Isra 17:109*)

Do you then deem this Discourse (which enables your eternal salvation) strange? (*an-Najm 53:59-60*)

عَنْ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ لِي النَّبِيُّ صلى الله عليه وسلم: «أَفْرَأُ عَلَيَّ الْقُرْآنَ» قُلْتُ: يَا رَسُولَ اللَّهِ أَفْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: «إِنِّي أَحَبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي» فَقَرَأْتُ عَلَيْهِ سُورَةَ النَّسَاءِ حَتَّى جِئْتُ إِلَى هَذِهِ الْآيَةِ ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ قَالَ: «حَسْبُكَ الْآنَ» فَالْتَفَتُ إِلَيْهِ فَإِذَا عَيْنَاهُ تَدْرِفَانِ.

234. Ibn Mas'ud, may Allah be pleased with him, said, "The Prophet, peace and blessings be upon him, said to me, 'Recite the Qur'an to me.' I said, 'O Messenger of Allah, shall I recite to you when it was sent down to you?' He said, 'I want to hear it from someone other than myself.' So I recited Surah an-Nisa to him until I reached this verse, '*How, then, will it be (with people on the Day of Judgment) when We bring forward a witness from every community (to testify against them and that Allah's Religion was communicated to them), and bring you (O Messenger) as a witness against all those (whom your Message may have reached)?*' (*an-Nisa 4:41*) He said, 'That is enough now,' and I turned to him and his eyes were flowing with tears." (*Sahih al-Bukhari, Fadailu'l-Qur'an, 33; Sahih Muslim, Salatu'l-Musafirin, 247*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «لَا يَلْبِغُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الصَّرْعِ وَلَا يَجْتَمِعُ عُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ»

235. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “No man, who wept out of fear of Allah, will enter Hell until the milk returns to the breast. Dust raised in the path of Allah and the smoke of Hell will never be joined together.” (*Sunan at-Tirmidhi, Fadailul-Jihad, 8; Zuhd, 9*).

عَنْ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ رضي الله عنه قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ يُصَلِّي وَلِجُوفِهِ أَزِيْرٌ كَأَزِيْرِ الْمِرْجَلِ مِنَ الْبُكَاءِ. 236

236. Abdullah ibn ash-Shikhkhir, may Allah be pleased with him, said, “I came to the Messenger of Allah, peace and blessings be upon him, while he was praying and his chest was heaving like a caldron from weeping.” (*Sunan Abu Dawud, Salah, 158*).

عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رضي الله عنه أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ رضي الله عنه أَتَى بِطَعَامٍ وَكَانَ صَائِمًا فَقَالَ: قُتِلَ مُضْعَبُ بْنُ عُمَيْرٍ رضي الله عنه وَهُوَ خَيْرٌ مِنِّي فَلَمْ يُوجَدْ لَهُ مَا يَكْفُنُ فِيهِ إِلَّا بُرْدَةٌ إِنْ غُطِّي بِهَا رَأْسُهُ بَدَتْ رِجْلَاهُ وَإِنْ غُطِّي بِهَا رِجْلَاهُ بَدَا رَأْسُهُ، ثُمَّ بَسَطَ لَنَا مِنَ الدُّنْيَا مَا بَسَطَ أَوْ قَالَ: أُعْطِينَا مِنَ الدُّنْيَا مَا أُعْطِينَا قَدْ خَشِينَا أَنْ نَكُونَ حَسَنَاتِنَا عَجَلَتْ لَنَا. ثُمَّ جَعَلَ يَبْكِي حَتَّى تَرَكَ الطَّعَامَ. 237

237. Ibrahim ibn Abdu'r-Rahman ibn Awf, may Allah be pleased with him, reported that Abdu'r-Rahman ibn Awf was brought some food while he was fasting and he said, “Mus'ab ibn Umayr was killed and he was a better man than me. He was shrouded in a cloak. If his head was covered, his feet showed, and if his

feet were covered, his head showed. Worldly goods have been opened up to us,” or he said, “We have been given what we have been given of this world, and we fear that our good deeds have been given to us in advance.” Then he started to weep to such an extent that he neglected his food. (*Sahih al-Bukhari, Janaiz, 27, Maghazi, 26*).

عَنْ أَبِي أُمَامَةَ صُدَيْيِّ بْنِ عَجْلَانَ الْبَاهِلِيِّ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: ﴿لَيْسَ شَيْءٌ أَحَبَّ إِلَيَّ اللَّهُ تَعَالَى مِنْ قَطْرَتَيْنِ وَأَثَرَيْنِ: قَطْرَةٌ دُمُوعٍ مِنْ خَشْيَةِ اللَّهِ وَقَطْرَةٌ دَمٍ تَهْرَأُقُ فِي سَبِيلِ اللَّهِ تَعَالَى، وَأَمَّا الْأَثَرَانِ فَأَثَرٌ فِي سَبِيلِ اللَّهِ تَعَالَى وَأَثَرٌ فِي فَرِيضَةٍ مِنْ فَرَائِضِ اللَّهِ تَعَالَى﴾ 238

238. Abu Umama Sudayy ibn Ajlan al-Bahili, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said to me, said, “There is nothing which Allah the Almighty loves more than two drops and two steps: a drop of tears shed out of fear of Allah and a drop of blood shed in the path of Allah, and the two steps are a step in the path of Allah the Almighty and a step towards one of the obligations of Allah the Almighty.” (*Sunan at-Tirmidhi, Fadailu'l-Jihad, 26*).

The Excellence of Ascetics

The present, worldly life is like this: We send down water from the sky, and the earth's vegetation, of which humans and animals eat, mingles with it, until, when the earth has taken on her ornaments and has been embellished, and its inhabitants suppose that they are its masters with a free hand over the earth, Our command comes upon it by night or day unexpectedly, and We cause it to become like a field mown down, as if it had not flourished the previ-

ous day. Thus, We set out in detail the signs (the signposts of Our way, and the relevant commands and guidance included in the Qur'an) for a people who reflect (on them and draw the necessary lessons). (*Yunus 10:24*)

Know that the present, worldly life is but a play, vain talk and ostentation, and mutual boasting among you, and competing in wealth and children—it is like when rain comes down and the vegetation grown by it pleases the farmers, (but) then it dries up and you see it turn yellow, then it becomes straw; and in the Hereafter, there is a severe punishment, but also (there is) forgiveness from Allah and His good pleasure (which are everlasting), whereas the present, worldly life is but a transient enjoyment of delusion. (*al-Hadid 57:20*)

Made innately appealing to men are passionate love for women, children, (hoarded) treasures of gold and silver, branded horses, cattle, and plantations. Such are enjoyments of the present, worldly life; yet with Allah is the best of the goals to pursue. (*Al Imran 3:14*)

The present, worldly life is nothing but a pastime and play, but the abode of the Hereafter is truly alive. If they but knew. (*al-Ankabut 29:63*)

Rivalry in worldly increase (seeking and then boasting of the acquisition of things, wealth, pedigree, and posterity) distracts you (from the proper purpose of life), until you come to the graves. No indeed! You will surely come to understand it (when death comes to you)! Again, no indeed! You will surely come to understand it (when you are raised from the dead)! No indeed! If only you knew with certainty of knowledge (then you would not disorder priorities)! (*at-Takathur 102:1-5*)

O humankind! (Know well that) Allah's promise (of the Last Judgment) is surely true; so do not let the present, worldly life delude you, nor let any deluder (including especially Satan) delude you in (your conceptions) about Allah. (*Fa'ir 35:5*)

عَنْ عَمْرِو بْنِ عَوْفِ الْأَنْصَارِيِّ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ رضي الله عنه إِلَى الْبَحْرَيْنِ يَأْتِي بِحِزْبِهَا فَقَدِمَ بِمَالٍ مِنَ الْبَحْرَيْنِ فَسَمِعَتِ الْأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ فَوَافُوا صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم، انْصَرَفَ فَتَعَرَّضُوا لَهُ فَتَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ رَأَاهُمْ، ثُمَّ قَالَ: «أَطْنُكُم سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ مِنَ الْبَحْرَيْنِ» فَقَالُوا: أَجَلٌ يَا رَسُولَ اللَّهِ فَقَالَ: «أَبْشِرُوا وَأَمْلُوا مَا يَسُرُّكُمْ فَوَاللَّهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ وَلِكِنِّي أَخْشَى أَنْ تُبْسِطَ الدُّنْيَا عَلَيْكُمْ كَمَا بَسِطَتْ عَلَيَّ مَنْ كَانَ قَبْلَكُمْ فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا فَتَهْلِكُكُمْ كَمَا أَهْلَكَتَهُمْ»

239. Amr ibn Awf al-Ansari, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, sent Abu Ubayda ibn al-Jarrah to Bahrayn to bring its *jizya*. He arrived with the money from Bahrayn and the Ansar heard of the arrival of Abu Ubayda and appeared at the Fajr Prayer with the Messenger of Allah. When the Messenger of Allah, peace and blessings be upon him, had prayed, he went to leave and they presented themselves before him. The Messenger of Allah, peace and blessings be upon him, smiled when he saw them and said, 'I think you must have heard that Abu Ubayda has arrived with something from Bahrayn?' They said, 'Yes, O

Messenger of Allah.’ He said, ‘Rejoice, and hope for what will gladden you. By Allah, it is not poverty that I fear for you, but I fear that this world will be spread out in front of you as it was spread out in front of those before you, and then you will vie for it as they vied for it, and it will destroy you as it destroyed them.’” (*Sahih al-Bukhari, Riqaq, 7; Sahih Muslim, Zuhd, 6*).

240 عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ. فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ»

240. Abu Said al-Khudri, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “This world is sweet and green and Allah the Almighty has appointed you vice-regents in it, so pay attention to what you do. Be fearful of this world and be fearful of (the attraction of) women.” (*Sahih Muslim, Dhikr, 99*).

241 عَنْ أَنَسٍ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: «يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ: أَهْلُهُ وَمَالُهُ وَعَمَلُهُ: فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ: يَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ»

241. Anas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Three things follow a dead person: his family, his property and his actions. Two of them go back and one remains. His family and property go back and his actions remain.” (*Sahih al-Bukhari, Riqaq, 42; Sahih Muslim, Zuhd, 5*).

242 عَنْ أَبِي ذَرٍّ رضي الله عنه قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ صلى الله عليه وسلم فِي حَرَّةٍ بِالْمَدِينَةِ فَاسْتَقْبَلَنَا أَحَدٌ فَقَالَ: «يَا أَبَا ذَرٍّ». قُلْتُ: لَبَيْكَ يَا رَسُولَ اللَّهِ. فَقَالَ:

«مَا يَسْرُرُنِي أَنَّ عِنْدِي مِثْلَ أُحُدٍ هَذَا ذَهَبًا تَمْضِي عَلَيَّ ثَلَاثَةَ أَيَّامٍ وَعِنْدِي مِنْهُ دِينَارٌ، إِلَّا شَيْءٌ أُرْصِدُهُ لِذَيْنِ، إِلَّا أَنْ أَقُولَ بِهِ فِي عِبَادِ اللَّهِ هَكَذَا وَهَكَذَا» عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ خَلْفِهِ، ثُمَّ سَارَ فَقَالَ: «إِنَّ الْأَكْثَرِينَ هُمْ الْأَقْلُونَ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ قَالَ بِالْمَالِ هَكَذَا وَهَكَذَا» عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ خَلْفِهِ (وَقَلِيلٌ مَا هُمْ). ثُمَّ قَالَ لِي: «مَكَانَكَ لَا تَبْرَحُ حَتَّى آتِيكَ». ثُمَّ انْطَلَقَ فِي سَوَادِ اللَّيْلِ حَتَّى تَوَارَى فَسَمِعْتُ صَوْتًا قَدْ ارْتَفَعَ فَتَحَوَّفْتُ أَنْ يَكُونَ أَحَدٌ عَرَضَ لِلنَّبِيِّ ﷺ فَأَرَدْتُ أَنْ آتِيَهُ فَذَكَرْتُ قَوْلَهُ: «لَا تَبْرَحُ حَتَّى آتِيكَ» فَلَمْ أَبْرَحُ حَتَّى آتَانِي فَقُلْتُ: لَقَدْ سَمِعْتُ صَوْتًا تَحَوَّفْتُ مِنْهُ فَذَكَرْتُ لَهُ. فَقَالَ: «وَهَلْ سَمِعْتَهُ؟» قُلْتُ: نَعَمْ، قَالَ: «ذَلِكَ جِبْرِيلُ آتَانِي فَقَالَ: مَنْ مَاتَ مِنْ أُمَّتِكَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ: وَإِنْ رَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ رَنَى وَإِنْ سَرَقَ»

242. Abu Dharr, may Allah be pleased with him, said, “I was walking with the Prophet, peace and blessings be upon him, in the lava-bed at Medina and Uhud was looming there in front of us. He said, Abu Dharr.’ I said, ‘At your service, O Messenger of Allah!’ He said, ‘It would not give me any pleasure if I had this Uhud in gold and a dinar of it remained with me for more than three days except for a dinar I would keep for paying debts. Rather I would say that it is for so-and-so, so-and-so, and so-and-so among the servants of Allah,’ indicating to his right and to his left and behind him. Then he began to say, ‘Those who have a lot (in this world) will have

little on the Day of Rising except for someone who spends his money here and there and there, (to his right and to his left and behind him) and they are few.’ Then he said to me, ‘Stay where you are until I come back.’ Then he went off into the darkness of the night until he disappeared. I heard a voice raised and I was afraid that someone meant to harm the Prophet, peace and blessings be upon him. I wanted to go, but then I remembered his words, ‘Do not go until I come back.’ So I did not go until he came back to me and then I said, ‘I heard a voice and was alarmed by it, but I remembered what you said.’ He said, ‘Did you hear it?’ I said, ‘Yes.’ He said, ‘That was Jibril who came to me and said, “Anyone of your community who dies without associating anything with Allah will enter Paradise.”’ I said, ‘Even he if fornicates and even if he steals?’ He said, ‘Even he if fornicates and even if he steals.’” (Sahih al-Bukhari, Riqaq, 14; Sahih Muslim, Zakah, 32).

243 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ رَسُولِ اللَّهِ صلى الله عليه وسلم: «انظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ»

243. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Look at those who are lower than you and do not look at those who are higher than you. That is more likely to prevent you underestimating the blessing of Allah on you.” These are the words of Muslim. In one variant, “When one of you sees someone who has been given more bounty in respect of wealth or physical strength, he should then look at someone who has less than him.” (Sahih Muslim, Zuhd, 9).

244 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «تَعَسَّ عَبْدُ الدِّينَارِ وَالدِّرْهَمِ وَالْقَطِيفَةَ وَالْخَمِيصَةَ، إِنْ أُعْطِيَ رَضِيَ وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ»

244. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “May the servant of the dinar and the dirham, the *qatifa* (outer garment) and *khamisa* (cloak) perish! If he is given them he is pleased, and if he is not given them he is not pleased.” (*Sahih al-Bukhari, Riqaa, 10*).

245 عَنْ ابْنِ عُمَرَ رضي الله عنه قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِمَنْكِبِي فَقَالَ: «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ». وَكَانَ ابْنُ عُمَرَ رضي الله عنه يَقُولُ: إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ.

245. Ibn Umar, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, took hold of my shoulders and said, ‘Be in this world as if you were a stranger or a traveler on the road.’ Ibn Umar, may Allah be pleased with him, used to say, ‘In the evening, do not anticipate the morning, and in the morning do not anticipate the evening. Take from your health for your illness and from your life for your death.’” (*Sahih al-Bukhari, Riqaa, 3*).

246 عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رضي الله عنه قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ: فَقَالَ: يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ فَقَالَ: «إِزْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ»

246. Sahl ibn Sa'd as-Saidi, may Allah be pleased with him, said, "A man came to the Prophet, peace and blessings be upon him, and said, 'O Messenger of Allah, show me an action for which Allah will love me and for which people will love me if I do it. He said, 'Do with little of this world and Allah will love you, and do with little of what belongs to other people and people will love you.'" (*Sunan ibn Majah, Zuhd, 1*).

عَنِ الثُّعْمَانَ بْنِ بَشِيرٍ رضي الله عنه قَالَ: ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه مَا أَصَابَ النَّاسَ مِنَ الدُّنْيَا فَقَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَظْلُ الْيَوْمَ يَلْتَوِي مَا يَجِدُ مِنَ الدَّفْلِ مَا يَمْلَأُ بِهِ بَطْنَهُ.

247. An-Nu'man ibn Bashir, may Allah be pleased with him, said, "Umar ibn al-Khattab, may Allah be pleased with him, mentioned the things of this world that the people had acquired and he said, 'One day I saw the Messenger of Allah, peace and blessings be upon him, sifting through some bad dates he had found in order to fill his belly.'" (*Sahih Muslim, Zuhd, 36*).

عَنْ خَبَّابِ بْنِ الْأَرْتِّ رضي الله عنه قَالَ هَاجَرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم نَلْتَمِسُ وَجْهَ اللَّهِ تَعَالَى فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ فَمِنَّا مَنْ مَاتَ وَلَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا. مِنْهُمْ مُضَعَبُ بْنُ عَمِيرٍ رضي الله عنه قُتِلَ يَوْمَ أُحُدٍ وَتَرَكَ نَمِرَةً فَكُنَّا إِذَا عَطَيْنَا بِهَا رَأْسَهُ بَدَتْ رِجْلَاهُ وَإِذَا عَطَيْنَا بِهَا رِجْلَيْهِ بَدَا رَأْسُهُ، فَأَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نُعْطِيَ رَأْسَهُ، وَنَجْعَلَ عَلَى رِجْلَيْهِ شَيْئًا مِنَ الْإِذْخِرِ، وَمِنَّا مَنْ أَيْبَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدُبُهَا.

248. Khabbab ibn al-Arat, may Allah be pleased with him, said, "We emigrated with the Messenger of Allah, peace and blessings be

upon him, seeking the face of Allah the Almighty and our reward was in the hands of Allah. Some of us died without consuming any of their reward, and Mus'ab ibn Umayr was one of them. He was killed on the Day of Uhud and left a cloak. When we covered his head, his feet showed, and when we covered his feet, his head showed. The Messenger of Allah, peace and blessings be upon him, commanded us to cover his head and to put some *idhkhir*-herb on his feet. Some of us have picked the fruit of the reward and some of us are still gathering it.” (*Sahih al-Bukhari, Riqaq, 16; Sahih Muslim, Janaiz, 44*).

عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَتْ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ، مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ» 249

249. Sahl ibn Sa'd as-Saidi, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “If this world had been worth as much as a gnat’s wing in the eyes of Allah, no unbeliever would have had a single drink of water from it.” (*Sunan at-Tirmidhi, Zuhd, 13*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا، إِلَّا ذَكَرَ اللَّهُ تَعَالَى وَمَا وَالَاهُ وَعَالِمًا وَمُتَعَلِّمًا» 250

250. Abu Hurayra, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, “This world is cursed and cursed is what is in it, except for the remembrance of Allah the Almighty and what brings one near to Him and the teacher and the student.” (*Sunan at-Tirmidhi, Zuhd, 14*).

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنه، قَالَ: مَرَّ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم **251** وَنَحْنُ نُعَالِجُ خُصًّا لَنَا فَقَالَ: «مَا هَذَا؟» فَقُلْنَا: قَدْ وَهَى فَنَحْنُ نُضْلِحُهُ فَقَالَ: «مَا أَرَى الْأَمْرَ إِلَّا أَعْجَلَ مِنْ ذَلِكَ»

251. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, passed by us when we were working on a hut we had. He said, ‘What is this?’ We said, ‘It has become weak and we are repairing it.’ He said, ‘I think that the matter is too urgent for that.’” (*Sunan Abu Dawud, Adab, 169; Sunan at-Tirmidhi, Zuhd, 25*).

عَنْ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ رضي الله عنه أَنَّهُ قَالَ: أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم وَهُوَ يَقْرَأُ **252** ﴿أَلِهَاتِكُمُ التَّكَاثُرُ﴾ قَالَ: «يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ يَا ابْنَ آدَمَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ أَوْ لَبَسْتَ فَأَبْلَيْتَ أَوْ نَصَدَقْتَ فَأَمْضَيْتَ»

252. Abdullah ibn ash-Shikhir, may Allah be pleased with him, said, “I came to the Prophet, peace and blessings be upon him, when he was reciting ‘Fierce competition for this world distracted you.’” (102.1) He said, “The son of Adam says, “My property! My property!” Son of Adam, have you any other property than what you eat and thus gets used up, wear and thus becomes worn out, and give in *sadaqa* and thus make effective?”” (*Sahih Muslim, Zuhd, 3*).

عَنْ كَعْبِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَا ذِئْبَانِ جَائِعَانِ **253** أُرْسَلَا فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ حَرِصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِينِهِ»

253. Ka'b ibn Malik, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "Two hungry wolves loose among sheep do not cause as much damage as that caused to a man's religion by his greed for money and reputation." (*Sunan at-Tirmidhi, Zuhd, 43*).

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه قَالَ: نَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى حَصِيرٍ 254
فَقَامَ وَقَدْ أَثَرَ فِي جَنْبِهِ، قُلْنَا: يَا رَسُولَ اللَّهِ لَوْ اتَّخَذْنَا لَكَ وَطَاءً،
فَقَالَ: «مَالِي وَلِلدُّنْيَا، مَا أَنَا فِي الدُّنْيَا إِلَّا كَرَابٍ اسْتَظَلَّ تَحْتَ
شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا»

254. Abdullah ibn Mas'ud, may Allah be pleased with him, said, "The Messenger of Allah, peace and blessings be upon him, slept on a straw mat and when he got up he had a mark on his side. We said, 'O Messenger of Allah, we could make a covering for you?' He said, 'What have I to do with this world? I am only in this world like a rider who seeks shade under a tree and then goes on.'" (*Sunan at-Tirmidhi, Zuhd, 44*).

Leading a Simple Life Style

Then, there succeeded them generations who neglected and wasted the Prayer and followed (their) lusts (abandoning the service of Allah's cause). They will meet perdition (as their just deserts) except those who repent and come to belief and do good, righteous deeds. Such will enter Paradise and will not be wronged in anything. (*Maryam 19:59-60*)

(Korah) showed off before his people in all his pomp. Those who cared only for the life of this world said: Ah, if we but had the like of what Korah has been given! Indeed,

he is one of tremendous good fortune!” But those who had been granted (true) knowledge said: “Woe to you! Allah’s reward for any who believes and does good, righteous deeds is better by far. But none save the patient (who persevere through adversities, and in obedience to Allah and avoidance of sins) can ever attain to it.” (*al-Qasas* 28:79–80)

And on that Day, you will most surely be questioned as to all the favors (bestowed on you). (*at-Takathur* 102:3)

Whoever wishes for only the immediate gains (of this transitory life), We readily grant thereof as much as We please to whomever We will. Thereafter, We consign him to Hell, wherein he will roast, disgraced and disowned. (*al-Isra* 17:18)

255 عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: مَا شَبَعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزِ شَعِيرٍ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ.

255. Aisha, may Allah be pleased with her, said, “The family of Muhammad, peace and blessings be upon him, never had their fill of barley bread for two consecutive days until he died.” (*Sahih al-Bukhari, Eymān* 22; *Sahih Muslim, Zuhd*, 22).

256 عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا كَانَتْ تَقُولُ: وَاللَّهِ يَا ابْنَ أَخْتِي إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلَالِ ثُمَّ الْهِلَالِ ثُمَّ الْهِلَالِ ثَلَاثَةَ أَهْلَةٍ فِي شَهْرَيْنِ. وَمَا أَوْقَدَ فِي أَبْيَاتِ رَسُولِ اللَّهِ ﷺ نَارًا. قُلْتُ: يَا خَالَهَ فَمَا كَانَ يُعِيشُكُمْ؟ قَالَتْ: الْأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ إِلَّا أَنَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ ﷺ جِيرَانٌ مِنَ الْأَنْصَارِ. وَكَانَتْ لَهُمْ مَنَايِحُ وَكَانُوا يُرْسِلُونَ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَلْبَانِهَا فَيَسْقِينَا.

256. Urwa, may Allah be pleased with him, reported that Aisha, may Allah be pleased with her, used to say, “By Allah, nephew, we used to see three crescent moons in two months without a fire being lit in the houses of the Messenger of Allah, peace and blessings be upon him.” I said. “Aunt, what did you live off?” She said, “The two black ones: dates and water. However, the Messenger of Allah had some neighbors among the Ansar, and they have milk camels, and they would send us some of their milk and we would drink it.” (*Sahih al-Bukhari, Riqaaq, 17; Sahih Muslim, Zuhd, 28*).

عَنْ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ مَرَّ بِقَوْمٍ بَيْنَ أَيْدِيهِمْ شَاةٌ مَضْلِيَةٌ. فَدَعَا فَأَبَى أَنْ يَأْكُلَ وَقَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنَ الدُّنْيَا وَلَمْ يَسْبِعْ مِنْ خُبْزِ الشَّعِيرِ. 257

257. Abu Said al-Maqburi, may Allah be pleased with him, said that Abu Hurayra, may Allah be pleased with him, passed by some people who had a roast sheep in front of them and they invited him to eat, but he refused to eat, saying, “The Messenger of Allah, peace and blessings be upon him, left this world without having his fill of barley bread.” (*Sahih al-Bukhari, At'ima, 23*).

عَنِ التُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقَدْ رَأَيْتُ نَبِيَّكُمْ ﷺ وَمَا يَجِدُ مِنَ الدَّقْلِ مَا يَمَلَأُ بِهِ بَطْنَهُ. 258

258. An-Nu'man ibn Bashir, may Allah be pleased with him, said, “I saw your Prophet, peace and blessings be upon him, and he did not have enough poor quality dates to fill his belly.” (*Sahih Muslim, Zuhd, 34*).

عَنْ خَالِدِ بْنِ عَمْرٍو الْعَدَوِيِّ قَالَ: خَطَبَنَا عُثْبَةُ بْنُ عَزْرَانَ وَكَانَ أَمِيرًا عَلَى الْبَصْرَةِ فَحَمَدَ اللَّهُ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَمَّا بَعْدُ فَإِنَّ 259

الدُّنْيَا أَذْنَتْ بِضُرْمٍ وَوَلَّتْ حَدَاءً وَلَمْ يَبْقَ مِنْهَا إِلَّا ضَبَابَةٌ كَضَبَابَةِ
 الْإِنْيَاءِ يَنْصَابُهَا صَاحِبُهَا وَإِنَّكُمْ مُنْتَقِلُونَ مِنْهَا إِلَى دَارٍ لَا زَوَالَ
 لَهَا فَانْتَقِلُوا بِخَيْرٍ مَا بِحَضْرَتِكُمْ فَإِنَّهُ قَدْ ذَكَرَ لَنَا أَنَّ الْحَجَرَ يُلْقَى
 مِنْ شَفِيرِ جَهَنَّمَ فَيَهْوِي فِيهَا سَبْعِينَ عَامًا لَا يَدْرِكُ لَهَا قَعْرًا وَاللَّهُ
 لَتَمْلَأَنَّ! أَفَعَجِبْتُمْ؟ وَلَقَدْ ذَكَرَ لَنَا أَنَّ مَا بَيْنَ مِضْرَاعَيْنِ مِنْ مِضْرَاعِ
 الْجَنَّةِ مَسِيرَةٌ أَرْبَعِينَ عَامًا وَلِيَأْتِيَنَّ عَلَيْهَا يَوْمٌ وَهُوَ كَطَيْظٍ مِنَ
 الرَّحَامِ وَلَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللَّهِ ﷺ مَا لَنَا طَعَامٌ إِلَّا
 وَرَقُ الشَّجَرِ، حَتَّى قَرِحَتْ أَشْدَاقُنَا فَالْتَقَطْتُ بُرْدَةً فَشَقَقْتُهَا بَيْنِي
 وَبَيْنَ سَعْدِ بْنِ مَالِكٍ فَاتَّرَزْتُ بِنِصْفِهَا وَاتَّرَزَ سَعْدٌ بِنِصْفِهَا فَمَا
 أَضْبَحَ الْيَوْمَ مِنَّا أَحَدٌ إِلَّا أَضْبَحَ أَمِيرًا عَلَى مِضْرٍ مِنَ الْأَمْصَارِ.
 وَإِنِّي أَعُوذُ بِاللَّهِ أَنْ أَكُونَ فِي نَفْسِي عَظِيمًا وَعِنْدَ اللَّهِ صَغِيرًا.

259. Khalid ibn Umayr al-Adawi, may Allah be pleased with him, said, “Utba ibn Ghazwan addressed us when he was governor of Basra. He praised and glorified Allah and then said, ‘This world has announced that it is vanishing, retreating swiftly and only a trace of it will be left like the small amount left in a vessel after its owner has drunk it. You are moving from it to an abode which will not vanish. So move to it with the best you have. It has been mentioned to us that a stone thrown from the brink of Hellfire will fall in it for forty years without reaching its bottom. By Allah, it will be filled! Does that surprise you? It has been mentioned to us that between the two halves of the Paradise is the distance of forty years, but a day will come when it will be blocked by the crowd of people

there. I remember myself as one of seven who were with the Messenger of Allah, peace and blessings be upon him, and the only food we had was some leaves of a tree which cut the corners of our mouths. I got a cloak and divided it between myself and Sa'd ibn Malik. I used half of it as a wrapper and Sa'd used half as a wrapper. Today there is not one of us who is not an *amir* over some city. I seek refuge with Allah from being great with myself and small with Allah.” (*Sahih Muslim, Zuhd, 14*).

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رضي الله عنه قَالَ: إِنِّي لِأَوَّلِ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، وَلَقَدْ كُنَّا نَعْرُو مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مَا لَنَا طَعَامٌ إِلَّا وَرَقُ الْحُبْلَةِ وَهَذَا السَّمُرُ حَتَّىٰ إِنْ كَانَ أَحَدُنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ مَالَهُ خِلْطًا.

260. Sa'd ibn Abi Waqqas, may Allah be pleased with him, said, “I was the first of the Arabs to shoot an arrow in the path of Allah. We used to raid with the Messenger of Allah, peace and blessings be upon him, and we had no food except acacia leaves so that when one of us went to relieve himself it was like sheep droppings.” (*Sahih al-Bukhari, Riyaq, 17; Sahih Muslim, Zuhd, 12*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، إِنْ كُنْتُ لِأَعْتَمِدُ بِكَبِدِي عَلَى الْأَرْضِ مِنَ الْجُوعِ وَإِنْ كُنْتُ لِأَشُدُّ الْحَجَرَ عَلَى بَطْنِي مِنَ الْجُوعِ. وَلَقَدْ قَعَدْتُ يَوْمًا عَلَى طَرِيقِهِمُ الَّذِي يَخْرُجُونَ مِنْهُ فَمَرَّ النَّبِيُّ صلى الله عليه وسلم فَتَبَسَّمَ حِينَ رَأَيْتَنِي وَعَرَفَ مَا فِي وَجْهِهِ وَمَا فِي نَفْسِي، ثُمَّ قَالَ: «أَبَا هِرٍّ» قُلْتُ: لَبَنِيكَ يَا رَسُولَ اللَّهِ، قَالَ:

«الْحَقُّ» وَمَضَى فَاتَّبَعْتُهُ فَدَخَلَ فَاسْتَأْذَنَ فَأَذِنَ لِي فَدَخَلْتُ فَوَجَدَ لَبَنًا فِي قَدَحٍ فَقَالَ: «مِنْ أَيْنَ هَذَا اللَّبَنُ؟» قَالُوا: أَهْدَاهُ لَكَ فُلَانٌ أَوْ فُلَانَةٌ قَالَ: «أَبَا هِرٍّ» قُلْتُ: لَبَنِكَ يَا رَسُولَ اللَّهِ، قَالَ: «الْحَقُّ إِلَيَّ أَهْلُ الصُّقَّةِ فَادْعُهُمْ لِي». قَالَ: وَأَهْلُ الصُّقَّةِ أَضْيَافُ الْإِسْلَامِ، لَا يَأْوُونَ عَلَى أَهْلِ وَلَا مَالٍ وَلَا عَلَى أَحَدٍ وَكَانَ إِذَا أَتَتْهُ صَدَقَةٌ بَعَثَ بِهَا إِلَيْهِمْ. وَلَمْ يَتَنَاوَلْ مِنْهَا شَيْئًا وَإِذَا أَتَتْهُ هَدِيَّةٌ أَرْسَلَ إِلَيْهِمْ وَأَصَابَ مِنْهَا وَأَشْرَكَهُمْ فِيهَا فَسَاءَنِي ذَلِكَ فَقُلْتُ: وَمَا هَذَا اللَّبَنُ فِي أَهْلِ الصُّقَّةِ؟ كُنْتُ أَحَقُّ أَنْ أُصِيبَ مِنْ هَذَا اللَّبَنِ شَرْبَةً أَتَقَوَّى بِهَا فَإِذَا جَاءُوا أَمَرَنِي فَكُنْتُ أَنَا أُعْطِيهِمْ وَمَا عَسَى أَنْ يَبْلُغَنِي مِنْ هَذَا اللَّبَنِ وَلَمْ يَكُنْ مِنْ طَاعَةِ اللَّهِ وَطَاعَةِ رَسُولِهِ ﷺ بُدًّا. فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ فَأَقْبَلُوا وَاسْتَأْذَنُوا فَأَذِنَ لَهُمْ وَأَخَذُوا مَجَالِسَهُمْ مِنَ الْبَيْتِ قَالَ: «يَا أَبَا هِرٍّ» قُلْتُ: لَبَنِكَ يَا رَسُولَ اللَّهِ، قَالَ: «خُذْ فَأَعْطِهِمْ» قَالَ: فَأَخَذْتُ الْقَدَحَ فَجَعَلْتُ أُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَزُولَ، ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ فَأُعْطِيهِ الْآخَرَ فَيَشْرَبُ حَتَّى يَزُولَ، ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ، حَتَّى انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَقَدْ رَوَى الْقَوْمُ كُلُّهُمْ فَأَخَذَ الْقَدَحَ فَوَضَعَهُ عَلَى يَدِهِ فَنَظَرَ إِلَيَّ فَنَبَسَمَ فَقَالَ: «أَبَا هِرٍّ» قُلْتُ: لَبَنِكَ يَا رَسُولَ اللَّهِ قَالَ: «بَقِيْتُ أَنَا وَأَنْتَ» قُلْتُ صَدَقْتَ يَا رَسُولَ اللَّهِ، قَالَ: «أَفْعُدْ فَاشْرَبْ» فَفَعَدْتُ فَشَرِبْتُ: فَقَالَ: «اشْرَبْ» فَشَرِبْتُ فَمَا زَالَ يَقُولُ: «اشْرَبْ» حَتَّى قُلْتُ: لَا

وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَجِدُ لَهُ مَسْلَكًا، قَالَ: «فَأَرِنِي» فَأَعْطَيْتُهُ
الْقَدَحَ فَحَمِدَ اللَّهُ تَعَالَى وَسَمَّى وَشَرِبَ «الْفَضْلَةَ»

261. Abu Hurayra, may Allah be pleased with him, said, “By Allah, there is no deity but He. I used to lie with my stomach on the ground out of hunger and I used to tie a stone on my belly because of hunger. One day I sat on the path by which they used to go out and the Prophet, peace and blessings be upon him, passed by me. He smiled when he saw me and recognized what was in my face and in myself. Then he said, Abu Hurr!’ I said, ‘At your service, O Messenger of Allah!’ He said, ‘Come along’ and went and followed him. He went inside and I asked permission to enter. He gave me permission and I went inside. He found some milk in a cup and asked, ‘Where is this milk from?’ They said, ‘So-and-so gave it to you.’ He said, Abu Hurr.’ I said, ‘At your service, O Messenger of Allah.’ He said, ‘Go along to the people of the Suffa and invite them here to me.’” He said, “The people of the Suffa were the guests of Islam. They did not have recourse to family, property or anyone. When *sadaqa* came to him, he used to send it to them and not take any of it himself. When a gift came to him, he sent for them and had some of it himself and let them share in it. His saying that annoyed me and I said to myself, ‘What good will this milk be among the people of the Suffa? I have more need of drinking it to give me strength. When they come, he will tell me to give it to them.’ It was not likely that I would get any of the milk, but there was no escape from obeying Allah and obeying His Messenger so I went and invited them and they accepted and asked for permission to come in and he gave them permission. They took their seats in the house. He said, Abu Hurr!’ I said, ‘At your service, O Messenger of Allah.’ He said, ‘Take it and give it to them.’” He

said, “I took the cup and gave it to a man and he drank until his thirst was quenched. Then he returned the cup to me and I gave it to another man who drank until his thirst was quenched and he returned the cup to me. (Another) drank until his thirst was quenched and he returned the cup to me until I reached the Prophet, peace and blessings be upon him, when all the people had had enough. He took the cup and placed it in his hand and looked at me and smiled. He said, Abu Hirr.’ I said, ‘At your service, O Messenger of Allah’ He said, ‘I and you remain.’ I said, ‘You have spoken the truth, O Messenger of Allah.’ He said, ‘Sit and drink.’ I sat and drank. He said, ‘Drink.’ So I drank. He kept saying, ‘Drink’ until I said, ‘By the One who sent you with the truth, I cannot find any more room for it.’ He said, ‘Give it to me,’ so I gave him the cup and he praised Allah the Almighty, said the Name of Allah, and drank the rest.” (*Sahih al-Bukhari, Riqaq, 17*).

262 عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تُوَفِّي رَسُولُ اللَّهِ ﷺ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ فِي ثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ.

262. Aisha, may Allah be pleased with her, said, “When the Messenger of Allah, peace and blessings be upon him, died his armor was in pawn to a Jew for thirty *sa*'s of barley.” (*Sahih al-Bukhari, Jihad, 89; Sahih Muslim, Musaqat, 124*).

263 عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقَدْ رَأَيْتُ سَبْعِينَ مِنْ أَهْلِ الضُّفَّةِ، مَا مِنْهُمْ رَجُلٌ عَلَيْهِ رِدَاءٌ، إِمَّا إِزَارٌ وَإِمَّا كِسَاءٌ، قَدْ رَبَطُوا فِي أَعْنَاقِهِمْ مِنْهَا مَا يَبْلُغُ نِصْفَ السَّاقَيْنِ وَمِنْهَا مَا يَبْلُغُ الْكَعْبَيْنِ فَيَجْمَعُهُ بِيَدِهِ كَرَاهِيَةً أَنْ تَرَى عَوْرَتَهُ.

263. Abu Hurayra, may Allah be pleased with him, said, “I saw seventy of the people of the Suffa and none of them was wearing a cloak, but only either a waist-wrapper or a shirt which they tied round their necks so that it only reached half way down their thighs or to their ankles. They would gather it together with their hands not wanting their nakedness to be seen.” (*Sahih al-Bukhari, Salah, 58*).

عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ: «خَيْرُكُمْ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ» قَالَ عِمْرَانُ: فَمَا أَذْرِي قَالَ النَّبِيُّ صلى الله عليه وسلم مَرَّتَيْنِ أَوْ ثَلَاثًا «ثُمَّ يَكُونُ بَعْدَهُمْ قَوْمٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَحْثُونَ وَلَا يُؤْتَمُونَ، وَيَنْذُرُونَ وَلَا يُؤْفُونَ، وَيَطْهَرُ فِيهِمُ السِّمْنُ»

264. Imran ibn al-Husayn, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “The best of you are my generation and then those who follow them and then those who follow them.” Imran said, “I do not know whether the Prophet, peace and blessings be upon him, said it twice or three times.” “Then after them will come a people who testify when they are not asked to testify, and who betray and are not trustworthy, who make a vow and do not fulfill it. Fleshiness will appear among them.” (*Sahih al-Bukhari, Shahadah, 9, Riqaq, 7; Sahih Muslim, Fadailu’s-Sahaba, 214*).

عَنْ أَبِي أُمَامَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «يَا ابْنَ آدَمَ، إِنَّكَ إِنْ تَبَدَّلَ الْفَضْلَ خَيْرٌ لَكَ، وَإِنْ تُمَسِكَهُ شَرٌّ لَكَ، وَلَا تُتْلَمُ عَلَيَّ كَفَافٍ، وَابْدَأْ بِمَنْ تَعُولُ»

265. Abu Umama, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “O son of Adam, it is better for you to spend what is in excess of your needs and worse for you to keep it. You will not be blamed for (keeping) enough to cover your needs. Begin with your immediate dependents.” (*Sunan at-Tirmidhi, Zakah, 32*).

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَكَانَ رِزْقُهُ كَفَافًا وَقَعَّعَهُ اللَّهُ بِمَا آتَاهُ» 266

266. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The successful one is he who becomes Muslim, has adequate provision and whom Allah makes satisfied with what He gives him.” (*Sahih Muslim, Zakah, 125*).

عَنْ فَضَالَةَ بْنِ عُبَيْدِ الْأَنْصَارِيِّ رضي الله عنه أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «طُوبَى لِمَنْ هُدِيَ إِلَى الْإِسْلَامِ وَكَانَ عَيْشُهُ كَفَافًا وَقِنِعَ» 267

267. Abu Muhammad Fadala ibn Ubayd al-Ansari, may Allah be pleased with him, reported that he heard the Messenger of Allah, peace and blessings be upon him, say, “O the delight of the one who is guided to Islam, has adequate livelihood, and is contented.” (*Sunan at-Tirmidhi, Zuhd, 35*).

عَنْ فَضَالَةَ بْنِ عُبَيْدِ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا صَلَّى بِالنَّاسِ يَخِرُّ رِجَالٌ مِنْ قَامَتِهِمْ فِي الصَّلَاةِ مِنَ الْخَصَاصَةِ وَهُمْ أَصْحَابُ الصِّفَةِ حَتَّى يَقُولَ الْأَعْرَابُ: هُوَ لَأَمْجَانِينُ، فَإِذَا صَلَّى رَسُولُ

اللَّهُ ﷺ انصَرَفَ إِلَيْهِمْ فَقَالَ: «لَوْ تَعْلَمُونَ مَا لَكُمْ عِنْدَ اللَّهِ تَعَالَى
لَأَحْبَبْتُمْ أَنْ تَزْدَادُوا فَاقَةً وَحَاجَةً»

268. Fadala ibn Ubayd, may Allah be pleased with him, reported that when the Messenger of Allah, peace and blessings be upon him, used to lead the people in Prayer, some men who were there would fall over during the Prayer owing to extreme hunger. They were the People of the Suffa. This reached such a point that the desert Arabs said, ‘Those people are mad.’ When the Messenger of Allah, peace and blessings be upon him, had prayed, he went to them and said, ‘If you only knew what you have with Allah the Almighty, you would wish to be increased in poverty and need.’” (*Sunan at-Tirmidhi, Zuhd, 39*).

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عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«مَا مَلَأَ أَدَمِيَّ وَعَاءٌ شَرًّا مِنْ بَطْنِهِ، بِحَسْبِ ابْنِ آدَمَ أَكْلَاتُ يُقْمَنَ
ضُلْبُهُ، فَإِنْ كَانَ لَا مَحَالَهَ فَتُلْتُ لِطَعَامِهِ وَتُلْتُ لِشَرَابِهِ وَتُلْتُ لِنَفْسِهِ»

269. Abu Karima al-Miqdam ibn Ma’dikarib, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘A human being fills up no vessel worse than his belly. Enough for a son of Adam are some morsels which will kept his back straight. If it cannot be avoided, then a third is for his food, a third for his drink, and a third for his breath (i.e. leave this part empty).’” (*Sunan at-Tirmidhi, Zuhd, 47*).

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عَنْ أَبِي عَبْدِ اللَّهِ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ
وَأَمَرَ عَلَيْنَا أَبَا عُبَيْدَةَ ﷺ نَتَلَّقِيَ عَيْرًا لِقُرَيْشٍ وَزَوَّدَنَا جِرَابًا مِنْ تَمْرٍ
لَمْ يَجِدْ لَنَا غَيْرَهُ فَكَانَ أَبُو عُبَيْدَةَ يُعْطِينَا تَمْرَةً تَمْرَةً فَقِيلَ: كَيْفَ

كُنْتُمْ تَصْنَعُونَ بِهَا؟ قَالَ: نَمَضُّهَا كَمَا يَمَضُّ الصَّبِيُّ، ثُمَّ نَشْرِبُ عَلَيْهَا مِنَ الْمَاءِ فَتَكْفِينَا يَوْمَنَا إِلَى اللَّيْلِ وَكُنَّا نَضْرِبُ بِعَصِيَّتِنَا الْخَبْطَ، ثُمَّ نَبْلُهُ بِالْمَاءِ فَنَأْكُلُهُ. قَالَ: وَانْطَلَقْنَا عَلَى سَاحِلِ الْبَحْرِ فَرَفَعْنَا عَلَى سَاحِلِ الْبَحْرِ كَهَيْئَةِ الْكَثِيبِ الضَّخِيمِ فَأَتَيْنَاهُ إِذَا هِيَ دَابَّةٌ تُدْعَى الْعَبْرَةَ فَقَالَ أَبُو عُيَيْدَةَ: مَيِّتَةٌ، ثُمَّ قَالَ: لَا، بَلْ نَحْنُ رُسُلُ رَسُولِ اللَّهِ ﷺ وَفِي سَبِيلِ اللَّهِ وَقَدْ اضْطَرُّرْتُمْ فَكُلُوا فَأَقَمْنَا عَلَيْهِ شَهْرًا وَنَحْنُ ثَلَاثُ مِائَةٍ، حَتَّى سَمِنَّا وَلَقَدْ رَأَيْنَا نَعْتَرِفُ مِنْ وَقْبِ عَيْنِهِ بِالْقِلَالِ الدَّهْنِ وَنَقْطَعُ مِنْهُ الْفِدْرَ كَالثَّوْرِ أَوْ كَقَدْرِ الثَّوْرِ. وَلَقَدْ أَخَذَ مِنَّا أَبُو عُيَيْدَةَ ثَلَاثَةَ عَشَرَ رَجُلًا فَأَقْعَدَهُمْ فِي وَقْبِ عَيْنِهِ وَأَخَذَ ضِلْعًا مِنْ أَضْلَاعِهِ فَأَقَامَهَا ثُمَّ رَحَلَ أَعْظَمَ بَعِيرٍ مَعَنَا فَمَرَّ مِنْ تَحْتِهَا وَتَرَوَدْنَا مِنْ لَحْمِهِ وَشَاتِقَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ أَتَيْنَا رَسُولَ اللَّهِ ﷺ فَذَكَرْنَا ذَلِكَ لَهُ فَقَالَ: « هُوَ رِزْقٌ أَخْرَجَهُ اللَّهُ لَكُمْ فَهَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ فَنُطْعِمُونَا؟ » فَأَرْسَلْنَا إِلَى رَسُولِ اللَّهِ ﷺ مِنْهُ فَأَكَلَهُ.

270. Abu Abdullah Jabir ibn Abdullah, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, sent us on an expedition and he put Abu Ubadya in command over us. We were to meet the caravan of Quraysh and we were provisioned with bags of dates which we was all that we could find. Abu Ubadya would give each of us a date. It was asked, ‘What did you do with it?’ He said, ‘We would suck on it as a child sucks and then we would drink from water poured on it. It was enough for us for the day until night.

We used to knock leaves off branches and then moisten them with water and eat them.” Then he said, “We proceeded along the coast and something on the sea coast looking like an immense heap became visible to us. We reached it and it was the creature called the sperm whale. Abu Ubayda said, ‘Carrion.’ Then he said, ‘No, rather we are the messengers of the Messenger of Allah, peace and blessings be upon him, and we are travelling in the path of Allah and have been forced by need, so eat.’ We lived on it for a month—and there were three hundred of us—eating until we were full. I remember us scooping out oil from its eye-socket with jugs, and from it we cut saddle-cloths the size of an ox—or similar to the size of an ox. Abu Ubayda took thirteen of us and had us sit in its eye-socket, and he took one of its ribs and stood it upright and then the largest camel we had with us went under it. We took provision from its meat and strips of dried meat. When we reached Medina, we went to the Messenger of Allah, peace and blessings be upon him, and mentioned that to him. He said, ‘It was provision with which Allah provided you. Do you have any of its meat with you so that you can feed us?’ So we sent some of it to the Messenger of Allah, peace and blessings be upon him, and he ate it.” (*Sahih Muslim, Sayd, 17*).

عَنْ جَابِرٍ رضي الله عنه قَالَ: إِنَّا كُنَّا يَوْمَ الْخَنْدَقِ نَحْفِرُ فَعَرَضَتْ كُدْيَةٌ 271
 شَدِيدَةٌ فَجَاءُوا إِلَى النَّبِيِّ ﷺ فَقَالُوا: هَذِهِ كُدْيَةٌ عَرَضَتْ فِي
 الْخَنْدَقِ. فَقَالَ: «أَنَا نَازِلٌ» ثُمَّ قَامَ وَبَطْنُهُ مَعْصُوبٌ بِحَجَرٍ وَلَبِئْنَا
 ثَلَاثَةَ أَيَّامٍ لَا نَذُوقُ ذَوْاقًا فَأَخَذَ النَّبِيُّ ﷺ الْمِعْوَلَ فَضْرَبَ فَعَادَ
 كَثِيرًا أَهْمِيلَ أَوْ أَهْمِيمَ. فَقُلْتُ: يَا رَسُولَ اللَّهِ ائْذَنْ لِي إِلَى الْبَيْتِ

فَقُلْتُ لِامْرَأَتِي: رَأَيْتِ بِالنَّبِيِّ ﷺ شَيْئًا مَا فِي ذَلِكَ صَبْرٌ فَعِنْدَكَ شَيْءٌ؟ فَقَالَتْ: عِنْدِي شَعِيرٌ وَعَنَاقٌ فَذَبَحْتُ الْعَنَاقَ وَطَحَنْتُ الشَّعِيرَ حَتَّى جَعَلْنَا اللَّحْمَ فِي الْبُرْمَةِ ثُمَّ جِئْتُ النَّبِيَّ ﷺ وَالْعَجِينَ قَدْ انْكَسَرَ وَالْبُرْمَةُ بَيْنَ الْأَثَانِي قَدْ كَادَتْ تَنْصَجُ. فَقُلْتُ: طَعِيمٌ لِي فَقُمْ أَنْتَ يَا رَسُولَ اللَّهِ وَرَجُلٌ أَوْ رَجُلَانِ قَالَ: «كَمْ هُوَ؟» فَذَكَرْتُ لَهُ فَقَالَ: «كَثِيرٌ طَيِّبٌ، قُلْ لَهَا لَا تَنْزِعِ الْبُرْمَةَ وَلَا الْخُبْزَ مِنَ التُّنُورِ حَتَّى آتِي» فَقَالَ: «قَوْمُوا» فَقَامَ الْمُهَاجِرُونَ وَالْأَنْصَارُ فَذَخَلْتُ عَلَيْهَا فَقُلْتُ: وَيْحَكَ جَاءَ النَّبِيُّ ﷺ وَالْمُهَاجِرُونَ وَالْأَنْصَارُ وَمَنْ مَعَهُمْ، قَالَتْ: هَلْ سَأَلْتُكَ؟ قُلْتُ: نَعَمْ، قَالَ: «أَدْخُلُوا وَلَا تَصَاعَطُوا» فَجَعَلَ يَكْسِرُ الْخُبْزَ وَيَجْعَلُ عَلَيْهِ اللَّحْمَ وَيُخَمِّرُ الْبُرْمَةَ وَ التُّنُورَ إِذَا أَخَذَ مِنْهُ وَيُقَرِّبُ إِلَى أَصْحَابِهِ ثُمَّ يَنْزِعُ فَلَمْ يَزَلْ يَكْسِرُ وَيَعْرِفُ حَتَّى شَبِعُوا وَبَقِيَ مِنْهُ فَقَالَ: «كُلِّي هَذَا وَأَهْدِي فَإِنَّ النَّاسَ أَصَابَتْهُمُ مَجَاعَةٌ»

271. Jabir, may Allah be pleased with him, said, “On the Day of the Ditch, we were digging and a hard bit of rock became exposed. They went to the Prophet, peace and blessings be upon him, and said, “‘There is a hard bit of rock exposed in the Ditch.’ He said, ‘I am coming down.’ He got up and there was a stone tied to his belly. We had been three days without eating at all. The Prophet, peace and blessings be upon him, took a pick and struck it and it became like soft sand. I said, ‘O Messenger of Allah, give me permission to go to my house.’ I said to my wife, ‘I see that the Prophet is in a condition I cannot bear. Do you have anything?’ She said, ‘I have some barley

and a lamb.’ So I sacrificed the lamb and she ground the barley and we put the meat in a cooking-pot. Then I went to the Messenger of Allah when the bread was kneaded and the pot was on the cooking stones and nearly cooked and said, ‘I have a little food, so, Messenger of Allah, come with one or two men.’ He asked, ‘How much is it?’ I told him and he said, ‘Many is good. Tell her not to remove the pot nor take the bread from the oven until I come.’ He said, ‘Get up,’ and the Muhajirun and the Ansar got up. I went to her and said, ‘Poor you! The Prophet, the Muhajirun, the Ansar and those with them have all come!’ She said, ‘Did he ask you?’ I said, ‘Yes.’ He said, ‘Enter, but do not crowd round.’ He began to break up the bread and put meat on it, covering the pot and oven after he took something from them. He gave it to his Companions who then withdrew. He continued to breaking up bread and ladling until they were full and there was still some left. He said, ‘Eat this and give some away, for hunger has afflicted the people.’” (*Sahih al-Bukhari, Maghazi, 29*).

Contentment, Self-Restraint, and Moderation in Life Style

No living creature is there moving on the earth but its provision depends on Allah, and He knows its every lodging and disposition (every stage of its life), and the duration of its stay, and the moment of its transition therefrom. All is in a Manifest Book. (*Hud 11:6*)

I have not created the jinn and humankind but to (know and) worship Me (exclusively). I demand of them no provision, nor do I demand that they should feed Me. (*adh-Dhariyat 51:56–57*)

That (which you spend) is for the poor who, having dedicated themselves to Allah's cause, are in distressed circumstances. They are unable to move about the earth (to render service in Allah's cause and earn their livelihood). Those who are unaware (of their circumstances) suppose them wealthy because of their abstinence and dignified bearing, but you will know them by their countenance—they do not beg of people importunately.

(*al-Baqarah* 2:273)

Those who, when they spend (both for their own and others' needs), are neither wasteful nor niggardly, and (are aware that) there is a happy mean between those (two extremes). (*al-Furqan* 25:67)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ»

272. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Wealth is not from a lot of money. Wealth is the independence of the self.” (*Sahih al-Bukhari, Riqaq, 15; Sahih Muslim, Zakah, 130*).

عَنْ حَكِيمِ بْنِ حِزَامٍ رضي الله عنه قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ: «يَا حَكِيمُ، إِنَّ هَذَا الْمَالَ خَضِرٌ حُلْوٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسِ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى»

قَالَ حَكِيمٌ فَقُلْتُ: يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أُرْزَأُ أَحَدًا
بَعْدَكَ شَيْئًا حَتَّى أَفَارِقَ الدُّنْيَا، فَكَانَ أَبُو بَكْرٍ رضي الله عنه يَدْعُو حَكِيمًا
لِيُعْطِيَهُ العَطَاءَ، فَيَأْبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا. ثُمَّ إِنَّ عُمَرَ رضي الله عنه دَعَاهُ لِيُعْطِيَهُ،
فَأَبَى أَنْ يَقْبَلَهُ. فَقَالَ: يَا مَعْشَرَ المُسْلِمِينَ، أُشْهِدُكُمْ عَلَى حَكِيمٍ
أَنِّي أَعْرِضُ عَلَيْهِ حَقَّهُ الَّذِي قَسَمَهُ اللَّهُ لَهُ فِي هَذَا النَّفْيِ، فَيَأْبَى أَنْ
يَأْخُذَهُ. فَلَمْ يَزْرَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ النَّبِيِّ صلوات الله عليه حَتَّى تُوفِّيَ.

273. Hakim ibn Hizam, may Allah be pleased with him, said, “I asked the Messenger of Allah, peace and blessings be upon him, and he gave to me and then I asked him and he gave to me and then I asked him again and he gave to me. Then he said, ‘Hakim, wealth is verdant and sweet. Anyone who takes it in a generous spirit will be blessed in it but anyone who takes it in an avaricious way will not be blessed in it, like someone who eats and is not satisfied. The upper hand is better than the lower hand.’” Hakim said, “I said, ‘O Messenger of Allah, by the One who sent you with the Truth, I will never again ask anyone for anything until I leave this world.’” Abu Bakr, may Allah be pleased with him, called Hakim to take his share and he refused to take it from him. Then Umar, may Allah be pleased with him, called him to give to him and he refused to accept anything from him either. Umar, may Allah be pleased with him, said, “I call on you to testify, company of Muslims, that I offered Hakim his share of this booty and he refused to take it.” Hakim did not take anything from any person after the Messenger of Allah, peace and blessings be upon him, until he died. (*Sahih al-Bukhari, Wasaya, 9; Riqaaq,*

274 عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غَيْبِي، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ»

274. Hakim ibn Hizam, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “The upper hand is better than the lower hand. Begin with your dependants. The best *sadaqa* (charity) is that given by the wealthy. Anyone who refrains (from asking), Allah will spare him the need to and anyone who seeks to be independent, Allah will give him independence.” (*Sahih al-Bukhari, Zakah, 18; Sahih Muslim, Zakah, 95*).

275 عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ تِسْعَةً أَوْ ثَمَانِيَةً أَوْ سَبْعَةً فَقَالَ: «أَلَا تَبَايَعُونَ رَسُولَ اللَّهِ ﷺ وَكُنَّا حَدِيثِي عَهْدٍ بَبَيْعَةٍ فَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ اللَّهِ، ثُمَّ قَالَ: «أَلَا تَبَايَعُونَ رَسُولَ اللَّهِ؟» فَبَسَطْنَا أَيْدِيَنَا وَقُلْنَا قَدْ بَايَعْنَاكَ يَا رَسُولَ اللَّهِ فَعَلَامَ بُيَاعِكَ؟ قَالَ: «عَلَى أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَالصَّلَوَاتِ الْخَمْسَ وَتُطِيعُوا اللَّهَ، وَأَسْرَرَ كَلِمَةً خَفِيَّةً: «وَلَا تَسْأَلُوا النَّاسَ شَيْئًا» فَلَقَدْ رَأَيْتُ بَعْضَ أَوْلِيَاكَ الْتَفَرُّ يَسْقُطُ سَوْطُ أَحَدِهِمْ فَمَا يَسْأَلُ أَحَدًا يُنَاوِلُهُ إِيَّاهُ»

275. Awf ibn Malik al-Ashja'i, may Allah be pleased with him, said, “We were sitting with the Messenger of Allah, peace and blessings be upon him, and there were seven or eight or nine of us. He said, ‘Will you not give allegiance to the Messenger of Allah?’ and we had only recently given allegiance. We said, ‘We have already given you our allegiance, O Messenger of

Allah.’ He said, ‘Will you not give allegiance to the Messenger of Allah?’ and we stretched out our hands and said, ‘We have already given you our allegiance, O Messenger of Allah. On what basis should we give you our allegiance?’ He said, ‘That you worship Allah and do not associate anything with him, the five Prayers and that you obey,’ and he said something softly, ‘and that you do not ask people for anything.’ I later saw one of those people drop his whip and he did not ask anyone to hand it to him.” (*Sahih Muslim, Zakah, 108*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الْمِسْكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ تَرُدُّهُ اللَّفْمَةُ وَاللَّقَمَتَانِ وَالتَّمْرَتَانِ وَلَكِنَّ الْمِسْكِينِ الَّذِي لَا يَجِدُ غِنَى يُغْنِيهِ وَلَا يُفْطِنُ لَهُ فَيَتَصَدَّقَ عَلَيْهِ وَلَا يَقُومُ فَيَسْأَلُ النَّاسَ»

276. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The very poor man is not the one who goes around to people to ask for a bite or two to eat or a date or two, but the one who does not have enough for himself but is too shy to ask so that he is given *sadaqa*—or does not beg from people importunately.” (*Sahih al-Bukhari, Zakah, 53; Sahih Muslim, Zakah, 101*).

The Encouragement to Work and to Be Contented

When the Prayer is done, then disperse in the land and seek (your portion) of Allah’s bounty, and mention Allah much (both by doing the Prayer and on other occasions), so that you may prosper (in both worlds). (*al-Jumu’ah 62:10*)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَحْتَطِبَ أَحَدُكُمْ حُزْمَةً عَلَى ظَهْرِهِ خَيْرٌ مِنْ أَنْ يَسْأَلَ أَحَدًا فَيُعْطِيَهُ أَوْ يَمْنَعَهُ»

277. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “It is better for one of you to take a rope and carry firewood on his back than for him to go to a man to beg from him who then gives to him or refuses to.” (*Sahih al-Bukhari, Zakah, 50, 53; Sahih Muslim, Zakah, 106*).

عَنِ الْمُقْدَامِ بْنِ مَعْدِيكَرِبَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَكَلَ أَحَدٌ طَعَامًا خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عليه السلام كَانَ يَأْكُلُ مِنْ عَمَلٍ يَدِهِ»

278. Al-Miqdam ibn Ma’dikarib, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “None of you eats better food than that which he eats as a result of the work of his own hand. Prophet David (Dawud) used to eat from the work of his own hand.” (*Sahih al-Bukhari, Buyu, 15; Anbiya, 37*).

Generosity, Magnanimity and Spending in Good Ways with Trust in Allah the Almighty

Whatever good you spend, surely Allah has full knowledge of it. (*al-Baqarah 2:273*)

Whatever you spend (in Allah’s cause and in alms), He will replace it. (*Saba 34:39*)

(O people,) whatever good you spend (in charity and other good causes) is to your own benefit, and (as believers) you do not spend but in search of Allah’s “Face” (seeking to be wor-

thy of His approval). Whatever good you spend will be repaid to you in full, and you will not be wronged. (*al-Baqarah* 2:272)

عَنْ ابْنِ مَسْعُودٍ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَىٰ هَلَكَةٍ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا»

279. Ibn Mas'ud, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “You can only have envy for two things: for a man to whom Allah has given wealth which he spends for the truth, and for a man to whom Allah has given wisdom and he acts by it and teaches it.” (*Sahih al-Bukhari, Ilm, 15; Zakah, 5; Ahkam, 3; Sahih Muslim, Salatu'l-Musafirin, 268*).

عَنْ جَابِرٍ رضي الله عنه قَالَ: مَا سُئِلَ رَسُولَ اللَّهِ صلى الله عليه وسلم شَيْئًا قَطُّ فَقَالَ لَا.

280. Jabir, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, was not asked for anything at all to which he said, ‘No.’” (*Sahih al-Bukhari, Adab, 39; Sahih Muslim, Fadail, 56*).

Annotation: *When the Messenger of Allah was asked to give something worldly, he never tended not to give; he would right away give what is asked if he had or keep silent if he did not have it. As the great scholar Al-Farazdaq commented, he did not refuse anybody by saying “no,” except for the “no” (la) in bearing witness to faith: La ilaha illa'llah (There is no deity but Allah).*

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَا مِنْ يَوْمٍ يُضْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلْفًا»

281. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “There is no day which dawns on the servants of Allah without two angels descending and one of them saying, ‘O Allah, refund those who give money’ and the other saying, ‘O Allah, ruin those who withhold it.’” (*Sahih al-Bukhari, Zakah, 27; Sahih Muslim, Zakah, 57*).

282 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم: «قَالَ اللَّهُ تَعَالَى: أَنْفِقْ يَا ابْنَ آدَمَ يُنْفَقَ عَلَيْكَ»

282. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah the Almighty says, ‘Son of Adam, spend and you will be spent on.’” (*Sahih al-Bukhari, Tafsir as-Surah, 11/2; Sahih Muslim, Zakah, 36*).

283 عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنه أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم: «أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ»

283. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, reported that a man asked the Messenger of Allah, peace and blessings be upon him, “Which aspect of Islam is best?” He said, “To give food and to give the greeting to those you know and those you do not know.” (*Sahih al-Bukhari, Iman, 6; Sahih Muslim, Iman, 63*).

284 عَنْ أَبِي أُمَامَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «يَا ابْنَ آدَمَ إِنَّكَ إِذَا تَبَدَّلَ الْفَضْلَ خَيْرٌ لَكَ وَإِنْ تُمَسِّكُهُ شَرٌّ لَكَ، وَلَا تُلَامَ عَلَى كَفَافٍ، وَإِبْدَاءُ بِمَنْ تَعُولُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى»

284. Abu Umama Suda ibn Ajlan, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “O son of Adam! It is better for you to spend what is in excess of your needs and worse for you to keep it. You will not be blamed for (keeping) enough to cover your needs. Begin with your immediate dependants. The upper hand is better than the lower hand.” (*Sahih Muslim, Zakah, 97*).

عَنْ أَنَسٍ  قَالَ: مَا سُئِلَ رَسُولُ اللَّهِ ﷺ عَلَى الْإِسْلَامِ شَيْئًا إِلَّا أَعْطَاهُ، وَلَقَدْ جَاءَهُ رَجُلٌ فَأَعْطَاهُ غَنَمًا بَيْنَ جَبَلَيْنِ فَرَجَعَ إِلَى قَوْمِهِ فَقَالَ: يَا قَوْمِ أَسْلِمُوا فَإِنَّ مُحَمَّدًا يُعْطِي عَطَاءً مَنْ لَا يَحْشَى الْفَقْرَ، وَإِنْ كَانَ الرَّجُلُ لَيْسَ لَهُ مَا يَرِيدُ إِلَّا الدُّنْيَا فَمَا يَلْبَثُ إِلَّا يَهِيرًا حَتَّى يَكُونَ الْإِسْلَامَ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا عَلَيْهَا.

285. Anas, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, was not asked in Islam for anything without giving it. A man came to him and he gave him sheep filling the space between two mountains and he returned to his people saying, ‘O people! Become Muslim! Muhammad gives a gift without any fear of poverty.’ Even if a man becomes Muslim only out of desire for this world, it is not long before Islam becomes dearer to him than this world and everything in it.” (*Sahih Muslim, Fadail, 57–58*).

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ  أَنَّهُ قَالَ: بَيْنَمَا هُوَ يَهِيرُ مَعَ النَّبِيِّ ﷺ مَفْهَلَهُ مِنْ حُنَيْنٍ فَعَلِقَهُ الْأَعْرَابُ يَسْأَلُونَهُ، حَتَّى اضْطَرَّوهُ إِلَى سَمُرَةٍ فَخَطِفَتْ رِدَاءَهُ فَوَقَفَ النَّبِيُّ ﷺ فَقَالَ: أَعْطُونِي رِدَائِي فَلَوْ كَانَ لِي

عَدَدُ هَذِهِ الْعِصَاهِ نَعْمًا، لَقَسَمْتُهُ بَيْنَكُمْ، ثُمَّ لَا تَجِدُونِي بَخِيلًا وَلَا كَذَّابًا وَلَا جَبَانًا»

286. Jubayr ibn Mut'im, may Allah be pleased with him, said that while he was travelling with the Prophet, returning from Hunayn, some desert Arabs began to grab hold of him, when asking of him, until they forced him back against an acacia tree and his cloak was pulled right off. The Prophet, peace and blessings be upon him, topped and said, "Give me my cloak. If I had had as many camels as the number of these trees, I would have divided them between you. You will not find me to be a miser, a liar nor a coward." (*Sahih al-Bukhari, Jihad, 24; Humus, 19*).

287 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ»

287. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "*Sadaqa* does not decrease wealth in any way, and for pardoning someone Allah only increases a servant in might, and no one is humble without Allah, the Mighty and Majestic, elevating him." (*Sahih Muslim, Birr, 69*).

288 عَنْ أَبِي كَبْشَةَ عَمْرٍو بْنِ سَعْدِ الْأَنْمَارِيِّ رضي الله عنه أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «ثَلَاثَةٌ أَفْسِمَ عَلَيْهِنَّ وَأَحَدْتِكُمْ حَدِيثًا فَاخْفَظُوهُ: مَا نَقَصَ مَالٌ عَبْدٌ مِنْ صَدَقَةٍ وَلَا ظَلَمَ عَبْدٌ مَظْلَمَةً صَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللَّهُ عِزًّا وَلَا فَتَحَ عَبْدٌ بَابَ مَسْأَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ أَوْ كَلِمَةً نَحْوَهَا. وَأَحَدْتِكُمْ حَدِيثًا فَاخْفَظُوهُ. قَالَ إِنَّمَا الدُّنْيَا لِأَرْبَعَةِ نَفَرٍ:

عَبْدٌ رَزَقَهُ اللَّهُ مَالًا وَعِلْمًا فَهُوَ يَتَّقِي فِيهِ رَبَّهُ وَيَصِلُ فِيهِ رَحِمَهُ
وَيَعْلَمُ لِلَّهِ فِيهِ حَقًّا فَهَذَا بِأَفْضَلِ الْمَنَازِلِ.

وَعَبْدٌ رَزَقَهُ اللَّهُ عِلْمًا وَلَمْ يَزُرْهُ مَالًا فَهُوَ صَادِقُ النَّيَّةِ يَقُولُ: لَوْ
أَنَّ لِي مَالًا لَعَمِلْتُ بِعَمَلِ فَلَانٍ فَهُوَ نَيْتُهُ فَأَجْرُهُمَا سَوَاءٌ.

وَعَبْدٌ رَزَقَهُ اللَّهُ مَالًا وَلَمْ يَزُرْهُ عِلْمًا فَهُوَ يَحْبِطُ فِي مَالِهِ بِغَيْرِ
عِلْمٍ، لَا يَتَّقِي فِيهِ رَبَّهُ وَلَا يَصِلُ رَحِمَهُ وَلَا يَعْلَمُ لِلَّهِ فِيهِ حَقًّا فَهَذَا
بِأَخْبَثِ الْمَنَازِلِ.

وَعَبْدٌ لَمْ يَزُرْهُ اللَّهُ مَالًا وَلَا عِلْمًا فَهُوَ يَقُولُ: لَوْ أَنَّ لِي مَالًا
لَعَمِلْتُ فِيهِ بِعَمَلِ فَلَانٍ فَهُوَ نَيْتُهُ فَوَزْرُهُمَا سَوَاءٌ»

288. Abu Kabsha Umar ibn Sa'd al-Anmari, may Allah be pleased with him, heard the Messenger of Allah, peace and blessings be upon him, say, “Three things I can swear to you and I will tell you something you should remember. The property of a servant is not decreased by *sadaqa*. There is no servant who is inflicted by an injustice and is steadfast in it, without Allah increasing him in might. No servant opens the door of begging without Allah opening for him the door of poverty”—or words to that effect. “The something which you should remember,” he said, “Is that this world consists of four types of people. There is a servant whom Allah provides with money and knowledge and he is fearful of his Lord in respect of it and maintains ties of kinship with it and acknowledges the right of Allah over it. This one is in the best position. There is a servant whom Allah provides with knowl-

edge but does not provide with money. He has a sincere intention and says, ‘If I had money, I would have acted as so-and-so acted.’ He has according to his intention, so the reward of both of them is the same. There is a servant whom Allah provides with money but does not provide with knowledge, so he proceeds haphazardly with his money without any knowledge. He is not fearful of his Lord in respect of it nor does he maintain ties of kinship with it nor acknowledge the right of Allah over it. This person is in the worst position. There is a servant whom Allah does not provide with either money nor knowledge, so he says, ‘If I had money, I would have acted as so-and-so acted. He has according to his intention, so the burden of sin of both of them is the same.’ (Sunan at-Tirmidhi, Zuhd, 17).

Annotation: *The truth expressed in the final part of the hadith may seem to be conflicting with the fact that people will not be held responsible for what passes their mind. The fine point is that, the thought does not just pass the mind but it is spoken out and confirmed with verbal expression. In addition, if a thought grows into an accepted idea and an intended motive for realizing it, the person will be held responsible as a sinner.*

289 عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ رضي الله عنه قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «لَا تُؤْكِبِي فَيُؤْكِبِي اللَّهُ عَلَيْكِ».

289. Asma bint Abi Bakr as-Siddiq, may Allah be pleased with her, said, “The Messenger of Allah, peace and blessings be upon him, said to me, ‘Do not withhold or it will be withheld from you.’” (Sahih al-Bukhari, Zakah, 21; Sahih Muslim, Zakah, 88).

Annotation: *In another narration of the same hadith, there is the additional report that the Prophet said: “Do not fear*

from giving for the sake of Allah, be generous! Do not amass money and count it; do not be stingy! Otherwise, Allah the Almighty gives you by counting, sparingly. Do not spare more than your need, refraining from giving to the needy! Otherwise, Allah will treat you the same way!

290 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مِثْلُ الْبَخِيلِ وَالْمُنْفِقِ كَمِثْلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ مِنْ تَدْيِهِمَا إِلَى تَرَاقِيهِمَا، فَأَمَّا الْمُنْفِقُ فَلَا يُنْفِقُ إِلَّا سَبَعَتْ أَوْ وَفَرَتْ عَلَى جِلْدِهِ حَتَّى تُحْفِي بَنَانَهُ وَتَعْفُو آثَرَهُ، وَأَمَّا الْبَخِيلُ فَلَا يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلَّا لَزِقَتْ كُلُّ حَلْقَةٍ مَكَانَهَا فَهُوَ يُوسِعُهَا فَلَا تَتَّسِعُ»

290. Abu Hurayra, may Allah be pleased with him, reported that he heard the Messenger of Allah, peace and blessings be upon him, say, “The likeness of the miser and the one who gives is like two men wearing shirts of chain-mail from their breasts to their collar bones. When the giver of *sadaqa* spends, his shirt expands over his body until it covers his fingertips and obliterates his footsteps. When the miser wants to spend anything, every link remains in its place. He tries to make it looser but it will not get looser.” (*Sahih al-Bukhari, Zakah, 28; Sahih Muslim, Zakah, 76.*)

291 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ: «مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ فَإِنَّ اللَّهَ يَقْبَلُهَا بِيَمِينِهِ ثُمَّ يُرَبِّهَا لِصَاحِبِهَا كَمَا يُرَبِّي أَحَدَكُمْ فَلَوْهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ»

291. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “If anyone gives

in *sadaqa* as much as a date from honest earnings—and Allah only accepts what is good—Allah will accept it in His right hand and will then increase it in size for the giver, just like one of you might rear a foal, until it is the size of a mountain.” (*Sahih al-Bukhari, Zakah, 8; Tawhid, 23; Sahih Muslim, Zakah, 63*).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: بَيْنَمَا رَجُلٌ يَمْشِي بِفَلَاحَةٍ مِنَ الْأَرْضِ فَسَمِعَ صَوْتًا فِي سَحَابَةٍ: اسْقِ حَدِيقَةَ فُلَانٍ فَتَنْحَى ذَلِكَ السَّحَابُ فَأَفْرَغَ مَاءَهُ فِي حَرَّةٍ فَإِذَا شَرْجَةٌ مِنْ تِلْكَ الشَّرَاحِ قَدْ اسْتَوْعَبَتْ ذَلِكَ الْمَاءَ كُلَّهُ فَتَتَّبِعُ الْمَاءَ فَإِذَا رَجُلٌ قَائِمٌ فِي حَدِيقَتِهِ يُحَوِّلُ الْمَاءَ بِمِسْحَاتِهِ فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ مَا اسْمُكَ قَالَ: فُلَانٌ، لِلْإِسْمِ الَّذِي سَمِعَ فِي السَّحَابَةِ فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ لِمَ تَسْأَلُنِي عَنِ اسْمِي؟ فَقَالَ: إِنِّي سَمِعْتُ صَوْتًا فِي السَّحَابِ الَّذِي هَذَا مَاؤُهُ يَقُولُ: اسْقِ حَدِيقَةَ فُلَانٍ لِاسْمِكَ فَمَا تَصْنَعُ فِيهَا؟ فَقَالَ: أَمَا إِذِ قُلْتُ هَذَا فَإِنِّي أَنْظُرُ إِلَى مَا يَخْرُجُ مِنْهَا فَآتَصَدَّقُ بِتُؤْتِهِ وَأَكُلُ أَنَا وَعِيَالِي نُؤْتًا وَأَرُدُّ فِيهَا نُؤْتَهُ.

292. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Once while a man was walking in the desert, he heard a voice in a cloud saying, ‘Water the garden of so-and-so.’ And that cloud went and poured out its water into a rocky area. There was a certain water channel which held all the water and he followed it and found a man standing in his garden directing the water with his spade. He said to him. ‘O Servant of Allah, what is

your name?’ He said, ‘So-and-so’ giving the same name he had heard from the cloud. The man then said to him, ‘O servant of Allah, why did you ask me my name?’ He said, ‘I heard a voice in the cloud from which this water came say, “Water the garden of so-and-so” giving your name. What are you doing with it?’ He said, ‘Since you have said this, I will (say). I wait and see what it produces and give a third of it away as *sadaqa*, and my family and I eat from a third, and I reinvest a third back into it.’ (Sahih Muslim, Zuhd, 45).

Preferring and Helping Others

They prefer them over themselves, even though poverty be their own lot. (*al-Hashr 59:9*)

They give food, however great be their need for it, with pleasure to the destitute, and to the orphan, and to the captive. (*al-Insan 76:8*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي مَجْهُودٌ، فَأَرْسَلْ إِلَيَّ بَعْضَ نِسَائِهِ فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا عِنْدِي إِلَّا مَاءٌ، ثُمَّ أَرْسَلْ إِلَيَّ أُخْرَى، فَقَالَتْ مِثْلَ ذَلِكَ حَتَّى قُلْنَ كُلُّهُنَّ مِثْلَ ذَلِكَ: لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا عِنْدِي إِلَّا مَاءٌ. فَقَالَ النَّبِيُّ ﷺ: «مَنْ يُضَيِّفُ هَذَا اللَّيْلَةَ؟» فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: أَنَا يَا رَسُولَ اللَّهِ، فَانْطَلَقَ بِهِ إِلَى رَحْلِهِ فَقَالَ لِامْرَأَتِهِ: أَكْرَمِي ضَيْفَ رَسُولِ اللَّهِ ﷺ. وَفِي رِوَايَةٍ قَالَ لِامْرَأَتِهِ: هَلْ عِنْدَكَ شَيْءٌ؟ فَقَالَتْ: لَا إِلَّا قُوتَ صَبْيَانِي، قَالَ: فَعَلَّلِيهِمْ بِشَيْءٍ وَإِذَا أَرَادُوا الْعِشَاءَ

فَنَوِّمِهِمْ وَإِذَا دَخَلَ صَنِفُنَا فَأَطْفِئِي السِّرَاجَ وَأَرِيهِ أَنَا نَأْكُلُ فَقَعَدُوا
وَأَكَلَ الضَّيْفُ وَبَاتَا طَاوِيئِينَ فَلَمَّا أَصْبَحَ، غَدَا عَلَى النَّبِيِّ ﷺ:
فَقَالَ: «لَقَدْ عَجَبَ اللَّهُ مِنْ صَنِيعِكُمَا بَضْنِكُمَا اللَّيْلَةَ»

293. Abu Hurayra, may Allah be pleased with him, said, “A man came to the Prophet, peace and blessings be upon him, and said, ‘I am famished.’ He sent to one of his wives and she said, ‘By the One who sent you with the truth, I have nothing but water.’ Then he sent to another and she said the same thing, until they had all said the same thing: ‘By the One who sent you with the truth, I have nothing but water.’ The Prophet, peace and blessings be upon him, said, ‘Who will give hospitality tonight?’ A man of the Ansar said, ‘I will, O Messenger of Allah.’ He took him to his place and said to his wife, ‘Honor the guest of the Prophet.’”

In one variant, “He said to his wife, ‘Do you have anything?’ She said, ‘No, only the children’s food.’ He said, ‘Divert them with something else. When they want supper, put them to sleep. When our guest comes in, put out the lamp and I will look as if I’m eating.’ So they sat down and the guest ate and they spent the night hungry. In the morning, they went to the Prophet, peace and blessings be upon him, and he said, ‘Allah was pleased with what you did with your guest last night.’” (*Sahih al-Bukhari, Manaqibul-Ansar, 10; Tafsir as-Surah, 59/6; Sahih Muslim, Ashriba, 172.*)

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «طَعَامُ الْوَاحِدِ يَكْفِي الْإِثْنَيْنِ
وَطَعَامُ الْإِثْنَيْنِ يَكْفِي الْأَرْبَعَةَ وَطَعَامُ الْأَرْبَعَةِ يَكْفِي السَّمَاوِيَّةَ»

294. Jabir ibn Abdullah, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said,

“Food for two is enough for three, and food for three is enough for four.” (*Sahih Muslim, Ashriba, 179*).

295 عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه أَنَّ امْرَأَةً جَاءَتْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِبُرْدَةٍ مَشْجُوجَةٍ فَقَالَتْ: نَسَجْتُهَا بِيَدَيَّ لِأَكْسُوكَهَا فَأَخَذَهَا النَّبِيُّ صلى الله عليه وسلم مُحْتَاجًا إِلَيْهَا فَخَرَجَ إِلَيْنَا وَإِنَّهَا إِزَارُهُ فَقَالَ فُلَانٌ: أَكْسِنِيهَا مَا أَحْسَنَهَا فَقَالَ: «نَعَمْ» فَجَلَسَ النَّبِيُّ صلى الله عليه وسلم فِي الْمَجْلِسِ، ثُمَّ رَجَعَ فَطَوَّأَهَا ثُمَّ أَرْسَلَ بِهَا إِلَيْهِ: فَقَالَ لَهُ الْقَوْمُ: مَا أَحْسَنْتَ، لِبِسَهَا النَّبِيُّ صلى الله عليه وسلم مُحْتَاجًا إِلَيْهَا، ثُمَّ سَأَلْتُهُ وَعَلِمْتُ أَنَّهُ لَا يَرُدُّ سَائِلًا فَقَالَ: إِبْنِي وَاللَّهِ مَا سَأَلْتُهُ لِأَلْبَسَهَا، إِنَّمَا سَأَلْتُهُ لِتَكُونَ كَفَنِي. قَالَ سَهْلٌ: فَكَانَتْ كَفَنَهُ.

295. Sahl ibn Sa’d, may Allah be pleased with him, said, “A woman brought the Prophet, peace and blessings be upon him, a woven cloak (*burda*) with a border and said, ‘I wove it with my own hands so that you could wear it.’ The Prophet took it as he was in need of it. He came out to us using it as a waist-wrapper. Someone admired it and said, ‘Give it to me to wear. How beautiful it is!’ He said, ‘Yes,’ and the Prophet sat down in the assembly and then went back and folded it and sent it to him. The people said, ‘You have not acted rightly. The Prophet, peace and blessings be upon him, wore it out of need for it and then you asked him for it knowing that he never refuses a request.’ He said, ‘By Allah, I have not asked for it in order to wear it, but I have asked for it only so that it can be my shroud.’” Sahl said, “It was indeed his shroud.” (*Sahih al-Bukhari, Janaiz, 28; Libas, 18; Adab, 39*).

The Desire for in Matters Which Pertain to the Hereafter

Let all those who aspire (to things of high value) aspire as if in a race (with each other). (al-Mutaffifin 83:26)

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 عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ بَيْنَا أَيُّوبُ يَعْتَسِلُ عُريَانًا فَحَرَ عَلَيهِ جَرَادٌ مِنْ ذَهَبٍ فَجَعَلَ أَيُّوبُ يَحْثِي فِي ثَوْبِهِ فَنَادَاهُ رَبُّهُ ﷻ يَا أَيُّوبُ أَلَمْ أَكُنْ أَغْنِيَنَّكَ عَمَّا تَرَى قَالَ بَلَى وَعِزَّتِكَ وَلَكِنْ لَا غِنَى بِي عَنْ بَرَكَتِكَ

296. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “When Ayyub was bathing while naked, golden locusts began to fall on him and Ayyub began to collect them in his garment. His Lord called to him, ‘O Ayyub! Have We not made you wealthy enough not to need what you see?’ He said, ‘Yes, indeed, by Your might, but I still need Your blessing!’” (*Sahih al-Bukhari, Ghusl, 20; Anbiya, 20; Tawhid, 35*).

Annotation: *Allah the Almighty granted Prophet Job (Ayyub) abundant means at a certain period in his life. Later on, Prophet Job underwent a severe trial concerning with both his wealth and personal health. In the end, he passed the Divine test as a hero of thankful patience. After that period of suffering, Allah the Almighty bestowed his health and wealth even more generously. The shower of locusts referred in the hadith took place after that great test of patience.*

We wish to underline two points here. The first point is about the washing of Prophet Job. It needs to be known that it is a sin to get washed naked near others to see that person. In

one case, the Messenger of Allah gathered his Companions and warned them about this issue. (*Sunan Abu Dawud, Hammam, 1; Sunan an-Nasa'i, Ghusl, 7*).

On the other hand, even though it is not a sin to wash naked when there isn't anybody else to see, it is more mannerly to refrain from being completely naked if possible. The Messenger of Allah stated that greatest respect must be shown toward Allah the Almighty (who is omnipresent). (*Sunan Abu Dawud, Hammam, 1; Sunan an-Nasa'i, Ghusl, 7*).

The second point is the fact that the Prophet Job took interest in something that came as a Divine bestowal in spite of being rich. It is unthinkable for a Prophet, who already proved himself with a severe test, to show inclination to worldly property. It was a case of special Divine favor and abundance for Prophet Job, who responded by acknowledging that he could never be indifferent to abundance and bestowals from Allah the Almighty.

The Excellence of the Grateful Wealthy Person

You will never be able to attain godliness and virtue until you spend of what you love (in Allah's cause, or to provide sustenance for the needy). Whatever you spend, Allah has full knowledge of it. (*Al Imran 3:92*)

As for him who gives (out of his wealth for Allah's good pleasure), and keeps from disobedience to Him in reverence for Him and piety, and affirms the best (in creed, action, and the reward to be given), We will make easy for him the path to the state of ease (salvation after an easy reckoning). (*al-Layl 92:5-7*)

Far removed from it (the Fire) will be he who keeps farthest away from disobedience to Allah in greater reverence for Him and piety; who spends his wealth (in Allah's cause and for the needy), so that he may grow in purity, without anyone who has favored him so that he should spend in return for it, nor expecting any reward in return for what he spends. (Rather, he spends) only in longing for the good pleasure of his Lord, the Most High. He will certainly be contented (he with his Lord and his Lord with him). (*al-Layl* 92:17-21)

If you dispense your alms openly, it is well, but if you conceal it and give it to the poor (in secret), this is better for you; and Allah will (make it an atonement to) blot out some of your evil deeds. Allah is fully aware of all that you do. (*al-Baqarah* 2:271)

297 عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَىٰ هَلَكْتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا»

297. Abdullah ibn Mas'ud, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "You can only have envy for two things: for a man to whom Allah has given wealth which he spends in the way of the truth, and for a man to whom Allah has given wisdom and he acts by it and teaches it." (*Sahih al-Bukhari, Ilm, 15; Zakah, 5; Ahkam, 3; Sahih Muslim, Salatu'l-Musafirin, 268*).

298 عَنْ ابْنِ عُمَرَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آتَاءَ اللَّيْلِ وَأَتَاءَ النَّهَارِ. وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُهُ آتَاءَ اللَّيْلِ وَأَتَاءَ النَّهَارِ»

298. Ibn Umar, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “You can only have envy for two things: for a man to whom Allah has given the Qur’an and he gets up and recites it throughout the night, and for a man to whom Allah has given wealth and he spends it throughout the night and the day.” (*Sahih al-Bukhari, Tawhid, 45; Sahih Muslim, Salatu’l-Musafirin, 266*).

Remembering Death and Constraining Expectation

Every soul is bound to taste death. So (O people), you will but be repaid in full on the Day of Resurrection (for whatever you have done in the world). Whoever is spared the Fire and admitted into Paradise has indeed prospered and triumphed. (Know that) the present, worldly life is nothing but a transient enjoyment of delusion. (*Al Imran 3:185*)

Has not the time yet come for those who believe that their hearts should soften with humility and submit (to Allah to strive in His cause) in the face of Allah’s Remembrance (the Qur’an) and what has come down of the truth (the Divine teachings)? And (has not the time yet come) that they should not be like those who were given the Book before? A long time has passed over them (after they received the Book), and so their hearts have hardened; and many among them (have been) transgressors. (*al-Hadid 57:16*)

O you who believe! Let not your wealth nor your children (distract and) divert you from the remembrance of Allah. Those who do so, they are the losers. (And) spend (in Allah’s cause and for the needy) out of whatever We provide for you, before death comes to any of you and he says: “My Lord! If only You would grant me respite for a short while, so that I

may give alms, and be one of the righteous!” But never will Allah grant respite to a soul when its appointed term has come. Allah is fully aware of all that you do. (*al-Munafiqun* 63:9–11)

(Those who persist in their evil ways will not cease from their false attributions to Allah, and from their harsh reaction to you) until when death comes to one of them, and then he implores: “My Lord! Please, let me return to life, that I may act righteously with respect to whatever I have left undone in the world.” No, never! It is merely a word that he utters over and over again. Before those (who are dead) is an intermediate world (of the grave, where they will stay) until the Day when they will be raised up. (*al-Mu'minun* 23:99)

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ بَيْتٌ لِثَلَاثِينَ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ» هَذَا لَفْظُ الْبُخَارِيِّ. وَفِي رِوَايَةٍ لِمُسْلِمٍ: «بَيْتٌ ثَلَاثَ لَيَالٍ»
 قَالَ ابْنُ عُمَرَ: مَا مَرَّتْ عَلَيَّ لَيْلَةٌ مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ ذَلِكَ إِلَّا وَعِنْدِي وَصِيَّتِي.

299. Ibn Umar, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “It is not right for a Muslim man who has anything to bequeath to spend two nights with having a written will in his possession.” (*Sahih al-Bukhari, Wasaya, 1; Sahih Muslim, Wasiyya, 1*).

Ibn Umar, may Allah be pleased with him, said, “Not a night has passed since I heard the Messenger of Allah, peace and blessings be upon him, say that without my having had my will with me.”

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ: «أَكْثَرُوا ذِكْرَ هَازِمِ اللَّذَاتِ»

يَعْنِي الْمَوْتَ

300. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Remember frequently the thing (death) that cuts off pleasures.” (*Sunan at-Tirmidhi, Zuhd, 4*).

Visiting the Graves

عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ

الْقُبُورِ فَرُورُوهَا» وَفِي رِوَايَةٍ «فَمَنْ أَرَادَ أَنْ يَزُورَ الْقُبُورَ فَلْيَزُرْ فَإِنَّهَا تُذَكِّرُنَا الْآخِرَةَ»

301. Burayda, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “I used to forbid you to visit graves, but now visit them.” (*Sahih Muslim, Janaiz, 106*).

In another narration, he said: “Visit the graves, for they will remind you of the Hereafter.” (*Sunan at-Tirmidhi, Janaiz, 60; Sunan Abu Dawud, Janaiz, 77*).

On Wishing for Death

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمْ

الْمَوْتَ إِمَّا مُحْسِنًا فَلَعَلَّهُ يَزِدَّادُ وَإِمَّا مُسِيئًا فَلَعَلَّهُ يَسْتَعْتِبُ»

وَفِي رِوَايَةٍ لِمُسْلِمٍ «لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ وَلَا يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ، إِنَّهُ إِذَا مَاتَ انْقَطَعَ عَمَلُهُ وَإِنَّهُ لَا يَزِيدُ الْمُؤْمِنَ عُمْرُهُ إِلَّا خَيْرًا».

302. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “None of you should wish for death. If he does good, he may increase in it, and if he does evil, he may turn in repentance.” (*Sahih al-Bukhari, Tamanni, 6; Sahih Muslim, Dhikr, 10*).

In one variant, Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “None of you should wish for death and he should not pray for it before it comes to him. When he dies, his actions come to an end. A believer’s life only increases him in good.” (*Sahih Muslim, Dhikr, 13*).

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لِيُضْرَّ أَصَابُهُ، فَإِنْ كَانَ لَا بُدَّ فَأَعْلًا فَلْيُقِلَّ: اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي»

303. Anas, may Allah be pleased with him, reported: “The Messenger of Allah, peace and blessings be upon him, said, ‘None of you should wish for death because of some harm which has befallen him. If he has got to do something, he should say, ‘O Allah, make live if life is best for me and make me die if death is best for me.’” (*Sahih al-Bukhari, Marda, 19; Da’awat, 30; Sahih Muslim, Dhikr, 10*).

Scrupulousness and Abandoning Things That Are Doubtful

Just think how you welcomed it with your tongues from one another, and uttered with your mouths something about which you had no knowledge. You deemed it a trifle, whereas in Allah’s sight it was most grave. (*an-Nur 24:15*)

Your Lord is ever on the watch (over human and tests him in the blessings with which He favors him). (*al-Fajr 89:14*)

عَنِ التُّعْمَانِ بْنِ بَشِيرٍ  قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ، اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ، وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَزْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَزْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ: أَلَا وَهِيَ الْقَلْبُ»

304. An-Nu'man ibn Bashir, may Allah be pleased with him, said, "I heard the Messenger of Allah, peace and blessings be upon him, say, "The *halal* is clear and the *haram* is clear. But between the two there are doubtful things about which most people have no knowledge. Whoever exercises caution with regard to what is doubtful, shows prudence in respect of his religion and his honor. Whoever gets involved in the doubtful things is like a herdsman who grazes his animals near a private preserve (*hima*). He is bound to enter it. Every king has a private preserve and the private preserve of Allah on His earth are the things that He has made forbidden. There is lump of flesh in the body, the nature of which is that when it is sound, the entire body is sound, and when it is corrupt, the entire body is corrupt—it is the heart." (*Sahih al-Bukhari, Iman, 39; Sahih Muslim, Musaqat, 107*).

305 عَنْ النَّوَّاسِ بْنِ سَمْعَانَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ»

305. An-Nawwas ibn Sam'an, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, "Piety is good character. Wrong action is what is hatched up yourself and you do not want other people to know about." (*Sa-hih Muslim, Birr, 14*).

306 عَنْ وَابِصَةَ بْنِ مَعْبُدٍ رضي الله عنه قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ: «حِجَّتْ نَسْأَلُ عَنِ الْبِرِّ؟» قُلْتُ: نَعَمْ. فَقَالَ: «اسْتَنْتِ قَلْبَكَ، الْبِرُّ مَا اطْمَأَنَّتَ إِلَيْهِ النَّفْسُ وَاطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ»

306. Wabisa ibn Ma'bad, may Allah be pleased with him, said, "I came to the Messenger of Allah, peace and blessings be upon him, and he said, 'Have you come to ask about piety?' I said, 'Yes.' He said, 'Consult your heart. Piety is that with which the self is at rest and the heart is at rest and wrong action is what is hatched up in your self and echoes to and fro in your breast, even if people give an opinion in your favor and ask for your opinion.'" (*Ahmad ibn Hanbal, Musnad, IV, 227-228; Darimi, Buyu, 2*).

307 عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ رضي الله عنه قَالَ حَفِظْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم: «دَعْ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ، فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ، وَالْكَذِبُ رِيْبَةٌ»

307. Al-Hasan ibn Ali, may Allah be pleased with him, said, “I memorized from the Messenger of Allah, peace and blessings be upon him, ‘Leave what gives you doubt for what gives you no doubt, for truth is peace of mind and falsehood is doubt’” (*Sunan at-Tirmidhi, Qiyamah, 60*).

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ لِأَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ غُلَامٌ يُخْرِجُ لَهُ الْخَرَاجَ وَكَانَ أَبُو بَكْرٍ يَأْكُلُ مِنْ خَرَاجِهِ، فَجَاءَ يَوْمًا بِشَيْءٍ، فَأَكَلَ مِنْهُ أَبُو بَكْرٍ، فَقَالَ لَهُ الْغُلَامُ: تَدْرِي مَا هَذَا؟ فَقَالَ أَبُو بَكْرٍ: وَمَا هُوَ؟ قَالَ: كُنْتُ تَكْهَنُ لِإِنْسَانٍ فِي الْجَاهِلِيَّةِ وَمَا أَحْسِنُ الْكَهَانَةَ إِلَّا أَنِّي خَدَعْتُهُ، فَلَقَيْتَنِي، فَأَعْطَانِي بِذَلِكَ هَذَا الَّذِي أَكَلْتَ مِنْهُ، فَأَدْخَلَ أَبُو بَكْرٍ يَدَهُ فَقَاءَ كُلَّ شَيْءٍ فِي بَطْنِهِ.

308. Aisha, may Allah be pleased with her, said, “Abu Bakr as-Siddiq had a slave who used to pay him a levy and Abu Bakr used to eat from the levy. One day he brought something and Abu Bakr ate some of it. The slave said to him, ‘Do you know what this is?’ He said, ‘What is it?’ He said, ‘In the Jahiliyya I used to be a soothsayer for a man. I did not do soothsaying well. I only deceived him. He met me and gave me that from which you ate.’ So Abu Bakr inserted his hand into his mouth and vomited all that he had in his stomach.”

(*Sahih al-Bukhari, Manaqibul-Ansar, 26*).

عَنْ عَطِيَّةَ بِنِ عُرْوَةَ السَّعْدِيَّ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ «لَا يَبْلُغُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ حَدَرًا مِمَّا بِهِ بَأْسٌ»

309. Atiyya ibn Urwa as-Sa'di, may Allah be pleased with him, said, "The Messenger of Allah, peace and blessings be upon him, said, "The servant will not achieve the status of being one of the God-fearing until he leaves that in which there is no harm for fear of that in which there is some harm." (*Sunan at-Tirmidhi, Qiyamah, 19*).

The Recommendation to Withdraw When Things Are Corrupt

So, flee to (refuge in) Allah. I am surely from Him to you
a plain warner. (adh-Dhariyat 51:50)

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ الْعَنِيَّ الْخَفِيَّ»

310. Sa'd ibn Abi Waqqas, may Allah be pleased with him, said, "I heard the Messenger of Allah, peace and blessings be upon him, say, "Allah loves a fearful, self-sufficient, inconspicuous servant." (*Sahih Muslim, Zuhd, 11*).

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ
أَنْ يَكُونَ خَيْرَ مَالِ الْمُسْلِمِ عَنَمٌ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ
الْقَطْرِ يَفْرُ بِدِينِهِ مِنَ الْفِتَنِ»

311. Abu Said al-Khudri, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "The time will soon come when the best property of a Muslim will be some sheep which he takes to the peaks of the mountains and to places where the rain falls, in order to flee out of the fear that his religion will be tempted." (*Sahih al-Bukhari, Iman, 12; Fitan, 14*).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مِنْ خَيْرِ مَعَاشِ النَّاسِ رَجُلٌ مُمَسِّكٌ عِنَانَ فَرَسِهِ فِي سَبِيلِ اللَّهِ، يَطِيرُ عَلَى مَنَّتِهِ، كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَرَعَةً طَارَ عَلَيْهِ يَبْتَغِي الْقَتْلَ أَوْ الْمَوْتَ مَظَانَّهُ، أَوْ رَجُلٌ فِي غُنَيْمَةٍ فِي رَأْسِ شَعْفَةٍ مِنْ هَذِهِ الشَّعَفِ، أَوْ بَطْنِ وَادٍ مِنْ هَذِهِ الْأَوْدِيَةِ، يُقِيمُ الصَّلَاةَ وَيُؤْتِي الزَّكَاةَ وَيَعْبُدُ رَبَّهُ حَتَّى يَأْتِيَهُ الْيَقِينُ لَيْسَ مِنَ النَّاسِ إِلَّا فِي خَيْرٍ»

312. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “One of the best of livelihoods that people can have is that of a man who holds the reins of his horse in the way of Allah, hastening on its back, and whenever he hears the sound of war or alarm, he flies to it looking for either the killing or the death that he will find there, or that of a man among some sheep at the top of one of these mountains or in the bottom of one of these valleys who establishes the Prayer and pays the *zakah* and worships Allah until certainty (death) comes to him. He does not involve himself with people except in a good way.” (*Sahih Muslim, Imara, 125*).

Humility and Being Gentle with the Believers

Spread your wings (to provide care and shelter) over the believers who follow you (in practicing Allah’s commandments in their lives). (*ash-Shuara 26:215*)

O you who believe! Whoever of you turns away from his Religion, (know that) in time, Allah will raise up a peo-

ple whom He loves, and who love Him, most humble towards the believers, dignified and commanding in the face of the unbelievers, striving (continuously and in solidarity) in Allah's cause, and fearing not the censure of any who censure. (*al-Maedah 5:54*)

O humankind! Surely We have created you from a single (pair of) male and female, and made you into tribes and families so that you may know one another (and so build mutuality and co-operative relationships, not so that you may take pride in your differences of race or social rank, or breed enmities). Surely the noblest, most honorable of you in Allah's sight is the one best in piety, righteousness, and reverence for Allah. (*al-Hujurat 49:13*)

So do not hold yourselves pure (sinless; it is vain self-justification). He knows best him who keeps from disobedience to Allah in reverence for Him and piety. (*an-Najm 53:32*)

عَنْ عِيَّاضِ بْنِ حِمَارٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ، وَلَا يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ»

313. Iyad ibn Himar, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah revealed to me that you should be humble so no one should vaunt himself above another, and no one should commit injustice against another.” (*Sahih Muslim, Jannah, 64*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ»

314. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “*Sadaqa* does not decrease property and Allah only increases a servant in might by forgiveness and no one is humble for the sake of Allah without Allah elevating him.” (*Sahih Muslim, Birr, 69*).

315 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا رَعَى الْعَنَمَ» قَالَ أَصْحَابُهُ: وَأَنْتَ؟ فَقَالَ: «نَعَمْ كُنْتُ أُرْعَاهَا عَلَى قَرَارِيطٍ لِأَهْلِ مَكَّةَ»

315. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Allah did not send any Prophet but that he herded sheep.” His Companions said, “Including you?” He said, “Yes, I used to herd them for money for the people of Mecca.” (*Sahih al-Bukhari, Ijara, 2; Anbiya, 29*).

316 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: لَوْ دُعِيتُ إِلَى كُرَاعٍ أَوْ ذِرَاعٍ لَأَجَبْتُ. وَلَوْ أُهْدِيَ إِلَيَّ ذِرَاعٌ أَوْ كُرَاعٌ لَقَبَلْتُ»

316. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “If I were invited to eat no matter whether it is a rump or merely a trotter, I would accept and if I were given a gift of a shoulder or merely a trotter, I would accept either.” (*Sahih al-Bukhari, Hiba, 2; Sahih Muslim, Nikah, 104*).

Annotation: *It is so meaningful that those two bones are particularly referred to in the hadith. As the phrase goes in Arabic, “When you give a slave a trotter, he will ask for a rump” (Give someone an inch, he will take a mile). They try to mean*

that a trotter is worthless but a rump is really worthy. In addition, the Prophet liked the taste of rump. (This should not be misunderstood; he led his life eating simple food of very little amounts). The message conveyed in the hadith is the fact that the Prophet did not turn down people even if they were poor and did not have favorable food to offer.

عَنْ أَنَسٍ  قَالَ: كَانَتْ نَاقَةٌ رَسُولِ اللَّهِ ﷺ الْعُضْبَاءُ لَا تُسْبَقُ أَوْ لَا تَكَادُ تُسْبَقُ، فَجَاءَ أَعْرَابِيٌّ عَلَى فَعُودٍ لَهُ فَسَبَقَهَا، فَشَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ حَتَّى عَرَفَهُ النَّبِيُّ ﷺ فَقَالَ: «حَقٌّ عَلَى اللَّهِ أَنْ لَا يَرْتَفِعَ شَيْءٌ مِنَ الدُّنْيَا إِلَّا وَضَعَهُ»

317. Anas, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, had a she-camel called al-Adba which could not be beaten in a race (or could rarely be beaten). A Bedouin came on a youngish camel and beat it. That was difficult for the Muslims and, recognizing that, he said, ‘It is a right of Allah that nothing elevates itself in this world, without Him then bringing it low.’” (*Sahih al-Bukhari, Jihad, 59; Riqaq, 38*).

The Prohibition of Pride and Arrogance

Do not strut about the earth in haughty self-conceit... (*al-Isra 17:37*)

Do not turn your face from people in scornful pride, nor move on earth haughtily. Surely Allah does not love anyone proud and boastful. (*Luqman 31:18*)

Qarun (Korah) was one of Moses' people, but he betrayed and oppressed them. We had granted him such great

treasures that their very keys alone were too heavy a burden for a company of strong people. Even his people warned him: “Do not exult in your wealth; surely Allah does not love those who exult. (*al-Qasas 28:76*)

As for the abode of the Hereafter, We will assign it to those who do not seek arrogant power on earth nor cause corruption and disorder. The (truly desirable) outcome is for the Allah-revering, pious. (*al-Qasas 28:83*)

318 عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ» فَقَالَ رَجُلٌ: «إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً» قَالَ: «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ»

318. Abdullah ibn Mas’ud, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “No one who has an atom’s weight of pride in his heart will enter Paradise.” A man said, “And if the man likes his clothes to be good and his sandals to be good?” He said, “Allah is Beautiful and loves beauty. Pride means to renounce the truth and abase people.” (*Sahih Muslim, Iman, 147*).

319 عَنْ حَارِثَةَ بْنِ وَهَبٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عَتَلٍ جَوَاطِئِ مُسْتَكْبِرٍ»

319. Haritha ibn Wahb, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘Shall I tell you about the people of Hell? All those who are

coarse, domineering, and arrogant.” (Sahih al-Bukhari, Ayman, 9; Tafsir as-Surah, 68/1; Adab, 61; Sahih Muslim, Jannah, 47).

Annotation: “*Utul*” referred in the hadith refers to bigoted, harsh, and oppressive ones who show hostility to others for no reason. As for “*Jawwaz*,” it refers to stingy and rude people who keep amassing wealth and eating selfishly on the one hand, but pitiless against the needy, who see doing goodness as loathsome and act ostentatiously. “*Mustakbir*” refers to arrogant ones who treat others with contempt, who does not accept truths of faith but assumes personal greatness.

320 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَا يَنْظُرُ إِلَيْهِمْ وَأَلْهَمَ عَذَابَ أَلِيمٍ: شَيْخٌ زَانٍ وَمَلِكٌ كَذَّابٌ وَعَائِلٌ مُسْتَكْبِرٌ»

320. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “There are three people that Allah will not speak to on the Day of Rising nor purify nor look at and they will have a painful punishment: an old adulterer, a lying ruler and a poor person who is arrogant.” (Sahih Muslim, Iman, 172).

321 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم: «قَالَ اللَّهُ عز وجل: أَلْعُرْزُ إِزَارِي، وَالْكِبْرِيَاءُ رِدَائِي، فَمَنْ يُنَازِعْنِي فِي وَاحِدٍ مِنْهُمَا فَقَدْ عَدَّبْتُهُ»

321. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah, the Mighty and Exalted, said, ‘Might is My wrapper, and pride is My cloak and I will punish anyone who contends with me (for them).’” (Sahih Muslim, Burr, 136).

Annotation: The “Adhamah” referred here means greatness of Allah. The word “Kibriya” refers to the greatness peculiar to the Divine Essence, whether it is known by creatures or not. Those who pretend greatness virtually become engaged in rivalry with Allah.

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي فِي حَلَّةٍ تَعْجِبُهُ نَفْسُهُ مُرَجِّلٌ رَأْسَهُ يَخْتَالُ فِي مِشْيَتِهِ، إِذْ خَسَفَ اللَّهُ بِهِ فَهُوَ يَنْجَلِبِلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ»

322. Abu Hurayra, may Allah be pleased with him, reported that Messenger of Allah, peace and blessings be upon him, said, “Once a man was walking in his robe, proud of himself, his hair groomed, haughty in his gait, and Allah caused the earth to swallow him up. He will go on sinking into the earth until the Day of Rising.” (*Sahih al-Bukhari, Anbiya, 54, Libas, 5; Sahih Muslim, Libas, 49*).

Good Character

You are surely of a sublime character, and do act by a sublime pattern of conduct. (*al-Qalam 68:4*)

They spend (out of what Allah has provided for them,) both in ease and hardship, ever-restraining their rage (even when provoked and able to retaliate), and pardoning people (their offenses). (*Al Imran 3:134*)

عَنْ أَنَسٍ رضي الله عنه قَالَ: مَا مَسِسْتُ دِيْبَاغًا وَلَا حَرِيرًا أَلْتِنَ مِنْ كَيْفِ رَسُولِ اللَّهِ ﷺ، وَلَا شَمِمْتُ رَائِحَةً قَطُّ أَطْيَبَ مِنْ رَسُولِ اللَّهِ ﷺ،

وَلَقَدْ خَدَمْتُ رَسُولَ اللَّهِ ﷺ عَشْرَ سِنِينَ فَمَا قَالَ لِي قَطُّ: أُفٍّ، وَلَا قَالَ لِي شَيْءٍ لَمْ فَعَلْتَهُ؟ وَلَا لِي شَيْءٍ لَمْ أَفْعَلْهُ: أَلَا فَعَلْتَ كَذَا؟

323. Anas, may Allah be pleased with him, said, “I did not touch any silk brocade nor silk softer than the palm of the Messenger of Allah, peace and blessings be upon him. I did not smell any scent sweeter than the scent of the Messenger of Allah. I served the Messenger of Allah, peace and blessings be upon him, for ten years and he never said to me, ‘Uff’ nor did he say about anything I had done, ‘Why did you do that?’ nor about anything I had not done, ‘Why did you not do that?’” (*Sahih al-Bukhari, Manaqib, 23; Sahih Muslim, Fadail, 82*).

324 عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ شَيْءٍ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ حُسْنِ الْخُلُقِ. وَإِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ الْبَدِيَّ»

324. Abu'd-Darda, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “There will be nothing heavier in the balance of the believer on the Day of Rising than good character. Allah dislikes foul language.” (*Sunan at-Tirmidhi, Birr, 61*).

325 عَنْ عَائِشَةَ رضي الله عنها قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْمُؤْمِنَ لَيُذْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ»

325. Aisha, may Allah be pleased with her, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘By his good character a believer can reach the same rank as someone who fasts and prays at night.’” (*Sunan Abu Dawud, Adab, 7*).

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا زَعِيمٌ
بِئْتِ فِي رِبْضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَبِئْتِ
فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَازِحًا، وَبِئْتِ فِي
أَعْلَى الْجَنَّةِ لِمَنْ حَسَنَ خُلُقُهُ»

326. Abu Umama al-Bahili, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “I guarantee a house on the outskirts of Paradise to anyone who abstains from disputation, even if he is in the right, and a house in the middle of Paradise for anyone who abandons lying, even when he jests, and a house at the summit of Paradise for anyone who has good character.” (*Sunan Abu Dawud, Adab, 7*).

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنْ أَحَبِّكُمْ
إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحْسَنُكُمْ أَخْلَاقًا، وَإِنْ
أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ التُّرَاوُونَ وَالْمُسْتَدِقُونَ
وَالْمُتَفَهِّقُونَ.» قَالُوا يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا «التُّرَاوُونَ
وَالْمُسْتَدِقُونَ» فَمَا الْمُتَفَهِّقُونَ قَالَ: الْمُتَكَبِّرُونَ

327. Jabir, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Those I love most and those sitting nearest to me on the Day of Rising will be those of you with the best character. Those most hateful to me and the furthest of you from me on the Day of Rising will be the pompous, the braggarts and the arrogant.’ They said, ‘O Messenger of Allah, we know the pompous

and the braggarts, but who are the arrogant?' He said, 'The proud.'" (*Sunan at-Tirmidhi, Birr, 71*).

Annotation: *The Companions asked about the third group the Prophet hated most, and who would be the most distant from him on the Day of Judgment. He replied that they were arrogant ones.*

Forbearance, Patience and Kindness

(Even so, O Messenger) adopt the way of forbearance and tolerance, and enjoin what is good and right, and withdraw from the ignorant ones (do not care what they say or do). (*al-A'raf 7:199*)

Overlook (the faults of the people, O Messenger) with a gracious forbearance. (*al-Hijr 15:85*)

Let them pardon and forbear. Do you not wish that Allah should forgive you? (*an-Nur 24:22*)

Indeed, whoever shows patience and forgives (the wrong done to him), surely that is a very meritorious thing, a matter of great resolution. (*ash-Shura 42:43*)

They spend (out of what Allah has provided for them,) both in ease and hardship, ever-restraining their rage (even when provoked and able to retaliate), and pardoning people (their offenses). Allah loves (such) people who are devoted to doing good, aware that Allah is seeing them. (*Al Imran 3:134*)

Goodness and evil can never be equal. Repel evil with what is better (or best). Then see: the one between whom and you there was enmity has become a bosom friend, and none are ever enabled to attain to it (such great virtue) save those who are patient (in adversities and against

the temptations of their souls and Satan), and none are ever enabled to attain to it save those who have a great part in human perfections and virtues. (*Fussilat* 41:34-35)

328 عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِأَشَجِّ عَبْدِ الْقَيْسِ: «إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمُ وَالْأَنَاءُ»

328. Ibn Abbas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said to Ashaj Abdu'l-Qays, “You have two qualities which Allah loves: forbearance and steadiness.” (*Sahih Muslim, Iman, 25*).

329 عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: «إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ»

329. Aisha, may Allah be pleased with her, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah is kind and loves kindness in every matter, and kindness has been granted capacity which violence could never attain.” (*Sahih al-Bukhari, Adab, 35; Sahih Muslim, Birr, 77*).

330 عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: «إِنَّ الرِّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا يُنَزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ»

330. Aisha, may Allah be pleased with her, reported that the Prophet, peace and blessings be upon him, said, “Whenever kindness is in a thing it adorns it, and whenever it is removed from anything, it disfigures it.” (*Sahih Muslim, Birr, 78*).

331 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: بَالَ أَعْرَابِيٌّ فِي الْمَسْجِدِ فَقَامَ النَّاسُ إِلَيْهِ لِيَقْعُوا فِيهِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم: دَعُوهُ وَأَرْبِقُوا عَلَى بَوْلِهِ سَجْلًا مِنْ مَاءٍ أَوْ دُنُوبًا مِنْ مَاءٍ، فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ»

331. Abu Hurayra, may Allah be pleased with him, said, “A Bedouin urinated in the mosque. The people moved towards him and the Prophet, peace and blessings be upon him, said, ‘Let him be and pour a bucket or pail of water onto his urine. You were sent to make things easy and not to make them difficult.’”

(Sahih al-Bukhari, Wudu, 58; Adab, 80).

332 عَنْ شَدَّادِ بْنِ أَوْسٍ رضي الله عنه عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ: «إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِحْ ذَبِيحَتَهُ»

332. Shaddad ibn Aws, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah has prescribed good for everything. So when you kill, kill well. When you sacrifice, sacrifice well. Each of you should sharpen the edge of his knife and should calm down his sacrificial animal.” (Sahih Muslim, Sayd, 57).

333 عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: مَا خَيْرَ رَسُولٍ لِلَّهِ صلى الله عليه وسلم بَيْنَ أَمْرَيْنِ قَطُّ إِلَّا أَحَدًا أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ. وَمَا انْتَقَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِنَفْسِهِ فِي شَيْءٍ قَطُّ إِلَّا أَنْ تُنْتَهَكَ حُرْمَةُ اللَّهِ، فَيَنْتَقِمَ اللَّهُ تَعَالَى.

333. Aisha, may Allah be pleased with her, said, “The Messenger of Allah, peace and blessings be upon him, was never given a choice between two matters without taking the easier of them, as long as it was not a wrong action. If it was a wrong action, he was the furthest of people from it. The Messenger of Allah did not take revenge for himself in respect of anything unless it violated the sanctity of Allah. Then he would take revenge for the sake of Allah the Almighty.” (*Sahih al-Bukhari, Adab, 80; Hudud, 10; Sahih Muslim, Fadail, 77.*)

Pardoning and Turning Away from the Ignorant

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عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ لِلنَّبِيِّ ﷺ: هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمٍ أُحُدٍ؟ قَالَ: «لَقَدْ لَقِيتُ مِنْ قَوْمِكَ وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ ابْنِ عَبْدِ كَلَالٍ فَلَمْ يُجِئْنِي إِلَى مَا أَرَدْتُ فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي فَلَمْ أَسْتَفِقْ إِلَّا وَأَنَا بِقَرْنِ التَّعَالِبِ فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظْلَمْتَنِي فَنَظَرْتُ فَإِذَا فِيهَا جَبْرِيلُ الْكَلْبِيُّ فَنَادَانِي فَقَالَ: إِنَّ اللَّهَ تَعَالَى قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ فَنَادَانِي مَلَكُ الْجِبَالِ فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ: يَا مُحَمَّدُ إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَأَنَا مَلَكُ الْجِبَالِ وَقَدْ بَعَثَنِي رَبِّي إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ فَمَا شِئْتَ: إِنْ شِئْتَ أَطَبَقْتُ عَلَيْهِمُ الْأَخْسَبِينَ» فَقَالَ النَّبِيُّ ﷺ: «بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا»

334. Aisha, may Allah be pleased with her, asked the Prophet, peace and blessings be upon him, “Have you ever experienced a worse day than the day of Uhud?” He replied, “I experienced many things from your people, and the worst that I experienced from them was on the Day of Aqaba when I presented myself to Ibn Abdu Yalil ibn Abd Kulal and he did not grant me what I wanted. I went off in great grief and felt no relief until I arrived at Qarn ath-Tha’alib. Then I lifted my head and there was a cloud shading me, and I looked and in it was Jibril, peace be upon him, and he called to me and said, “Allah the Almighty has heard what your people have said to you and how they answered you. He has sent the Angel of the Mountains to you for you to command him to do whatever you wish to them.” The Angel of the Mountains called to me and greeted me and then said, “O Muhammad, Allah heard what your people said to you and I am the angel of the mountains. My Lord has sent me to you for you to give me your command. What is your will? If you like, I will crush them with the two heavy mountains.”’ The Prophet, peace and blessings be upon him, said, ‘Rather I hope that Allah will produce from their loins people who worship Allah alone without associating anything with Him.’” (Sahih al-Bukhari, Bad’u’l-Khalq, 7; Sahih Muslim, Jihad, 111).

عَنْ أَنَسٍ  قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظٌ الْحَاشِيَةِ، فَأَدْرَكَهُ أَعْرَابِيٌّ فَجَبَذَهُ بِرِدَائِهِ جَبَذَةً شَدِيدَةً، فَتَنَزَّلْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ ﷺ وَقَدْ أَثَرَتْ بِهَا حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَبَذَتِهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ مُزِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ فَالْتَفَتَ إِلَيْهِ فَضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ.

335. Anas, may Allah be pleased with him, said, “I was walking with the Messenger of Allah, peace and blessings be upon him, and he was wearing a Najrani cloak with a thick border. A Bedouin came up to him and pulled the cloak violently. I looked at the Prophet’s shoulder and it had been marked by the border of the cloak due to the severity of his pull. Then he said, ‘Muhammad, allot to me some of property of Allah which you have.’ He turned to him and laughed and then ordered a gift to be given to him.”

(*Sahih al-Bukhari, Adab, 68; Sahih Muslim, Zakah, 128*).

عَنْ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ، صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِمْ، ضَرَبَهُ قَوْمُهُ فَأَذَمُوهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ، وَيَقُولُ: «اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ»

336. Ibn Mas’ud, may Allah be pleased with him, said, “It is as if I could see the Messenger of Allah peace and blessings be upon him, recounting that the people of one of the Prophets, may the blessings and peace of Allah be upon them, struck and wounded him, and he said as he wiped the blood from his face, ‘O Allah, forgive my people. They do not know.’” (*Sahih al-Bukhari, Anbiya, 54; Sahih Muslim, Jihad, 104*).

Seriousness and Sensibility in Religious Matters

Whoever venerates Allah’s sanctities will find it to be the best for him in his Lord’s sight. (*al-Haj 22:30*)

O you who believe! If you help Allah (by striving in His cause), He will help you and make your feet firm (so

that you are steadfast in His cause and ultimately victorious). (*Muhammad 47:7*)

عَنْ أَبِي مَسْعُودٍ عُمَبَةَ بْنِ عَمْرِو الْبَدْرِيِّ رضي الله عنه قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: إِنِّي لَا تَأَخَّرُ عَنِ صَلَاةِ الصُّبْحِ مِنْ أَجْلِ فُلَانٍ مِمَّا يُطِيلُ بِنَا، فَمَا رَأَيْتُ النَّبِيَّ ﷺ غَضِبَ فِي مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا غَضِبَ يَوْمَئِذٍ، فَقَالَ: يَا أَيُّهَا النَّاسُ إِنَّ مِنْكُمْ مُنْفَرِّينَ فَأَيُّكُمْ أَمَّ النَّاسَ فَلْيُوَجِّزْ، فَإِنَّ مِنْ وِرَائِهِ الْكَبِيرَ وَالصَّغِيرَ وَذَا الْحَاجَةِ»

337. Abu Mas'ud Uqba ibn Amr al-Badri, may Allah be pleased with him, said, "A man came to the Prophet, peace and blessings be upon him, and said, 'By Allah, O Messenger of Allah, the only reason I do not attend the Morning Prayer is because so-and-so makes the Prayer too long for us.' I have never seen the Messenger of Allah angrier in giving admonition than he was that day. He said, 'Some of you make things difficult for people. Any of you who of you lead people in Prayer should make it short. Among you there are those who are weak, old and have things they must do.'" (*Sahih al-Bukhari, Adab, 75; Ahkam, 13; Sahih Muslim, Salah, 182*).

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ أَنَّ فُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَحْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ ﷺ؟ فَقَالُوا: مَنْ يَجْتَرِيءُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ حِبُّ رَسُولِ اللَّهِ ﷺ، فَكَلَّمَهُ أُسَامَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَشْفَعُ فِي حِدِّ مِنْ حُدُودِ اللَّهِ تَعَالَى؟» ثُمَّ قَامَ فَاخْتَطَبَ ثُمَّ قَالَ: «إِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا

سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكَوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ
الْحَدَّ، وَإِنَّمَا اللَّهُ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا»

338. Aisha, may Allah be pleased with her, reported that Quraysh were concerned with the case of a Makhzumi woman who had stolen something and they said, “Who will speak to the Messenger of Allah, peace and blessings be upon him, about her?” They said, “Who is bold enough to do it except Usama ibn Zayd, the beloved of the Messenger of Allah?” Usama spoke to him and the Messenger of Allah, peace and blessings be upon him, said, “How can you intercede when it is a case of one of the legal punishments of Allah the Almighty?” Then he stood up and spoke and said, “Those before you were destroyed because when a noble among them stole, they let him be, but when the weak among them stole, they carried out the legal punishment on them. By Allah, if Fatima the daughter of Muhammad were to steal, I would cut off her hand.” (*Sahih al-Bukhari, Hudud, 11; Sahih Muslim, Hudud, 8*).

lim, Hudud, 8).

The Leaders Should Be Kind, Just and Compassionate

Spread your wings (to provide care and shelter) over the believers who follow you (in practicing Allah’s commandments in their lives). (*ash-Shuara 26:215*)

Allah enjoins justice (and right judgment in all matters), and devotion to doing good, and generosity towards relatives; and He forbids you indecency, wickedness, and vile conduct (all offenses against religion, life, personal property, chastity, and health of mind and body). He ex-

horts you (repeatedly) so that you may reflect and be mindful! (*an-Nahl 16:90*)

Make peace between them with justice and be scrupulously equitable. Surely Allah loves the scrupulously equitable. (*al-Hujurat 49:9*)

عَنْ ابْنِ عُمَرَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ»

339. Ibn Umar, may Allah be pleased with him, said, “I heard the Prophet, peace and blessings be upon him, say, ‘All of you are shepherds. Each of you is responsible for his flock. An imam is a shepherd and is responsible for his flock. A man is a shepherd in respect of his family and is responsible for his flock. The woman is a shepherd in respect of her husband’s house and is responsible for her flock. The servant is a shepherd in respect of his master’s property and is responsible for his flock. All of you are shepherds and each of you is responsible for his flock.’” (*Sahih al-Bukhari, Wasaya, 9; Ahkam, 1; Sahih Muslim, Imara, 20*).

عَنْ أَبِي يَعْلَى مَعْقِلِ بْنِ يَسَارٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ»

وَفِي رِوَايَةٍ: «فَلَمْ يَحْطُهَا بِنُضْحِهِ لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ»
 وَفِي رِوَايَةٍ لِمُسْلِمٍ: «مَا مِنْ أَمِيرٍ يَلِي أُمُورَ الْمُسْلِمِينَ ثُمَّ لَا يَجْهَدُ
 لَهُمْ وَيَنْصَحُ لَهُمْ إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ»

340. Abu Ya'la Ma'qil ibn Yasar, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘No servant is made shepherd over a flock by Allah and dies and is cheating his flock on the day he dies without Allah denying him Paradise.’” (*Sahih al-Bukhari, Ahkam, 8; Sahih Muslim, Imarah, 21*).

In one variant, “The fragrance of Paradise will not reach him if he does not give it good counsel.” (*Sahih al-Bukhari, Ahkam, 8*).

In the variant of *Sahih Muslim*, “Any *amir* (leader) who is appointed over the affairs of the Muslim and then does not strive for them and advise them well will not enter Paradise with them.” (*Sahih Muslim, Iman, 229, Imarah, 22*).

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي بَيْتِي هَذَا:
 «اللَّهُمَّ مَنْ وَلِي مِنْ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْتَقُّ عَلَيْهِ وَمَنْ
 وَلِي مِنْ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ فَارْفُقْ بِهِ»

341. Aisha, may Allah be pleased with her, said, “I heard the Messenger of Allah, peace and blessings be upon him, say in this house of his, ‘O Allah, anyone who is appointed over any of the affairs of my community and is hard on them, I will be hard on him. Anyone who is appointed over any of the affairs of my community and is kind to them, I will be kind to him.’” (*Sahih Muslim, Imarah, 19*).

The Just Ruler

Allah enjoins justice (and right judgment in all matters), and devotion to doing good... (*an-Nahl 16:90*)

If they comply, then make peace between them with justice and be scrupulously equitable. Surely Allah loves the scrupulously equitable. (*al-Hujurat 49:9*)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورِ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وُلُّوا»

342. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, reported, “The Messenger of Allah, peace and blessings be upon him, said, “Those who are just will be on *minbars* (pulpits) of light with Allah. They are those who are just in respect of their judgments, their families and what they are put in charge of.” (*Sahih Muslim, Imara, 18*).

عَنْ عَوْفِ بْنِ مَالِكٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خِيَارُ أئِمَّتِكُمْ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ، وَشِرَارُ أئِمَّتِكُمْ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ» قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ، أَفَلَا نُنَابِذُهُمْ؟ قَالَ: «لَا، مَا أَقَامُوا فِيكُمْ الصَّلَاةَ، لَا، مَا أَقَامُوا فِيكُمْ الصَّلَاةَ»

343. Awf ibn Malik, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, “The best of your Imams are those you love and who love you, whom

you pray for and who pray for you. The worst of your Imams are those you hate and who hate you, and whom you curse and who curse you.” He said, “We said, ‘O Messenger of Allah, should we depose them?’ He said, ‘No, not as long as they establish the Prayer among you. No, not as long as they establish the Prayer among you.’” (*Sahih Muslim, Imara, 65*).

The Obligation to Obey Those in Authority

O you who believe! Obey Allah and obey the Messenger, and those from among you who are invested with authority. (an-Nisa 4:59)

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 عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعَ وَالطَّاعَةَ فِيمَا أَحَبَّ وَكَرِهَ إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ»

344. Ibn Umar, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “A Muslim man must hear and obey both in respect of what he likes and dislikes, unless he is commanded to do a wrong action. If he is commanded to do a wrong action, he should not hear or obey.” (*Sahih al-Bukhari, Ahkam, 4; Jihad, 108; Sahih Muslim, Imara, 38*).

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 عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: «كُنَّا إِذَا بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ يَقُولُ لَنَا: «فِيمَا اسْتَطَعْتُمْ»»

345. Ibn Umar, may Allah be pleased with him, said, “When we used to give allegiance to the Messenger of Allah, peace and bless-

ings be upon him, to hear and obey, he would say to us, ‘In so far as you are able.’” (*Sahih al-Bukhari, Ahkam, 43; Sahih Muslim, Imara, 90*).

346 عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَلَا حُجَّةَ لَهُ، وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً»

346. Ibn Umar, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘Anyone who removes his hand from obedience will meet Allah on the Day of Rising with no proof. Anyone who dies without having given the oath of allegiance will die the death of the Jahiliyya.’” (*Sahih Muslim, Imara, 58*).

347 عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِسْمَعُوا وَأَطِيعُوا وَإِنْ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ كَأَنَّ رَأْسَهُ زَبِيَّةٌ»

347. Anas, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said, “Hear and obey, even if an Abyssinian slave with a head like a raisin is appointed over you.” (*Sahih al-Bukhari, Ahkam, 4*).

348 عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَلَيْكَ السَّمْعُ وَالطَّاعَةُ فِي عُسْرِكَ وَيُسْرِكَ وَمِنْشَطِكَ وَمَكْرَهِكَ وَأَثَرَةٍ عَلَيْكَ»

348. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “You must hear and obey both in your hardship and your ease and with regard

to what pleases you and what you dislike and even if you do not get your due.” (Sahih Muslim, Imara, 35).

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ فَفَزَلْنَا مَنْزِلًا فَمِنَّا مَنْ يُصْلِحُ خِبَاءَهُ وَمِنَّا مَنْ يَنْتَضِلُ وَمِنَّا مَنْ هُوَ فِي جِشْرِهِ، إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ صلى الله عليه وسلم الصَّلَاةُ جَامِعَةٌ. فَاجْتَمَعْنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرٍ مَا يَعْلَمُهُ لَهُمْ وَيُنذِرَهُمْ شَرًّا مَا يَعْلَمُهُ لَهُمْ وَإِنَّ أُمَّتَكُمْ هَذِهِ جُعِلَ عَافِيَتُهَا فِي أَوْلَئِهَا وَسَيُصِيبُ أُخْرَاهَا بَلَاءٌ وَأُمُورٌ تُتَكْرَرُ وَنَهَا وَتَجِيءُ فِتْنٌ يَرْفُقُ بَعْضُهَا بَعْضًا وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هَذِهِ مُهْلِكَتِي، ثُمَّ تَنْكَشِفُ وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هَذِهِ هَذِهِ فَمَنْ أَحَبَّ أَنْ يَزْخَرَ عَنِ النَّارِ وَيُدْخَلَ الْجَنَّةَ فَلْيَأْتِهِ مَنِيتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ. وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةَ يَدِهِ وَثَمَرَةَ قَلْبِهِ. فَلْيُطِعْهُ إِنْ اسْتَطَاعَ فَإِنْ جَاءَ آخِرُ يُنَازِعُهُ فَاضْرِبُوا عُقُقَ الْآخِرِ»

349. Abdullah ibn Amr, may Allah be pleased with him, said, “Once we were with the Messenger of Allah, peace and blessings be upon him, on a journey and we halted to pitch camp. Some of us were mending wool tents and some of us were shooting arrows against one another, and some of us were with their camels. Then the caller of the Messenger of Allah called out, ‘The Prayer will be done together.’ So we gathered round the Messenger of Allah and he said, ‘There was no Prophet before me but that it was a duty for him to direct his commu-

nity to a good that he knew for them and to warn them against an evil that he knew for them. The well-being of this community of mine has been put at its beginning while the last of it will be afflicted by trials and matters which you dislike. Then there will come tribulations which will make the earlier ones pale into significances, and the believer will say: "This will be then end of me," then relief will come. Then (more) tribulations will come and the believer will say: "This will be the end of me," then relief will come. Anyone who wants to be removed from Hell and to enter Paradise and to have death come to him while he believes in Allah and the Last Day should give to other people what he wants to be given to himself. Whoever gives allegiance to an Imam, let him give it with the clasp of his hand and the core of his heart. Let him obey him if he can. If another comes to depose him then strike the neck of that other." (Sahih Muslim, Imarah, 46).

350 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعُصِ الْأَمِيرَ فَقَدْ عَصَانِي»

350. Abu Hurayra, may Allah be pleased with him, said, "The Messenger of Allah, peace and blessings be upon him, said, 'Whoever obeys me has obeyed Allah and whoever disobeys me has disobeyed Allah. Whoever obeys the amir has obeyed me and whoever disobeys the amir has disobeyed me.'" (Sahih al-Bukhari, Ahkam, 1; Sahih Muslim, Imarah, 32).

351 عَنْ ابْنِ عَبَّاسٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيَضْرِبْ فَإِنَّهُ مَنْ خَرَجَ مِنَ السُّلْطَانِ شَبْرًا مَاتَ مِيتَةً جَاهِلِيَّةً»

351. Ibn Abbas, may Allah be pleased with him, reported that the Messenger of Allah said, “Anyone who dislikes something from his amir should be patient. Anyone who abandons obedience to the amir for even a short time dies the death of the Jahiliyya.” (*Sahih al-Bukhari, Fitan, 2; Sahih Muslim, Imara, 56*).

The Prohibition against Seeking Authority

The king said: “Bring him to me, so that I may appoint him to myself (as my personal counselor),” and when he had conversed with him, he said: “From this day, you shall be of high standing with us, established and trusted.” He (Joseph) said: “Place me in charge over the storehouses of the land, for I am a good custodian, a knowledgeable one.” (*Yusuf 12:54–55*)

As for the abode of the Hereafter, We will assign it to those who do not seek arrogant power on earth nor cause corruption and disorder. The (truly desirable) outcome is for the Allah-revering, pious. (*al-Qasas 28:83*)

عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ  قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ الرَّحْمَنِ بْنِ سَمُرَةَ: لَا تَسْأَلِ الْإِمَارَةَ، فَإِنَّكَ إِن أُعْطِيَتْهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتُ عَلَيْهَا وَإِن أُعْطِيَتْهَا عَنْ مَسْأَلَةٍ وُكِلْتُ إِلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَأَتِ الَّذِي هُوَ خَيْرٌ وَكْفَرُ عَنْ يَمِينِكَ»

352. Abu Said Abdu'r-Rahman ibn Samura, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be up-

on him, said to me, ‘O Abdu’r-Rahman ibn Samura. Do not ask for leadership. If you are given it without asking for it, you will be helped in it. If you are given it through asking for it, it will be up to you. If you make a vow and then see something other than it which is better than it, then do that which is better and expiate your oath.’” (*Sahih al-Bukhari, Ahkam, 5; Ayman, 1; Sahih Muslim, Ayman, 19; Imara, 13*).

353 عَنْ أَبِي ذَرٍّ رضي الله عنه قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أَحِبُّ لَكَ مَا أَحِبُّ لِنَفْسِي، لَا تَأْمُرَنَّ عَلَيَّ اثْنَيْنِ وَلَا تَوَلَّيَنَّ مَالَ يَتِيمٍ»

353. Abu Dharr, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said to me, ‘O Abu Dharr! I see that you are weak and I want for you what I want for myself. You will never be put in charge of even two men nor be put in charge of the property of an orphan.’” (*Sahih Muslim, Imara, 17*).

354 عَنْ أَبِي ذَرٍّ رضي الله عنه قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَلَا تَسْتَعْمِلُنِي؟ فَضَرَبَ بِيَدِهِ عَلَيَّ مَنكِبِي ثُمَّ قَالَ: «يَا أَبَا ذَرٍّ إِنَّكَ ضَعِيفٌ وَإِنَّهَا أَمَانَةٌ وَإِنَّهَا يَوْمَ الْقِيَامَةِ حِزْبِي وَنِدَامَةٌ، إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا»

354. Abu Dharr, may Allah be pleased with him, said, “I said, ‘O Messenger of Allah, why do you not appoint me?’ He clapped me on the shoulder with his hand and then said, Abu Dharr, you are weak. It is a trust, and on the Day of Rising it will be disgrace and regret except for the man who

takes it as it should be taken and fulfills what is demanded of him in respect of it.” (Sahih Muslim, Imara, 16).

Encouraging Those in Authority to Adopt Righteous Counsellors

Those who are intimate friends (in the world) will be enemies one to another on that Day, except the Allah-revering, pious. (az-Zukhruf 43:67)

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عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ وَلَا اسْتَخْلَفَ مِنْ خَلِيفَةٍ إِلَّا كَانَتْ لَهُ بِيْطَانَتَانِ: بِيْطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَحْضُرُهُ عَلَيْهِ، وَبِيْطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحْضُرُهُ عَلَيْهِ وَالْمَعْضُومُ مَنْ عَصَمَ اللَّهُ»

355. Abu Said and Abu Hurayra, may Allah be pleased with them, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah did not send a Prophet nor appoint a caliph without him having two counselors, one counselor commanding the right and encouraging it, and one counselor commanding the wrong and encouraging it. The one protected is the one that Allah protects.” (Sahih al-Bukhari, Ahkam, 42; Qadar, 8).

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عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَرَادَ اللَّهُ بِالْأَمِيرِ خَيْرًا، جَعَلَ لَهُ وَزِيرَ صِدْقٍ إِنْ نَسِيَ ذِكْرَهُ وَإِنْ ذَكَرَ أَعَانَهُ، وَإِذَا أَرَادَ بِهِ غَيْرَ ذَلِكَ جَعَلَ لَهُ وَزِيرَ سُوءٍ إِنْ نَسِيَ لَمْ يَذْكُرْهُ وَإِنْ ذَكَرَ لَمْ يُعْنَهُ»

356. Aisha, may Allah be pleased with her, said, “The Messenger of Allah, peace and blessings be upon him, said, ‘When Allah desires good for the *amir*, He gives him a truthful *wazir* (vizier). If he forgets, he reminds him. If he remembers, he helps him. If He desires other than that for him, He gives him a bad *wazir*. If he forgets, he does not remind him, and if he remembers, he does not help him.’” (*Sunan Abu Dawud, Imara, 4*).

Modesty

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً: فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ» 357

357. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Belief has over seventy—or over sixty—branches. The best of which is the words, *La ilaha illa Allah* (There is no deity but Allah), and the least of which is removing an obstruction from the road. Modesty is a branch of belief.” (*Sahih al-Bukhari, Iman, 3; Sahih Muslim, Iman, 58*).

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَشَدَّ حَيَاءً مِنْ الْعُذْرَاءِ فِي خِدْرِهَا، فَإِذَا رَأَى شَيْئًا يَكْرَهُهُ عَرَفْنَاهُ فِي وَجْهِهِ.

358. Abu Said al-Khudri, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, was more modest than a virgin in her tent. When he saw something he disliked, we could see it in his face.” (*Sahih al-Bukhari, Adab, 72; Sahih Muslim, Fadail, 67*).

Keeping Secrets and Fulfilling the Covenant

Fulfill the covenant: The covenant is surely subject to questioning (on the Day of Judgment, you will be held accountable for your covenant). (*al-Isra 17:34*)

Fulfill Allah's covenant when you have made the covenant (and any commitment that you made among yourselves in Allah's Name), and do not break your oaths after having confirmed them; indeed, you have made Allah your guarantor. (*an-Nahl 16:91*)

O you who believe! Fulfill the bonds (you have entered into with Allah and with people). (*al-Maedah 5:1*)

O you who believe! Why do you say what you do not do (as well as what you will not do)? Most odious it is in the sight of Allah that you say what you do not (and will not) do. (*as-Saf 61:2-3*)

359 عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشْرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى الْمَرْأَةِ وَتُفْضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا»

359. Abu Said al-Khudri, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The worst of people in the sight of Allah on the Day of Rising is a man who goes to his wife or his wife goes to him and then he discloses her secret.” (*Sahih Muslim, Nikah, 123*).

360 عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كُنَّ أَزْوَاجُ النَّبِيِّ ﷺ عِنْدَهُ فَأَقْبَلَتْ فَاطِمَةُ رضي الله عنها تَمْشِي مَا تُحْطِيءُ مِشْيَتَهَا مِنْ مِشْيَةِ رَسُولِ اللَّهِ ﷺ سِنَاءً

فَلَمَّا رَأَاهَا رَحَّبَ بِهَا وَقَالَ: «مَرْحَبًا بِابْنَتِي» ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ. ثُمَّ سَارَهَا فَبَكَتْ بُكَاءً شَدِيدًا فَلَمَّا رَأَى جَزَعَهَا سَارَهَا الثَّانِيَةَ فَضَحِكَتْ فَقُلْتُ لَهَا: خَصَّكَ رَسُولُ اللَّهِ ﷺ مِنْ بَيْنِ نِسَائِهِ بِالسِّرَارِ، ثُمَّ أَنْتِ تَبْكِينَ؟ فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ سَأَلْتُهَا: مَا قَالَ لِكَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: مَا كُنْتُ لِأَفْشِي عَلَى رَسُولِ اللَّهِ ﷺ سِرَّهُ. فَلَمَّا تُوفِّي رَسُولُ اللَّهِ ﷺ قُلْتُ: عَزَمْتُ عَلَيْكَ بِمَا لِي عَلَيْكَ مِنَ الْحَقِّ، لَمَا حَدَّثْتَنِي مَا قَالَ لِكَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَتْ: أَمَّا الْآنَ فَنَعَمْ، أَمَّا حِينَ سَارَنِي فِي الْمَرَّةِ الْأُولَى فَأَخْبَرَنِي «أَنَّ جِبْرِيْلَ كَانَ يُعَارِضُهُ الْقُرْآنَ فِي كُلِّ سَنَةٍ مَرَّةً أَوْ مَرَّتَيْنِ وَأَنَّهُ عَارِضُهُ الْآنَ مَرَّتَيْنِ وَإِنِّي لَا أَرَى الْأَجَلَ إِلَّا قَدْ اقْتَرَبَ فَاتَّقِي اللَّهَ وَاصْبِرِي فَإِنَّهُ نِعْمَ السَّلْفُ أَنَا لِكَ» فَبَكَيتُ بُكَائِي الَّذِي رَأَيْتُ فَلَمَّا رَأَى جَزَعِي سَارَنِي الثَّانِيَةَ فَقَالَ: «يَا فَاطِمَةُ أَمَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ، أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ؟» فَضَحِكْتُ صَحِيحِي الَّذِي رَأَيْتُ

360. Aisha, may Allah be pleased with her, said, “The wives of the Prophet were with him when Fatima arrived on foot. Her gait was exactly like the gait of the Messenger of Allah, peace and blessings be upon him. When he saw her, he welcomed her and said, ‘Welcome, my daughter.’ Then he sat her down on his right or his left. Then he whispered to her and she wept bitterly. When he saw her grief, he whispered to her a sec-

ond time and she smiled. I said to her, ‘The Messenger of Allah, peace and blessings be upon him, singled you out before his wives and spoke to you secretly and then you wept.’ When the Messenger of Allah got up, I asked her, ‘What did the Messenger of Allah say to you?’ She said, ‘I would not disclose the Messenger of Allah’s secret.’ When the Messenger of Allah, peace and blessings be upon him, died, I said, ‘I adjure you by the right I have over you, tell me what the Messenger of Allah said to you.’ She said, ‘Now I will. When he whispered to me the first time, he told me that Jibril had recited the Qur’an to him once or twice every year and that now he had made him recite it twice. (He said), “I think that my term is near, so be fearful of Allah and be steadfast. I am the best forerunner for you.” So I wept as you saw. When he saw my grief, he whispered to me a second time and said, “Fatima, are you not pleased to be the leader of the women of the believers or the leader of the women of this community?” So I smiled as you saw.’” (*Sahih al-Bukhari, Manaqib, 25; Isti’zan, 43; Sahih Muslim, Fadailu’s-Sahaba, 97–99*).

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ﴿أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ الْتَّقَاتِ حَتَّى يَدْعَهَا: إِذَا أُوْتِمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ﴾

361. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “If anyone has four characteristics, he is a pure hypocrite, and if anyone has one of them, he has an aspect of hy-

poocrisy until he gives it up: Whenever he is trusted, he betrays his trust; whenever he speaks, he lies; whenever he makes an agreement, he breaks it; and whenever he quarrels, he deviates from the truth speaks falsely.” (*Sahih al-Bukhari, Iman, 24; Madhalim, 17; Sahih Muslim, Iman, 106*).

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنه قَالَ: قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم: «يَا عَبْدَ اللَّهِ، لَا تَكُنْ مِثْلَ فُلَانٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ» 362

362. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said to me, “Abdullah, do not be like so-and-so who used to pray at night (*Tahajjud*) and then stopped doing it.” (*Sahih al-Bukhari, Tahajjud, 19; Sahih Muslim, Siyam, 185*).

Speaking Good Words and Displaying a Cheerful Face

Lower your wings (of compassion and protection) for the believers. (*al-Hijr 15:88*)

Had you been harsh and hard-hearted, they would surely have scattered away from about you. (*Al Imran 3:159*)

عَنْ عَدِيِّ بْنِ حَاتِمٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ» 363

363. Adi ibn Hatim, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Protect yourselves from Hell, even if with only half a date. If you

cannot manage even that, then with a good word.” (*Sahih al-Bukhari, Adab, 34; Zakah, 10; Sahih Muslim, Zakah, 66*).

364 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ

364. Abu Hurayra reported that the Prophet, peace and blessings be upon him, said, “A good word is *sadaqa*.” (*Sahih al-Bukhari, Adab, 34; Sahih Muslim, Zakah, 56*).

365 عَنْ أَبِي ذَرٍّ رضي الله عنه قَالَ: قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم: «لَا تَحْقِرَنَّ مِنْ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِيقٍ»

365. Abu Dharr, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said to me, “Do not think little of anything which is right, even just showing your brother a cheerful face. (*Sahih Muslim, Birr, 144*).

Speaking Plainly and Clearly

Call to the way of your Lord with wisdom and fair exhortation, and argue with them in the best way possible. (*an-Nahl 16:125*)

366 عَنْ أَنَسٍ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تُفْهَمَ عَنْهُ وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَّمَ عَلَيْهِمْ ثَلَاثًا.

366. Anas, may Allah be pleased with him, reported that when the Prophet, peace and blessings be upon him, used to say something, he would repeat it three times so that it would be understood. When he came to a people, he would greet them three times.” (*Sahih al-Bukhari, Ilm, 30*).

Annotation: *If the Prophet joined a crowded group, he would sometimes repeat his greeting three times in order to make sure his voice was heard. In addition, when he went to visit somebody, he would repeat his greeting up to three times and ask for permission to enter. If he was invited inside after the first greeting, he would make a second greeting inside, and make another greeting (of farewell) while leaving. So the total number of greetings would be three.*

367 عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ كَلَامَ رَسُولِ اللَّهِ ﷺ كَلَامًا فَضْلًا يَفْهَمُهُ كُلُّ مَنْ يَسْمَعُهُ.

367. Aisha, may Allah be pleased with her, said, “The words of the Messenger of Allah, peace and blessings be upon him, were clear words which could be understood by all who heard them.” (*Sunan Abu Dawud, Adab, 18*).

368 عَنْ أَبِي وَائِلٍ شَقِيقِ بْنِ سَلَمَةَ قَالَ: كَانَ ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ يُذَكِّرُنَا فِي كُلِّ خَمِيسٍ مَرَّةً، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمَنِ لَوْ دِدْتُ أَنَّكَ ذَكَرْتَنَا كُلَّ يَوْمٍ، فَقَالَ: أَمَا إِنَّهُ يَمْنَعُنِي مِنْ ذَلِكَ أَنِّي أَكْرَهُ أَنْ أُمْلِكُمْ وَإِنِّي أَتَحَوَّلُكُمْ بِالْمَوْعِظَةِ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَتَحَوَّلُنَا بِهَا مَحَافَةَ السَّامَةِ عَلَيْنَا.

368. Abu Wa'il Shaqiq ibn Salama, may Allah be pleased with him, said, “Ibn Mas'ud used to teach us every Thursday. A man said to him, Abu Abdu'r-Rahman, I wish that you would teach us every day.’ He said, ‘I am prevented from doing that because I do not want to bore you and I admonish you

again and again, as the Messenger of Allah, peace and blessings be upon him, admonished us again and again, out of fear of boring you.” (*Sahih al-Bukhari, Ilm, 11; Sahih Muslim, Sifatul-Munafiqin, 82*).

عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ رضي الله عنه قَالَ: بَيْنَمَا أَنَا أَصَلِّي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقُلْتُ: يَزْحَمُكَ اللَّهُ فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ فَقُلْتُ: وَاتَّكَلْ أُمِّيَاءُ مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ؟ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْحَادِهِمْ فَلَمَّا رَأَيْتُهُمْ يَصْمِتُونَ لِي كَيْ سَكَتٌ فَلَمَّا صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فَبِأَبِي هُوَ وَأُمِّي، مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ فَوَاللَّهِ مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي، قَالَ: «إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ» أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم. قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي حَدِيثٌ عَهْدٍ بِجَاهِلِيَّةٍ وَقَدْ جَاءَ اللَّهُ بِالْإِسْلَامِ وَإِنَّ مِنَّا رِجَالًا يَأْتُونَ الْكُفْهَانَ؟ قَالَ: «فَلَا تَأْتِيهِمْ» قُلْتُ: وَمِنَّا رِجَالٌ يَنْطَبِرُونَ؟ قَالَ: «ذَلِكَ شَيْءٌ يَجِدُونَهُ فِي ضُدُورِهِمْ فَلَا يَصُدَّتْهُمْ»

369. Muawiya ibn al-Hakam as-Sulami, may Allah be pleased with him, said, “While I was praying with the Messenger of Allah, peace and blessings be upon him, a man among the people sneezed and I said, ‘May Allah show you mercy.’ The people looked hard at me and I said, ‘May your parents be bereaved! Why are you looking at me?’ They began to hit their hands on their thighs. Then I saw that they were trying to make me be silent

so I was silent. When the Messenger of Allah, peace and blessings be upon him, had finished praying—may my father and mother be his ransom, I have never seen a better teacher before or after him—by Allah, he did not rebuke me or hit me or abuse me. He merely said, ‘It is not fitting to have any speech from people in the Prayer. It is only glorification and proclaiming Allah great and reciting the Qur’an,’ or as the Messenger of Allah said. I said, ‘O Messenger of Allah, I was until recently in a state of pre-Islamic ignorance but Islam has now come to us. There are still men among us who go to the soothsayers.’ He said, ‘Do not go to them.’ I said, ‘Among us there are still men who follow omens.’ He said, ‘That is something which they find in their breasts. They should not be influenced by them.’”

(*Sahih Muslim, Masjid, 33*).

Worshiping with Calmness and Dignity

Whoever venerates the public symbols and rituals set up by Allah (such as Jumu’ah and Eid Prayers, the call to the Prayer, the Sacrifice, and the rites of the Pilgrimage), surely it is because of the true piety and the Allah-consciousness of their hearts. (*al-Haj 22:32*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتَوْهَا وَأَنْتُمْ تَسْعَوْنَ، وَأَتَوْهَا وَأَنْتُمْ تَمْشُونَ وَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأْتُوا»

370. Abu Hurayra, may Allah be pleased with him, reported: “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘When the Prayer is done, do not come to it running. Come

to it walking. You must be tranquil. Pray what you catch and complete what you miss.’” (*Sahih al-Bukhari, Adhan, 20; Sahih Muslim, Masajid, 151*).

Conveying Good News and Congratulate People

Give the glad tidings to My servants, who, when they hear speech, follow the best of it (in the best way possible, and even seek what is better and straighter). (*az-Zumar 39:17-18*)

Their Lord gives them glad tidings of mercy from Him (to bring unforeseen blessings), and His being pleased with them, and of Gardens wherein is everlasting bounty for them. (*at-Tawbah 9:21*)

Rejoice in the glad tidings of Paradise which you have been promised. (*Fussilat 41:30*)

We gave him the glad tidings of a boy (who was to grow as one) mild and forbearing. (*as-Saffat 37:101*)

Our (heavenly) envoys came (in human form) to Abraham with glad tidings. (*Hud 11:69*)

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ، ثُمَّ خَرَجَ فَقَالَ: لَا لَزَمَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَلَا كُونَنَّ مَعَهُ يَوْمِي هَذَا فَجَاءَ الْمَسْجِدَ فَسَأَلَ عَنِ النَّبِيِّ صلى الله عليه وسلم فَقَالُوا: وَجَّهَ هَهُنَا، قَالَ: فَخَرَجْتُ عَلَى أَثَرِهِ أَسْأَلُ عَنْهُ، حَتَّى دَخَلَ بَيْتَ أَبِي رَيْسٍ فَجَلَسْتُ عِنْدَ الْبَابِ حَتَّى فَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم حَاجَتَهُ وَتَوَضَّأَ فَقُمْتُ إِلَيْهِ فَإِذَا هُوَ قَدْ جَلَسَ عَلَى بَيْتِ أَبِي رَيْسٍ وَتَوَسَّطَ قَفَّهَا وَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبَيْتِ

فَسَلَّمْتُ عَلَيْهِ ثُمَّ انصَرَفْتُ فَجَلَسْتُ عِنْدَ الْبَابِ فَقُلْتُ: لَأَكُونَنَّ
بَوَّابَ رَسُولِ اللَّهِ ﷺ الْيَوْمَ. فَجَاءَ أَبُو بَكْرٍ ﷺ فَدَفَعَ الْبَابَ فَقُلْتُ:
مَنْ هَذَا؟ فَقَالَ: أَبُو بَكْرٍ فَقُلْتُ: عَلَى رِسْلِكَ، ثُمَّ ذَهَبْتُ فَقُلْتُ: يَا
رَسُولَ اللَّهِ هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ فَقَالَ: « ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ »
فَأَقْبَلْتُ حَتَّى قُلْتُ لِأَبِي بَكْرٍ: ادْخُلْ وَرَسُولُ اللَّهِ ﷺ يَبْشُرُكَ بِالْجَنَّةِ
فَدَخَلَ أَبُو بَكْرٍ حَتَّى جَلَسَ عَنِ يَمِينِ النَّبِيِّ ﷺ مَعَهُ فِي الْقَفِّ
وَدَلَّى رِجْلَيْهِ فِي الْبُئْرِ كَمَا صَنَعَ النَّبِيُّ ﷺ وَكَشَفَ عَنِ سَاقَيْهِ، ثُمَّ
رَجَعْتُ وَجَلَسْتُ وَقَدْ تَرَكْتُ أَحِيَّ يَتَوَضَّأُ وَيَلْحَقُنِي فَقُلْتُ: إِنْ
يُرِدُ اللَّهُ بِفُلَانٍ يُرِيدُ أَخَاهُ خَيْرًا يَأْتِ بِهِ. فَإِذَا إِنْسَانٌ يُحْرِكُ الْبَابَ
فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عُمَرُ بْنُ الْخَطَّابِ. فَقُلْتُ: عَلَى رِسْلِكَ، ثُمَّ
جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَلَّمْتُ عَلَيْهِ وَقُلْتُ: هَذَا عُمَرُ يَسْتَأْذِنُ؟
فَقَالَ: « ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ » فَجِئْتُ عُمَرَ فَقُلْتُ: أَدْنِ وَيَبْشُرُكَ
رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْقَفِّ
عَنْ يَسَارِهِ وَدَلَّى رِجْلَيْهِ فِي الْبُئْرِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ فَقُلْتُ: إِنْ
يُرِدُ اللَّهُ بِفُلَانٍ خَيْرًا يَغْنِي أَخَاهُ يَأْتِ بِهِ. فَجَاءَ إِنْسَانٌ فَحَرَكَ الْبَابَ
فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عُثْمَانُ بْنُ عَفَّانَ. فَقُلْتُ: عَلَى رِسْلِكَ
وَجِئْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ فَقَالَ: « ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ مَعَ بَلَوَى
تُصِيبُهُ » فَجِئْتُ فَقُلْتُ: ادْخُلْ وَيَبْشُرُكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ مَعَ
بَلَوَى تُصِيبُكَ فَدَخَلَ فَوَجَدَ الْقَفَّ قَدْ مَلِئَ فَجَلَسَ وَجَاهَهُمْ مِنَ
السَّقِّ الْأَخْرِ. قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: فَأَوْلَتْهَا قُبُورَهُمْ.

371. Abu Musa al-Ash'ari, may Allah be pleased with him, did *wudu* (ablution) in his house and then went out and said, "I will stay close to the Messenger of Allah, peace and blessings be upon him, and be with him on this day." He went to the mosque and asked where the Prophet was and they said, "He went there." He said, "I followed after him asking about him until he entered the Well of Aris. I sat at the gate until the Messenger of Allah, peace and blessings be upon him, had finished and was doing *wudu*. I went up to him and he was sitting at the Well of Aris on the middle of the rim with his legs dangling into the well. I greeted him and then went and sat at the gate. I said, 'I will be the doorkeeper of the Messenger of Allah today.' Abu Bakr, may Allah be pleased with him, came and knocked at the door. I said, 'Who is it?' He said, 'Abu Bakr.' I said, 'Hold on!' I went and said, 'O Messenger of Allah, it is Abu Bakr asking permission to come in.' He said, 'Let him in and give him the good news of Paradise.' I went and said to Abu Bakr, 'Enter and the Messenger of Allah gives you the good news of Paradise.' Abu Bakr went in and sat at the right side of the Prophet on the rim and dangled his feet in the well as the Messenger of Allah, peace and blessings be upon him, had done, uncovering his legs. Then I went back and sat down. I had left my brother at home doing *wudu* intending to join me. I said, 'If Allah desires good for someone'—meaning his brother—'He will bring him.' Then a man moved the gate and I said, 'Who is it?' He said, 'Umar ibn al-Khattab, may Allah be pleased with him.' I said, 'Hold on!' Then I went to the Messenger of Allah and greeted him and said, 'It is Umar asking permission to come in.' He said, 'Let him in and give him the good news of Paradise.' I went to Umar, may Allah be pleased with him, and said, 'Enter and the Messenger of Al-

lah gives you the good news of Paradise.’ Umar, may Allah be pleased with him, went in and sat at the left side of the Prophet on the rim and dangled his feet in the well like the Messenger of Allah, peace and blessings be upon him. Then I went back and sat down. I said, ‘If Allah desires good for someone,—meaning his brother—He will bring him.’ Then a man moved the gate and I said, ‘Who is it?’ He said, Uthman ibn Affan, may Allah be pleased with him.’ I said, ‘Hold on!’ Then I went to the Prophet, peace and blessings be upon him, and told him. He said, ‘Let him in and give him the good news of Paradise as well as an affliction which will befall him.’ I came and said, ‘Enter and the Messenger of Allah gives you the good news of Paradise as well as an affliction which will befall you.’ He entered and found the rim fully occupied, so he sat opposite them on the other side.” Said ibn al-Musayyab said, “I interpreted it as their graves.” (*Sahih al-Bukhari, Fadailu’s-Sahaba, 5; Adab, 119; Fitan, 17; Sahih Muslim, Fadailu’s-Sahaba, 29.*)

عَنْ ابْنِ شُمَاسَةَ قَالَ: حَضَرْنَا عَمْرَو بْنَ الْعَاصِ رضي الله عنه وَهُوَ فِي سِيَاقَةِ الْمَوْتِ فَبَكَى طَوِيلًا وَحَوَّلَ وَجْهَهُ إِلَى الْجِدَارِ فَجَعَلَ ابْنُهُ يَقُولُ: يَا أَبَتَاهُ، أَمَا بَشَّرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِكَذَا؟ أَمَا بَشَّرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِكَذَا؟ فَأَقْبَلَ بِوَجْهِهِ فَقَالَ: إِنَّ أَفْضَلَ مَا نَعُدُّ شَهَادَةَ أَنْ لَا إِنِّي قَدْ كُنْتُ عَلَى أَطْبَاقِ ثَلَاثٍ: لَقَدْ رَأَيْتَنِي وَمَا أَحَدٌ أَشَدَّ بُغْضًا لِرَسُولِ اللَّهِ صلى الله عليه وسلم مِنِّي وَلَا أَحَبَّ إِلَيَّ مِنْ أَنْ أَكُونَ قَدِ اسْتَمَكَنْتُ مِنْهُ فَقَتَلْتُهُ فَلَوْ مِتُّ عَلَى تِلْكَ الْحَالِ لَكُنْتُ مِنْ أَهْلِ النَّارِ. فَلَمَّا جَعَلَ اللَّهُ الْإِسْلَامَ فِي قَلْبِي أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقُلْتُ: أُبْسِطْ يَمِينَكَ فَلَأُبَايِعَكَ فَبَسِطَ يَمِينَهُ فَقَبَضْتُ يَدِي فَقَالَ: «مَا لَكَ يَا عَمْرُو؟»

قُلْتُ: أَرَدْتُ أَنْ أُشْتَرِطَ قَالَ: «تَشْتَرِطُ مَاذَا؟» قُلْتُ أَنْ يُعْفَرَ لِي، قَالَ: أَمَا عَلِمْتَ أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ وَأَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ؟» وَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ رَسُولِ اللَّهِ ﷺ وَلَا أَجَلَ فِي عَيْنِي مِنْهُ وَمَا كُنْتُ أُطِيقُ أَنْ أَمْلَأَ عَيْنِي مِنْهُ إِجْلَالًا لَهُ وَلَوْ سئِلْتُ أَنْ أَصِفَهُ مَا أَطَقْتُ، لِأَنِّي لَمْ أَكُنْ أَمْلَأُ عَيْنِي مِنْهُ وَلَوْ مِتُّ عَلَى تِلْكَ الْحَالِ لَرَجَوْتُ أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ. ثُمَّ وُلِّينَا أَشْيَاءَ مَا أَذْرِي مَا حَالِي فِيهَا؟ فَإِذَا أَنَا مِتُّ فَلَا تَصْحَبَنِي نَائِحَةٌ وَلَا نَارٌ فَإِذَا دَفَنْتُمُونِي فَشُتُّوا عَلَيَّ الشَّرَابَ سِنًّا، ثُمَّ أَقِيمُوا حَوْلَ قَبْرِي قَدْرَ مَا تُنْحَرُ جَزُورٌ وَيُقَسَّمُ لِحْمُهَا، حَتَّى أَسْتَأْنِسَ بِكُمْ وَأَنْظُرَ مَا أَرَا جُعٍ بِهِ رُسُلَ رَبِّي.

372. Ibn Shumasa, may Allah be pleased with him, said, “We were with Amr ibn al-As when he was near to death. He wept for a long time and turned his face to the wall. His son began to say, ‘Father, did not the Messenger of Allah, peace and blessings be upon him, give you the good news of that? Did not the Messenger of Allah, peace and blessings be upon him, give you the good news of that?’ He turned his face and said, ‘The best we can prepare is the testimony of “There is no deity but Allah and Muhammad is the Messenger of Allah.” I have been through three stages. I remember when there was no one with greater enmity for the Messenger of Allah, peace and blessings be upon him, than I and I wanted nothing more than to have power over him so I could kill him. If I had died in that state, I would have been one of the people of Hell. When Allah put Islam into my heart, I came to the Prophet, peace and

blessings be upon him, and said, ‘Extend your right hand so that I can offer you allegiance.’ He stretched out his right hand and I withdrew my hand. He said, ‘What is wrong, Amr?’ I said, ‘I want to make a condition.’ He said, ‘What is your condition?’ I said, ‘That I be forgiven.’ He said, ‘Do you not know that Islam wipes out everything before it and that emigration wipes out everything before it and that the pilgrimage wipes out everything before it?’ There was no one I loved more than the Messenger of Allah, peace and blessings be upon him, and no one was more esteemed in my eyes than him. I could not look him full in the face out of respect for him. If I were to be asked to describe him, I would not be able to because I could not look him full in the face. If I had died in that state, I hope that I would have been one of the people of Paradise. Then we were put in charge of things and I do not know what my state is in respect of them. When I die, no female mourner or fire should accompany me. When you bury me, then throw the earth over me gently. Then stand around my grave for as long as it takes to slaughter a camel and divide its meat so that I can be comforted by you and see what answer I should make to the messengers (the angels Munkar and Nakir) of my Lord.” (*Sahih Muslim, Iman, 192*).

Saying Farewell and Asking for Supplication

Abraham bequeathed and enjoined this submission to his sons (Ishmael and Isaac) and (to his grandson) Jacob, saying: “My sons, Allah has chosen for you (from different ways of faith and life) the Religion (of Islam, based on submission to Him, and absolutely free from any kind of associating partners with Him). Therefore, make sure

that you do not die except as Muslims (those submitted to Him exclusively), or were you (O Children of Israel, of Jacob) witnesses when death came to Jacob (so that you might claim that he bequeathed and enjoined a religion otherwise than as Abraham did, to give yourselves an excuse for refusing Islam,) when he said to his sons: “What will you worship after me?” They answered: “We will worship your Allah and the Allah of your fathers, Abraham, Ishmael, and Isaac, One Allah; we are Muslims submitted to Him.” (*al-Baqarah* 2:132-133)

عَنْ زَيْدِ بْنِ أَرْقَمٍ رضي الله عنه قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ فِينَا خَطِيْبًا فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ وَوَعظَ وَذَكَرَ ثُمَّ قَالَ: أَمَا بَعْدُ، أَلَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبُ وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا: كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالتَّوْرُ فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ» فَحَثَّ عَلَى كِتَابِ اللَّهِ وَرَعَبَ فِيهِ، ثُمَّ قَالَ: «وَأَهْلُ بَيْتِي، أَذَكِّرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي»

373. Zayd ibn Arqam, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, stood up to speak to us. He praised and glorified Allah and warned and reminded. Then he said, ‘O people, I am a mortal to whom the messenger of my Lord is about to come and I will answer. I am leaving two great things among you. The first of them is the Book of Allah which contains guidance and light. So take the Book of Allah and cling firmly to it.’ He promoted the Book of Allah and stimulated our desire for it. Then he said, ‘The People of my House. I remind you of

Allah in respect of the People of my House.’” (*Sahih Muslim, Fadailu's-Sahaba, 36*).

عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ: اسْتَأْذَنْتُ النَّبِيَّ صلى الله عليه وسلم فِي الْعُمْرَةِ فَأَذِنَ 374
وَقَالَ: «لَا تَنْسَنَا يَا أُخَيَّ مِنْ دُعَائِكَ» فَقَالَ كَلِمَةً مَا يَسُرُّنِي أَنْ لِي
بِهَا الدُّنْيَا. وَفِي رِوَايَةٍ قَالَ: «أَشْرِكْنَا يَا أُخَيَّ فِي دُعَائِكَ»

374. Umar ibn al-Khattab, may Allah be pleased with him, said, “I asked the Prophet’s permission to make Umra and he gave me permission and said, ‘My brother, do not forget us in your supplication.’ He spoke a word which I would not be happy to exchange for the whole of this world.” (*Sunan Abu Dawud, Witr, 23; Sunan at-Tirmidhi, Da’awat, 109*).

عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطْمِيِّ الصَّحَابِيِّ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَرَادَ أَنْ يُودِعَ الْجَيْشَ قَالَ: «أَسْتَوْدِعُ اللَّهَ دِينَكُمْ، وَأَمَانَتَكُمْ،
وَخَوَاتِيمَ أَعْمَالِكُمْ»

375. Abdullah ibn Yazid al-Khatmi, may Allah be pleased with him, said, “When the Messenger of Allah, peace and blessings be upon him, wanted to say farewell to the army, he said, ‘I commend to Allah your religion and your trust and your final actions.’” (*Sunan Abu Dawud, Jihad, 73*).

The Istikhara and Consultation

Take counsel with them in the affairs (of public concern).

(*Al Imran 3:159*)

...whose affairs are by consultation among themselves.

(*ash-Shura 42:38*)

عَنْ جَابِرٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَالسُّورَةِ مِنَ الْقُرْآنِ، يَقُولُ إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَوْ عَاجِلِ أَمْرِي وَأَجَلِهِ فَأَقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَوْ عَاجِلِ أَمْرِي وَأَجَلِهِ، فَاصْرِفْهُ عَنِّي وَاصْرِفْني عَنْهُ، وَأَقْدِرْ لِي الْحَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِي بِهِ» قَالَ: وَيُسَمِّي حَاجَتَهُ.

376. Jabir, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, used to teach us the *istikharah*, asking for the good in all matters, as he would teach us a *surah* (chapter) of the Qur’an. He said, ‘When one of you is intending to do something, he should pray two units (*rak’ahs*) outside the obligatory Prayer and then say, ‘O Allah, I ask You for the best by Your knowledge and I ask You for strength by Your power and I ask You for some of Your immense bounty. You have power and I do not. You know and I do not. You are the Knower of the Unseen worlds. O Allah, if You know that this matter is good for me in my religion and my livelihood and the end of my affair (or he said, ‘my affair sooner and later’), then ordain it for me and make it easy for me and then bless me in it. If You know that this matter is bad for me in my religion and my liveli-

hood and the end of my affair (or he said, ‘my affair sooner and later’), then avert it from me and avert me from it and ordain something better for me wherever it may lie and make me content with it.’ He added, “Then he should name the thing he wants to do.” (Sahih al-Bukhari, Da’awat, 48, Tawhid, 10).

Using the Right First in Things

As for him who is given his Record in his right hand, he will say: “Here, take and read my Record!” (al-Haqqah 69:19)

The people of the Right (the people of happiness and prosperity, who receive their Records in their right hands); how happy and prosperous are the people of the Right! And the people of the Left (the people of wretchedness, who will receive their Records in their left hands); how wretched are the people of the Left! (al-Waqi’ah 56:8–9)

377 عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُعْجِبُهُ التَّيْمُنُ فِي شَأْنِهِ كُلِّهِ: فِي طُهُورِهِ، وَتَرْجُلِهِ، وَتَنْعَلِهِ.

377. Aisha, may Allah be pleased with her, reported that the Prophet, peace and blessings be upon him, liked to begin with the right in all things—in purification, combing his hair and putting on his shoes. (Sahih al-Bukhari, Libas, 38; Sahih Muslim, Taharah, 66).

378 عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمَنِ وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ. لِتَكُنِ الْيَمَنُي أَوْلَهُمَا تُنْعَلُ وَأُخْرُهُمَا تُنْزَعُ»

378. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “When one of you puts on sandals, he should start with the right foot and when he removes them, he should start with the left foot so that the first sandal he puts on and the last he takes off is the right one.” (*Sahih al-Bukhari, Libas, 39; Sahih Muslim, Libas, 67*).

Saying *Bismillah* When Starting to Eat and *Alhamdulillah* Afterwards

عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رضي الله عنه قَالَ: قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم: «سَمِّ اللَّهَ
وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلَيْكَ»

379. Umar ibn Abu Salama, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said to me, ‘Say the Name of Allah and eat with your right hand and eat what is in front of you.’” (*Sahih al-Bukhari, At’ima, 2; Sahih Muslim, Ashriba, 108*).

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «إِذَا أَكَلَ أَحَدُكُمْ فَلْيَذْكُرِ
اسْمَ اللَّهِ تَعَالَى، فَإِنْ نَسِيَ أَنْ يَذْكُرَ اسْمَ اللَّهِ تَعَالَى فِي أَوَّلِهِ فَلْيَقُلْ
بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ»

380. Aisha, may Allah be pleased with her, said, “The Messenger of Allah, peace and blessings be upon him, said, ‘When one of you eats, he should mention the Name of Allah the Almighty. If he forgets to mention the Name of Allah the Almighty at the beginning, he should say, “Bismillahi awwalahu wa akhirah” (In the Name of Allah, the first of it and the last of it).’” (*Sunan Abu Dawud, At’ima, 15; Sunan at-Tirmidhi, At’ima, 47*).

381 عَنْ أَبِي أُمَامَةَ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا رَفَعَ مَائِدَتَهُ قَالَ: «الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مَكْفِيٍّ وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا»

381. Abu Umama, may Allah be pleased with him, reported that when the Prophet, peace and blessings be upon him, finished his meal, he would say, ‘Much praise be to Allah, pure (free of self-seeking) and blessed praise, for food which is not final or conclusive and of which our Lord has no need.’” (*Sahih al-Bukhari, At’ima, 54*).

382 عَنْ مُعَاذِ بْنِ أَنَسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: مَنْ أَكَلَ طَعَامًا فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

382. Mu’adh ibn Anas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Whoever eats food and says, ‘Praise be to Allah who gave me this and provided me with it without any strength or power on my part,’ will be forgiven his previous wrong actions.” (*Sunan Abu Dawud, Libas, 1; Sunan at-Tirmidhi, Da’awat, 56*).

Table Manners

383 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: مَا عَابَ رَسُولُ اللَّهِ صلى الله عليه وسلم طَعَامًا قَطُّ إِنْ أَشْتَاهَاهُ أَكَلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ.

383. Abu Hurayra, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, never criticized food. If he liked it, he ate it, and if he disliked it, he left it.”

(*Sahih al-Bukhari, At’ima, 21; Sahih Muslim, Ashriba, 187*).

عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رضي الله عنه قَالَ: كُنْتُ غُلَامًا فِي حِجْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم: «يَا غُلَامُ سَمِّ اللَّهَ تَعَالَى وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ»

384. Umar ibn Abi Salama, may Allah be pleased with him, said, “I was a boy in the care of the Messenger of Allah, peace and blessings be upon him, and my hand used to go all around in the plate. The Messenger of Allah, peace and blessings be upon him, said to me, ‘Boy, say the Name of Allah and eat with your right hand and eat from what is in front of you.’” (*Sahih al-Bukhari, At’ima, 2; Sahih Muslim, Ashriba, 108.*)

عَنْ وَحْشِيِّ بْنِ حَزْبٍ رضي الله عنه أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا نَأْكُلُ وَلَا نَشْبَعُ؟ قَالَ: «فَلَعَلَّكُمْ تَفْتَرِفُونَ» قَالُوا: نَعَمْ. قَالَ: فَاجْتَمِعُوا عَلَى طَعَامِكُمْ وَادْكُرُوا اسْمَ اللَّهِ، يُبَارِكْ لَكُمْ فِيهِ»

385. Wahshi ibn Harb, may Allah be pleased with him, related that the Companions of the Messenger of Allah, peace and blessings be upon him, said, “O Messenger of Allah, we eat and do not become full.” He said, “Perhaps you eat separately?” They said, “Yes, we do.” He said, “Gather together for your food and mention the Name of Allah and you will find blessing in it.” (*Sunan Abu Dawud, At’ima, 14.*)

عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ رضي الله عنه قَالَ: كَانَ لِلنَّبِيِّ صلى الله عليه وسلم قِصْعَةٌ يُقَالُ لَهَا: الْعَرَاءُ، يَحْمِلُهَا أَرْبَعَةُ رِجَالٍ فَلَمَّا أَضْحَوْا وَسَجَدُوا الصُّحْحَى أُتِيَ بِبِنْتِكَ الْقِصْعَةَ، يَعْنِي وَقَدْ تُرِدُ فِيهَا فَالْتَفُّوا عَلَيْهَا فَلَمَّا كَثُرُوا جِئَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ أَعْرَابِيٌّ: مَا هَذِهِ الْجِلْسَةُ؟ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: إِنَّ

اللَّهُ جَعَلَنِي عَبْدًا كَرِيمًا وَلَمْ يَجْعَلْنِي جَبَّارًا عَنِيدًا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا مِنْ حَوَائِثِهَا وَدَعُوا ذُرُوتَهَا يُبَارِكُ فِيهَا»

386. Abdullah ibn Busr, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, had a bowl called al-Gharra which had four legs. When it was mid-morning and they had prayed Duha, he was brought that bowl, i.e. there was *tharid* (stew). In it, and they gathered around it. When there were a lot of people, the Messenger of Allah sat in a kneeling position. A desert Arab said, ‘What is this way of sitting?’ The Messenger of Allah, peace and blessings be upon him, said, ‘Allah has made me a noble servant. He did not make me a stubborn tyrant.’ Then the Messenger of Allah, peace and blessings be upon him, said, ‘Eat from its sides and leave the top in which the blessing lies.’” (*Sunan Abu Dawud, At’ima, 17*).

387 عَنْ أَبِي جُحَيْفَةَ وَهَبِ بْنِ عَبْدِ اللَّهِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا أَكُلُ مُتَّكِنًا»

387. Abu Juhayfa Wahb ibn Abdullah, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said, ‘I do not eat reclining.’” (*Sahih al-Bukhari, At’ima, 13*).

388 عَنْ كَعْبِ بْنِ مَالِكٍ ﷺ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ بِثَلَاثِ أَصَابِعٍ فَإِذَا فَرَغَ لَعَقَهَا.

388. Ka’b ibn Malik, may Allah be pleased with him, said, “I saw the Messenger of Allah, peace and blessings be upon him, eating with three fingers. When he finished, he licked them.” (*Sahih Muslim, Ashriba, 131*).

Annotation: *At the time of the Prophet eating utensils were not used anywhere. For this reason, there is nothing surprising about his eating with three fingers of his right hand, and using others as well if necessary. This needs to be taken as the common custom, in accordance with the conditions. Another point believers need to be careful about is not wasting any food, which is usually a consequence of arrogance and heedlessness.*

عَنْ أَنَسٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلَاثَ قَالَ: وَقَالَ: «إِذَا سَقَطَتْ لُقْمَةٌ أَحَدِكُمْ فَلْيَأْخُذْهَا فَلْيَمِطْ عَنْهَا الْأَذَى وَلْيَأْكُلْهَا وَلَا يَدْعُهَا لِلشَّيْطَانِ» وَأَمَرَ أَنْ نَسَلَتْ الْقِضْعَةَ قَالَ: «فَاتَّكُمُ لَا تَذُرُونَ فِي أَيِّ طَعَامِكُمُ الْبَرَكَةَ»

389. Anas, may Allah be pleased with him, said, “When he ate, the Messenger of Allah, peace and blessings be upon him, would lick his three fingers, and he said, ‘If one of you drops a morsel, he should pick it up and wipe off any dirt on it and then eat it and not leave it for Satan.’ He commanded us to wipe the plate and said, ‘You do not know in what part of the food the blessing lies.’” (*Sahih Muslim, Ashriba, 136*).

عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَشْرَبُوا وَاحِدًا كَشْرَبِ الْبَعِيرِ، وَلَكِنْ اشْرَبُوا مَمْتَى وَثَلَاثَ، وَسَمُّوا إِذَا أَنْتُمْ شَرِبْتُمْ وَاحْمَدُوا إِذَا أَنْتُمْ رَفَعْتُمْ»

390. Ibn Abbas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Do not drink at one go like the camel, rather drink taking two or three breaths.

Say the Name of Allah (*Bismillah*) when you drink and praise Him (*Alhamdulillah*) when you finish.” (*Sunan at-Tirmidhi, Ashriba, 13*).

391 عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِلَبَنٍ قَدْ شِيبَ بِمَاءٍ، وَعَنْ يَمِينِهِ أَعْرَابِيٌّ وَعَنْ يَسَارِهِ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَشَرِبَ ثُمَّ أَعْطَى الْأَعْرَابِيَّ وَقَالَ: «الْأَيْمَنَ فَالْأَيْمَنَ»

391. Anas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, was brought some milk mixed with water. On his right was a Bedouin and on his left was Abu Bakr, may Allah be pleased with him. He drank and then gave it to the Bedouin, saying, “The right and then the right.” (*Sahih al-Bukhari, Ashriba, 14; Sahih Muslim, Ashriba, 124*).

392 عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُشْرَبَ مِنْ فِي السِّقَاءِ أَوْ الْقِرْبَةِ.

392. Abu Hurayra, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, forbade drinking from the mouth of a waterskin.” (*Sahih al-Bukhari, Ashriba, 24; Sahih Muslim, Musaqat, 136*).

393 عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ أَوْ يُنْفَخَ فِيهِ.

393. Ibn Abbas, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, forbade breathing into a vessel or blowing into it.” (*Sunan at-Tirmidhi, Ashriba, 15*).

394 عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نَأْكُلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَمْشِي وَنَشْرَبُ وَنَحْنُ قِيَامٌ.

394. Ibn Umar, may Allah be pleased with him, said, “In the time of the Messenger of Allah, peace and blessings be upon him, we used to eat while we were walking along and we would drink while standing.” (*Sunan at-Tirmidhi, Ashriba, 12*).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَشْرَبَنَّ أَحَدٌ مِنْكُمْ قَائِمًا، فَمَنْ نَسِيَ فَلْيَسْتَقِئْ»

395. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “None of you should drink standing and anyone who forgets, should make himself vomit.” (*Sahih Muslim, Ashriba, 116*).

Annotation: *The statements in the last two hadiths seem to contradict; it is a reality that there Prophet did drink water while standing, but he did not approve of making it into a habit in terms of health. As for bringing up the water one swallowed, it is not an obligation. Some scholars commented that the addition about vomiting belongs to Abu Hurayra, the person who reported the hadith, meaning to indicate that it was more pleasing to the Prophet to drink in sitting position. If there is no other factors to make things difficult, it is commendable to drink water in sitting position and at a few sips, rather than gulping it down at once.*

عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ النَّبِيَّ ﷺ نَهَانَا عَنِ الْحَرِيرِ وَالذَّبْيَاجِ وَالشُّرْبِ فِي أَيْتَةِ الذَّهَبِ وَالْفِضَّةِ، وَقَالَ: «هِيَ لَهُمْ فِي الدُّنْيَا، وَهِيَ لَكُمْ فِي الْآخِرَةِ»

396. Hudhayfa, may Allah be pleased with him, said, “The Prophet, peace and blessings be upon him, forbade silk and silk brocade, and

drinking from gold and silver vessels.” He said, “They are for them in this world and they are for you in the Next world.” (*Sahih al-Bukhari, Ashriba, 28, Libas, 27; Sahih Muslim, Libas, 3*).

Annotation: *Wearing silk is only forbidden to men, while eating and drinking from gold and silver dishes if forbidden for both men and women alike.*

397 عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِي يَشْرَبُ فِي أُيَّةِ الْفِضَّةِ إِنَّمَا يُجْرَجُ فِي بَطْنِهِ نَارَ جَهَنَّمَ»

397. Umm Salama, may Allah be pleased with her, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who drinks from a silver vessel is gulping down the fire of Hell into his belly.” (*Sahih al-Bukhari, Ashriba, 28; Sahih Muslim, Libas, 1*).

Dress Code

O children of Adam! Assuredly We have sent down on you a garment to cover your private parts, and garments for adornment. However, (remember that) the garment of piety and righteousness—it is the best of all. that is best! (*al-A'raf 7:26*)

He has made for you, out of the things He has created, shelter from the sun, and given you refuges in the mountains, and made (the means whereby you make) garments to protect you from heat (or cold), and garments (such as coats-of-mail) to protect you from your (mutual) violence. (*an-Nahl 16:81*)

عَنْ سَمُرَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ «الْبُسُوفُ الْبَيَاضُ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ وَكَفْتُنُوا فِيهَا مَوْتَاكُمْ»

398. Samura, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Wear white. It is purer and more wholesome, and shroud your dead in it.” (*Sunan an-Nasa'i, Janaiz, 38, Zinah, 97; Hakim, Mustadrak, 4/185*).

عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ مَرْبُوعًا وَلَقَدْ رَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءَ مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ.

399. Al-Bara, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, was of medium height. I saw him wearing a red robe and I have never seen anything finer than it.” (*Sahih al-Bukhari, Libas, 35; Sahih Muslim, Fadail, 91*).

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءَ.

400. Jabir, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, entered Mecca on the Day of the Conquest wearing a black turban.” (*Sahih Muslim, Hajj, 451*).

عَنْ أَبِي سَعِيدٍ عَمْرٍو بْنِ حُرَيْثٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانِي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءَ قَدْ أَرْخَى طَرَفَيْهَا بَيْنَ كَتِفَيْهِ.

401. Abu Said Amr ibn Hurayth, may Allah be pleased with him, said, “It is as if I could still see the Messenger of Allah, peace and blessings be upon him, wearing a black turban which had its ends hanging over his shoulders.” (*Sahih Muslim, Hajj, 452*).

402 عَنْ أُمِّ سَلَمَةَ رضي الله عنها قَالَتْ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم الْقَمِيصُ.

402. Umm Salama, may Allah be pleased with her, said, “The garment which the Messenger of Allah, peace and blessings be upon him, liked best was the shirt.” (*Sunan Abu Dawud, Libas, 3; Sunan at-Tirmidhi, Libas, 27*).

403 عَنْ ابْنِ عُمَرَ رضي الله عنهما أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: «مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ» فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ إِنَّ إِزَارِي يَسْتَرْخِي إِلَّا أَنْ أَتَعَاهَدَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم: «إِنَّكَ لَسْتَ مِمَّنْ يَفْعَلُهُ خِيَلَاءً»

403. Ibn Umar, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “On the Day of Rising Allah will not look anyone who drags his garment out of arrogance.” Abu Bakr, may Allah be pleased with him, said, “My wrapper drags if I do not pay attention to it.” The Messenger of Allah said to him, “You are not one of those who do it out of pride.” (*Sahih al-Bukhari, Libas, 2; Sahih Muslim, Libas, 43*).

404 عَنْ أَبِي ذَرٍّ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُرَكِّبُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ» قَالَ: فَقَرَأَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم ثَلَاثَ مَرَّاتٍ. قَالَ أَبُو ذَرٍّ: خَابُوا وَخَسِرُوا مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْمُسْبِلُ وَالْمَتَّانُ وَالْمُنْفِقُ سَلَعَتْهُ بِالْحَلْفِ الْكَاذِبِ»

404. Abu Dharr, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “There are three people

that Allah will not speak to nor look at nor purify on the Day of Rising, and they will have a painful punishment.” Abu Dharr said, “The Messenger of Allah, peace and blessings be upon him, said it three times.” Abu Dharr said, “They are ruined and have lost! Who are they, O Messenger of Allah?” He said, “Someone who lets his garment hang down out of pride, someone who makes people indebted to him through doing them favors and someone who tries to sell his goods by making false oaths.” (*Sahih Muslim, Iman, 171*).

405 عَنْ جَابِرِ بْنِ سُلَيْمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَجُلًا يَصْدُرُ النَّاسَ عَنْ رَأْيِهِ لَا يَقُولُ شَيْئًا إِلَّا صَدَرُوا عَنْهُ، قُلْتُ: مَنْ هَذَا؟ قَالُوا: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قُلْتُ: عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ مَرَّتَيْنِ قَالَ: «لَا تَقُلْ عَلَيْكَ السَّلَامُ. عَلَيْكَ السَّلَامُ تَحِيَّةُ الْمُؤْتِي قُلِ: السَّلَامُ عَلَيْكَ» قَالَ: قُلْتُ: أَنْتَ رَسُولُ اللَّهِ؟ قَالَ: «أَنَا رَسُولُ اللَّهِ الَّذِي إِذَا أَصَابَكَ ضُرٌّ فَدَعْوَتُهُ كَشَفَهُ عَنْكَ وَإِذَا أَصَابَكَ عَامٌ سَنَةٍ فَدَعْوَتُهُ أَنْتَبَهَا لَكَ وَإِذَا كُنْتَ بِأَرْضٍ فَفَرَّ أَوْ فَلَاحٍ فَضَلَّتْ رَاحِلَتُكَ فَدَعْوَتُهُ رَدَّهَا عَلَيْكَ» قَالَ: قُلْتُ: اِعْهَدْ إِلَيَّ. قَالَ: «لَا تَسْبِنَنَّ أَحَدًا» قَالَ: فَمَا سَبَبْتُ بَعْدَهُ حُرًّا وَلَا عَبْدًا وَلَا بَعِيرًا وَلَا شَاةً «وَلَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَأَنْ تَكَلِّمَ أَخَاكَ وَأَنْتَ مُبْسِطٌ إِلَيْهِ وَجْهَكَ، إِنَّ ذَلِكَ مِنَ الْمَعْرُوفِ. وَارْفَعْ إِزَارَكَ إِلَى نِصْفِ السَّاقِ فَإِنْ أَبَيْتَ فإِلَى الْكَعْبَيْنِ وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّهَا مِنَ

الْمَخِيلَةَ وَإِنَّ اللَّهَ لَا يُحِبُّ الْمَخِيلَةَ وَإِنْ أَمْرٌ شَتَمَكَ وَعَيْرَكَ بِمَا
يَعْلَمُ فِيكَ فَلَا تُعَيِّرْهُ بِمَا تَعْلَمُ فِيهِ فَإِنَّمَا وَبَالَ ذَلِكَ عَلَيْهِ»

405. Abu Jurayy Jabir ibn Sulaym, may Allah be pleased with him, said, “I saw a man whose opinion people consulted, and he did not say anything without them taking his opinion. I said, ‘Who is this?’ They said, ‘The Messenger of Allah.’ I said, ‘Alayka’s-salamu ya Rasulullah’ (On you be peace, O Messenger of Allah) twice. He said, ‘Do not say, *Alayka’s-salam* (On you be peace.) This is the greeting to the dead. Say, *Assalamu Alayka* (Peace be upon you).’ I asked, ‘Are you the Messenger of Allah?’ He said, ‘I am the Messenger of Allah. If harm befalls you, my supplication will remove it from you. If a year of drought afflicts you, my supplication will make things grow for you. When you are in an empty land or wilderness and lose your mount, my supplication will return it to you.’ I said, ‘Advise me.’ He said, ‘Do not abuse anyone. (Jabir ibn Sulaym said, “After that I abused neither free man or slave, nor a camel or a sheep.”) Do not disdain any act of kindness. And speaking to your brother with a cheerful face is part of being kind. Raise your waist-wrapper to the middle of your calves. If you refuse, then to the ankles, but beware of dragging the wrapper. It is part of arrogance and Allah does not love arrogance. If a man insults you and criticizes you for what he knows about you, do not criticize him for what you know concerning him. The bad effects of that are suffered by him.”’ (Sunan Abu Dawud, Libas, 24; Sunan at-Tirmidhi, Isti’zan, 27).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: بَيْنَمَا رَجُلٌ يُصَلِّي مُسْبِلٌ إِزَارَهُ، قَالَ لَهُ 406
رَسُولُ اللَّهِ ﷺ: «إِذْهَبْ فَتَوَضَّأْ» فَذَهَبَ فَتَوَضَّأَ، ثُمَّ جَاءَ فَقَالَ:

«أَذْهَبَ فَتَوَضَّأَ» فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ مَا لَكَ أَمَرْتَهُ أَنْ يَتَوَضَّأَ ثُمَّ سَكَتَ عَنْهُ؟ قَالَ: «إِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ إِزَارَهُ، إِنَّ اللَّهَ لَا يَقْبَلُ صَلَاةَ رَجُلٍ مُسْبِلٍ»

406. Abu Hurayra, may Allah be pleased with him, said, “Once while a man was praying with his wrapper hanging down, the Messenger of Allah, peace and blessings be upon him, said to him, ‘Go and do *wudu*. He went and did *wudu* and then came and he said again, ‘Go and do *wudu*. A man said to him, ‘O Messenger of Allah, why did you command him to do *wudu* and then ignore his doing it?’ He said, ‘He was praying with his wrapper hanging down. Allah does not accept the Prayer of a man who has it hanging down.’” (*Sunan Abu Dawud, Libas, 25*).

عَنْ قَيْسِ بْنِ بَشِيرٍ التَّغْلِبِيِّ قَالَ: أَخْبَرَنِي أَبِي وَكَانَ جَلِيسًا لِأَبِي الدَّرْدَاءِ قَالَ: كَانَ بِدِمَشْقَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُقَالُ لَهُ سَهْلُ ابْنِ الْحَنْظَلِيَّةِ وَكَانَ رَجُلًا مُتَوَحِّدًا فَلَمَّا يُجَالِسُ النَّاسَ، إِنَّمَا هُوَ صَلَاةٌ فَإِذَا فَرَغَ فَإِنَّمَا هُوَ تَسْبِيحٌ وَتَكْبِيرٌ حَتَّى يَأْتِيَ أَهْلَهُ فَمَرَّ بِنَا وَنَحْنُ عِنْدَ أَبِي الدَّرْدَاءِ فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: كَلِمَةٌ تَنْفَعُنَا وَلَا تَضُرُّكَ. قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً فَقَدِمَتْ فَجَاءَ رَجُلٌ مِنْهُمْ فَجَلَسَ فِي الْمَجْلِسِ الَّذِي يَجْلِسُ فِيهِ رَسُولُ اللَّهِ ﷺ فَقَالَ لِرَجُلٍ إِلَى جَنْبِهِ: لَوْ رَأَيْتَنَا حِينَ التَّقِيْنَا نَحْنُ وَالْعَدُوُّ فَحَمَلْنَا فَلَانَ فَطَعَنَ فَقَالَ: خُذْهَا مِنِّي. وَأَنَا الْعُلَامُ الْعِفَارِيُّ، كَيْفَ تَرَى فِي قَوْلِهِ؟ قَالَ: مَا أَرَاهُ إِلَّا قَدْ بَطَلَ أَجْرُهُ. فَسَمِعَ بِذَلِكَ آخِرُ فَقَالَ: مَا

أَرَى بِذَلِكَ بَأْسًا فَتَنَازَعَا حَتَّى سَمِعَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «سُبْحَانَ اللَّهِ؟ لَا بَأْسَ أَنْ يُوجَرَ وَيُحْمَدَ» فَرَأَيْتُ أَبَا الدَّرْدَاءِ سُرَّ بِذَلِكَ وَجَعَلَ يَرْفَعُ رَأْسَهُ إِلَيْهِ وَيَقُولُ: «أَأَنْتَ سَمِعْتَ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ؟» فَيَقُولُ: «نَعَمْ» فَمَا زَالَ يُعِيدُ عَلَيْهِ حَتَّى إِنِّي لَأَقُولُ لَيْتَ كُنَّ عَلَى رُكْبَتَيْهِ. قَالَ: «فَمَرَّ بِنَا يَوْمًا آخَرَ فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: كَلِمَةٌ تَنْفَعُنَا وَلَا تَضُرُّكَ، قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «الْمُنْفِقُ عَلَى الْخَيْلِ كَالْبَاسِطِ يَدَهُ بِالصَّدَقَةِ لَا يَقْبُضُهَا»». ثُمَّ مَرَّ بِنَا يَوْمًا آخَرَ فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: كَلِمَةٌ تَنْفَعُنَا وَلَا تَضُرُّكَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نِعْمَ الرَّجُلُ خُرَيْمُ الْأَسِيدِيُّ، لَوْ لَا طُولُ جُمَّتِهِ وَإِسْبَالُ إِزَارِهِ» فَبَلَغَ ذَلِكَ خُرَيْمًا فَعَجَلَ فَأَخَذَ شِفْرَةً فَقَطَعَ بِهَا جُمَّتَهُ إِلَى أُذُنَيْهِ وَرَفَعَ إِزَارَهُ إِلَى أَنْصَافِ سَاقَيْهِ. ثُمَّ مَرَّ بِنَا يَوْمًا آخَرَ فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: كَلِمَةٌ تَنْفَعُنَا وَلَا تَضُرُّكَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّكُمْ قَادِمُونَ عَلَيَّ إِخْوَانِكُمْ. فَأَصْلِحُوا رِحَالَكُمْ وَأَصْلِحُوا لِبَاسَكُمْ حَتَّى تَكُونُوا كَأَنَّكُمْ شَامَةٌ فِي النَّاسِ فَإِنَّ اللَّهَ لَا يُحِبُّ الْفَحْشَ وَلَا التَّفَحُّشَ»

407. Qays ibn Bishr at-Taghlibi, may Allah be pleased with him, said, “My father, who used to sit with Abu’d-Darda, reported to me, ‘There was one of the Companions of the Prophet, peace and blessings be upon him, in Damascus called Sahl ibn al-Hanzaliyya. He was a man who liked to be alone and he rarely sat with other people. They would pray and when

the Prayer was finished, he would do glorification and *takbir* until he returned to his family. He passed by us once when we were with Abu'd-Darda. Abu'd-Darda said to him, 'A word will benefit us and not harm you.' He said, 'The Messenger of Allah, peace and blessings be upon him, sent out an expedition and it returned. One of the men from it came and sat in the group in which the Messenger of Allah was sitting. The man said to his neighbor, 'If only you had seen us when we met the enemy! So-and-so attacked and stabbed and said, 'Take this from me. I am the Ghifari lad.' What do you think of his words?' He said, 'I only think that his reward is negated.' Another heard it and said, 'I do not see any harm in that.' They quarreled until the Messenger of Allah, peace and blessings be upon him, heard and said, 'Glory be to Allah! There is nothing wrong with being both rewarded and also given praise.' I saw Abu'd-Darda delighted by that and he lifted his head to him and said, 'You really heard that from the Messenger of Allah?' He said, 'Yes.' He continued saying that to him until I said, 'He will end up on his knees.' He said, 'He passed by us another day and Abu'd-Darda said to him, 'A word will benefit us and not harm you.'" He said, 'The Messenger of Allah, peace and blessings be upon him, said to us, 'Anyone who spends to look after horses is like someone who holds out his hand to give *sadaqa* and never withdraws it.' Then he passed by us another day and Abu'd-Darda said to him, 'A word will benefit us and not harm you.' He said, 'The Messenger of Allah, peace and blessings be upon him, said, 'What an excellent man is Khuraym al-Asadi if only it had not been for the length of his hair and the dragging of his wrapper!' That reached Khuraym and he hastened to get hold of a knife and cut his hair to ear length

and raised his waist-wrapper to the middle of his calves.' Then he passed by us another day and Abu'd-Darda said to him, 'A word will benefit us and not harm you.' He said, 'I heard the Messenger of Allah, peace and blessings be upon him, say, 'You will come to your brothers, so groom your mounts and tidy your clothes until you are like a beauty spot among the people. Allah does not like unseemliness or someone being unseemly.'” (*Sunan Abu Dawud, Libas, 25*).

408 عَنْ مُعَاذِ بْنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَرَكَ اللَّبَاسَ تَوَاضَعًا لِلَّهِ وَهُوَ يَقْدِرُ عَلَيْهِ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الْخَلَائِقِ حَتَّى يُحْزِرَهُ مِنْ أَيِّ حُلَلِ الْإِيمَانِ شَاءَ يَلْبَسُهَا»

408. Mu'adh ibn Anas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “If anyone gives up fine clothing, which he could wear, out of humility in front of Allah, Allah will summon him on the Day of Rising in front of all other creatures to give him the choice of whatever robes of belief he wishes to wear.” (*Sunan at-Tirmidhi, Sifatul-Qiyamah, 39*).

409 عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَى عَبْدِهِ»

409. Amr ibn Shu'ayb, may Allah be pleased with him, reported from his grandfather: “The Messenger of Allah, peace and blessings be upon him, said, ‘Allah loves the token of His blessing to be seen on His servants.’” (*Sunan at-Tirmidhi, Adab, 54*).

410 عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ لَا خَلَاقَ لَهُ»

410. Umar ibn al-Khattab, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Those who have no share in the Next world.” (*Sahih al-Bukhari, Adab, 66; Sahih Muslim, Libas, 7*).

411 عَنْ أَنَسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ»

411. Anas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who wears silk in this world will not wear it in the Next.” (*Sahih al-Bukhari, Libas, 25; Sahih Muslim, Libas, 11*).

412 عَنْ عَلِيٍّ رضي الله عنه قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَخَذَ حَرِيرًا فَجَعَلَهُ فِي يَمِينِهِ وَذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ، ثُمَّ قَالَ: «إِنَّ هَذَيْنِ حَرَامٌ عَلَيَّ دُكُورِ أُمَّتِي»

412. Ali, may Allah be pleased with him, said, “I saw the Messenger of Allah, peace and blessings be upon him, take some silk and put it in his right hand and take some gold and put it in his left hand and then say, ‘These two are unlawful for the men of my community.’” (*Sunan Abu Dawud, Libas, 11*).

413 عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «حُرِّمَ لِبَاسُ الْحَرِيرِ وَالذَّهَبِ عَلَيَّ دُكُورِ أُمَّتِي، وَأَحِلَّ لِإِنَاثِهِمْ»

413. Abu Musa al-Ash'ari, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "Wearing silk and gold has been forbidden for the men of the my community but is lawful for its females." (*Sunan at-Tirmidhi, Libas, 1*).

414 عَنْ حُذَيْفَةَ رضي الله عنه قَالَ: نَهَانَا النَّبِيُّ صلى الله عليه وسلم أَنْ نَشْرَبَ فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ، وَأَنْ نَأْكُلَ فِيهَا، وَعَنْ لُبْسِ الْحَرِيرِ وَاللِّدْبَاجِ وَأَنْ نَجْلِسَ عَلَيْهِ.

414. Hudhayfa, may Allah be pleased with him, said, "The Prophet, peace and blessings be upon him, forbade us to drink or eat from gold and silver vessels and to wear silk and brocade or sit on them." (*Sahih al-Bukhari, Libas, 27*).

415 عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ بِاسْمِهِ عِمَامَةً أَوْ قَمِيصًا أَوْ رِدَاءً يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ»

415. Abu Said al-Khudri, may Allah be pleased with him, said, "When the Messenger of Allah, peace and blessings be upon him, put on a new garment, he would give it a name, whether it was a turban, shirt or cloak. He would say, 'O Allah, praise be to You. You have clothed me. I ask you for the good of it and the good of what it was made for. I seek refuge with you from its evil and the evil of what it was made for.'" (*Sunan Abu Dawud, Libas, 1; Sunan at-Tirmidhi, Libas, 28*).

The Etiquette of Sleeping

عَنْ حُدَيْفَةَ رضي الله عنه قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ: «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا» وَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ»

416. Hudhayfa, may Allah be pleased with him, said, “When the Prophet, peace and blessings be upon him, went to bed at night, he placed his hand under his cheek and then said, ‘O Allah, in Your Name I die and live.’ When he woke up, he said, ‘Praise be to Allah who has brought me to life after He made me die and to Him is the gathering.’” (*Sahih al-Bukhari, Da’awat, 7*).

عَنْ جَابِرِ بْنِ سَمُرَةَ رضي الله عنه قَالَ: «كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا صَلَّى الْفَجْرَ تَرَبَّعَ فِي مَجْلِسِهِ حَتَّى تَطْلُعَ الشَّمْسُ حَسَنَاءَ»

417. Jabir ibn Samura, may Allah be pleased with him, said, “The Prophet, peace and blessings be upon him, used to pray Fajr and then sit cross-legged where he was until the sun had become white.” (*Sunan Abu Dawud, Adab, 26*).

The Etiquette of Gatherings

عَنْ ابْنِ عُمَرَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «لَا يُتَقِيمَنَّ أَحَدُكُمْ رَجُلًا مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ وَلَكِنْ تَوَسَّعُوا وَتَفَسَّحُوا» وَكَانَ ابْنُ عُمَرَ إِذَا قَامَ لَهُ رَجُلٌ مِنْ مَجْلِسِهِ لَمْ يَجْلِسْ فِيهِ.

418. Ibn Umar, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “None of

you should make a man get up from his place and then sit in it, but you should spread out and make room.” When a man got up from his place, Ibn Umar, may Allah be pleased with him, used not to sit there.” (*Sahih al-Bukhari, Isti'zan, 31; Sahih Muslim, Salam, 28*).

419 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ فِيهِ لَعَطُهُ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، إِلَّا غُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ»

419. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who sits in his place and utters a lot of prattle in it, but says before getting up from it, ‘Glory be to You, O Allah and by Your praise. I testify that There is no deity but You. I ask Your forgiveness and I turn in repentance to You,’ will be forgiven what occurred during that time.” (*Sunan at-Tirmidhi, Da'awat, 39*).

420 عَنْ ابْنِ عُمَرَ رضي الله عنه قَالَ: فَلَمَّا كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ مِنْ مَجْلِسٍ حَتَّى يَدْعُوَ بِهَوْلَاءِ الدَّعَوَاتِ «اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا نَحْوُلُ بِهِ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ وَمِنَ الْيَقِينِ مَا تَهْوُونَ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا. اللَّهُمَّ مَعِّنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوتِنَا مَا أَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ نَأْرَنَا عَلَى مَنْ ظَلَمْنَا وَانصُرْنَا عَلَى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيبَتَنَا

فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّمَنَا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ
عَلَيْنَا مَنْ لَا يَرْحَمُنَا»

420. Ibn Umar, may Allah be pleased with him, said, “Rarely would the Messenger of Allah, peace and blessings be upon him, rise from where he was sitting without making this supplication: ‘O Allah, allot for us such fear of You as will come between us and acts of rebellion, and such obedience to You as will take us to Your Paradise, and such certainty as will make the disasters of this world easy for us. O Allah, give us the benefit of our hearing and sight and our faculties for as long as You make us live and make it survive my death. Give us revenge on anyone who wrongs us and victory over anyone who opposes us. Do not make our disaster in our religion and do not make this world the greatest of our concerns nor the extent of our knowledge and do not give authority over us to anyone who does not show us mercy.’” (*Sunan at-Tirmidhi, Da’awat, 80*).

Dreams

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اقْتَرَبَ الزَّمَانُ لَمْ
تَكْذُرُؤِيَا الْمُؤْمِنِ تَكْذِبُ، وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ
جُزْءً مِنَ النَّبْوَةِ»
وَفِي رِوَايَةٍ: «أَصْدَفُكُمْ رُؤْيَا أَصْدَفُكُمْ حَدِيثًا»

421. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “When the Time draws near, a believer’s dreams will hardly ever lie, and the

dream of the believer is a forty-sixth part of Prophethood.”

(*Sahih al-Bukhari, Ta'bir, 26; Sahih Muslim, Ru'ya, 6.*)

422 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَنْ رَأَى فِي الْمَنَامِ فَسِيرَانِي فِي الْيَقِظَةِ أَوْ كَأَنَّما رَأَى فِي الْيَقِظَةِ لَا يَتَمَثَّلُ الشَّيْطَانُ بِي»

422. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who sees me when he is asleep has seen me awake—or it is as if he had seen me awake—Satan cannot take my form.” (*Sahih al-Bukhari, Ilm, 38; Ta'bir, 10; Sahih Muslim, Ru'ya, 11.*)

423 عَنْ أَبِي قَتَادَةَ رضي الله عنه قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: «الرُّؤْيَا الصَّالِحَةُ (وَفِي رِوَايَةٍ الرُّؤْيَا الْحَسَنَةُ) مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلْيَنْفُثْ عَنْ شِمَالِهِ ثَلَاثًا وَلْيَعُوذْ مِنَ الشَّيْطَانِ فَإِنَّهَا لَا تَضُرُّهُ»

423. Abu Qatada, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “The true dream—and in one variant, the good dream—is from Allah, and the confused dream is from Satan. Whoever sees something he dislikes should spit to his left side three times and seek refuge from Satan. It will not harm him.” (*Sahih al-Bukhari, Ta'bir, 4; Sahih Muslim, Ru'ya, 1.*)

424 عَنْ وَائِلَةَ بِنِ الْأَسْقَعِ رضي الله عنها قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «إِنَّ مِنْ أَعْظَمِ الْفُرَى أَنْ يَدْعِيَ الرَّجُلُ إِلَى غَيْرِ أَبِيهِ، أَوْ يُرِي عَيْنَهُ مَا لَمْ تَرَ، أَوْ يَقُولَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مَا لَمْ يَقُلْ»

424. Wathila ibn al-Asqa, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “One of the greatest untruths is that of attributing a man to other than his father or of claiming to have seen in a dream something he did not see or of attributing a saying to the Messenger of Allah which he did not say.” (*Sahih al-Bukhari, Manaqib, 5*).

Greeting

O you who believe! Do not enter dwellings other than your own until you have ascertained the permission of their residents and have greeted them with peace. (*an-Nur 24:27*)

when you enter any of these houses, greet one another with a blessed, pure and good salutation appointed by Allah. (*an-Nur 24:61*)

When (whether traveling or at home, or in war or at peace) you are greeted with a greeting (of peace and goodwill), answer with one better, or (at least) with the same. (*an-Nisa 4:86*)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنه أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ 425
 أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ «تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ
 عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ»

425. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, reported that a man asked the Prophet, peace and blessings be upon him, “Which aspect of Islam is best?” He said, “Feeding people and greeting those you know and those you do not know.” (*Sahih al-Bukhari, Iman, 6; Sahih Muslim, Iman, 63*).

426 عَنْ الْبَرَاءِ بْنِ عَازِبٍ رضي الله عنه قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعِ: «بِعِيَادَةِ الْمَرِيضِ وَاتِّبَاعِ الْجَنَائِزِ وَتَشْمِيتِ الْعَاطِسِ وَنَصْرِ الضَّعِيفِ وَعَوْنِ الْمَظْلُومِ وَإِفْشَاءِ السَّلَامِ وَإِبرَارِ الْمُقْسِمِ»

426. Abu Umara al-Bara ibn Azib, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, instructed us to do seven things He instructed us to visit the sick, to join funeral processions, to bless people who sneeze, to help the weak, to help the wronged, to accept invitations, to return the greeting, and to fulfill our oaths.” (*Sahih al-Bukhari, Madhalim, 5; Sahih Muslim, Libas, 3*).

427 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَدُلَّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ»

427. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “You will not enter Paradise until you believe and you will not believe until you love one another. Shall I tell you something the doing of which will give you love of one another? Make the greeting common practice among you.” (*Sahih Muslim, Iman, 93*).

428 عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ «يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصِلُوا الْأَرْحَامَ وَصَلُّوا وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ»

428. Abu Yusuf Abdullah ibn Salam, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘O people! Make the greeting common practice, provide food, maintain ties of kinship and pray while people are asleep and you will enter Paradise in safety.’” (*Sunan at-Tirmidhi, Qiyamah, 42*).

عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ رضي الله عنه قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ: السَّلَامُ عَلَيْكُمْ فَرَدَّ عَلَيْهِ ثُمَّ جَلَسَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم: «عَشْرٌ» ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ فَرَدَّ عَلَيْهِ فَجَلَسَ فَقَالَ: «عِشْرُونَ» ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ فَرَدَّ عَلَيْهِ فَجَلَسَ فَقَالَ: «ثَلَاثُونَ»

429. Imran ibn al-Husayn, may Allah be pleased with him, said, “A man came to the Prophet, peace and blessings be upon him, and said, *As-salamu alaykum* (Peace be upon you). He responded to him and then the man sat down. The Prophet, peace and blessings be upon him, said, ‘Ten.’ Then another man came and said, *As-salamu alaykum wa rahmatullahi* (Peace be upon you and the mercy of Allah), and he responded to him and the man sat down. He said, ‘Twenty.’ Then yet another man came and said, *As-salamu alaykum wa rahmatullahi wa barakatuhu* (Peace be upon you and the mercy of Allah and His blessings), and he responded to him and that man sat down. He said, ‘Thirty.’” (*Sunan Abu Dawud, Adab, 132; Sunan at-Tirmidhi, Isti'zan, 2*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «يُسَلِّمُ الرَّاِكِبُ عَلَى الْمَاشِي وَالْمَاشِي عَلَى الْقَاعِدِ وَالْقَاعِدُ عَلَى الْكَثِيرِ» وَفِي رِوَايَةِ الْبُخَارِيِّ: «وَالصَّغِيرُ عَلَى الْكَبِيرِ»

430. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Someone riding should greet someone walking, and someone walking should greet someone sitting, and a small group should greet a larger group.” (*Sahih al-Bukhari, Isti'zan, 5-7; Sahih Muslim, Salam, 1*). In the variant of *Sahih al-Bukhari*, “The young should greet the old.”

431 عَنْ أُسَامَةَ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّ عَلَى مَجْلِسٍ فِيهِ أَخْلَاطٌ مِّنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبْدَةَ الْأَوْثَانِ وَالْيَهُودِ فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ صلى الله عليه وسلم.

431. Usama, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, passed by an assembly consisting of Muslims and some idolaters and Jews as well and the Prophet, peace and blessings be upon him, greeted them.” (*Sahih al-Bukhari, Isti'zan, 20; Sahih Muslim, Jihad, 116*).

432 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: إِذَا انْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيَسَلِّمْ، فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيَسَلِّمْ، فَلْيَسَلِّمِ الْأُولَى بِأَحَقِّ مِنَ الْآخِرَةِ.

432. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “When one of you comes to a gathering, he should give the greeting. When he wants to get up, he should also give the greeting. The former is no more of a duty than the latter.” (*Sunan Abu Dawud, Adab, 139; Sunan at-Tirmidhi, Isti'zan, 15*).

433 عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِسْتِذْنَانُ ثَلَاثٌ فَإِنْ أَذِنَ لَكَ وَ إِلَّا فَارْجِعْ»

433. Abu Musa al-Ash'ari, may Allah be pleased with him, said, "The Messenger of Allah, peace and blessings be upon him, said, 'You should ask permission to enter three times. If you are given permission, you can enter, if not, you should go back.'" (*Sahih al-Bukhari, Isti'zan, 13; Sahih Muslim, Adab, 33*).

434 عَنْ جَابِرٍ رضي الله عنه قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَدَقَقْتُ الْبَابَ فَقَالَ: «مَنْ هَذَا؟» فَقُلْتُ، أَنَا فَقَالَ: «أَنَا أَنَا؟» كَأَنَّهُ كَرِهَهَا.

434. Jabir, may Allah be pleased with him, said, "I came to the Prophet, peace and blessings be upon him, and knocked at the door. He said, 'Who is it?' I said, 'I.' He said, 'I, I?' as if he disliked it." (*Sahih al-Bukhari, Isti'zan, 17; Sahih Muslim, Adab, 38*).

435 عَنْ أَنَسٍ رضي الله عنه قَالَ: عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ فَشَمَّتَ أَحَدَهُمَا وَلَمْ يُشَمِّتِ الْآخَرَ فَقَالَ الَّذِي لَمْ يُشَمِّتْهُ: عَطَسَ فُلَانٌ فَشَمَّمْتُهُ وَعَطَسْتُ فَلَمْ تُشَمِّتْنِي؟ فَقَالَ: «هَذَا حَمِدَ اللَّهُ وَإِنَّكَ لَمْ تَحْمِدِ اللَّهَ»

435. Anas, may Allah be pleased with him, said, "Two men sneezed in the presence of the Prophet, peace and blessings be upon him, and he wished one of them mercy, but did not wish the other one mercy. The one who had not been wished mercy said, 'So-and-so sneezed and you wished him mercy, but I sneezed and you did not wish me mercy!' He said, 'This one praised Allah and you did not praise Allah.'" (*Sahih al-Bukhari, Adab, 127; Sahih Muslim, Zuhd, 53*).

Shaking Hands When Meeting

436. عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافِحَانِ إِلَّا غُفِرَ لَهُمَا قَبْلَ أَنْ يَفْتَرِقَا»

436. Al-Bara, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “No two Muslims meet and shake hands without being forgiven before they part.” (*Sunan Abu Dawud, Adab, 143*).

437. عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ! الرَّجُلُ مِنَّا يَلْقَى أَخَاهُ أَوْ صَدِيقَهُ أَيَنْحَنِي لَهُ؟ قَالَ: «لَا» قَالَ: أَفِيَلْتَرِمُهُ وَيُقَبِّلُهُ؟ قَالَ: «لَا» قَالَ: فَيَأْخُذُ بِيَدِهِ وَيُصَافِحُهُ؟ قَالَ: «نَعَمْ»

437. Anas, may Allah be pleased with him, said, “A man said, ‘O Messenger of Allah, when one of us meets his brother or his friend, should he bow to him?’ He said, ‘No.’ He said, ‘Should he embrace him and kiss him?’ He said, ‘No.’ He said, ‘Should he take his hand and shake it?’ He replied, ‘Yes.’” (*Sunan at-Tirmidhi, Isti'zan, 31*).

438. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَدِمَ زَيْدُ بْنُ حَارِثَةَ الْمَدِينَةَ وَرَسُولُ اللَّهِ ﷺ فِي بَيْتِي فَأَتَاهُ فَقَرَعَ الْبَابَ فَقَامَ إِلَيْهِ النَّبِيُّ ﷺ يَجُرُّ ثَوْبَهُ فَأَعْتَقَهُ وَقَبَّلَهُ»

438. Aisha, may Allah be pleased with her, said, “Zayd ibn Haritha arrived in Medina when the Messenger of Allah, peace and blessings be upon him, was in my room. He came to him and knocked on the door. The Prophet, peace and blessings be upon him, went to him

dragging his garment and embraced and kissed him.” (*Sunan at-Tirmidhi, Isti'zan, 32*).

439 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَبَّلَ النَّبِيُّ صلى الله عليه وسلم الْحَسَنَ ابْنَ عَلِيٍّ رضي الله عنه وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشْرَةَ مِنْ الْوَالِدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ: «مَنْ لَا يَرْحَمَ لَا يُرْحَمُ»

439. Abu Hurayra, may Allah be pleased with him, said, “The Prophet, peace and blessings be upon him, kissed al-Hasan ibn Ali, may Allah be pleased with him, while Al-Aqra ibn Habis was with him. Al-Aqra said, ‘I have ten children and have never kissed any of them.’ The Messenger of Allah, peace and blessings be upon him, looked at him and said, ‘Anyone who does not show mercy will not be shown mercy.’” (*Sahih al-Bukhari, Adab, 18; Sahih Muslim, Fadail, 65*).

Visiting the Sick, Escorting the Dead and Praying over Him

440 عَنْ الْبَرَاءِ بْنِ عَازِبٍ رضي الله عنه قَالَ: أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِعِيَادَةِ الْمَرِيضِ وَاتِّبَاعِ الْجَنَازَةِ وَتَشْمِيمِ الْعَاطِسِ وَإِزْرَارِ الْمُقْسِمِ وَنَصْرِ الْمَظْلُومِ وَإِجَابَةِ الدَّاعِي وَإِفْشَاءِ السَّلَامِ.

440. Al-Bara ibn Azib, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, commanded us to visit the sick, follow funeral processions, bless those who sneeze, fulfill our vows, help the wronged, accept invitations and make the greeting common practice.” (*Sahih al-Bukhari, Janaiz, 2; Madhalim, 5; Nikah, 71; Sahih Muslim, Libas, 3*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ ﻋَلَّمَ يَقُولُ
 يَوْمَ الْقِيَامَةِ: «يَا ابْنَ آدَمَ مَرِضْتُ فَلَمْ تُعْذِنِي، قَالَ: يَارَبِّ كَيْفَ
 أَعُوذُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا
 مَرِضَ فَلَمْ تُعْذِهِ، أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ. يَا
 ابْنَ آدَمَ اسْتَطَعْمَتَكَ فَلَمْ تُطْعِمْنِي، قَالَ: يَا رَبِّ كَيْفَ أُطْعِمُكَ
 وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعْمَكَ عَبْدِي
 فُلَانٌ فَلَمْ تُطْعِمْهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ أُطْعِمْتَهُ لَوَجَدْتَ ذَلِكَ
 عِنْدِي. يَا ابْنَ آدَمَ اسْتَسْقَيْتَكَ فَلَمْ تَسْقِنِي، قَالَ: يَا رَبِّ كَيْفَ
 أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: اسْتَسْقَاكَ عَبْدِي فُلَانٌ فَلَمْ
 تَسْقِهِ، أَمَا عَلِمْتَ أَنَّكَ لَوْ سَقَيْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي»

441. Abu Hurayra, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said, ‘Allah, the Mighty and Exalted, will say on the Day of Rising, ‘Son of Adam, I was ill and you did not visit Me.’ The man will say, ‘O Lord, how could I visit You when You are the Lord of the worlds?’ He will say, ‘Do you not know that My servant so-and-so was ill and you did not visit him? Do you not know that if you had visited him, you would have found Me with him? O son of Adam, I asked you for food and you did not feed Me?’ He will say, ‘O Lord, how could I feed You when You are the Lord of the worlds?’ He will say, ‘Do you not know that My servant so-and-so asked you for food and you did not feed him? Do you not know that if you had fed him, you would have found that with Me. O son of Adam, I asked you for water and you did not give it to Me.’ He will say, ‘O

Lord, how could I give You water when You are the Lord of the worlds?’ He will say, ‘My servant so-and-so asked you for water and you did not give it to him. Do you not know that if you had given him water, you would have found that with Me?’” (*Sahih Muslim, Birr, 43*).

442 عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ فَمَرِضَ فَأَتَاهُ النَّبِيُّ ﷺ يَعُوذُهُ فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ: «أَسْلِمَ» فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ؟ فَقَالَ: أَطْعَمَ أَبَا الْقَاسِمِ فَأَسْلَمَ فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: «الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ»

442. Anas, may Allah be pleased with him, said, “A Jewish boy used to serve the Prophet, peace and blessings be upon him, and then became ill. The Prophet, peace and blessings be upon him, went to visit him and sat at his head and said to him, ‘Become Muslim.’ He looked at his father who was with him. He said to him, ‘Obey Abu’l-Qasim.’ So he became Muslim. The Prophet, peace and blessings be upon him, left saying, ‘Praise be to Allah who has saved him from Hell.’” (*Sahih al-Bukhari, Janaiz, 80; Marda, 11*).

443 عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لِثَابِتٍ رَحِمَهُ اللَّهُ: أَلَا أَرَاكَ بِرُفِيَةِ رَسُولِ اللَّهِ ﷺ؟ قَالَ بَلَى. قَالَ: اَللَّهُمَّ رَبَّ النَّاسِ مُذْهِبَ الْبَأْسِ ائْتِنِي أَنْتَ الشَّافِي، لَا شَافِيَ إِلَّا أَنْتَ، شِفَاءً لَا يُعَادِرُ سَقَمًا.

443. Anas, may Allah be pleased with him, reported that he said to Thabit, “May Allah have mercy on you, shall I give you the talisman of the Messenger of Allah, peace and blessings be upon him?” He said, “Yes.” He said, “O Allah, Lord of people, remover

of hardship, heal—for you are the Healer other than whom there is no healer—with a healing that does not leave illness behind.” (*Sahih al-Bukhari, Tibb, 38*).

444 عَنْ عُمَانَ بْنِ أَبِي الْعَاصِ رضي الله عنه أَنَّهُ شَكَأَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَجَعًا يَجِدُهُ فِي جَسَدِهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم: «ضَعْ يَدَكَ عَلَى الَّذِي يَأْلَمُ مِنْ جَسَدِكَ وَقُلْ: بِسْمِ اللَّهِ ثَلَاثًا وَقُلْ سَبْعَ مَرَّاتٍ أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ»

444. Uthman ibn Abi'l-As, may Allah be pleased with him, reported that he complained to the Messenger of Allah, peace and blessings be upon him, of a pain he felt in his body. The Messenger of Allah said to him, “Place your hand on the part of your body which is hurting you and say, ‘In the Name of Allah’ three times and say seven times, ‘I seek refuge with the might of Allah and His power from the evil of what I find and that I might be on my guard.’” (*Sahih Muslim, Salam, 67*).

445 عَنْ ابْنِ عَبَّاسٍ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «مَنْ عَادَ مَرِيضًا لَمْ يَحْضُرْهُ أَجَلُهُ فَقَالَ عِنْدَهُ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ، إِلَّا عَافَاهُ اللَّهُ مِنْ ذَلِكَ الْمَرَضِ»

445. Ibn Abbas, may Allah be pleased with him, reported that Prophet, peace and blessings be upon him, said, “Anyone who visits a sick person whose time has not yet come and says seven times in his presence, ‘I ask Allah the Almighty, the Lord of the Supreme Throne, to heal you,’ Allah will heal him of that illness.” (*Sunan Abu Dawud, Janaiz, 8; Sunan at-Tirmidhi, Tibb, 32*).

446 عَنْ ابْنِ عَبَّاسٍ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَلَى أَعْرَابِيٍّ يَعُودُهُ، وَكَانَ إِذَا دَخَلَ عَلَى مَنْ يَعُودُهُ قَالَ: «لَا بَأْسَ طَهْرٌ إِنْ شَاءَ اللَّهُ»

446. Ibn Abbas, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, went to visit a Bedouin. When he visited him, he said, “No harm. It is purification if Allah wills.” (*Sahih al-Bukhari, Marda, 10*).

447 عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه أَنَّ جِبْرِيْلَ أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ: يَا مُحَمَّدُ اسْتَكَيْتَ؟ قَالَ: «نَعَمْ» قَالَ: بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أَرْقِيكَ»

447. Abu Said al-Khudri, may Allah be pleased with him, reported that Jibril came to the Prophet, peace and blessings be upon him, and said, “Muhammad, are you in pain?” He said, “Yes.” He said, “In the Name of Allah, I remove from you everything that might harm you, the evil of every envious self or eye. May Allah heal you, in the Name of Allah, I remove it from you.” (*Sahih Muslim, Salam, 40*).

448 عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم وَهُوَ مُسْتَنِدٌ إِلَيَّ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى»

448. Aisha, may Allah be pleased with her, said, “I heard the Prophet, peace and blessings be upon him, say while he was resting against me, ‘O Allah, forgive me and have mercy on me and join me to the Highest Friend.’” (*Sahih al-Bukhari, Marda, 19; Sahih Muslim, Salam, 46*).

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصْرَهُ فَأَعْمَضَهُ ثُمَّ قَالَ: «إِنَّ الرُّوحَ إِذَا قُبِضَ تَبِعَهُ الْبَصَرُ» فَصَجَّ نَاسٌ مِنْ أَهْلِهِ فَقَالَ: «لَا تَدْعُوا عَلَيَّ أَنْفُسِكُمْ إِلَّا بِخَيْرٍ، فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَيَّ مَا تَقُولُونَ» ثُمَّ قَالَ: «اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَاخْلُفْهُ فِي عَقِبِهِ فِي الْعَابِرِينَ، وَاعْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، وَاْفْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ»

449. Umm Salama, may Allah be pleased with her, said, “The Messenger of Allah, peace and blessings be upon him, visited Abu Salama when his eyes became fixed and glazed over. Then he said, ‘When the spirit is taken, sight follows it.’ Then some of the people of his family began to shout. He said, ‘Only ask for good for yourselves. The angels say ‘Amen’ to what you say.’ Then he said, ‘O Allah, forgive Abu Salama and raise his degree among those who are guided and let him have a successor among those who remain. Forgive us and him, O Lord of the worlds, and make his grave wide for him and give him illumination in it.’” (*Sahih Muslim, Janaiz, 7*).

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ نُصِيْبُهُ مُصِيْبَةً فَيَقُولُ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. اللَّهُمَّ اؤْجِرْنِي فِي مُصِيْبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهَا، إِلَّا أَجَرَهُ اللَّهُ تَعَالَى فِي مُصِيْبَتِهِ وَاخْلُفْ لَهُ خَيْرًا مِنْهَا. قَالَتْ: فَلَمَّا تُوفِّيَ أَبُو سَلَمَةَ، قُلْتُ كَمَا أَمَرَنِي رَسُولُ اللَّهِ ﷺ فَأَخْلَفَ اللَّهُ لِي خَيْرًا مِنْهُ رَسُولَ اللَّهِ ﷺ.

450. Umm Salama, may Allah be pleased with her, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘There is no servant who is afflicted by a calamity and then says, ‘We belong to Allah and to Him we return. O Allah, give me a reward for my calamity and give me something better to replace it,’ without Allah the Almighty rewarding him for his affliction and granting him something better in its place.’” She said, “Abu Salama died and I said as the Messenger of Allah commanded me, and Allah did give me something better in his place—the Messenger of Allah.”

(*Sahih Muslim, Janaiz, 4*).

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عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ تَعَالَى لِمَلَائِكَتِهِ: قَبِضْتُمْ وَلَدَ عَبْدِي؟ فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: قَبِضْتُمْ ثَمَرَةَ فُؤَادِهِ؟ فَيَقُولُونَ: نَعَمْ. فَيَقُولُ: فَمَاذَا قَالَ عَبْدِي؟ فَيَقُولُونَ: حَمِدَكَ وَاسْتَرْجَعَ، فَيَقُولُ اللَّهُ تَعَالَى: ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ وَسَمُّوهُ بَيْتَ الْحَمْدِ»

451. Abu Musa, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “When His servant’s child dies, Allah the Almighty says to His angels, ‘You have taken the child of My servant.’ They say, ‘Yes.’ He says, ‘You took the darling of his heart?’ They say, ‘Yes.’ He says, ‘What did My servant say?’ They say, ‘He praised Allah and said, “To Allah we return.”’ Allah the Almighty says, ‘Build My servant a house in Paradise and call it the House of Praise.’” (*Sunan at-Tirmidhi, Janaiz, 36*).

452 عَنْ ابْنِ عُمَرَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَادَ سَعْدَ بْنَ عُبَادَةَ، وَمَعَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ رضي الله عنه، فَبَكَى رَسُولُ اللَّهِ صلى الله عليه وسلم، فَلَمَّا رَأَى الْقَوْمَ بُكَاءَ رَسُولِ اللَّهِ صلى الله عليه وسلم بَكَوْا، فَقَالَ: «أَلَا تَسْمَعُونَ؟ إِنَّ اللَّهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلَا بِحُزْنِ الْقَلْبِ وَلَكِنْ يُعَذِّبُ بِهَذَا أَوْ يَرْحَمُ» وَأَشَارَ إِلَى لِسَانِهِ.

452. Ibn Umar, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, visited Sa'd ibn Ubada with Abdu'r-Rahman ibn Awf, Sa'd ibn Abi Waqqas and Abdullah ibn Mas'ud. The Messenger of Allah wept. When the people saw the Prophet weeping, they wept as well. He said, "Listen, Allah does not punish people for the tears of their eyes nor for the sorrow of their hearts, but he punishes or shows mercy on account of this," and he pointed to his tongue. (*Sahih al-Bukhari, Janaiz, 44; Sahih Muslim, Janaiz, 12*).

453 عَنْ أَنَسٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ عَلَى ابْنِهِ إِبْرَاهِيمَ رضي الله عنه وَهُوَ يَجُودُ بِنَفْسِهِ فَجَعَلَتْ عَيْنَا رَسُولِ اللَّهِ صلى الله عليه وسلم تَذْرِفَانِ. فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: وَأَنْتَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «يَا ابْنَ عَوْفٍ إِنَّهَا رَحْمَةٌ» ثُمَّ أَتْبَعَهَا بِأُخْرَى فَقَالَ: «إِنَّ الْعَيْنَ تَدْمَعُ وَالْقَلْبَ يَحْزَنُ، وَلَا نَقُولُ إِلَّا مَا يُرْضِي رَبَّنَا وَإِنَّا لَلْمِرَاقِكُ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ».

453. Anas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, visited his son Ibra-

him while he was breathing his last. The eyes of the Messenger of Allah, peace and blessings be upon him, began to flow with tears and Abdu'r-Rahman ibn Awf said to him, "Even you, O Messenger of Allah!" He said, "O Ibn Awf, it is an aspect of mercy." then more tears followed and the Prophet said, "The eye weeps and the heart grieves. We say nothing except what pleases our Lord. O Ibrahim, we are grieved at your departure." (*Sahih al-Bukhari, Janaiz, 43; Sahih Muslim, Fadail, 62*).

454 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «مَنْ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيمَانًا وَاحْتِسَابًا وَكَانَ مَعَهُ حَتَّى يُصَلِّيَ عَلَيْهَا وَيُفْرَغَ مِنْ دَفْنِهَا، فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقِيرَاطَيْنِ كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ»

454. Abu Hurayra, may Allah be pleased with him, is that the Messenger of Allah, peace and blessings be upon him, said, "Anyone who follows the funeral procession of a Muslim motivated by belief and in expectation of the reward and stays with it until the Prayer has been said over him and his burial is over, comes back with the reward of two *qirats*. Each *qirat* is the size of Mount Uhud. And whoever prays over him and leaves before he is buried, comes back with one *qirat*." (*Sahih al-Bukhari, Iman, 35*).

455 عَنْ أُمِّ عَطِيَّةَ رضي الله عنها قَالَتْ: نُهِينَا عَنِ اتِّبَاعِ الْجَنَائِزِ، وَلَمْ يُعْزَمَ عَلَيْنَا،

455. Umm Atiyya, may Allah be pleased with her, said, "We were forbidden to join funeral processions but not rigidly." (*Sahih al-Bukhari, Janaiz, 29; Sahih Muslim, Janaiz, 34*).

456 عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ»

456. Ibn Abbas, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘No Muslim man dies with forty men who do not associate anything with Allah standing at his funeral, without Allah granting them intercession for him.’” (*Sahih Muslim, Janaiz, 59*).

457 عَنْ عَوْفِ بْنِ مَالِكٍ رضي الله عنه قَالَ: صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى جَنَازَةٍ، فَحَفِظْتُ مِنْ دُعَائِهِ وَهُوَ يَقُولُ: «اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ وَاعْسِلْهُ بِالْمَاءِ وَالتَّلَجِ وَالْبَرْدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ وَأَعِزَّهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ» حَتَّى تَمَيَّنْتُ أَنْ أَكُونَ أَنَا ذَلِكَ الْمَيِّتَ.

457. Abu Abdu'r-Rahman Awf ibn Malik, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, conducted a Funeral Prayer and I memorized some of his supplication. He said, ‘O Allah, forgive him, show mercy to him, protect him, pardon him, make his place in Paradise noble and make the grave he is entering wide. Wash him with water snow and hail. Cleanse him of errors as a white garment is cleansed of dirt. Give him a better home in ex-

change for his home, and a better family than his family and a better wife than his wife and admit him to Paradise. Give him refuge from the punishment of the grave and the punishment of Hell' so that I wished that I could have been that dead person.” (*Sahih Muslim, Janaiz, 85*).

عَنْ أَبِي هُرَيْرَةَ وَأَبِي قَتَادَةَ وَأَبِي إِبْرَاهِيمَ الْأَسْهَلِيِّ عَنْ أَبِيهِ - وَأَبُوهُ صَحَابِيٍّ -  عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى عَلَيَّ جَنَازَةً فَقَالَ: «اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَمَاتِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنثَانَا وَشَاهِدِنَا وَعَائِبِنَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَقْتَبِنَا بَعْدَهُ»

458. Abu Hurayra, Abu Qatada and Abu Ibrahim al-Ashhali, may Allah be pleased with them, from his father, who was a Companion that the Prophet, peace and blessings be upon him, prayed in a funeral, saying, “O Allah, forgive our living and our dead, our young and our old, our male and our female, our present and our absent. O Allah, whoever among us You make live, make him live in Islam, whoever of us you make die, make him die in belief. O Allah, do not deprive us of his reward and do not tempt us after him.” (*Sunan at-Tirmidhi, Janaiz, 38; Sunan Abu Dawud, Janaiz, 56*).

عَنْ أَبِي هُرَيْرَةَ  عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْرِعُوا بِالْجَنَازَةِ، فَإِنَّ تَكْ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ، وَإِنْ تَكْ سِوَى ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ»

459. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Make your funerals speedy, for it is only good that you are advancing him to-

wards, or evil that you are taking off your necks.” (*Sahih al-Bukhari, Janaiz, 51; Sahih Muslim, Janaiz, 50*).

460 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ»

460. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “The soul of the believer is held back because of a debt until it is paid for him.” (*Sunan at-Tirmidhi, Janaiz, 74*).

461 عَنْ عُثْمَانَ بْنِ عَفَّانَ رضي الله عنه قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا فُرِغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَّ عَلَيْهِ وَقَالَ: «اسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُّوا لَهُ التَّثْبِيتَ فَإِنَّهُ الْآنَ يُسْأَلُ»

461. Uthman ibn Affan, may Allah be pleased with him, said, “When the Prophet, peace and blessings be upon him, finished burying a dead person, he used to stand over him and say, ‘Ask forgiveness for your brother and ask for steadfastness for him. Now he is being questioned.’” (*Sunan Abu Dawud, Janaiz, 69*).

462 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ»

462. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “When a man dies, his actions are cut off except for three—a con-

tinuous charity, the knowledge which brought benefit, and a virtuous son who makes supplication for him.” (*Sahih Muslim, Wasiyya, 14*).

Annotation: *The continuous charity mentioned in the hadith refers to good works that continue to bring blessings to the doer’s record of good deeds even after they die. Works that continue to benefit others are included in its meaning, such as building a road, bridge, mosque, fountain, or establishments that serve goodness, such as establishments for educating students or providing them residence.*

As for knowledge to be benefited, all types of activities in order to let people benefit from the Divine teaching—educating people, providing them with books, organizing circles of religious talks or similar activities, and any other beneficial teaching-learning activities—are included in this meaning.

The next is believers’ own children who will pray for their parents, or any other children to whose upbringing they contributed. They also become a means of continuing blessings to one’s record of good deeds. If somebody contributes to any act of goodness, they also gain blessings for that deed, without lessening anything from the reward to be gained by the person they helped.

463 عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرُّوا بِجَنَازَةٍ فَأَتْنُوا عَلَيْهَا خَيْرًا فَقَالَ النَّبِيُّ ﷺ «وَجِبَتْ»، ثُمَّ مَرُّوا بِأُخْرَى فَأَتْنُوا عَلَيْهَا شَرًّا فَقَالَ النَّبِيُّ ﷺ «وَجِبَتْ» فَقَالَ عُمَرُ ابْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: مَا وَجِبَتْ؟ قَالَ: «هَذَا أَتْنَيْتُمْ عَلَيْهِ خَيْرًا فَوَجِبَتْ لَهُ الْجَنَّةُ، وَهَذَا أَتْنَيْتُمْ عَلَيْهِ شَرًّا فَوَجِبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ»

463. Anas, may Allah be pleased with him, said, “A funeral procession passed by and they were praising the dead man. The Prophet, peace and blessings be upon him, said, ‘It is mandatory.’ Then another passed and they were speaking ill of the dead man. He said, ‘It is mandatory.’ Umar ibn al-Khattab, may Allah be pleased with him, said, ‘What is mandatory?’ He said, ‘You praised this one, and so Paradise is mandatory for him and you spoke evil of this one, so Hell is mandatory for him. You are the witnesses of Allah on the earth.’” (*Sahih al-Bukhari, Janaiz, 86; Shahadah, 6; Sahih Muslim, Janaiz, 60*).

464 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَمُوتُ لِأَحَدٍ مِّنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِّنَ الْوَلَدِ لَا تَمْسُهُ النَّارُ إِلَّا تَحِلَّةَ الْقَسَمِ»

464. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “No Muslim who has three children die will enter Hell except to fulfill the oath.” (*Sahih al-Bukhari, Janaiz, 6; Ayman, 9; Sahih Muslim, Birr, 150*).

Annotation: *The short term mentioned in the hadith refers to the truth expressed in the verse meaning: “There is no one among you, (O mankind,) who will not come to it (the Hell). This is a fixed decree which your Lord has bound Himself to fulfill” (Maryam 19:71). However, for believers this will be in the form of passing through quickly or the fire will be cool and peaceful as in the case of Prophet Abraham. Even that is a very short term.*

465 عَنْ ابْنِ عُمَرَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَصْحَابِهِ يَعْزِي لَمَّا وَصَلُوا الْحِجْرَ دِيَارَ ثَمُودَ: «لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْمُعَذِّبِينَ إِلَّا

أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ، لَا يُصِيْبُكُمْ مَا أَصَابَهُمْ»

465. Ibn Umar, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said to his Companions when they reached al-Hijr, the houses of Thamud, “Do not enter places of people on whom punishment has fallen without weeping. If you do not weep do not enter them, lest what befell them befalls you.” (*Sahih al-Bukhari, Anbiya, 17; Tafsir as-Surah, 15/2; Maghazi, 80; Sahih Muslim, Zuhd, 38*).

Annotation: *The ruins that remained from destroyed peoples may have become a base for Satan. Although those who turned their backs to the Divine message disappear from sight, a misfortune might befall those who go those cursed places. Believers need to seek refuge in Allah to be saved from the evil of such places.*

Setting Out on a Journey

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **466** «الرَّاكِبُ شَيْطَانٌ، وَالرَّاكِبَانِ شَيْطَانَانِ، وَالثَّلَاثَةُ رَكْبٌ»

466. Amr ibn Shu'ayb, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “One rider is Satan. Two riders are two Satans. Three is a troop.” (*Sunan Abu Dawud, Jihad, 79; Sunan at-Tirmidhi, Jihad, 4*).

Annotation: *Since Satan makes evil things seem good to people, the hadith warns us that those who travel as two people or alone are not safe from certain dangers and evils.*

467 عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رضي الله عنهما قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ»

467. Abu Said and Abu Hurayra, may Allah be pleased with them, reported that the Messenger of Allah, peace and blessings be upon him, said, “When three set out on a journey, they should appoint one of them as amir.” (*Sunan Abu Dawud, Jihad, 80*).

468 عَنْ أَنَسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ بِاللُّجَةِ فَإِنَّ الْأَرْضَ تُطْوَى بِاللَّيْلِ»

468. Anas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said: “You should travel during the night, because the land is rolled up at night (i.e. the land is travelled faster at night than it is during the day).” (*Sunan Abu Dawud, Jihad, 57*).

469 عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْبِيِّ رضي الله عنه قَالَ: كَانَ النَّاسُ إِذَا نَزَلُوا مَنْزِلًا تَفَرَّقُوا فِي الشَّعَابِ وَالْأُودِيَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ تَفَرُّقَكُمْ فِي هَذِهِ الشَّعَابِ وَالْأُودِيَةِ إِنَّمَا ذَلِكُمْ مِنَ الشَّيْطَانِ» فَلَمْ يَنْزِلُوا بَعْدَ ذَلِكَ مَنْزِلًا إِلَّا انْضَمَّ بَعْضُهُمْ إِلَى بَعْضٍ.

469. Abu Tha’laba al-Khushani, may Allah be pleased with him, said, “When people alighted in a place, they would go off separately, going off into the ravines and valleys. The Messenger of Allah, peace and blessings be upon him, said, ‘Your going off separately into these ravines and valleys comes from Satan.’”

Then after that they would always group together when they alighted in a place.” (*Sunan Abu Dawud, Jihad, 88*).

عَنْ سَهْلِ بْنِ الرَّبِيعِ بْنِ عَمْرِو الْأَنْصَارِيِّ الْمَعْرُوفِ بِابْنِ الْحَنْظَلِيَّةِ وَهُوَ مِنْ أَهْلِ بَيْعَةِ الرِّضْوَانِ ﷺ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِبَعِيرٍ قَدْ لَحِقَ ظَهْرُهُ بِبَطْنِهِ فَقَالَ: «اتَّقُوا اللَّهَ فِي هَذِهِ الْبَهَائِمِ الْمُعْجَمَةِ، فَارْكَبُوهَا صَالِحَةً وَكُلُّوهَا صَالِحَةً»

470. Sahl ibn ar-Rabi ibn Amr al-Ansari, may Allah be pleased with him, known as Ibn al-Hanzala, who was one of the people of the Pledge of Ridwan, said, “The Messenger of Allah, peace and blessings be upon him, passed by a camel whose back was sticking to its belly and said, ‘Fear Allah in respect of these dumb animals. Ride them in good condition and eat them in good condition.’” (*Sunan Abu Dawud, Jihad, 44*).

عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ ﷺ قَالَ: أَرْدَفَنِي رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ خَلْفَهُ وَأَسْرَّ إِلَيَّ حَدِيثًا لَا أُحَدِّثُ بِهِ أَحَدًا مِنَ النَّاسِ وَكَانَ أَحَبَّ مَا اسْتَتَرَ بِهِ رَسُولُ اللَّهِ ﷺ لِحَاجَتِهِ هَدْفٌ أَوْ حَائِشٌ نَحْلٍ - يَعْنِي حَائِطٌ نَحْلٍ - فَدَخَلَ حَائِطًا لِرَجُلٍ مِنَ الْأَنْصَارِ فَإِذَا فِيهِ جَمَلٌ فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ جَزَجَرَ وَذَرَفَتْ عَيْنَاهُ فَأَتَاهُ النَّبِيُّ ﷺ فَمَسَحَ سَرَاتَهُ أَيُّ: سَنَامُهُ وَذِفْرَاهُ فَسَكَنَ فَقَالَ: «مَنْ رَبُّ هَذَا الْجَمَلِ، لِمَنْ هَذَا الْجَمَلُ؟» فَجَاءَ فَتَى مِنَ الْأَنْصَارِ فَقَالَ: هَذَا لِي يَا رَسُولَ اللَّهِ. فَقَالَ: «أَفَلَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ الَّتِي مَلَكَكَ اللَّهُ إِيَّاهَا؟ فَإِنَّهُ يَشْكُو إِلَيَّ أَنْكَ تُجِيعُهُ وَتُدْبِتُهُ»

471. Abdullah ibn Ja'far, may Allah be pleased with him, said, "The Messenger of Allah, peace and blessings be upon him, had me ride behind him one day and he confided to me something which I will not relate to anyone else. The place which the Messenger of Allah, peace and blessings be upon him, liked best for concealing himself when answering a call of nature was a high barrier of some kind or a palm enclosure (a palm garden). He entered a garden belonging to one of the Ansar. There was a camel there. When it saw the Messenger of Allah, peace and blessings be upon him, it made a noise and its eyes started watering. The Prophet, peace and blessings be upon him, came to it and stroked its back (its hump and behind its ears) and then it calmed down. He said, "Who is the owner of this camel? To whom does this camel belong?" A boy of the Ansar came and said, "It is mine, O Messenger of Allah." He said, "Do you not fear Allah regarding this animal over which Allah has given you power? It complains to me that you starve it and tire it out." (*Sunan Abu Dawud, Jihad, 44*).

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ  قَالَ: بَيْنَمَا نَحْنُ فِي سَفَرٍ إِذْ جَاءَ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ فَجَعَلَ يَضْرِبُ بَصْرَهُ يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مَعَهُ فَضْلٌ ظَهَرَ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا ظَهَرَ لَهُ وَمَنْ كَانَ لَهُ فَضْلٌ زَادَ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا زَادَ لَهُ» فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَهُ، حَتَّى رَأَيْنَا أَنَّهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِي فَضْلٍ.

472. Abu Said al-Khudri, may Allah be pleased with him, said, "While we were on a journey, a man came on a mount of his and he began to look to the right and the left. The Messenger of Allah, peace and blessings be upon him, said, 'Anyone who has a spare mount should offer it to someone who has not got one, and

anyone who has extra provisions should offer them to the someone who has no provisions.’ He went on mentioning various sorts of property until we thought that no one had any right to anything extra.” (*Sahih Muslim, Luqata, 18*).

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ أَرَادَ أَنْ يَعْرُزَ فَقَالَ: يَا مَعْشَرَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، إِنَّ مِنْ إِخْوَانِكُمْ قَوْمًا لَيْسَ لَهُمْ مَالٌ وَلَا عَشِيرَةٌ، فَلْيُضْمِّ أَحَدَكُمْ إِلَيْهِ الرَّجُلَيْنِ أَوْ الثَّلَاثَةَ، فَمَا لِأَحَدِنَا مِنْ ظَهْرٍ يَحْمِلُهُ إِلَّا عُقْبَةُ أَحَدِهِمْ - يَعْنِي كَعُقْبَةِ أَحَدِهِمْ -، (قَالَ): فَضَمَّمْتُ إِلَيَّ اثْنَيْنِ أَوْ ثَلَاثَةً مَا لِي إِلَّا عُقْبَةُ أَحَدِهِمْ مِنْ جَمَلِي.

473. Jabir, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, wanted to go an expedition and said, “O company of Muhajirun and Ansar! Among your brothers are people who have neither property nor tribe. Each of you should attach two or three men to himself then each of us can take turns in being carried like them.” Jabir said, “I attached two or three to myself and took turns on my camel like one of them.” (*Sunan Abu Dawud, Jihad, 34*).

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ كَبِيرٍ ثَلَاثًا ثُمَّ قَالَ: «سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى. اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ

وَالْحَلِيفَةَ فِي الْأَهْلِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ
الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ وَالْوَالِدِ، وَإِذَا رَجَعَ
قَالَ هُنَّ وَزَادَ فِيهِنَّ: « أَيُّونَ تَأْتِيُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ »

474. Ibn Umar, may Allah be pleased with him, reported that when the Messenger of Allah, peace and blessings be upon him, settled on his camel to go out on a journey, he said the *takbir* three times. Then he said, “Glory be to the One who has subjected this to us when we did not have the ability to do it. We are turning to our Lord. O Allah, we ask You in this journey of ours for piety and God-fearing and action which is pleasing to You. O Allah, make this journey of ours easy for us and roll up its distance for us. O Allah, You are our Companion in the journey and our Caliph in our family. O Allah, I seek refuge with You from the hardship of this journey and any sight which brings sorrow and an inauspicious return in respect of property, family and children.” When he returned, he would say this and add to it, “Returning, turning in repentance, worshipping our Lord, praising.” (*Sahih Muslim, Hajj, 425*).

عَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ: شَهِدْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ رضي الله عنه أُتِيَ
بِدَابَّةٍ لِيَزْكِبَهَا، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ: بِسْمِ اللَّهِ، فَلَمَّا
اسْتَوَى عَلَى ظَهْرِهَا قَالَ: الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا
لَهُ مُفْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ ثَلَاثَ مَرَّاتٍ،
ثُمَّ قَالَ: اللَّهُ أَكْبَرُ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ: سُبْحَانَكَ إِنِّي ظَلَمْتُ
نَفْسِي فَاعْفُرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ثُمَّ ضَحِكَ، فَقِيلَ:

يَا أَمِيرَ الْمُؤْمِنِينَ مِنْ أَيِّ شَيْءٍ ضَحِكَتَ؟ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ
فَعَلَّ كَمَا فَعَلْتُ ثُمَّ ضَحِكَ فَقُلْتُ: يَا رَسُولَ اللَّهِ مِنْ أَيِّ شَيْءٍ
ضَحِكَتَ؟ قَالَ: «إِنَّ رَبَّكَ سُبْحَانَهُ يَعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ:
اغْفِرْ لِي ذُنُوبِي، يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي»

475. Ali ibn Rabi'a, may Allah be pleased with him, said, "I was once with Ali ibn Abi Talib, may Allah be pleased with him, when he was brought an animal to ride. When he put his foot in the stirrup, he said, 'In the Name of Allah,' When he was upright on its back, he said, 'Glory be to Him who subjected this to us. We could never have done it by ourselves. Indeed we are returning to our Lord!' Then he said, 'Praise be to Allah' three times. Then he said, 'Allah is the Greatest' three times. Then he said, 'Glory be to You. I have wronged myself, so forgive me. None forgives wrong actions except You.' Then he laughed and was asked, 'O Amir al-Mu'minin (the Chief of Believers)! What made you laugh?' He said, 'I saw the Prophet, peace and blessings be upon him, do as I did. Then he laughed and I said, "O Messenger of Allah, what made you laugh?" He said, "Your Lord marvels at His servant when he says, 'Forgive me my wrong actions, when he knows very well that no one other than Me can forgive wrong actions.'"

(Sunan Abu Dawud, Jihad, 74; Sunan at-Tirmidhi, Da'awat, 46).

عَنْ ابْنِ عُمَرَ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَفَلَ مِنَ الْحَجِّ أَوْ الْعُمْرَةِ
كَلَّمَا أَوْفَى عَلَى نَبْتَيْهِ أَوْ فَدَفِدِ كَثَّرَ ثَلَاثًا ثُمَّ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ

فَدَيِّرُ. أَيُّونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ. صَدَقَ اللَّهُ
وَعَدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَخَدَهُ»

476. Ibn Umar, may Allah be pleased with him, reported that when the Prophet, peace and blessings be upon him, returned from Hajj or Umra, whenever he went up a hill or a slope, he would say the *takbir* three times and then would say, “There is no deity but Allah alone with no partner. To Him belongs the kingdom and to Him belongs praise and He has power over everything, returning, turning in repentance, worshipping, prostrating to our Lord, praising. Allah has been true to His promise and helped His servant and defeated the parties alone.” (*Sahih al-Bukhari, Jihad, 158; Sahih Muslim, Hajj, 428*).

477 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ: رَسُولُ اللَّهِ ﷺ: «ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ وَدَعْوَةُ الْمَسَافِرِ وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ»

477. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Three supplications will be answered without a doubt: the supplication of someone who is wronged, the supplication of a traveler and the supplication of a parent for his child.” (*Sunan Abu Dawud, Witr, 29; Sunan at-Tirmidhi, Birr, 7; Da'awat, 47*).

478 عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا خَافَ قَوْمًا قَالَ: «اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ»

478. Abu Musa al-Ash'ari, may Allah be pleased with him, reported that when the Messenger of Allah, peace and blessings be upon him,

feared a people, he said, ‘O Allah, We put You at their throats (to protect us). We seek refuge with You from their evil.’” (*Sunan Abu Dawud, Witir, 30*).

479 عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَزْتَحِلَّ مِنْ مَنْزِلِهِ ذَلِكَ»

479. Khawla bint Hakim, may Allah be pleased with her, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘Anyone who alights in a place should say, “I seek refuge with the perfect words of Allah from the evil of what He has created,” and then nothing will harm him until he travels on from that place.’” (*Sahih Muslim, Dhikr, 54*).

480 عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَافَرَ فَأَقْبَلَ اللَّيْلُ قَالَ: يَا أَرْضُ رَبِّي وَرَبِّكَ اللَّهُ، أَعُوذُ بِاللَّهِ مِنْ شَرِّكَ وَشَرِّ مَا فِيكَ وَشَرِّ مَا خَلَقَ فِيكَ وَشَرِّ مَا يَدِبُّ عَلَيْكَ، وَأَعُوذُ بِاللَّهِ مِنْ شَرِّ أَسَدٍ وَأَسْوَدٍ وَمِنْ الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ سَاكِنِ الْبَلَدِ وَمِنْ وَالِدٍ وَمَا وَلَدَ»

480. Ibn Umar, may Allah be pleased with him, said, “When the Messenger of Allah, peace and blessings be upon him, travelled, and night approached, he would say, ‘O earth, my Lord and your Lord is Allah. I seek refuge with Allah from your evil and the evil of what is in You and the evil of what is created in You and the evil of what creeps on You. I seek refuge with Allah from the evil of the lion and the great black snake, and from the snake and the scorpion, and from the jinn who live

in the land and from the begetter and what he begets.” (Sunan Abu Dawud, Jihad, 75).

481 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «السَّفَرُ قِطْعَةٌ مِّنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ وَنَوْمَهُ فَإِذَا قَضَىٰ أَحَدُكُمْ نَهْمَتَهُ مِّنْ سَفَرِهِ فَلْيَعْجَلْ إِلَىٰ أَهْلِهِ»

481. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Traveling is a form of punishment. It deprives a person of his food and drink and sleep. When he fulfills the purpose of his journey, he should hurry back to his family.” (Sahih al-Bukhari, Jihad, 136; Sahih Muslim, Imara, 179).

482 عَنْ جَابِرٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَطَالَ أَحَدُكُمْ الْغَيْبَةَ فَلَا يَطْرُقَنَّ أَهْلَهُ لَيْلًا» وَفِي رِوَايَةٍ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ لَيْلًا.

482. Jabir, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings be upon him, said, “When one of you is absent for a long time, he should not return to his family at night (all of a sudden).” One variant states that the Messenger of Allah forbade a man to return to his family at night unexpectedly. (Sahih al-Bukhari, Nikah, 130, Umra, 16; Sahih Muslim, Imara, 183).

483 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ لِامْرَأَةٍ تُوْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تَسَافِرُ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ عَلَيْهَا»

483. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “It is not lawful for a woman who believes in Allah and the Last Day to travel the distance of a day and a night without having a *mahram* (close male relative with whom marriage is forbidden) with her.” (*Sahih al-Bukhari, Taqṣir, 4; Sawm, 67; Sahih Muslim, Hajj, 423*).

The Excellence of Reciting the Qur’an

484 عَنْ أَبِي أُمَامَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «إِقْرُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ»

484. Abu Umama, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘Recite the Qur’an. It will appear on the Day of Rising as an intercessor for its people.’” (*Sahih Muslim, Salatu’l-Musafirin, 252*).

485 عَنْ عُثْمَانَ بْنِ عَمَانَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ»

485. Uthman, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The best of you is the one who learns the Qur’an and teaches it.” (*Sahih al-Bukhari, Fadailu’l-Qur’an, 21*).

486 عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ»

486. Aisha, may Allah be pleased with her, reported that the Messenger of Allah, peace and blessings be upon him, said, “Someone who recites the Qur’an and is fluent in it, is with the noble pious angels. Someone who recites the Qur’an and stammers in it has two rewards as it is difficult for him.” (*Sahih al-Bukhari, Tawhid, 52; Sahih Muslim, Salatu’l-Musafirin, 243*).

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأُتْرُجَةِ: رِيحُهَا طَيِّبٌ وَطَعْمُهَا حُلْوٌ وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ: لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ: رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ: لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ»

487. Abu Musa al-Ash’ari, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The metaphor of a believer who recites the Qur’an is that of a citron—its scent is fragrant and its taste is good. The metaphor of a believer who does not recite the Qur’an is that of a date—it has no scent but its taste is sweet. The metaphor of a hypocrite who recites the Qur’an is that of basil—its scent is fragrant but its taste is bitter. The metaphor of a hypocrite who does not recite the Qur’an is that of colocynth—it has no scent and its taste is bitter.” (*Sahih al-Bukhari, Fadailu’l-Qur’an, 17; Sahih Muslim, Salatu’l-Musafirin, 243*).

عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ»

488. Umar ibn al-Khattab, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “By this Book Allah elevates some people and abases others.”

(*Sahih Muslim, Salatu'l-Musafirin, 269*).

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَقُومُ بِهِ أَنَاءَ اللَّيْلِ وَأَنَاءَ النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُهُ أَنَاءَ اللَّيْلِ وَأَنَاءَ النَّهَارِ»

489. Ibn Umar, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “You can only have envy for two things: for a man to whom Allah has given the Qur’an and he gets up and recites it throughout the night, and for a man to whom Allah has given wealth and he spends it throughout the night and the day.” (*Sahih al-Bukhari, Tawhid, 45; Sahih Muslim, Salatu'l-Musafirin, 266*).

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ: أَلَمْ حَرْفٌ وَلَكِنْ: أَلِفٌ حَرْفٌ وَلَا مٌ حَرْفٌ وَمِيمٌ حَرْفٌ»

490. Ibn Mas’ud, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Whoever recites a letter of the Book of Allah earns a good deed, and each good deed is worth ten like it. I do not say that *alif, lam, mim*’ is one letter, but that *alif* is a letter, *lam* is a letter, *mim* is a letter.”

(*Sunan at-Tirmidhi, Fadailu'l-Qur’an, 16*).

491 عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ»

491. Ibn Abbas, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings be upon him, said, “A person who has nothing of the Qur’an inside him is like a ruined house.”

(Sunan at-Tirmidhi, Fadailu'l-Qur’an, 18).

492 عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «يُقَالُ لِصَاحِبِ الْقُرْآنِ: اِقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرْتِّلُ فِي الدُّنْيَا فَإِنَّ مَنَزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا»

492. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “It will be said to those who know the Qur’an, ‘Recite and ascend. Recite slowly as you did in the world below. Your station will be at the last verse you recite.’” (Sunan Abu Dawud, Witr, 20;

Sunan at-Tirmidhi, Fadailu'l-Qur’an, 18).

Annotation: In another hadith, it is stated that the degrees in Paradise are as many as the number the verses in the Qur’an; and that those who enter Paradise as disciples of the Qur’an (Ahl al-Qur’an) will have a degree over all other dwellers of Paradise. The hadith given above alludes to this fact.

493 عَنْ ابْنِ عُمَرَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبِلِ الْمُعَقَّلَةِ، إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا وَإِنْ أَطْلَقَهَا ذَهَبَتْ»

493. Ibn Umar, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The metaphor of someone who knows the Qur’an is that of a hobbled camel. If he attends to it, it stays with him. If he lets it go, it wanders away.” (*Sahih al-Bukhari, Fadailu’l-Qur’an, 23; Sahih Muslim, Salatu’l-Musafirin, 226*).

494 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «مَا أَدَانَ اللَّهُ لِشَيْءٍ مَا أَدَانَ لِنَبِيِّ حَسَنِ الصَّوْتِ يَتَعَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ»

494. Abu Hurayra, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, “Allah does not listen to anything so gladly as He listens to a Prophet with a good voice chanting the Qur’an aloud.” (*Sahih al-Bukhari, Fadailu’l-Qur’an, 19; Sahih Muslim, Salatu’l-Musafirin, 232*).

495 عَنْ أَبِي لُبَابَةَ بَشِيرِ بْنِ عَبْدِ الْمُنْذِرِ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: «مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ فَلَيْسَ مِنَّا»

495. Abu Lubaba Bashir ibn Abdu’l-Mundhir, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Anyone who does not use a good voice when reciting the Qur’an is not one of us.” (*Sunan Abu Dawud, Witir, 20*).

496 عَنْ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ لِي النَّبِيُّ صلى الله عليه وسلم: «أَفْرَأُ عَلَيْكَ الْقُرْآنَ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَفْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: «إِنِّي أَحْبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي» فَقَرَأْتُ عَلَيْهِ سُورَةَ النَّسَاءِ حَتَّى جِئْتُ إِلَى هَذِهِ الْآيَةِ: ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ﴾

وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿۱﴾ قَالَ: «حَسْبُكَ الْآنَ» فَالْتَمَعْتُ
إِلَيْهِ فَإِذَا عَيْنَاهُ تَذْرِفَانِ.

496. Ibn Mas’ud, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said to me, ‘Recite the Qur’an to me.’ I said, ‘O Messenger of Allah, shall I recite to you when it was sent down to you?’ He said, ‘I want to hear it from someone other than myself.’ So I recited Surah an-Nisa to him until I reached this verse, ‘How will it be when We bring a witness from every nation and bring you as a witness against them?’ (4:41) He said, ‘That is enough now,’ and I turned to him and his eyes were flowing with tears.” (*Sahih al-Bukhari, Fadailu’l-Qur’an, 33; Sahih Muslim, Salatu’l-Musafirin, 247*).

Encouraging the Recitation of Certain Surahs and Ayahs

497

عَنْ رَافِعِ بْنِ الْمُعَلَّى رضي الله عنه قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا
أَعْلَمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ؟
فَأَخَذَ بِيَدِي فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّكَ
قُلْتَ لِأَعْلَمَنَّكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ؟ قَالَ: «الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيَتْهُ»

497. Abu Said Rafi ibn al-Mu’alla, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said to me, ‘Shall I teach you the greatest *surah* of the Qur’an before you leave the mosque?’ He took my hand. When we were about to leave, I said, ‘O Messenger of Allah, you said, “I will

teach you the greatest *surah* of the Qur'an?" He said, "Praise be to Allah, Lord of the worlds" (the beginning of the Fatiha) are the Seven Oft-repeated ones and the Glorious Qur'an which I was given." (*Sahih al-Bukhari, Fadailul-Qur'an, 9*).

Annotation: *The Fatiha is also named as "Sab al-Mathani" (the dual chapter of seven verses) or Al-Qur'an al-Adhim (The Qur'an the Great). Sab al-Mathani refers of the Fatiha's being seven verses, revelation of the Qur'an in both Mecca and Medina, the Qur'anic style of taking matters both from positive and negative aspects etc. The title "Al-Qur'an al-Adhim" refers to the Fatiha's being the essence and spirit of the Qur'an, and its holding the meanings of the Qur'an in a compacted form.*

498 عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي قُلِّ هُوَ اللَّهُ أَحَدٌ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ». وَفِي رِوَايَةٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَصْحَابِهِ: «أَيَعِجْزُ أَحَدُكُمْ أَنْ يَقْرَأَ بِثُلُثِ الْقُرْآنِ فِي لَيْلَةٍ» فَشَقَّ ذَلِكَ عَلَيْهِمْ وَقَالُوا: أَتَيْنَا يُطِيقُ ذَلِكَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «قُلِّ هُوَ اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ: ثُلُثُ الْقُرْآنِ»

498. Abu Said al-Khudri, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said about the Surah Al-Ikhlās, beginning with "Say: 'He—(He is) Allah, (Who is) the Unique One of Absolute Oneness,'" "By the One in whose hand my soul is, it is equal to a third of the Qur'an." (*Sahih al-Bukhari, Fadailul-Qur'an, 13*).

In one variant, the Messenger of Allah, peace and blessings be upon him, said to his Companions, "Are any of you unable to recite a third of the Qur'an in a night?" That was difficult for

them and they said, “Which of us is able to do that, O Messenger of Allah?” He said, “Say: He is Allah, Absolute Oneness, Allah, the Everlasting Sustainer of all’ constitutes a third of the Qur’an.” (*Sahih al-Bukhari, Fadailu’-Qur’an, 13*).

499 عَنْ عُقْبَةَ بْنِ عَامِرٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَمْ تَرَ آيَاتِ أَنْزَلَتْ هَذِهِ اللَّيْلَةَ لَمْ يَرِ مِثْلُهُنَّ قَطُّ؟ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ»

499. Uqba ibn Amir, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Have you not seen the verses sent down this night the like of which have never been seen before? ‘Say: I seek refuge with the Lord of Daybreak,’ and ‘Say: I seek refuge with the Lord of mankind.’” (*Sahih Muslim, Salatu’-Musafirin, 264*).

500 عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ مِنَ الْجَانِّ وَعَيْنِ الْإِنْسَانِ حَتَّى نَزَلَتِ الْمَعْوِذَاتَانِ فَلَمَّا نَزَلْنَا أَحَدَهُمَا وَتَرَكَ مَا سِوَاهُمَا.

500. Abu Said al-Khudri, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, used to take refuge from the jinn and from men until the two *surahs* of refuge were sent down. When they were sent down, he utilized them and left other things.” (*Sunan at-Tirmidhi, Tibb, 16*).

501 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مِنَ الْقُرْآنِ سُورَةُ ثَلَاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ وَهِيَ: تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ»

501. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The Qur’an contains a *surah* of thirty verses which will intercede for a man until he is forgiven. It is: ‘Blessed be He who has the Kingdom in His Hand!’” (*Surah al-Mulk*) (*Sunan Abu Dawud, Salah, 327; Sunan at-Tirmidhi, Fadailu'l-Qur’an, 9*).

502 عَنْ أَبِي مَسْعُودِ الْبَدْرِيِّ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «مَنْ قَرَأَ بِالْأَيَّتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةِ كَفْتَاهُ»

502. Abu Mas’ud al-Badri, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “If anyone recites the two verses at the end of Surah al-Baqarah at night, they will be enough for him.” (*Sahih al-Bukhari, Fadailu'l-Qur’an, 10; Sahih Muslim, Salatu'l-Musafirin, 255*).

503 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ»

503. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Do not turn your houses into graves. Satan is barred from any house in which Surah al-Baqarah is recited.” (*Sahih Muslim, Salatu'l-Musafirin, 212*).

504 عَنْ أَبِي بِنِ كَعْبٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «يَا أَبَا الْمُنْذِرِ أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟ قُلْتُ: اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ فَضْرَبَ فِي صَدْرِي وَقَالَ: «لِيُهِنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ»

504. Ubayy ibn Ka'b, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "O Abu'l-Mundhir! Do you know which verse in the Book of Allah is greatest you have?" I said, '*Allah; there is no deity but He; the All-Living, the Self-Subsisting (by Whom all subsist).*' (*al-Baqarah 2:255*). He struck me on the chest and said, 'May knowledge delight you, Abu'l-Mundhir!'" (*Sahih Muslim, Salatu'l-Musafirin, 258*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: وَكَلَّمَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم بِحِفْظِ زَكَاةِ رَمَضَانَ فَأَتَانِي أُنْتِ فَجَعَلَ يَحْتُو مِنْ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ: لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، قَالَ: إِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ وَبِي حَاجَةٌ شَدِيدَةٌ. فَخَلَيْتُ عَنْهُ فَأَصْبَحْتُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «يَا أَبَا هُرَيْرَةَ، مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ شَكَا حَاجَةً وَعِيَالًا فَرَحِمْتُهُ فَخَلَيْتُ سَبِيلَهُ. فَقَالَ: «أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ» فَعَرَفْتُ أَنَّهُ سَيَعُودُ لِقَوْلِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَرَصَدْتُهُ. فَجَاءَ يَحْتُو مِنْ الطَّعَامِ فَقُلْتُ: لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، قَالَ: دَعْنِي فَإِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ لَا أَعُودُ فَرَحِمْتُهُ وَخَلَيْتُ سَبِيلَهُ فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم: «يَا أَبَا هُرَيْرَةَ، مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ شَكَا حَاجَةً وَعِيَالًا فَرَحِمْتُهُ وَخَلَيْتُ سَبِيلَهُ فَقَالَ: «إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ». فَرَصَدْتُهُ الثَّالِثَةَ. فَجَاءَ يَحْتُو مِنْ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ: لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهَذَا آخِرُ ثَلَاثِ مَرَّاتٍ. إِنَّكَ تَرَعُمُ أَنَّكَ لَا

تَعُودُ ثُمَّ تَعُودُ فَقَالَ: دَعْنِي فَإِنِّي أُعَلِّمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا، قُلْتُ: مَا هُنَّ؟ قَالَ: إِذَا أُوْتِيتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ فَإِنَّهُ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَقْرَبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ فَخَلَّيْتُ سَبِيلَهُ فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «مَا فَعَلَ أَبِيرُكَ الْبَارِحَةَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ يَنْفَعُنِي اللَّهُ بِهَا فَخَلَّيْتُ سَبِيلَهُ. قَالَ: «مَا هِيَ؟» قُلْتُ: قَالَ لِي: إِذَا أُوْتِيتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ الْآيَةَ: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ وَقَالَ لِي: لَا يَزَالُ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَنْ يَقْرَبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ. فَقَالَ النَّبِيُّ ﷺ: «أَمَّا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ، تَعْلَمُ مَنْ تُخَاطِبُ مُنْذُ ثَلَاثِ يَأْ أَبَا هُرَيْرَةَ؟» قُلْتُ: لَا، قَالَ: «ذَآكَ شَيْطَانٌ»

505. Abu Hurayra, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, put me in charge of guarding the *zakah* of Ramadan. Someone came and began to take handfuls of food. I grabbed him and said, ‘By Allah, I will take you to the Messenger of Allah!’ He said, ‘I am needy and have a large family and I am in dire need.’ I let him go and in the morning the Prophet said, Abu Hurayra, what did you do with your prisoner yesterday?’ I said, ‘O Messenger of Allah, he complained of dire need and a large family, so I showed mercy to him and let him go on his way.’ He said, ‘He lied to you and he will come back.’ So, from the words of the Messenger of Allah, I knew that he would come

back. Therefore, I lay in wait for him and he came and once more began to take handfuls of food. I seized him and said, 'I will take you to the Messenger of Allah!' He said, 'Let me go. I am in need and have a large family. I will not come back again.' I had mercy on him and let him go his way. In the morning the Messenger of Allah, peace and blessings be upon him, said to me, Abu Hurayra, what did you do with your prisoner yesterday?' I said, 'O Messenger of Allah, he complained of dire need and a large family, so I showed mercy to him and let him go on his way.' He said, 'He lied to you and he will come back.' So I lay in wait for him a third time and he came and began to take handfuls of food. I grabbed him and said, 'I will take you to the Messenger of Allah! This is the third time. You claimed you would not come back and then you came back.' He said, 'Let me go. I will teach you some words which will help you with Allah.' I said, 'What are they?' He said, 'When you go to bed, recite the Throne Verse, "Allah, there is no deity but Him, the Living, the Self-Sustaining..." to the end of the verse. You will have someone guarding over you from Allah and Satan will not come near you until morning.' So I let him go his way. In the morning, the Messenger of Allah, peace and blessings be upon him, said to me, 'What did you do with your prisoner yesterday?' I said, 'O Messenger of Allah, he claimed that he would teach me some words which would help me with Allah, so I let him go his way.' He said, 'What are they?' I said, 'He said to me, "When you go to bed, recite the Throne Verse to the end: 'Allah, There is no deity but Him, the Living, the Self-Sustaining.'" He said to me, "You will have someone guarding over you from Allah and Satan will not come near you until morning."' The Prophet, peace and blessings be upon him, said,

“He told you the truth even though he is a liar. Do you know whom you were speaking with on these three days, Abu Hurayra?” He said, “No.” The Prophet said, “It was Satan.” (*Sahih al-Bukhari, Fadailu'l-Qur'an, 10*).

506 عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه قَالَ: أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَالِ». وَفِي رَوَايَةٍ: «مَنْ أَحْرَسُورَةَ الْكَهْفِ»

506. Abu'd-Darda, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who memorizes ten verses from the beginning of Surah al-Kahf will be protected from the Dajjal.” (*Sahih Muslim, Salatu'l-Musafirin, 257*).

Meeting Together for Reciting the Qur'an

507 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ»

507. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “People do not meet in one of the houses of Allah to recite the Book of Allah and study it together without tranquility descending on them, mercy covering them, the angels encircling them and Allah mentioning them to those who are with Him.” (*Sahih Muslim, Dhikr, 38*).

The Excellence of Ablution

O you who believe! When you rise up for the Prayer, (if you have no ablution) wash your faces and your hands up to (and including) the elbows, and lightly rub your heads (with water), and (wash) your feet up to (and including) the ankles. And if you are in the state of major ritual impurity (requiring total ablution), purify yourselves (by taking a bath). But if you are ill, or on a journey, or if any of you has just satisfied a want of nature, or if you have had contact with women, and can find no water, then betake yourselves to pure earth, passing with it lightly over your face and your hands (and forearms up to and including the elbows). Allah does not will to impose any hardship upon you, but wills to purify you (of any kind of material and spiritual filth), and to complete His favor upon you, so that you may give thanks (from the heart, and in speech and action by fulfilling His commandments). (*al-Maedah 5:6*)

508 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ»

508. Abu Hurayra, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘On the Day of Rising my community will be called ‘those with white blazes on their foreheads and limbs’ from the effects of *wudu*. So whoever of you can increase the extent of the whiteness, should do so.’”

(*Sahih al-Bukhari, Wudu, 3; Sahih Muslim, Taharah, 35*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوْ الْمُؤْمِنُ فَعَسَلَ وَجْهَهُ خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا عَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا عَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَسَتْهَا رِجْلَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ»

509. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “When the Muslim does *wudu* and washes his face, every wrong thing at which his eyes have looked leaves with the water—or with the last drop of water. When he washes his hands, every wrong thing which his hands have touched leaves with the water—or with the last drop of water. When he washes his feet, every wrong thing to which his feet have walked leaves with the water—or with the last drop of water, until he emerges cleansed of sins.” (*Sahih Muslim, Taharah, 32*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم آتَى الْمَقْبَرَةَ فَقَالَ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ وَدِدْتُ أَنَا قَدْ رَأَيْتُنَا إِخْوَانًا»: قَالُوا: أَوْ لَسْنَا إِخْوَانَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَنْتُمْ أَصْحَابِي وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُوا بَعْدُ»، قَالُوا: كَيْفَ نَعْرِفُ مَنْ لَمْ يَأْتُوا بَعْدُ مِنْ أُمَّتِكَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «أَرَأَيْتَ لَوْ أَنَّ رَجُلًا لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ بَيْنَ ظَهْرِي خَيْلٍ دُهْمٍ بُوْهُمُ، أَلَا يَعْرِفُ

حَيْلَهُ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ قَالَ: «فَأَيُّهُمْ يَأْتُونَ غُرًّا مُحَجَّلِينَ مِنْ الْوُضُوءِ وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ»

510. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, came to the graveyard and said, ‘Peace be upon you, abode of a believing people. Allah willing, we will join you. I wish that we could see our brothers.’ They said, ‘Are we not your brothers, O Messenger of Allah?’ He said, ‘You are my Companions. My brothers are those who have not yet come.’ They said, ‘How can you know someone of your community who has not yet come, O Messenger of Allah?’ He said, ‘Do you not think that if a man had horses with white blazes which were among dark black horses, that he would recognize his horses?’ They said, ‘Yes indeed, O Messenger of Allah.’ He said, ‘They will come with white blazes from *wudu* and I will precede them to the Hawd (the Pool of al-Kawthar).’”

(*Sahih Muslim, Taharah, 39*).

511 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «أَلَا أَدْلِكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «إِسْبَاحُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ وَإِنْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَلِكُمْ الرِّبَاطُ فَذَلِكُمْ الرِّبَاطُ»

511. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Shall I direct you to something by which Allah will wipe out errors and raise degrees?” They said, “Yes please, O Messenger of Allah.” He said, “Doing thorough *wudu* in adverse

circumstances, taking a lot of steps to the mosques and waiting for one Prayer after another Prayer. That is *ribat* (holding fast to the Qur'an and Sunnah like guarding the frontiers.” (*Sahih Muslim, Taharah, 41*).

512 عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيَبْلُغُ أَوْ فَيَسْبِغُ الْوُضُوءَ ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

512. Umar ibn al-Khattab, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “If any one of you performs ablution, and does it well, and when he finishes the ablution, he utters the words, ‘There is no deity but Allah, He has no associate, and I testify that Muhammad is His servant and Messenger,’ the eight doors of Paradise will be opened for him; he may enter (through) any of them.” (*Sahih Muslim, Taharah, 17*).

The Excellence of the *Adhan*

513 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَأَسْتَهْمُوا عَلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ لَأَسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا»

513. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “If people

only knew what was in the call to Prayer and the first row, and could find no other way to get it than drawing lots for it, they would certainly draw lots for it. If they only knew what there was in going early to the Prayer, they would race each other to get there. And if they only knew what was in the Prayers of Night and Morning, they would come to them even if they had to crawl.” (*Sahih al-Bukhari, Adhan, 9; Sahih Muslim, Salah, 129*).

514 عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الْمُؤَدِّثُونَ أَطُولُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ»

514. Muawiya, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, “The muezzins will be the people with the longest necks (from yearning) on the Day of Rising.” (*Sahih Muslim, Salah, 14*).

515 عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا سَمِعْتُمُ الْبَدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللَّهَ لِي الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ»

515. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, heard the Messenger of Allah, peace and blessings be upon him, say, “When you hear (someone calling) the *adhan*, say the same as he says and then say the prayer on me. If anyone says one prayer on me, Allah says ten prayers on him. Then ask Allah to give me “al-wasila” (the means). It is a station in Paradise which only one of the servants of Allah will reach, and I hope that it will be me.

My intercession will be available to anyone who asks Allah for “al-wasila” for me.” (*Sahih Muslim, Salah, 11*).

516 عَنْ جَابِرٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ التَّيَّاءَ: اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ النَّائِمَةِ وَالصَّلَاةِ الْقَائِمَةِ اَتِ مُحَمَّدًا الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَاَبْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ»

516. Jabir ibn Abdullah, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “My intercession will be available on the Day of Rising to anyone who says, after hearing the *adhan*, ‘O Allah! Lord of this perfect call and established Prayer, give Muhammad “al-wasila” and superiority and raise him up to the praiseworthy station which You promised him. (*Sahih al-Bukhari, Adhan, 8; Tafsir as-Surah, 17/11*).

517 عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيْتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِيْنًا غُفِرَ لَهُ ذَنْبُهُ»

517. Sa’d ibn Abi Waqqas, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Anyone who says, when he hears the muezzin, ‘I testify that there is no deity but Allah alone with no partner and that Muhammad is His servant and Messenger. I am pleased with Allah as Lord, with Muhammad as Messenger, and Islam as religion,’ will have his wrong actions forgiven.” (*Sahih Muslim, Salah, 13*).

The Excellence of the Prayers

Surely, the Prayer restrains from all that is indecent and shameful, and all that is evil. Surely Allah's remembrance is the greatest (of all types of worship, and not restricted to the Prayer). (*al-Ankabut 29:45*)

Be ever mindful and protective of the Prescribed Prayers, and the Middle Prayer (the Morning or Afternoon Prayer), and stand in the presence of Allah in utmost devotion and obedience. (*al-Baqarah 2:238*)

518 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ، قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا»

518. Abu Hurayra, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘What do you think would happen if there was a river by someone’s door in which he washed five times every day? Do you think that any dirt would remain on him?’ They said, ‘Not a scrap of dirt would remain on him.’ He said, ‘That is a metaphor of the five Prayers by which Allah wipes out wrong actions.’” (*Sahih al-Bukhari, Mawaqit, 6; Sahih Muslim, Masajid, 283*).

519 عَنْ عُثْمَانَ بْنِ عَفَّانَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ امْرِئٍ مُسْلِمٍ تَحْضُرُهُ صَلَاةٌ مَكْتُوبَةٌ فَيُحْسِنُ وُضوءَهَا

وَحُشُوعَهَا وَرُكُوعَهَا إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ مَا لَمْ
تُؤْتِ كَبِيرَةً، وَذَلِكَ الدَّهْرُ كُلُّهُ،

519. Uthman ibn Affan, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, “There is no Muslim man who attends a prescribed Prayer and does *wudu* for it well and is humble in it and in its bowing, without that being expiation for the sins before it as long as he did not commit any major sin. This will always apply.” (*Sahih Muslim, Taharah, 7*).

عَنْ زُهَيْرِ بْنِ عُمَارَةَ بْنِ زُوَيْبَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» يَعْنِي الْفَجْرَ وَالْعَصْرَ.

520. Abu Zuhayr Umara ibn Ruwayba, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘No one who used to pray before the rising of the sun and before its setting will enter Hell,’ meaning Fajr and Asr.” (*Sahih Muslim, Masjid, 213*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتَعَاقِبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمُ اللَّهُ وَهُوَ أَعْلَمُ بِهِمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ»

521. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “There are angels who take turns in being with you in the night and other angels in the day and they meet together at the Prayers of Fajr and Asr. Then the ones who were with you during the night ascend and Allah asks them—although He knows better than they do—’How were My servants when you left them?’ They say, ‘When we left them they were praying and when we came to them, they were praying.’”

(*Sahih al-Bukhari, Mawaqit, 16; Sahih Muslim, Masajid, 210*).

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ رضي الله عنه قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ: «إِنَّكُمْ سَتَرُونَ رَبِّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَيْهِ فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغَابُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلِ غُرُوبِهَا فَافْعَلُوا»

522. Jarir ibn Abdullah al-Bajali, may Allah be pleased with him, said, “We were with the Prophet, peace and blessings be upon him, and he looked at the full moon on the night of Badr and said, ‘You will see your Lord as you see this moon and you will not be harmed by seeing Him. If you can manage not to be overwhelmed to the point of missing the Prayer before the sun rises and before it sets, don’t be.’”

(*Sahih al-Bukhari, Mawaqit, 16; Sahih Muslim, Masajid, 211*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ عَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ، أَعَدَّ اللَّهُ لَهُ فِي الْجَنَّةِ نُزُلًا كَلَّمَا عَدَا أَوْ رَاحَ»

523. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Allah will prepare a residence in Paradise for anyone who goes to the mosque morning and evening each morning and evening that he goes.” (*Sahih al-Bukhari, Adhan, 37; Sahih Muslim, Masjid, 285*).

عَنْ أَبِي هُرَيْرَةَ 524 قَالَ: «مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ مَضَى إِلَى بَيْتٍ مِنْ بُيُوتِ اللَّهِ لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ كَانَتْ خُطْوَاتُهُ إِحْدَاهَا تَحُطُّ خَطِيئَةً وَالْأُخْرَى تَرْفَعُ دَرَجَةً»

524. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Anyone who purifies himself in his house and then goes to one of the houses of Allah to fulfill one of the obligations of Allah, one step removes an error and the other raises him a degree.” (*Sahih Muslim, Masjid, 282*).

عَنْ جَابِرٍ 525 قَالَ: خَلَّتِ الْبِقَاعُ حَوْلَ الْمَسْجِدِ، فَأَرَادَ بَنُو سَلَمَةَ أَنْ يَنْتَقِلُوا قُرْبَ الْمَسْجِدِ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ لَهُمْ: «بَلِّغْنِي أَنْكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ؟ قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ قَدْ أَرَدْنَا ذَلِكَ، فَقَالَ: «بَنِي سَلَمَةَ دِيَارُكُمْ تُكْتَبُ أَنْتَارُكُمْ، دِيَارُكُمْ تُكْتَبُ أَنْتَارُكُمْ» فَقَالُوا: مَا يَسْرُنَا أَنَا كُنَّا تَحَوَّلْنَا.

525. Jabir, may Allah be pleased with him, said, “The area around the mosque was empty and the Banu Salama wanted to move near to the mosque and the Prophet, peace and blessings be upon him, heard about it. He said to them, ‘It has reached me that you want to move near to the mosque?’ They said, ‘Yes, O

Messenger of Allah, we do want that.’ He said, ‘Banu Salama, keep the houses you have. Your footprints are written down. Keep the houses you have! Your footprints (when you come to the mosque) will be recorded.’ He said this twice. They said: ‘We would not have liked it, had we moved near the mosque.’” (*Sahih Muslim, Masajid, 280*).

526 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ قَالُوا بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «إِسْبَاحُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ وَإِنْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ فَذَلِكُمْ الرِّبَاطُ فَذَلِكُمْ الرِّبَاطُ»

526. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Shall I direct you to something by which Allah will wipe out errors and raise degrees?” They said, “Yes please, O Messenger of Allah.” He said, “Doing thorough *wudu* in adverse circumstances, taking a lot of steps to the mosques and waiting for one Prayer after another Prayer. That is *ribat* (holding fast to the Qur’an and Sunnah like guarding the frontiers).” (*Sahih Muslim, Taharah, 41*).

527 عَنْ ابْنِ عُمَرَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَدِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً»

527. Ibn Umar, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings be upon him, said, “Prayer in a group is seventy-seven times better than the Prayer of a man by himself.” (*Sahih al-Bukhari, Adhan, 30; Sahih Muslim, Masajid, 249*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَضَعُفٌ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا، وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ، لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ، لَمْ يَخْطُ خُطْوَةً إِلَّا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ، وَحُطَّتْ عَنْهُ بِهَا خَطِيئَةٌ، فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَّاهُ، مَا لَمْ يُحَدِّثْ، تَقُولُ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمَهُ. وَلَا يَزَالُ فِي صَلَاةٍ مَا أَنْتَظِرَ الصَّلَاةَ»

528. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The group Prayer is twenty-five degrees higher than the Prayer in your house or the Prayer in your place of business. Anyone who does *wudu* and goes to the mosque with no other object than to do the Prayer, Allah will raise him up a degree with every step he takes, and a wrong action will fall away from him. When he prays, the angels pray for him all the time he is in his place of Prayer, ‘O Allah! Forgive him! O Allah! Show mercy to him!’ One of you is in the Prayer as long as he is waiting for the Prayer.” (*Sahih al-Bukhari, Adhan, 30; Sahih Muslim, Masjid, 272*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ أَمُرَ بِحَطْبٍ فَيُحْتَطَبَ ثُمَّ أَمُرَ بِالصَّلَاةِ فَيُؤَدَّنَ لَهَا، ثُمَّ أَمُرَ رَجُلًا فَيُؤَمَّ النَّاسَ ثُمَّ أُخَالِفَ إِلَى رَجَالٍ فَأَحْرَقَ عَلَيْهِمْ بُيُوتَهُمْ»

529. Abu Hurayra, may Allah be pleased with him, reported that Messenger of Allah, peace and blessings be upon him, said, “By Him in Whose hand my soul is, I seriously considered ordering someone to collect firewood, ordering the Prayer be called, appointing a man to lead the Prayer and then coming up behind certain men and burning their houses down about them!” (*Sahih al-Bukhari, Ahkam, 52; Adhan, 29; Sahih Muslim, Masajid, 251*).

529 عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ وَلَا تَقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدْ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ. فَعَلَيْكُمْ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذِّئْبُ مِنَ الْغَنَمِ الْقَاصِيَةَ»

530. Abu'd-Darda, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘If there are three in a village or desert and they do not pray (together) Satan will overpower them. You must perform the group Prayer. The wolf devours the stray sheep.’” (*Sunan Abu Dawud, Salah, 46*).

530 عَنْ عُثْمَانَ بْنِ عَفَّانَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ»

531. Uthman ibn Affan, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘If someone prays Isha (the Night Prayer) in a group, it is as if he had prayed half of the night. If someone prays Subh (the Morning Prayer) in a group, it is as if he had prayed the entire night.’” (*Sahih Muslim, Masajid, 260*).

Persevering in the Prescribed Prayers

Be ever mindful and protective of the Prescribed Prayers, and the Middle Prayer (the Morning or Afternoon Prayer), and stand in the presence of Allah in utmost devotion and obedience. (*al-Baqarah 2:238*)

If they repent and (mending their ways) establish the Prescribed Prayer, and pay the Prescribed Purifying Alms, let them go their way. (*at-Tawbah 9:5*)

عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ فَقَالَ: «إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوا لِدَلِّكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ تَعَالَى افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَإِنْ هُمْ أَطَاعُوا لِدَلِّكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ تَعَالَى افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَعْيَانِهِمْ فَرُدُّ عَلَى فُقَرَائِهِمْ فَإِنْ هُمْ أَطَاعُوا لِدَلِّكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ»

532. Mu'adh, may Allah be pleased with him, said, "The Messenger of Allah, peace and blessings be upon him, sent me to Yemen and said, 'You are going to a people who have a Book. When you come to them, call on them to testify that there is no deity but Allah and that Muhammad is the Messenger of Allah. If they obey you in respect of that, then tell them that Allah has made the five Prayers obligatory for them every night and day. If they obey you in respect of that, inform them that Allah has made it obligatory for *zakah* to be taken from their property and given to their poor. If they obey you in respect of that, beware of

the things on which people place great value and beware of the supplication of the wronged. There is no veil between him and Allah.” (Sahih al-Bukhari, Zakah, 41; Sahih Muslim, Iman, 29–31).

533 عَنْ جَابِرٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكَفْرِ تَرْكُ الصَّلَاةِ»

533. Jabir, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘All that lies between a man and *shirk* (associating partners with Allah) and disbelief is abandoning the Prayer.’” (Sahih Muslim, Iman, 134).

Annotation: *If somebody abandons Prayer, no veils remain between them and unbelief. It is such a dangerous and momentary issue to step into the side of unbelief. Since the veil is removed, they do not even realize that.*

534 عَنْ بُرَيْدَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

534. Burayda, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “The contract which is between us and them rests on the Prayer. Anyone who abandons it, has rejected belief.” (Sunan at-Tirmidhi, Iman, 9).

535 عَنْ شَقِيقِ بْنِ عَبْدِ اللَّهِ التَّابِعِيِّ الْمُتَمَقِّقِ عَلَى جَلَالَتِهِ رَحِمَهُ اللَّهُ قَالَ: كَانَ أَصْحَابُ مُحَمَّدٍ ﷺ لَا يَرُونَ شَيْئًا مِنَ الْأَعْمَالِ تَرَكَهُ كُفْرٌ غَيْرَ الصَّلَاةِ.

535. Shaqiq ibn Abdullah, may Allah be pleased with him, said, “The Companions of Muhammad, peace and blessings be upon him, did

not think that abandoning any action denoted disbelief, except abandoning the Prayer.” (*Sunan at-Tirmidhi, Iman, 9*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْئًا، قَالَ الرَّبُّ ﷻ: أَنْظِرُوا هَلْ لِعِبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلَ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ؟ ثُمَّ تَكُونُ سَائِرُ أَعْمَالِهِ عَلَى هَذَا»

536. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The first action which the servant will be called to account for on the Day of Rising is his Prayer. If it is in order, he will have success and win through. If it is not in order, he will be disappointed and lose out. If any of his obligatory Prayers are lacking, the Lord, the Mighty and Exalted, will say, ‘See if My servant has any supererogatory actions and use them to complete his obligatory Prayer.’ Then the rest of his actions will be assessed in the same way.” (*Sunan at-Tirmidhi, Mawaqit, 188*).

The Excellence of the First Row and the Command to Make Them Straight

عَنْ جَابِرِ بْنِ سَمُرَةَ رضي الله عنه قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَلَا تَضْفُونَ كَمَا تَضْفُ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟» فَقُلْنَا: يَا رَسُولَ اللَّهِ وَكَيْفَ تَضْفُ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: «يُتِمُّونَ الضُّفُوفَ الْأُولَى، وَيَتَرَاضُونَ فِي الصَّفِّ»

537. Jabir ibn Samura, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, came out to us and said, ‘Do you not want to line up as the angels line up in the presence of their Lord?’ We said, ‘O Messenger of Allah, how can we line up as the angels line up in the presence of their Lord?’ He said, ‘They fill up the first rows and press together in them.’” (*Sahih Muslim, Salah, 119*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوْلَاهَا وَشَرُّهَا أَخْرَاهَا وَخَيْرُ صُفُوفِ النِّسَاءِ أَخْرَاهَا وَشَرُّهَا أَوْلَاهَا»

538. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The best of the rows for the men is the first row and the worst is the last row. The best of the rows for the women is the last row and the worst is the first row.” (*Sahih Muslim, Salah, 132*).

عَنْ أَبِي مَسْعُودٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلَاةِ وَيَقُولُ: «اسْتَوُوا وَلَا تَحْتَلِفُوا فَتَحْتَلِفَ قُلُوبُكُمْ، لِيَلِي مِثْلَكُمْ أَوْلُوا الْأَحْلَامِ وَالنُّهَى ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ»

539. Abu Mas’ud, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, used to put his hand on our shoulders in the Prayer and say, ‘Keep straight and do not be disunified or your hearts will become disunified. Let those among you who have maturity and intelligence stand nearest to me and then those who are closest to them and then those closest to them.’” (*Sahih Muslim, Salah, 122*).

540 عَنْ أَنَسٍ رضي الله عنه قَالَ: أُقِيمَتِ الصَّلَاةُ فَأَقْبَلَ عَلَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم بِوَجْهِهِ فَقَالَ: «أَقِيمُوا صُفُوفَكُمْ وَتَرَاضُوا فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي»

540. Anas, may Allah be pleased with him, said, “When the *iqa-ma* for the Prayer was given, the Messenger of Allah, peace and blessings be upon him, would turn round and face us. He said, ‘Straighten your rows and stand close together for I can see you behind my back.’” (*Sahih al-Bukhari, Adhan, 72; Sahih Muslim, Salah, 125*).

Annotation: *The act of seeing is not realized in the eye but in the brain. As the eyes transmit images to the brain, we say that it is the eyes that see. But it is not necessarily the eye that has to transmit images to the brain. For this reason, the Prophet does not actually have to have two eyes behind his head in order to see what is behind him. Secondly, we know that he saw scenes from of Paradise and Hell as Allah enabled him to do so. And sometimes he transcended the time segment he was in and viewed the events of both distant past and future. Therefore, it can be possible for him to perceive what is behind him by Allah’s grace.*

541 عَنْ التُّعْمَانَ بْنِ بَشِيرٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «لَتَسُوْنَ صُفُوفَكُمْ أَوْ لِيُخَالَفَنَّ اللَّهُ بَيْنَ وُجُوْهِكُمْ»

541. An-Nu’man ibn Bashir, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, “Make your rows straight or Allah will cause disagreements between you.” (*Sahih al-Bukhari, Adhan, 71; Sahih Muslim, Salah, 127*).

542 عَنْ ابْنِ عُمَرَ رضي الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «أَقِيمُوا الصُّفُوفَ وَحَادُوا بَيْنَ الْمَنَاقِبِ وَسُدُّوا الْخَلَلَ وَلِينُوا بِأَيْدِي إِخْوَانِكُمْ وَلَا

تَدْرُوا فُرْجَاتِ الشَّيْطَانِ وَمَنْ وَصَلَ صَفًّا وَصَلَهُ اللَّهُ وَمَنْ فَطَعَ
صَفًّا فَطَعَهُ اللَّهُ

542. Ibn Umar, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Make the rows straight, stand shoulder to shoulder and close up the gaps. Give way to your brothers and do not leave any openings for Satan. Allah will connect with anyone who connects up the row and Allah will break off from anyone who makes a break in a row.” (*Sunan Abu Dawud, Salah, 93*).

543 عَنْ أَنَسٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «رُضُوا صُفُوفَكُمْ وَقَارِبُوا بَيْنَهَا وَحَادُوا بِالْأَعْنَاقِ، فَوَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَرَى الشَّيْطَانَ يَدْخُلُ مِنْ خَلَلِ الصَّفِّ كَأَنَّهُا الْحَدْفُ»

543. Anas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Press together in your rows, drawing close to one another and making your shoulders touch. By the One in whose hand my soul is, I see Satan coming through the gaps in the row as if he was a small black goat.” (*Sunan Abu Dawud, Salah, 93*).

The Excellence of Performing the Sunnah Prayers

544 عَنْ ابْنِ عُمَرَ رضي الله عنه قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم رَكَعَتَيْنِ قَبْلَ الظُّهْرِ وَرَكَعَتَيْنِ بَعْدَهَا وَرَكَعَتَيْنِ بَعْدَ الْجُمُعَةِ وَرَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكَعَتَيْنِ بَعْدَ الْعِشَاءِ.

544. Ibn Umar, may Allah be pleased with him, said, “I prayed with the Messenger of Allah, peace and blessings be upon him, two units before Dhuhr and two units after it, two units after Jumu’ah, two units after Maghrib, and two units after Isha.” (*Sahih al-Bukhari, Tahajjud, 25, 29; Sahih Muslim, Salatu’l-Musafirin, 104*).

545 عَنْ عَبْدِ اللَّهِ بْنِ مُعَمَّلٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «بَيْنَ كُلِّ أَدَانَيْنِ صَلَاةٌ، بَيْنَ كُلِّ أَدَانَيْنِ صَلَاةٌ، وَفِي الثَّلَاثَةِ: «لِمَنْ شَاءَ»

545. Abdullah ibn Mughaffal, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings be upon him, said, “There is a Prayer between the two *adhans*, there is a Prayer between the two *adhans*,” and then the third time he said, “For whoever wishes it.” (*Sahih al-Bukhari, Adhan, 14; Sahih Muslim, Salatu’l-Musafirin, 304*).

546 عَنْ عَائِشَةَ رضي الله عنها عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «رَكَعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا» وَفِي رَوَايَةٍ لَهُمَا: «أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعًا»

546. Aisha, may Allah be pleased with her, reported that the Prophet, peace and blessings be upon him, said, “The two units of the Fajr Prayer are better than this world and everything it contains.”

In one variant, “I love them more than the entire world.”

(*Sahih Muslim, Salatu’l-Musafirin, 96*).

547 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَرَأَ فِي رَكَعَتَيِ الْفَجْرِ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

547. Abu Hurayra, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings be upon him, recited in the two units of the Morning Prayer, “Say: ‘O you unbelievers (who obstinately reject faith)!’” (*Surah al-Kafirun*) and “Say: ‘He—(He is) Allah, (Who is) the Unique One of Absolute Oneness.’” (*Surah al-Ikhlās*) (*Sahih Muslim, Salatu’l-Musafirin, 98*).

عَنْ عَائِشَةَ  قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلَاةِ الْعِشَاءِ إِلَى الْفَجْرِ إِحْدَى عَشْرَةَ رَكْعَةً يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ وَيُوتِرُ بِوَاحِدَةٍ فَإِذَا سَكَتَ الْمُؤَذِّنُ مِنْ صَلَاةِ الْفَجْرِ وَتَبَيَّنَ لَهُ الْفَجْرُ وَجَاءَهُ الْمُؤَذِّنُ، قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ، هَكَذَا حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ لِلْإِقَامَةِ.

548. Aisha, may Allah be pleased with her, said, “Between the time he finished the Isha Prayer until Fajr, the Prophet, peace and blessings be upon him, used to pray eleven units, and he would say the *salam* after every two units and perform the *Witr* with one. When the muezzin fell silent after calling the Fajr Prayer and the time of Fajr was clear and the muezzin had come to him, he would do two quick units and then lie down on his right side until the muezzin came to him for the *iqama*.” (*Sahih Muslim, Salatu’l-Musafirin, 121*).

Annotation: *The Witr Prayer consists of three units (rak’ahs) according to the Hanafi school, and one unit according to the other three Sunni schools. The Hanafis practiced the Witr Prayer as a single unit one but they practiced as three, adjacent to the prior two-unit Prayer.*

549 عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي بَيْتِي قَبْلَ الظُّهْرِ أَرْبَعًا، ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكَعَتَيْنِ وَكَانَ يُصَلِّي بِالنَّاسِ الْمَغْرِبَ، ثُمَّ يَدْخُلُ بَيْتِي فَيُصَلِّي رَكَعَتَيْنِ وَيُصَلِّي بِالنَّاسِ الْعِشَاءَ وَيَدْخُلُ بَيْتِي فَيُصَلِّي رَكَعَتَيْنِ.

549. Aisha, may Allah be pleased with her, said, “The Prophet, peace and blessings be upon him, used to pray four units in my house before Dhuhr and then go out and lead the people in Prayer. Then he would come in and pray two units. He would lead the people in the Maghrib Prayer and then enter and pray two units. He would lead the people in the Isha Prayer and then enter my house and pray two units.” (*Sahih Muslim, Salatu'l-Musafirin, 105*).

550 عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «رَحِمَ اللَّهُ امْرَأً صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا»

550. Ibn Umar, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “May Allah have mercy on any man who prays four units before Asr.” (*Sunan Abu Dawud, Tatawwu, 8; Sunan at-Tirmidhi, Salah, 201*).

551 عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نُصَلِّي عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكَعَتَيْنِ بَعْدَ غُرُوبِ الشَّمْسِ قَبْلَ الْمَغْرِبِ فَقِيلَ: أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّاهُمَا؟ قَالَ: كَانَ يَرَانَا نُصَلِّيهِمَا فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا.

551. Anas, may Allah be pleased with him, said, “In the time of the Messenger of Allah, we used to pray two units after sun-

set before Maghrib.” It was said, “Did the Messenger of Allah, peace and blessings be upon him, pray them.” He said, “He used to see us pray them and he neither commanded nor forbade us.” (*Sahih Muslim, Salatu'l-Musafirin, 302*).

552 عَنْ زَيْدِ بْنِ ثَابِتٍ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: «صَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ فَإِنَّ أَفْضَلَ الصَّلَاةِ صَلَاةَ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ»

552. Zayd ibn Thabit, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “O people, pray in your houses. The best Prayer is a man’s Prayer in his house—except for the obligatory Prayer.” (*Sahih al-Bukhari, Adhan, 81; Tisam, 3; Sahih Muslim, Salatu'l-Musafirin, 213*).

553 عَنْ ابْنِ عُمَرَ رضي الله عنهما عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «اجْعَلُوا مِنْ صَلَاتِكُمْ فِي بُيُوتِكُمْ، وَلَا تَتَّخِذُوهَا قُبُورًا»

553. Ibn Umar, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Do some of your Prayers in your houses and do not make them into graves.” (*Sahih al-Bukhari, Salah, 52, Tahajjud, 37; Sahih Muslim, Salatu'l-Musafirin, 208*).

The Witr Prayer

554 عَنْ عَلِيٍّ رضي الله عنه قَالَ: الْوَيْتْرُ لَيْسَ بِحُتْمٍ كَصَلَاةِ الْمَكْتُوبَةِ، وَلَكِنْ سَنٌّ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ: «إِنَّ اللَّهَ وَتَرَّ يُحِبُّ الْوَيْتْرَ، فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ»

554. Ali, may Allah be pleased with him, said, “The Witr is not an obligation like the Prescribed Prayer, but it is the tradition

of the Messenger of Allah, peace and blessings be upon him. He said, ‘Allah is single (*witr*) and loves odd numbers, so do the *witr*, people of the Qur’an.’” (*Sunan Abu Dawud, Witr, 1; Sunan at-Tirmidhi, Witr, 2*).

555 عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرَةً»

555. Ibn Umar, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Make the *Witr* the last of your Prayers at night.” (*Sahih al-Bukhari, Witr, 4; Sahih Muslim, Salatu'l-Musafirin, 151*).

The Duha Prayer

556 عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْصَانِي خَلِيلِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصِيَامٍ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكَعَتَيْ الصُّحَى وَأَنْ أُوتِرَ قَبْلَ أَنْ أَرْقُدَ»

556. Abu Hurayra, may Allah be pleased with him, said, “My friend, peace and blessings be upon him, ordered me to do three things: to fast three days every month, to do the two units of the Duha Prayer and to do the *witr* before sleeping.” (*Sahih al-Bukhari, Sawm, 60; Sahih Muslim, Salatu'l-Musafirin, 85*).

Annotation: *Performing the Witr Prayer before going to sleep is to be practiced by those who cannot make sure whether they can get up for Tahajjud Prayer. Normally, it is more meritorious to get up in the night and offer the Witr after Tahajjud.*

557 عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يُصْبِحُ عَلَى كُلِّ سَلَامٍ مِنْ أَحَدِكُمْ صَدَقَةٌ. فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجْزِيءُ مِنْ ذَلِكَ رَكَعَتَانِ يَرْكَعُهُمَا مِنَ الصُّحَى»

557. Abu Dharr, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “When you get up in the morning, charity is due from every one of your joints. There is charity in every ascription of glory to Allah (*Subhanallah*); there is charity in every utterance of praise of Him (*Alhamdulillah*); there is charity in every declaration that He is the only true Allah (*La ilaha illa'llah*); there is charity in every declaration of His Greatness (*Allahu Akbar*); there is charity in enjoining good; there is charity in forbidding evil. Two units of Duha (Forenoon Prayer) is equal to all this (in reward).” (*Sahih Muslim, Salatu'l-Musafirin, 84, Zakah, 56*).

The Prayer of Greeting the Masjid

558 عَنْ أَبِي قَتَادَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلَا يَجْلِسُ حَتَّى يُصَلِّيَ رَكَعَتَيْنِ»

558. Abu Qatada, may Allah be pleased with him, reported said that the Messenger of Allah, peace and blessings be upon him, said, “When one of you enters the mosque, he should not sit down until he has prayed two units.” (*Sahih al-Bukhari, Salah, 60; Sahih Muslim, Salatu'l-Musafirin, 69*).

Praying Two Units after Doing Wudu

559 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِبَلَالٍ: «يَا بَلَالُ حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمَلْتَهُ فِي الْإِسْلَامِ فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ» قَالَ: مَا عَمَلْتُ عَمَلًا أَرْجَى عِنْدِي مِنْ أَنِّي لَمْ أَتَطَهَّرْ طَهُورًا فِي سَاعَةٍ مِنْ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِذَلِكَ الطُّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّيَ.

559. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said to Bilal, “Bilal, tell me that action that you have done since entering Islam which gives you the most reason to hope for I heard the sound of your sandals ahead of me in the Garden.” He said, “I have done no action which gives me more reason to hope than that of never purifying myself at any time of the night or day without then praying after that purification as much as is written for me to pray.” (*Sahih al-Bukhari, Tahajjud, 17; Sahih Muslim, Fadailu’s-Sahaba, 108*).

The Jumu’ah Prayer

When the Prayer is done, then disperse in the land and seek (your portion) of Allah’s bounty, and mention Allah much (both by doing the Prayer and on other occasions), so that you may prosper (in both worlds). (*al-Jumu’ah 62:9-10*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: «الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ وَرَمَضَانَ إِلَى رَمَضَانَ مَكْفِرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتَنِبْتَ الْكَبَائِرَ» 560

560. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “The five Prayers and from one Jumu’ah to another and one Ramadan to another expiate what is between them if major sins are avoided.” (*Sahih Muslim, Taharah, 16*).

عَنْ أَبِي هُرَيْرَةَ وَعَنِ ابْنِ عُمَرَ رضي الله عنهما سَمِعَا رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ عَلَى أَعْوَادِ مِنْبَرِهِ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ ثُمَّ لَيَكُونَنَّ مِنَ الْغَافِلِينَ» 561

561. Abu Hurayra and from Ibn Umar, may Allah be pleased with them, said that they heard the Messenger of Allah, peace and blessings be upon him, say, standing on the steps of the *minbar*, “People should be wary of avoiding the Jumu’ah Prayers or else Allah will put a seal on their hearts and then they will be among the heedless.” (*Sahih Muslim, Jumu’ah, 40*).

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «عُسِّلَ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ»

562. Abu Said al-Khudri, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Doing *ghusl* (major ablution) on the day of Jumu’ah is obligatory for every male who has reached puberty.” (*Sahih al-Bukhari, Adhan, 161; Jumu’ah, 2; Sahih Muslim, Jumu’ah, 5*).

عَنْ سَمُرَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فِيهَا وَنَعِمَتْ وَمَنْ اغْتَسَلَ فَالْعُسْلُ أَفْضَلُ»

563. Samura, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “If someone does *wudu* on the day of Jumu’ah, it is by a dispensation and there is a blessing in it but if someone does *ghusl*, *ghusl* is better.” (*Sunan Abu Dawud, Taharah, 128; Sunan at-Tirmidhi, Jumu’ah, 5*).

عَنْ سَلْمَانَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «لَا يَعْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرٍ وَيَدَّهِنُ مِنْ دُهْنِهِ أَوْ يَمْسُ مِنْ طِيبِ بَيْتِهِ ثُمَّ يَخْرُجُ فَلَا يُفَرِّقُ بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّي

مَا كُتِبَ لَهُ ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى»

564. Salman al Farisi, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “When a man does *ghusl* on the day of Jumu’ah, making himself as clean as possible, uses his hair oil or puts on any perfume he has in his house, then goes out and does not split up two people, and then prays what is prescribed for him and is silent while the Imam speaks, he is forgiven everything between then and the previous Jumu’ah.” (*Sahih al-Bukhari, Jumu’ah, 6*).

565 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقْرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الدِّكْرَ»

565. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who does *ghusl* on the day of Jumu’ah, the same as for *jana-ba* (a state requiring *ghusl*), and then goes in the first part of the time, it is as if he has sacrificed a camel. If he goes in the second part of the time, it is as if he has sacrificed a cow. If he goes in the third part of the time, it is as if he has sacrificed a horned ram. If he goes in the fourth part of the time,

it is as if he has sacrificed a hen. If he goes in the fifth part of the time, it is as if he has sacrificed an egg. When the Imam comes out, the angels settle down to listen to the reminder.”

(Sahih al-Bukhari, Jumu'ah, 4; Sahih Muslim, Jumu'ah, 10).

566 عَنْ أَوْسِ بْنِ أَوْسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فَأَكْثَرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ»

566. Aws ibn Aws, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The best of your days is the day of Jumu’ah, so do a lot of prayer on me during it. Your prayer is presented to me.” (Sunan Abu Dawud, Salah, 201; Witir, 26).

The Prostration of Gratitude

567 عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رضي الله عنه قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ مَكَّةَ نُرِيدُ الْمَدِينَةَ فَلَمَّا كُنَّا قَرِيبًا مِنْ عَزْوَرَاءَ نَزَلَ ثُمَّ رَفَعَ يَدَيْهِ فَدَعَا اللَّهَ سَاعَةً، ثُمَّ خَرَّ سَاجِدًا فَمَكَثَ طَوِيلًا، ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ سَاعَةً، ثُمَّ خَرَّ سَاجِدًا فَعَلَهُ ثَلَاثًا وَقَالَ: إِنِّي سَأَلْتُ رَبِّي وَشَفَعْتُ لِأُمَّتِي فَأَعْطَانِي ثَلَاثَ أُمَّتِي فَخَرَرْتُ سَاجِدًا لِرَبِّي شُكْرًا، ثُمَّ رَفَعْتُ رَأْسِي فَسَأَلْتُ رَبِّي لِأُمَّتِي فَأَعْطَانِي ثَلَاثَ أُمَّتِي فَخَرَرْتُ سَاجِدًا لِرَبِّي شُكْرًا، ثُمَّ رَفَعْتُ رَأْسِي فَسَأَلْتُ رَبِّي لِأُمَّتِي فَأَعْطَانِي الثَّلَاثَ الْأُخْرَى فَخَرَرْتُ سَاجِدًا لِرَبِّي

567. Sa'd ibn Abi Waqqas, may Allah be pleased with him, said, "We went out with the Messenger of Allah, peace and blessings be upon him, from Mecca, making for Medina. When we were near Azwaza, he dismounted and lifted his hands and made supplication to Allah for a time and then he went down into prostration and remained there for a long time. Then he stood and raised his hands for a long time and then went down into prostration again. He did that three times. He said, 'I asked my Lord and interceded for my community, and He gave me a third of my community. So I went down into prostration to my Lord out of gratitude. Then I lifted my head and asked my Lord for my community and He gave me another third of my community. I went down into prostration to my Lord out of gratitude. Then I lifted my head and asked my Lord for my community and He gave me the last third of my community so I again went down into prostration to my Lord.'" (*Sunan Abu Dawud, Jihad, 152*).

The Excellence of Rising in the Night to Pray

In some part of the night, rise from sleep and observe vigil therein (through Prayer and recital of the Qur'an) as additional worship for you; your Lord may well raise you to a glorious, praised station (of nearness to Him, and give you leave to intercede with Him, as He wills, on behalf of His servants, in the Hereafter). (*al-Isra 17:79*)

Their sides forsake their beds at night... (*as-Sajdah 32:16*)

They used to sleep but little by night (almost never missing the Tahajjud Prayer). (*adh-Dhariyat 51:17*)

568 عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «نِعْمَ الرَّجُلُ عَبْدُ اللَّهِ لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ» قَالَ سَالِمٌ: فَكَانَ عَبْدُ اللَّهِ بَعْدَ ذَلِكَ لَا يَنَامُ مِنَ اللَّيْلِ إِلَّا قَلِيلًا.

568. Salim ibn Abdullah ibn Umar ibn al-Khattab, may Allah be pleased with him, reported from his father that the Messenger of Allah, peace and blessings be upon him, said, “Abdullah is an excellent man. If only he would pray during the night.” Salim said, “After that Abdullah spent very little of the night asleep.” (*Sahih al-Bukhari, Tahajjud, 2; Sahih Muslim, Fadailu's-Sahaba, 139*).

569 عَنْ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: ذَكَرَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم رَجُلٌ نَامَ لَيْلَةً حَتَّى أَصْبَحَ، قَالَ: «ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنَيْهِ أَوْ قَالَ: فِي أُذُنَيْهِ»

569. Ibn Mas'ud, may Allah be pleased with him, said, “A man was mentioned in the presence of the Prophet, peace and blessings be upon him, and it was said of him that he had continued to sleep into the morning without having got up for the Prayer. He said, ‘Satan urinated in his ears,’ or he said, ‘his ear.’” (*Sahih al-Bukhari, Tahajjud, 13; Sahih Muslim, Salatu'l-Musafirin, 205*).

570 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «بِعَقْدِ الشَّيْطَانِ عَلَى قَافِيَةِ رَأْسٍ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ يَضْرِبُ عَلَى كُلِّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ تَعَالَى انْحَلَّتْ عُقْدَةٌ فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ فَإِنْ صَلَّى انْحَلَّتْ عُقْدُهُ كُلُّهَا فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانًا»

570. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Satan ties three knots at the back of your necks when you are asleep. He hits every knot saying the words, ‘You have a long night ahead of you so sleep soundly.’ When you wake up and remember Allah, one knot is undone. When you do *wudu*, one knot is undone. When you pray, one knot is undone. So the morning finds you cheerful and energetic. Otherwise, the morning will find you lazy and foul-tempered.”

(*Sahih al-Bukhari, Tahajjud, 12; Sahih Muslim, Salatu'l-Musafirin, 207*).

571
عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «صَلَاةُ اللَّيْلِ مَثْنِي مَثْنِي فَإِذَا خَفَتِ الصُّبْحُ فَأَوْتِرْ بِوَاحِدَةٍ»

571. Ibn Umar, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Night Prayers are two by two, and when you are afraid that the dawn is near, then pray one unit as Witr.” (*Sahih al-Bukhari, Tahajjud, 10; Sahih Muslim, Salatu'l-Musafirin, 146*).

572
عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ مِنَ الشَّهْرِ حَتَّى نَظُنَّ أَنْ لَا يَصُومُ مِنْهُ وَيَصُومُ حَتَّى نَظُنَّ أَنْ لَا يُفْطِرُ مِنْهُ شَيْئًا وَكَانَ لَا تَشَاءُ أَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلَّا رَأَيْتَهُ وَلَا نَائِمًا إِلَّا رَأَيْتَهُ.

572. Anas, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, used not to fast in a month until we thought that he would not fast for any of it and he would fast until we thought that he would not break his fast for any of it. If anyone wanted to see him praying in the

night he could see him doing that or to see him sleeping he could see him doing that.” (*Sahih al-Bukhari, Tahajjud, 11*).

573 عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي إِحْدَى عَشْرَةَ رَكْعَةً نَعْنِي فِي اللَّيْلِ يَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ قَدَرَ مَا يَقْرَأُ أَحَدَكُمْ حَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الْأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُنَادِي لِلصَّلَاةِ.

573. Aisha, may Allah be pleased with her, said, “The Messenger of Allah, peace and blessings be upon him, used to pray eleven units. In them he would stay in prostration (*sajdah*) long enough for one of you to recite fifty verses before lifting his head. He would pray two units before the Fajr Prayer and then lie down on his right side until someone came to him to call him to the Prayer.” (*Sahih al-Bukhari, Witr, 1; Tahajjud, 3*).

574 عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَزِيدَ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا. فَقُلْتُ: يَا رَسُولَ اللَّهِ أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: «يَا عَائِشَةُ إِنَّ عَيْنِي تَنَامَانِ وَلَا يَنَامُ قَلْبِي»

574. Aisha, may Allah be pleased with her, said, “The Messenger of Allah, peace and blessings be upon him, did not do more than eleven units (at night) during Ramadan or at any other time. He would pray four units—do not ask about their beauty or length—and then he would pray four more—and do not ask about their

beauty or length—and then he would pray three. I said, ‘O Messenger of Allah, do you sleep before the Witr?’ He said, Aisha, my eyes sleep but my heart does not sleep.’” (*Sahih al-Bukhari, Tahajjud, 16, Tarawih, 1; Sahih Muslim, Salatu'l-Musafirin, 125*).

عَنِ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم لَيْلَةً، فَلَمْ يَزَلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرٍ سَوْءٍ. قِيلَ: مَا هَمَمْتَ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَدْعُهُ.

575. Ibn Mas’ud, may Allah be pleased with him, said, “I prayed in the night with the Prophet, peace and blessings be upon him, and he stood so long that I wanted to do something awful.” He was asked, “What did you want to do?” He said, “I wanted sit down and leave him.” (*Sahih al-Bukhari, Tahajjud, 9; Sahih Muslim, Salatu'l-Musafirin, 204*).

عَنْ حُذَيْفَةَ رضي الله عنه قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ فَافْتَتَحَ الْبَقْرَةَ فَقُلْتُ يَزْكَعُ عِنْدَ الْمِئَةِ، ثُمَّ مَضَى فَقُلْتُ يُصَلِّي بِهَا فِي رُكْعَةٍ فَمَضَى فَقُلْتُ يَزْكَعُ بِهَا، ثُمَّ افْتَتَحَ النِّسَاءَ فَقَرَأَهَا، ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا يُقْرَأُ مُتْرَسَلًا، إِذَا مَرَّ بِأَيَةٍ فِيهَا تَسْبِيحٌ سَبَّحَ وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ، ثُمَّ رَكَعَ فَجَعَلَ يَقُولُ: سُبْحَانَ رَبِّي الْعَظِيمِ فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ، ثُمَّ قَامَ طَوِيلًا قَرِيبًا مِمَّا رَكَعَ ثُمَّ سَجَدَ فَقَالَ: سُبْحَانَ رَبِّي الْأَعْلَى فَكَانَ سُجُودُهُ قَرِيبًا مِنْ قِيَامِهِ.

576. Hudhayfa, may Allah be pleased with him, said, “I prayed with the Prophet, peace and blessings be upon him, one night and he

began Al-Baqarah. I said, ‘He will go into *ruku* after a hundred.’ He continued and I said, ‘He will pray one unit with it.’ But he continued. I said, ‘He will go into *ruku* with it.’ Then he began Surah an-Nisa and recited it and then began Al Imran and recited it. He recited slowly and when he passed through a verse of glorification, he glorified Allah. When he passed a question, he asked it. When he passed a verse of seeking refuge, he sought refuge. Then he went into *ruku* and began to say, *Subhana Rabbiyal Adhim* (Glory be to my Lord, the Mighty). His bowing was about as long as his standing. Then he said, *Sami Allahu liman hamidah. Rabbana lakal hamd* (Allah hears whoever praises Him. Our Lord, to You is all praise). Then he stood for a long time, nearly as long as his bowing. Then he prostrated and said, *Subhana Rabbiyal A’la* (Glory be to my Lord, the Most High). His prostration was almost as long as his standing.”

(*Sahih Muslim, Salatu’l-Musafirin, 203*).

577 عَنْ جَابِرٍ رضي الله عنه قَالَ: سئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: «طُولُ الْقُنُوتِ»

577. Jabir, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, was asked, “Which Prayer is the best?” He said, “A long *qunut* (i.e. standing).” (*Sahih Muslim, Salatu’l-Musafirin, 165*).

578 عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ، وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ وَيَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا»

578. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, reported that the Messenger of Allah , peace and blessings be upon him, said, “The Prayer which Allah the Almighty loves best was the Prayer of Dawud, and the fast which Allah the Almighty loves best is the fast of Dawud. He used to sleep half of the night and pray one third of it and then sleep a sixth. He used to fast one day and break the fast the next day.” (*Sahih al-Bukhari, Tahajjud, 7; Sahih Muslim, Siyam, 189*).

579 عَنْ جَابِرٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ فِي اللَّيْلِ لَسَاعَةً لَا يُوَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللَّهَ تَعَالَى خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ وَذَلِكَ كُلُّ لَيْلَةٍ»

579. Jabir, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘There is an hour during the night in which whatever good of this world and the Next a man asks Allah the Almighty for, He will give it to him. That happens every night.’” (*Sahih Muslim, Salatu'l-Musafirin, 166*).

580 عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ فِيمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ»

580. Umar ibn al-Khattab, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who sleeps through his *hizb* or part of it, should recite it between the Fajr Prayer and the Dhuhr Prayer. It will

be written for him as if he had recited it in the night.” (*Sahih Muslim, Salatu'l-Musafirin, 142*).

581 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «رَحِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَيَّقَطَ امْرَأَتَهُ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ، رَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَأَيَّقَطَتْ زَوْجَهَا فَإِنْ أَبِي نَضَحَتْ فِي وَجْهِهِ الْمَاءَ»

581. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “May Allah show mercy to a man who gets up in the night and prays and wakes up his wife, and, if she refuses, splashes some water in her face. May Allah show mercy to a woman who gets up in the night and prays and wakes up her husband, and if he refuses, splashes water in his face.” (*Sunan Abu Dawud, Tataawuw, 18*).

582 عَنْ عَائِشَةَ رضي الله عنها أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَرُقْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَعَلَّهُ يَذْهَبُ يَسْتَعْفِرُ فَيَسِبَّ نَفْسَهُ»

582. Aisha, may Allah be pleased with her, reported that the Prophet, peace and blessings be upon him, said, “If one of you nods off while he is praying, he should go and lie down until he is no longer sleepy. If someone prays when he is drowsy, he may not know whether he is asking for forgiveness or asking for something bad for himself.” (*Sahih al-Bukhari, Wudu, 53; Sahih Muslim, Salatu'l-Musafirin, 222*).

The Tarawih Prayers

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» 583

583. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who prays in Ramadan motivated by belief and in expectation of the reward will be forgiven his past wrong actions.”

(*Sahih al-Bukhari, Iman, 37; Sahih Muslim, Salatu'l-Musafirin, 173*).

عَنْ عَائِشَةَ رضي الله عنها أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوَتْرِ مِنْ الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ» 584

584. Aisha, may Allah be pleased with her, said, “The Messenger of Allah, peace and blessings be upon him, used to do *i'tikaf* in the last ten nights of Ramadan and he said, ‘Look for the Night of Power during the last ten nights of Ramadan.’”

(*Sahih al-Bukhari, Laylatu'l-Qadr, 3*).

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْعَشْرَ الْأَوَاخِرُ مِنْ رَمَضَانَ أَحْيَا اللَّيْلَ وَأَيْقَظَ أَهْلَهُ وَجَدَّ وَشَدَّ الْمِئْزَرَ. 585

585. Aisha, may Allah be pleased with her, said, “When the last ten days of Ramadan started, the Messenger of Allah, peace and blessings be upon him, used to pray during the night, wake up his family and intensify his efforts.”

(*Sahih al-Bukhari, Laylatu'l-Qadr, 5; Sahih Muslim, Itikaf, 7*).

The Excellence of the *Siwak* and the Qualities of the Natural Form (*Fitrah*)

586 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «لَوْلَا أَنْ أُشَقَّ عَلَى أُمَّتِي أَوْ عَلَى النَّاسِ لَأَمَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ صَلَاةٍ»

586. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “If it was not for the fact that I might have been overburdening my community—or the people—I would have ordered them to use the *siwak* for every Prayer.” (*Sahih al-Bukhari, Jumu'ah, 8; Saum, 27; Sahih Muslim, Taharah, 42*).

587 عَنْ حُدَيْفَةَ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَامَ مِنَ النَّوْمِ يَشْوِضُ فَاهُ بِالسِّوَاكِ.

587. Hudhayfa, may Allah be pleased with him, said, “When the Prophet, peace and blessings be upon him, got up in the night, he would rinse out his mouth.” (*Sahih al-Bukhari, Wudu, 73; Tahajjud, 9; Sahih Muslim, Taharah, 46*).

588 عَنْ عَائِشَةَ رضي الله عنها أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: «السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ»

588. Aisha, may Allah be pleased with her, reported that the Prophet, peace and blessings be upon him, said, “The *siwak* is purification for the mouth and pleasing to the Lord.” (*Sunan an-Nasa'i, Taharah, 4*).

589 عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ وَإِعْفَاءُ اللِّحْيَةِ وَالسِّوَاكِ وَاسْتِنْشَاقُ الْمَاءِ وَقَصُّ الْأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَنَتْفُ الْإِبْطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ»

قَالَ الرَّأوِي: وَنَهَيْتُ الْعَاشِرَةَ إِلَّا أَنْ تَكُونَ الْمَضْمَضَةُ

589. Aisha, may Allah be pleased with her, said, “The Messenger of Allah, peace and blessings be upon him, said, ‘Ten things make up man’s natural form: trimming the moustache, letting the beard grow, using the *siwak*, snuffing water up the nose, cutting the nails, washing the knuckles, removing hair from the armpits, shaving the pubic hair and using water in the lavatory.’” The narrator said, “I forgot the tenth. It could be rinsing the mouth.” (*Sahih Muslim, Taharah, 56*).

The Obligation of Zakah and Its Excellence

Establish the Prayer, and pay the Prescribed Purifying Alms. (*al-Baqarah 2:43*)

But they were not enjoined anything other than that they should worship Allah, sincere in faith in Him and practicing the Religion purely for His sake, as people of pure faith; and establish the Prayer in accordance with its conditions; and pay the Prescribed Purifying Alms. And that is the upright, ever-true Religion. (*al-Baiyyinah 98:5*)

Take alms (prescribed or voluntary) out of their wealth so that you (O Messenger) may thereby cleanse them and cause them to grow in purity and sincerity, and pray for them. (*at-Tawbah 9:103*)

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: بَيْنِي الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَحِجُّ الْبَيْتِ وَصَوْمُ رَمَضَانَ

590. Ibn Umar, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Islam is based on five: testifying that there is no deity but Allah and that Muhammad is the Messenger of Allah (*Shahada*); establishing the Prayer (*Salah*); paying the Prescribed Purifying Alms (*Zakah*), the Pilgrimage (*Hajj*) and the Fast (*Sawm*) of Ramadan.” (*Sahih al-Bukhari, Iman, 1; Sahih Muslim, Iman, 19*).

عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رضي الله عنه قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ أَهْلِ نَجْدٍ، ثَائِرِ الرَّأْسِ نَسْمَعُ دَوِيَّ صَوْتِهِ وَلَا نَفْقَهُ مَا يَقُولُ حَتَّى دَنَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ» قَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَّوَّعَ» فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «وَصِيَامَ شَهْرِ رَمَضَانَ» قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَّوَّعَ» قَالَ: وَذَكَرَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم الزَّكَاةَ فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا، إِلَّا أَنْ تَطَّوَّعَ» فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ مِنْهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «أَفْلَحَ إِنْ صَدَقَ»

591. Talha ibn Ubaydullah, may Allah be pleased with him, said that a man came to the Messenger of Allah from the people of Najd. His hair was unkempt. The sound of his voice could be heard, but they could not understand what he said until he drew near. He was asking about Islam. The Messenger of Allah, peace and blessings be upon him, said, “It is five Prayers a day.” He asked, “Do I have to do anymore?” He said, “No, unless you want to do voluntary Prayers.” The Messenger of Allah,

peace and blessings be upon him, then said, “And you must fast the month of Ramadan.” He asked, “Do I have to do anymore?” He said, “No, unless you want to do so voluntarily.” Then the Messenger of Allah mentioned *Zakah* to him. He said, “Do I have to do anymore?” He said, “No, unless you want to do so voluntarily.” The man withdrew, saying, “By Allah, I will do neither more nor less than this.” The Messenger of Allah, peace and blessings be upon him, said, “If he is speaking the truth, he will have success (he will be granted Paradise).” (*Sahih al-Bukhari, Iman, 34; Sawm, 1; Sahih Muslim, Iman, 8*).

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عَنْ ابْنِ عَبَّاسٍ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ مُعَاذًا رضي الله عنه إِلَى الْيَمَنِ فَقَالَ:
 «أَدْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ فَإِنْ هُمْ
 أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ تَعَالَى افْتَرَضَ عَلَيْهِمْ خَمْسَ
 صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ
 افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَعْيَانِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ»

592. Ibn Abbas, may Allah be pleased with him, said, “The Prophet, peace and blessings be upon him, sent Mu’adh to Yemen and said, ‘Call on them to testify that there is no deity but Allah and that I am the Messenger of Allah. If they comply with that, then let them know that Allah has made the five Prayers obligatory on them every day and night. If they comply with that, then let them know that Allah has made the payment of *Zakah* from their property obligatory on them, to be taken from the wealthy among them and given to the poor.’” (*Sahih al-Bukhari, Zakah, 1; Sahih Muslim, Iman, 29*).

593 عَنْ ابْنِ عُمَرَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُتَيْمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابُهُمْ عَلَى اللَّهِ»

593. Ibn Umar, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “I have been commanded to fight people until they testify that there is no deity but Allah and that Muhammad is the Messenger of Allah and establish the Prayer and pay the *Zakah*. If they do that, their lives and property are protected from me except for the right of Islam, and their reckoning is up to Allah.”

(*Sahih al-Bukhari, Iman, 17; Salah, 28; Zakah, 1; Sahih Mustim, Iman, 32–36*).

594 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: لَمَّا تُوفِّي رَسُولُ اللَّهِ ﷺ وَكَانَ أَبُو بَكْرٍ رضي الله عنه وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ فَقَالَ عُمَرُ رضي الله عنه: كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أَمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَالَهَا فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ» فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ. وَاللَّهِ لَوْ مَنَعُونِي عِقَالًا كَانُوا يُؤَدُّونَهُ إِلَيَّ رَسُولِ اللَّهِ ﷺ، لَقَاتَلْتُهُمْ عَلَى مَنَعِهِ، قَالَ عُمَرُ رضي الله عنه: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللَّهَ قَدْ سَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْفِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ.

594. Abu Hurayra, may Allah be pleased with him, said, “When the Messenger of Allah, peace and blessings be upon him, died and Abu Bakr,

may Allah be pleased with him, was caliph and those of the Arabs who were going to reject rejected, Umar, may Allah be pleased with him, said, ‘How can we fight people when the Messenger of Allah said, “I am commanded to fight people until they say, ‘There is no deity but Allah.’ Whoever says that, his property and life are protected from me, except when there is a legal right to them, and his reckoning is up to Allah.”?’ Abu Bakr, may Allah be pleased with him, said, ‘By Allah, I will fight anyone who makes a distinction between Prayer and *Zakah*! *Zakah* is the right which is due on wealth. By Allah, if they refuse me a nose-rope which they used to pay to the Messenger of Allah, peace and blessings be upon him, I will fight them for refusing it!’ Umar, may Allah be pleased with him, said, ‘By Allah, then I realized that Allah had expanded Abu Bakr’s breast in respect of the decision to fight and I recognized that it was the truth.’” (*Sahih al-Bukhari, Itisan, 2; Zakah, 1; Sahih Muslim, Iman, 32*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ صَاحِبٍ ذَهَبٍ وَلَا فِضَّةٍ، لَا يُؤَدِّي مِنْهَا حَقَّهَا إِلَّا إِذَا كَانَ يَوْمَ الْقِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ فَأُحْمِي عَلَيْهَا فِي نَارِ جَهَنَّمَ فَيَكْوَى بِهَا جَنْبَهُ وَجَبِينَهُ وَظَهْرَهُ، كُلَّمَا بَرَدَتْ أُعِيدَتْ لَهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ فَيُرَى سَبِيلَهُ، إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ»

قِيلَ: يَا رَسُولَ اللَّهِ فَإِلَيْلُ؟ قَالَ: وَلَا صَاحِبٍ إِلَّا لَا يُؤَدِّي مِنْهَا حَقَّهَا وَمَنْ حَقَّهَا حَلَبَهَا يَوْمَ وَرْدِهَا، إِلَّا إِذَا كَانَ يَوْمَ الْقِيَامَةِ بَطَّحَ لَهَا بِقَاعٍ قَوْرٍ أَوْفَرَ مَا كَانَتْ، لَا يَفْقِدُ مِنْهَا فَصِيلاً وَاحِداً، تَطَوُّهُ بِأَخْفَافِهَا وَتَعَضُّهُ بِأَفْوَاهِهَا، كُلَّمَا مَرَّ عَلَيْهِ أُولَاهَا رُدَّ عَلَيْهِ

أُخْرَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ فَيُرَى سَبِيلَهُ، إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ»

قِيلَ: يَا رَسُولَ اللَّهِ فَالْبَقْرُ وَالْعَنَمُ؟ قَالَ: وَلَا صَاحِبِ بَقْرٍ وَلَا عَنَمٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا إِلَّا إِذَا كَانَ يَوْمَ الْقِيَامَةِ يُطْحَ لَهَا بِقَاعٍ قَزَقِرٍ لَا يَفْقِدُ مِنْهَا شَيْئًا لَيْسَ فِيهَا عَقْصَاءٌ وَلَا جُلْحَاءٌ وَلَا عَضْبَاءٌ، تَنْطَحُهُ بِقُرُونِهَا وَتَطْوُهُ بِأُظْلَافِهَا كُلَّمَا مَرَّ عَلَيْهِ أَوْ لَهَا رَدٌّ عَلَيْهِ أُخْرَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يُقْضَى بَيْنَ الْعِبَادِ فَيُرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ»

قِيلَ: يَا رَسُولَ اللَّهِ فَالْحَيْلُ؟ قَالَ: «الْحَيْلُ ثَلَاثَةٌ: هِيَ لِرَجُلٍ وَرَزٌّ وَهِيَ لِرَجُلٍ سِتْرٌ وَهِيَ لِرَجُلٍ أَجْرٌ فَأَمَّا الَّتِي هِيَ لَهُ وَرَزٌّ فَرَجُلٌ رَبَطَهَا رِيَاءً وَفَخْرًا وَنَوَاءً عَلَى أَهْلِ الْإِسْلَامِ فَهِيَ لَهُ وَرَزٌّ وَأَمَّا الَّتِي هِيَ لَهُ سِتْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ، ثُمَّ لَمْ يَنْسَ حَقَّ اللَّهِ فِي ظُهُورِهَا وَلَا رِقَابِهَا فَهِيَ لَهُ سِتْرٌ وَأَمَّا الَّتِي هِيَ لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ لِأَهْلِ الْإِسْلَامِ فِي مَرْجٍ أَوْ رَوْضَةٍ فَمَا أَكَلَتْ مِنْ ذَلِكَ الْمَرْجِ أَوْ الرَّوْضَةِ مِنْ شَيْءٍ إِلَّا كُتِبَ لَهُ عَدَدُ مَا أَكَلَتْ حَسَنَاتٍ وَكُتِبَ لَهُ عَدَدُ أَرْوَائِهَا وَأَبْوَالِهَا حَسَنَاتٍ وَلَا تَقْطَعُ طَوْلَهَا فَاسْتَتَّتْ شَرَفًا أَوْ شَرَفَيْنِ إِلَّا كَتَبَ اللَّهُ لَهُ عَدَدَ أَثَارِهَا وَأَرْوَائِهَا حَسَنَاتٍ وَلَا مَرَّ بِهَا صَاحِبُهَا عَلَى نَهْرٍ فَشَرِبَتْ مِنْهُ وَلَا يُرِيدُ أَنْ يَسْقِيَهَا إِلَّا كَتَبَ اللَّهُ لَهُ عَدَدَ مَا شَرِبَتْ حَسَنَاتٍ»

قِيلَ: يَا رَسُولَ اللَّهِ فَالْحُمْرُ؟ قَالَ: «مَا أُنْزِلَ عَلَيَّ فِي الْحُمْرِ شَيْءٌ إِلَّا هَذِهِ الْآيَةُ الْفَاذَةُ الْجَامِعَةُ: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾»

595. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “If any owner of gold or silver does not pay what is due on him, when the Day of Rising would come, plates of fire would be beaten out for him; these would then be heated in the fire of Hell and his sides, his forehead and his back would be cauterized with them. Every time they cool they will be heated again throughout a day whose length is fifty thousand years, until people’s fates have been decided and he sees his way open either to Paradise or to Hell.” It was said, “O Messenger of Allah, what about camels?” He said, “There is no owner of camels who fails to fulfill what is due to them, and one of their rights is to be milked on the day they are watered, without, on the Day of Rising, being thrown on his face on account of them on a very wide level plain. Not one young camel will be missing and they will trample him with their hooves and bite him with their teeth. When the last of them have passed over him, then the first of them will return to him throughout a day whose length is fifty thousand years until people’s fates have been decided and he sees his way open either to Paradise or to Hell.” It was asked, “O Messenger of Allah, and what about cattle and sheep?” He said, “There is no owner of cattle or sheep who fails to fulfill what is due to them, without, on the Day of Rising, being thrown on his face on account of them on a very wide level plain. Not one of them will be missing. None of them

will have curved horns or no horns or broken horns. They will gore him with their horns and trample him with their hooves. When the last of them have passed over him, then the first of them will return to him in a day whose length is fifty thousand years until people's fates have been decided and he sees his way open either to Paradise or to Hell." It was asked, "O Messenger of Allah, what about horses?" He said, "There are three kinds of horses: those which are a burden for a man, those which are a protection for a man and those which contain a reward for a man. Those which are a burden for a man are those which are kept just for showing off, boastfulness and out of enmity against the people of Islam. They are a burden. Those which are a protection for a man are those a man keeps in the way of Allah without forgetting Allah's right in respect of their backs and necks. They are a protection for him. As for those which contain a reward for him, they are those which a man keeps in meadows or grasslands in the way of Allah for the people of Islam. For anything they eat of that meadow or grassland there are good deeds written for him for what they ate and good deeds for their droppings and urine. If one of them breaks its tether and goes over a hillock or two, its tracks and droppings are also good deeds for him. If it crosses a river and drinks from it when he had not intended to allow it to drink from it, Allah writes for him the amount it drinks as good deeds for him." It was asked, "O Messenger of Allah, what about donkeys?" He said, "Nothing has been revealed to me about donkeys except for this unique, comprehensive verse, '*Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it*' (az-Zalzalah 99:7-8)." (Sahih Muslim, Zakah, 24; Sahih al-Bukhari, Jihad, 48).

The Obligation to Fast During Ramadan and Its Excellence

O you who believe! Prescribed for you is the Fast, as it was prescribed for those before you, so that you may deserve Allah's protection (against the temptations of your carnal soul) and attain piety. (Fasting is for) a fixed number of days. If any of you is so ill that he cannot fast, or on a journey, he must fast the same number of other days. But for those who can no longer manage to fast, there is a redemption (penance) by feeding a person in destitution (for each day missed, or giving him the same amount in money). Yet better it is for him who volunteers greater good (by either giving more, or fasting in case of recovery), and that you should fast (when you are able to) is better for you, if you but knew (the worth of fasting). The month of Ramadan, in which the Qur'an was sent down as guidance for people, and as clear signs of Guidance and the Criterion (between truth and falsehood). Therefore whoever of you is present this month must fast it, and whoever is so ill that he cannot fast or is on a journey (must fast the same) number of other days. Allah will ease for you, and He does not will hardship for you, so that you can complete the number of the days required, and exalt Allah for He has guided you, and so it may be that you will give thanks (due to Him). (*al-Baqarah 2:183-185*)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ ﻋَزَّ وَجَلَّ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ. وَالصِّيَامُ جُنَّةٌ فَإِذَا كَانَ يَوْمٌ صَوْمِ أَحَدِكُمْ فَلَا يَزِفُّ وَلَا يَصْحَبُ فَإِنْ سَابَهُ أَحَدٌ

أَوْ قَاتَلَهُ فَلْيُقْتَلْ: إِنِّي صَائِمٌ. وَالَّذِي نَفْسٌ مُحَمَّدٍ بِيَدِهِ لَخُلُوفٌ
فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ. لِلصَّائِمِ فَرْحَتَانِ
يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ»
وَفِي رِوَايَةٍ لِلْبُخَارِيِّ: « يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ
أَجْلِي، الصَّيَامُ لِي وَأَنَا أَجْزِي بِهِ، وَالْحَسَنَةُ بَعْشَرِ أُمَّتِهَا».
وَفِي رِوَايَةٍ لِمُسْلِمٍ: «كُلُّ عَمَلٍ ابْنِ آدَمَ يُضَاعَفُ. الْحَسَنَةُ
بِعَشْرِ أُمَّتِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ. قَالَ اللَّهُ تَعَالَى: «إِلَّا الصَّوْمَ
فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ: يَدْعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي. لِلصَّائِمِ
فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ، وَ فَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ. وَلَخُلُوفٌ فِيهِ
أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ».

596. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah, the Mighty and Exalted said, ‘Every action of the son of Adam is for himself except for fasting. It is Mine and I repay it.’ Fasting is a shield. When someone is fasting, he should not have sexual relations nor quarrel. If someone fights him or insults him, he should say, ‘I am fasting’. By the One in whose hand the self of Muhammad is, the changed breath in the mouth of the person who is fasting is more fragrant to Allah than the scent of musk. The one who fasts experiences two joys: when he breaks his fast he rejoices and when he meets his Lord he rejoices in his fasting.” (*Sahih al-Bukhari, Saum, 9; Sahih Muslim, Siyam, 163*).

In one variant of *Sahih al-Bukhari*, “He has left his food and drink and appetites for My sake. Fasting is Mine and I

repay it. Any other good deed I repay with ten like it.” (*Sahih al-Bukhari, Saum, 3*)

In a variant of *Sahih Muslim*, “Every action of the son of Adam is multiplied. A good action receives from ten to seven hundred times. Allah the Almighty said, ‘Fasting is Mine and I repay it. He leaves his appetites and food for My sake.’”

The one who fasts experiences two joys: a joy when he breaks his fast and a joy when he meets his Lord. The changed breath in the mouth of the person who is fasting is more fragrant to Allah than the scent of musk.” (*Sahih Muslim, Siyam, 164*).

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عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: « مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ نُودِيَ مِنْ أَبْوَابِ الْجَنَّةِ: يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرِّيَّانِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ، قَالَ أَبُو بَكْرٍ رضي الله عنه: يَا أَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ، مَا عَلَى مَنْ دُعِيَ مِنْ تِلْكَ الْأَبْوَابِ مِنْ صَرُورَةٍ فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا؟ قَالَ: « نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ ».

597. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The one who spends out two kinds of actions in the way of Allah will be summoned from the gates of Paradise and told, ‘O servant of Allah this is better.’ All the people who did the Prayer will be called from the gate of the Prayer. All the

people who did jihad (striving in Allah's cause and for humanity's good) will be called from the gate of jihad. All the people who fasted will be called from the gate of Rayyan. All the people who gave *sadaqa* will be called from the gate of *sadaqa*." Abu Bakr, may Allah be pleased with him, said, "May my father and mother be sacrificed for you, O Messenger of Allah. No one called from those gates will feel distress. Will anyone be called from all those gates?" He said, "Yes, and I hope that you will be among them." (*Sahih al-Bukhari, Saum, 4; Sahih Muslim, Zakah, 85*).

598 عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «مَا مِنْ عَبْدٍ يَصُومُ يَوْمًا فِي سَبِيلِ اللَّهِ إِلَّا بَاعَدَ اللَّهُ بِذَلِكَ الْيَوْمِ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا»

598. Abu Said al-Khudri, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "No slave fasts one day in the way of Allah without Allah putting his face seventy years' journey away from Hell on account of that day." (*Sahih al-Bukhari, Jihad, 36; Sahih Muslim, Siyam, 167*).

599 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

599. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "Anyone who prays in Ramadan motivated by belief and in expectation of the reward will be forgiven his past wrong actions." (*Sahih al-Bukhari, Saum, 6; Sahih Muslim, Siyam, 203*).

600 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا جَاءَ رَمَضَانُ فَتَحَتْ أَبْوَابُ الْجَنَّةِ وَعُلِقَتِ أَبْوَابُ النَّارِ وَصُفِّدَتِ الشَّيَاطِينُ».

600. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “When Ramadan comes, the gates of Paradise are opened, the gates of Hell are closed and the Satans are chained up.” (*Sahih al-Bukhari, Saum, 5; Sahih Muslim, Siyam, 1*).

601 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: « صُومُوا لِرُؤْيَيْهِ وَأَفْطَرُوا لِرُؤْيَيْهِ فَإِنْ غَبِيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ ». وَفِي رِوَايَةٍ مُسْلِمٍ: « فَإِنْ غَمَّ عَلَيْكُمْ فَصُومُوا ثَلَاثِينَ يَوْمًا ».

601. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Fast when you see it (the new moon) and break the fast when you see it. If it is cloudy, then make Sha’ban complete with thirty days.”

In the variant of *Sahih Muslim*, “If it is cloudy, you must fast thirty days.” (*Sahih al-Bukhari, Saum, 11; Sahih Muslim, Siyam, 4*).

602 عَنْ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَصُومُوا قَبْلَ رَمَضَانَ، صُومُوا لِرُؤْيَيْهِ وَأَفْطَرُوا لِرُؤْيَيْهِ فَإِنْ حَالَتْ دُونَهُ عَيَايَةٌ فَأَكْمِلُوا ثَلَاثِينَ يَوْمًا».

602. Ibn Abbas, may Allah be pleased with him, reported that the Messenger of Allah, may Allah bless him and grant him peace, said, “Do not fast immediately before Rama-

dan. Fast when you see the new moon and break it when you see it. If cloud obscures it, then complete the thirty days.” (*Sunan at-Tirmidhi, Sawm, 5*).

Generosity, Charity and Doing Much Good in the Month of Ramadan

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عَنِ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ جِبْرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ ﷺ حِينَ يَلْقَاهُ جِبْرِيلُ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

603. Ibn Abbas, may Allah be pleased with him, said, “The Prophet, peace and blessings be upon him, was the most generous of people, and he was even more generous during Ramadan when Jibril met him. Jibril used to meet him every night in Ramadan until it was over and the Prophet would go through the Qur’an with him. The Messenger of Allah was more generous with good things than the blowing wind.” (*Sahih al-Bukhari, Sawm, 7; Sahih Muslim, Fadail, 48*).

What One Says When Seeing the New Moon

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عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رضي الله عنه أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَأَى الْهَيْلَالَ قَالَ: «اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَرَبُّكَ اللَّهُ، هَيْلَالَ رُشِدٍ وَخَيْرٍ».

604. Talha ibn Ubaydullah, may Allah be pleased with him, reported that When the Prophet, peace and blessings be upon him, saw the new moon, he would say, “O Allah, make the new moon shine on us with security, belief, safety and Islam! My Lord and your Lord is Allah. It is a new moon of guidance and good.” (*Sunan at-Tirmidhi, Dua, 50*).

The Excellence of *Suhur*

605 عَنْ أَنَسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَتَةً»

605. Anas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Have *suhur* (predawn meal). There is blessing in *suhur*.” (*Sahih al-Bukhari, Saum, 20; Sahih Muslim, Siyam, 45*).

606 وَعَنْ عَمْرِو بْنِ الْعَاصِ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَضْلُ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكْلَةُ السَّحْرِ».

606. Amr ibn al-As, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The difference between our fasting and the fasting of the people of the Book lies in the eating of *suhur*.” (*Sahih Muslim, Siyam, 46*).

The Excellence of Hastening to Break the Fast

607 عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَلُوا الْفِطْرَ»

607. Sahl ibn Sa'd, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "People will continue to be all right as long as they hurry to break the fast." (*Sahih al-Bukhari, Saum, 45; Sahih Muslim, Siyam, 48*).

608 وَعَنْ سَلْمَانَ بْنِ عَامِرِ الضَّبِّيِّ الصَّحَابِيِّ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيَفْطِرْ عَلَى تَمْرٍ، فَإِنْ لَمْ يَجِدْ فَلْيَفْطِرْ عَلَى مَاءٍ فَإِنَّهُ طَهُورٌ.»

608. Salman ibn Amir ad-Dabi, may Allah be pleased with him, the Companion, reported that the Prophet, peace and blessings be upon him, said, "When one of you breaks his fast, he should break it with dates. If he cannot find any, then he should break it with water. It is pure." (*Sunan Abu Dawud, Saum, 21; Sunan at-Tirmidhi, Saum, 10*).

Commanding the Person Who Is Fasting to Guard His Tongue and Limbs from Incorrect Actions, Verbal Abuse and the Like

609 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «إِذَا كَانَ يَوْمٌ صَوْمٍ أَحَدِكُمْ فَلَا يَزُفْتُ وَلَا يَضْحَبُ فَإِنْ سَابَّهُ أَحَدٌ، أَوْ قَاتَلَهُ فَلْيَقُلْ: إِيَّيْ صَائِمٌ.»

609. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "When someone is fasting, he should not have sexual relations nor quarrel. If someone fights him or insults him, he should say, 'I am fasting'" (*Sahih al-Bukhari, Saum, 9; Sahih Muslim, Siyam, 163*).

610 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ».

610. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Allah does not require someone who does not abandon lies, and acting by them, while fasting to abandon his food and drink.” (*Sahih al-Bukhari, Saum, 8*).

611 عَنْ مُجِيبَةَ الْبَاهِلِيَّةِ عَنْ أَبِيهَا -أَوْ عَمَّهَا-، أَنَّهُ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم، ثُمَّ انْطَلَقَ فَأَتَاهُ بَعْدَ سَنَةٍ وَقَدْ تَغَيَّرَتْ حَالُهُ وَهَيْئَتُهُ فَقَالَ: يَا رَسُولَ اللَّهِ أَمَا تَعْرِفُنِي؟ قَالَ: «وَمَنْ أَنْتَ؟» قَالَ: أَنَا الْبَاهِلِيُّ الَّذِي جِئْتُكَ عَامَ الْأَوَّلِ. قَالَ: «فَمَا غَيَّرَكَ وَقَدْ كُنْتَ حَسَنَ الْهَيْئَةِ؟» قَالَ: مَا أَكَلْتُ طَعَامًا مُنْذُ فَارَقْتُكَ إِلَّا بَلْبَلٍ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «عَذَبْتَ نَفْسَكَ» ثُمَّ قَالَ: «صُمْ شَهْرَ الصَّبْرِ وَيَوْمًا مِنْ كُلِّ شَهْرٍ» قَالَ: زِدْنِي فَإِنَّ بِي قُوَّةً، قَالَ: «صُمْ يَوْمَيْنِ» قَالَ: زِدْنِي، قَالَ: «صُمْ ثَلَاثَةَ أَيَّامٍ» قَالَ: زِدْنِي. قَالَ: صُمْ مِنَ الْحُرْمِ وَاتْرُكْ، صُمْ مِنَ الْحُرْمِ وَاتْرُكْ، صُمْ مِنَ الْحُرْمِ وَاتْرُكْ، ثُمَّ أَرْسَلَهَا.

611. Mujiba al-Bahiliyya, may Allah be pleased with her, about her father or her uncle, “He went to the Messenger of Allah, may Allah bless him and grant him peace, and then went to him again a year later when his circumstances and appearance had changed. He said, ‘O Messenger of Allah, do you not recognize me?’ He said, ‘Who are you?’ He said,

‘I am the Bahili who came to you last year.’ He said, ‘What has changed you? You had a handsome appearance.’ He said, ‘I have only eaten at night since I left you.’ The Messenger of Allah, may Allah bless him and grant him peace, said, ‘You have tortured yourself!’ Then he said, ‘Fast the month of endurance (Ramadan), and one day every month.’ He said, ‘Let me do more. I have strength.’ He said, ‘Fast two days.’ He said, ‘Let me do more.’ He said, ‘Fast three days.’ He said, ‘Let me do more.’ He said, ‘Fast in the sacred months and stop. Fast in the sacred months and stop. Fast in the sacred months and stop.’ He spoke with three fingers, putting them together and then releasing them.” (Sunan Abu Dawud, Sawm, 55).

612 عَنْ أَبِي قَتَادَةَ رضي الله عنه قَالَ: سئِلَ رَسُولَ اللَّهِ ﷺ: عَنْ صَوْمِ يَوْمِ عَرَفَةَ قَالَ: «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ».

612. Abu Qatada, may Allah be pleased with him, said “The Messenger of Allah, peace and blessings be upon him, was asked about fasting the Day of Arafat. He said, ‘It expiates the past year and coming year.’” (Sahih Muslim, Siyam, 196).

613 عَنْ أَبِي قَتَادَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ سئِلَ عَنْ صِيَامِ يَوْمِ عَاشُورَاءَ فَقَالَ: «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ».

613. Abu Qatada, may Allah be pleased with him, reported that the Messenger of Allah, may Allah bless him and grant him peace, was asked about fasting the Day of Ashura and said, “It expiates the past year.” (Sahih Muslim, Siyam, 197).

614 عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ يَبْقِيَتْ إِلَيَّ قَابِلٌ لِأَصُومَنَّ التَّاسِعَ»

614. Ibn Abbas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “If I remain alive until next year, I will fast the ninth.” (*Sahih Muslim, Siyam, 134*).

615 عَنْ أَبِي أَيُّوبَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ».

615. Abu Ayyub, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who fasts Ramadan and then follows it with six from Shawwal, it is as he had fasted the entire year.” (*Sahih Muslim, Siyam, 204*).

616 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «تُعْرَضُ الْأَعْمَالُ يَوْمَ الْإِثْنَيْنِ وَالْخَمِيسِ فَأَحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ».

616. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Actions are presented on Mondays and Thursdays, so I like my actions to be presented while I am fasting.” (*Sunan at-Tirmidhi, Sawm, 44*).

617 عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَحَرَّى صَوْمَ الْإِثْنَيْنِ وَالْخَمِيسِ.

617. Aisha, may Allah be pleased with her, said, “The Messenger of Allah, peace and blessings be upon him, used to take care to fast on Mondays and Thursdays.” (*Sunan at-Tirmidhi, Sawm, 44*).

The Recommendation to Fast Three Days of Every Month

618 عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه قَالَ: أَوْصَانِي حَبِيبِي صلى الله عليه وسلم بِثَلَاثٍ لَنْ أَدَعِهِنَّ مَا عَشْتُ: بِصِيَامٍ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَصَلَاةِ الضُّحَى وَبِأَلَّا أَنْامَ حَتَّى أُوتِرَ.

618. Abu'd-Darda, may Allah be pleased with him, said, "My beloved, peace and blessings be upon him, commanded me to do three things which I will not forego as long as I live: to fast three days of every month, to pray Duha, and not to sleep until after praying the Witr." (*Sahih Muslim, Salatu'l-Musafirin, 86*).

The Excellence Giving the Person Who Is Fasting Something with Which to Break the Fast

619 عَنْ أَنَسٍ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم جَاءَ إِلَى سَعْدِ بْنِ عُبَادَةَ رضي الله عنه فَجَاءَ بِخُبْزٍ وَزَيْتٍ فَأَكَلَ ثُمَّ قَالَ النَّبِيُّ صلى الله عليه وسلم: «أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ»

619. Anas, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, visited Sa'd ibn Ubada, who brought some bread and oil, and he ate. Then the Prophet, peace and blessings be upon him, said, "Those who were fasting have broken the fast with you and the pious have eaten your food and the angels prayed for blessings on you." (*Sunan Abu Dawud, At'ima, 54*).

The Obligation and Merit of Hajj

Pilgrimage to the House is a duty owed to Allah by all who can afford a way to it. And whoever refuses (the obligation of the Pilgrimage), or is ungrateful to Allah (by not fulfilling this command), Allah is absolutely independent of all creatures. (*Al Imran 3:97*)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ فَرَضَ عَلَيْكُمُ الْحَجَّ فَحُجُّوا» فَقَالَ رَجُلٌ: أَكَلَّ عَامٍ يَا رَسُولَ اللَّهِ؟ فَسَكَتَ، حَتَّى قَالَهَا ثَلَاثًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ قُلْتُ نَعَمْ لَوَجِبَتْ وَلَمَا اسْتَطَعْتُمْ» ثُمَّ قَالَ: «ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ».

620. Abu Hurayra, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, addressed us and said, ‘O people! Allah has made the Hajj obligatory for you, so go on Hajj.’ A man asked, ‘(Is it to be performed) every year, O Messenger of Allah?’ He was silent until the man had said it three times. The Messenger of Allah, peace and blessings be upon him, then said, ‘If I said yes, it would become obligatory and you would be unable to do it.’ Then he said, ‘Let me be when I refrain from mentioning something to you. Those before you were destroyed by the quantity of their questions and their disagreement with their Prophets. When I command you to do something, then do it as much as you can. When I forbid you to do something, then leave off doing it.’” (*Sahih Muslim, Hajj, 412*).

621. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ حَجَّ فَلَمْ يَزِفْ وَلَمْ يُفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ»

621. Abu Hurayra, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘Whoever goes on Hajj for Allah alone and does not have sexual intercourse or commit any outrage will return as he was on the day his mother bore him.’” (*Sahih al-Bukhari, Hajj, 4; Sahih Muslim, Hajj, 438*).

622. عَنْ عَائِشَةَ، رضي الله عنها قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ نَزَى الْجِهَادَ أَفْضَلَ الْعَمَلِ أَفَلَا نُجَاهِدُ؟ فَقَالَ: «لَكِنَّ أَفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ».

622. Aisha, may Allah be pleased with her, the Mother of the Believers, said, “O Messenger of Allah, we see that jihad is the best action so should we not do jihad?” He said, “No. However, the best jihad is an accepted Hajj.” (*Sahih al-Bukhari, Hajj, 4*).

623. عَنْ عَائِشَةَ رضي الله عنها أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يَغْتِقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ»

623. Aisha, may Allah be pleased with her, reported that the Messenger of Allah, peace and blessings be upon him, said, “There is no day on which Allah frees more servants from Hell than the Day of Arafat.” (*Sahih Muslim, Hajj, 436*).

624. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: «عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً أَوْ حَجَّةً مَعِي»

624. Ibn Abbas, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “An Umra in Ramadan

is equivalent to Hajj—or a Hajj with me.” (*Sahih al-Bukhari, Umra, 4; Sahih Muslim, Hajj, 221*).

625 عَنْ لَقِيْطِ بْنِ عَامِرٍ رضي الله عنه أَنَّهُ أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ: إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ وَلَا الْعُمْرَةَ وَلَا الظَّنَّ، قَالَ: «حُجَّ عَنْ أَبِيكَ وَاعْتَمِرْ».

625. Laqit ibn Amir, may Allah be pleased with him, reported that he came to the Prophet, peace and blessings be upon him, and said, “My father is an old man who cannot do Hajj or Umra nor travel.” He said, “Do Hajj and Umra for your father.” (*Sunan Abu Dawud, Manasik, 25; Sunan at-Tirmidhi, Hajj, 87*).

626 عَنْ ابْنِ عَبَّاسٍ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم لَقِيَ رَكْبًا بِالرَّوْحَاءِ فَقَالَ: «مَنْ الْقَوْمُ؟» قَالُوا: الْمُسْلِمُونَ. قَالُوا: مَنْ أَنْتَ؟ قَالَ: «رَسُولُ اللَّهِ» فَرَفَعَتِ امْرَأَةٌ صَبِيًّا فَقَالَتْ أَلْهَذَا حَجٌّ؟ قَالَ: «نَعَمْ وَلَكَ أَجْرٌ».

626. Ibn Abbas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, met a group of people at ar-Rawha and said, “Who are these people?” They said, “Muslims.” and then asked, “Who are you?” He said, “The Messenger of Allah.” A woman lifted up a child and said, “Can this one go on Hajj?” He said, “Yes, and you will have the reward.” (*Sahih Muslim, Hajj, 409*).

The Excellence of Jihad

Allah has bought from the believers their selves and wealth because Paradise is for them. They fight in Allah’s cause, and they kill or are killed. This is a promise with which Allah has bound Himself in the Torah and in the

Gospel and in the Qur'an. Who could be more faithful to his covenant than Allah? So (O believers), glad tidings to you because of the bargain you have made with Him! That, indeed, is the supreme triumph. (*at-Taubah 9:111*)

Not equal are those of the believers who (when not all believers are required to mobilize for Allah's cause) sit still without justifiable excuse (and without doing any harm to Allah's cause) and those who strive (and fight) in Allah's cause with their wealth and their persons. Allah has exalted in rank those who strive with their wealth and their persons over those who sit still. To each, Allah has promised the best reward (Paradise), and yet Allah has exalted those who strive over those who sit still by a tremendous reward. For them are ranks from Him (differing according to the degree of the sincerity and striving of each), and forgiveness and mercy (to bring unforeseen blessings). Allah is All-Forgiving, All-Compassionate. (*an-Nisa 4:95-96*)

O you who believe! Shall I direct you to a bargain (a deal) that will save you from a painful punishment? That you believe in Allah and His Messenger, and strive hard in Allah's cause with your wealth and persons—doing so is what is to your own good, if you but knew it—so that He may forgive you your sins and admit you into Gardens through which rivers flow, and into delightful dwellings in Gardens of perpetual bliss. That is the supreme triumph, and yet another (blessing) which you love: help from Allah and a near victory soon to come (which will lead to further victories). Give glad tidings to the believers. (*as-Saff 61:10-13*)

Prescribed for you is fighting, though it is disliked by you. It may well be that you dislike a thing but it is good for you, and it may well be that you like a thing but it is bad for you. Allah knows, and you do not know. (*al-Baqarah 2:216*)

Mobilize whether you are equipped lightly or heavily (and whether it be easy or difficult for you); and strive with your wealth and persons in Allah's cause. Doing so is what is for your good, if you but know it. (*at-Tawbah 9:41*)

627 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سئِلَ رَسُولَ اللَّهِ صلى الله عليه وسلم: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «إِيْمَانٌ بِاللَّهِ وَرَسُولِهِ» قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ» قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «حَجٌّ مَبْرُورٌ»

627. Abu Hurayra, may Allah be pleased with him, said that the Prophet, peace and blessings be upon him, was asked, “What action is the best?” He replied, “Belief in Allah and His Messenger.” He was asked, “Then what?” and replied, “Jihad in the way of Allah.” He was asked, “And then what?” He replied, “An accepted Hajj.” (*Sahih al-Bukhari, Hajj, 4; Sahih Muslim, Iman, 135*).

628 عَنْ أَنَسٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «لَعَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»

628. Anas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “A morning spent in the way of Allah or an evening is better than this world and everything it contains.” (*Sahih al-Bukhari, Jihad, 5; Sahih Muslim, Imara, 112*).

629 عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: «مُؤْمِنٌ يُجَاهِدُ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «مُؤْمِنٌ فِي شَعْبٍ مِنَ الشَّعَابِ يُعْبُدُ اللَّهَ وَيَدْعُ النَّاسَ مِنْ شَرِّهِ»

629. Abu Said al-Khudri, may Allah be pleased with him, said, “A man said, ‘O Messenger of Allah, who is the best of people?’ The Messenger of Allah, peace and blessings be upon him, said, ‘A believer who does jihad in the way of Allah with his self and his wealth.’ They said, ‘Then who?’ He said, ‘A man who withdraws into a mountain ravine and worships his Allah and spares people from his evil.’” (*Sahih al-Bukhari, Jihad, 2; Sahih Muslim, Imara, 122*).

عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعُ سَوْطِ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَالرَّوْحَةُ يَرْوِحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ تَعَالَى أَوْ الْعَدْوَةُ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا.»

630. Sahl ibn Sa'd, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Guarding the frontiers (*ribat*) for one day in the way of Allah is better than this world and everything in it. The place in Paradise of one of your whips is better than this world and everything in it. Any evening or a morning when a slave goes out in the way of Allah the Almighty is better than this world and everything in it.” (*Sahih al-Bukhari, Jihad, 6; Sahih Muslim, Imara, 113*).

عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ مَيِّتٍ يُحْتَمِ عَلَى عَمَلِهِ إِلَّا الْمُرَابِطَ فِي سَبِيلِ اللَّهِ، فَإِنَّهُ يُنْمَى لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ وَيَوْمَئِذٍ فِتْنَةُ الْقَبْرِ»

631. Fadala ibn Ubayd, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The

actions of every dead person are sealed except for the *murabit* in the way of Allah. His actions will go on increasing until the Day of Rising, and he will be safe from the trials of the grave.” (*Sunan Abu Dawud, Jihad, 15; Sunan at-Tirmidhi, Fadailu'l-Jihad, 2*).

Annotation: “*Murabit*” is a person who devoted himself to the path of Allah, one who does not really care about anything but his cause. Such people take fending off all possible dangers to his country as the greatest aim of their life. On the other hand, they do not lay claim on consequent success and blessings, but they reflect the honor on others.

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَضَمَنَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا جِهَادٌ فِي سَبِيلِي وَإِيمَانٌ بِي وَتَصَدِيقٌ بِرُسُلِي فَهُوَ ضَامِنٌ أَنْ أُدْخِلَهُ الْجَنَّةَ أَوْ أَرْجَعَهُ إِلَى مَنزِلِهِ الَّذِي خَرَجَ مِنْهُ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا مِنْ كَلِمٍ يُكَلِّمُ فِي سَبِيلِ اللَّهِ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهِ يَوْمَ كَلِمٍ لَوْنُهُ لَوْنُ دَمٍ وَرِيحُهُ رِيحُ مِسْكِ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ لَا أَنْ أَشَقَّ عَلَى الْمُسْلِمِينَ مَا قَعَدْتُ خِلَافَ سَرِيَّةٍ تَغْرُؤُ فِي سَبِيلِ اللَّهِ أَبَدًا، وَلَكِنْ لَا أَحِدُ سَعَةٍ فَأَحْمَلَهُمْ وَلَا يَجِدُونَ سَعَةً وَيَسْقُ عَلَيْهِمْ أَنْ يَتَخَلَّفُوا عَنِّي، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوَدِدْتُ أَنْ أَعْرُؤُ فِي سَبِيلِ اللَّهِ فَأُقْتَلَ، ثُمَّ أَعْرُؤُ فَأُقْتَلَ»

632. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah gives a guarantee to the one who goes out in the way of Al-

lah: 'I will repay anyone who goes out for no other reason than jihad in My way and belief in Me and affirmation of My Messengers either by admitting him into Paradise or returning him to his home from which he left with the reward he has obtained or booty.' By the One in whose hand the soul of Muhammad is, on the Day of Rising every wound which a Muslim receives in the way of Allah will be as it was when it was inflicted. Its color will be that of blood, but its scent will be that of musk. By the One in whose hand the soul of Muhammad is, if it were not that it would be a source of difficulty for the Muslims, I would never stay behind from any expedition in the way of Allah. But I have not got the means to provide the people with mounts and they do not have the means either and it would be hard for them to stay behind if I went. By the One in whose hand the soul of Muhammad is, I would love to raid in the way of Allah and be killed, and then raid and be killed again, and then raid and be killed again." (*Sahih Muslim, Imara, 103*).

633 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: مَرَّ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ بِشَعْبٍ فِيهِ عَيْنَةٌ مِنْ مَاءٍ عَذْبَةٌ فَأَعْجَبَتْهُ فَقَالَ: لَوْ اعْتَرَلْتُ النَّاسَ فَأَقَمْتُ فِي هَذَا الشَّعْبِ وَلَنْ أَفْعَلَ حَتَّى أَسْتَأْذِنَ رَسُولَ اللَّهِ ﷺ، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «لَا تَفْعَلْ فَإِنَّ مَقَامَ أَحَدِكُمْ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ صَلَاتِهِ فِي بَيْتِهِ سَبْعِينَ عَامًا، أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَيُدْخِلَكُمُ الْجَنَّةَ؟ ائْتُوا فِي سَبِيلِ اللَّهِ، مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ فُوتَاقَ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ».

633. Abu Hurayra, may Allah be pleased with him, said, “One of the Companions of the Messenger of Allah passed by a ravine which had a small spring of sweet water in it and he admired it. He said, ‘If only I could withdraw from people and stay in this ravine! But I will not do it until I have asked the Messenger of Allah, peace and blessings be upon him, for permission.’ He mentioned it to the Messenger of Allah, peace and blessings be upon him, and he said, ‘Do not do it. The station of one of you in the way of Allah is better than his Prayer in his house for seventy years. Would you not like Allah to forgive you and admit you into Paradise? Raid in the way of Allah. If anyone fights in the way of Allah for even a short time, Paradise becomes mandatory for him.’” (*Sunan at-Tirmidhi, Fadailu'l-Jihad, 17*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ قِيلَ: يَا رَسُولَ اللَّهِ، مَا يَعْدِلُ الْجِهَادَ فِي سَبِيلِ اللَّهِ؟ قَالَ: «لَا تَسْتَطِيعُونَ» فَأَعَادُوا عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا كُلَّ ذَلِكَ يَقُولُ: «لَا تَسْتَطِيعُونَ» ثُمَّ قَالَ: «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِآيَاتِ اللَّهِ لَا يَفْتُرُ مِنْ صَلَاةٍ وَلَا صِيَامٍ حَتَّى يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ».

634. Abu Hurayra, may Allah be pleased with him, said, “It was said, ‘O Messenger of Allah, what is equal to jihad in the way of Allah?’ He said, ‘You will not be able to do it.’ They repeated it to him twice or three times, and each time he said, ‘You will not be able to do it.’ Then he said, ‘Someone who does jihad in the way of Allah is like someone who fasts and prays at night in obedience to the verses of Allah without slackening in his Prayer or his fast until the one doing jihad in the way of Allah returns.’” (*Sahih al-Bukhari, Jihad, 1; Sahih Muslim, Imara, 110*).

عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: سَمِعْتُ أَبِي ﷺ وَهُوَ بِحَضْرَةِ الْعَدُوِّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوفِ» فَقَامَ رَجُلٌ رَثُّ الْهَيْئَةِ فَقَالَ: يَا أَبَا مُوسَى أَأَنْتَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ هَذَا؟ قَالَ: نَعَمْ فَرَجَعْتُ إِلَى أَصْحَابِي فَقَالَ: «أَفْرَأَ عَلَيْكُمُ السَّلَامَ» ثُمَّ كَسَرَ جَنْبَ سَيْفِهِ فَأَلْقَاهُ، ثُمَّ مَشَى بِسَيْفِهِ إِلَى الْعَدُوِّ فَضْرَبَ بِهِ حَتَّى قُتِلَ»

635. Abu Bakr ibn Abi Musa al-Ash'ari, may Allah be pleased with him, said, "I heard my father say when he was in the presence of the enemy, 'The Messenger of Allah, peace and blessings be upon him, said, 'The gates of Paradise are under the shadow of the swords.' A man of ragged appearance stood up and said, 'Abu Musa, did you really hear the Messenger of Allah say this?' He said, 'Yes.' He returned to his Companions and said, 'I give the greeting to you.' Then he broke his sword's scabbard, threw it away and walked with his sword towards the enemy, striking with it until he was killed.'" (*Sahih Muslim, Imara, 146*).

عَنِ ابْنِ عَبَّاسٍ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «عَيْنَانِ لَا تَمَسُّهُمَا النَّارُ، عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ»

636. Ibn Abbas, may Allah be pleased with him, said, "I heard the Messenger of Allah, peace and blessings be upon him, said, 'There are two eyes which Hell will not touch: an eye which weeps out of fear of Allah and an eye that keeps watch in the way of Allah.'" (*Sunan at-Tirmidhi, Fadailu'l-Jihad, 12*).

عَنْ أَنَسٍ رضي الله عنه 637 أَنَّ فَتَى مِنْ أَسْلَمَ قَالَ: يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ الْعَزْوَ وَلَيْسَ مَعِيَ مَا أَتَجَهَّزُ بِهِ، قَالَ: «إِنَّتِ فُلَانًا فَإِنَّهُ كَانَ قَدْ تَجَهَّزَ فَمَرِضَ» فَأَتَاهُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يُقْرِئُكَ السَّلَامَ وَيَقُولُ أَعْطِنِي الَّذِي تَجَهَّزْتَ بِهِ، قَالَ: يَا فُلَانَةُ، أَعْطِيهِ الَّذِي كُنْتُ تَجَهَّزْتُ بِهِ وَلَا تَحْبِسِي مِنْهُ شَيْئًا فَوَاللَّهِ لَا تَحْبِسِي مِنْهُ شَيْئًا فَيَبَارِكَ لَكَ فِيهِ.

637. Anas, may Allah be pleased with him, reported that a lad from Aslam said, “O Messenger of Allah, I want to go on an expedition, but I do not have the wherewithal with which to prepare myself. He said, ‘Go to so-and-so. He has made preparations but has fallen ill.’ He said, ‘The Messenger of Allah, peace and blessings be upon him, greets you and says to give me what you have prepared.’ He said, ‘Girl, give him what I have prepared and do not hold anything back. By Allah, you should not hold back any of it and it will be a blessing for you.’” (*Sa-hih Muslim, Imara, 134*).

عَنِ الْبَرَاءِ رضي الله عنه 638 قَالَ: أَتَى النَّبِيَّ صلى الله عليه وسلم رَجُلٌ مُقَنَّعٌ بِالْحَدِيدِ فَقَالَ: يَا رَسُولَ اللَّهِ أَقَاتِلْ أَوْ أُسَلِّمُ؟ فَقَالَ: «أَسَلِّمُ، ثُمَّ قَاتِلْ» فَأَسَلَّمَ، ثُمَّ قَاتَلَ فُقْتِلَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «عَمِلَ قَلِيلًا وَأَجِرَ كَثِيرًا»

638. Al-Bara, may Allah be pleased with him, said, “A man bristling with armor came to the Prophet, peace and blessings be upon him, and said, ‘O Messenger of Allah, shall I fight or become Muslim?’ He said, ‘Become Muslim and then fight.’ He became Muslim and then fought and was killed.’ The Messen-

ger of Allah said, ‘His action was little but his reward is great.’” (*Sahih al-Bukhari, Jihad, 13; Sahih Muslim, Imara, 144*).

639 عَنْ أَنَسٍ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: «مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ إِلَّا الشَّهِيدُ، يَمْتَنِي أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَّاتٍ، لِمَا يَرَى مِنَ الْكِرَامَةِ».

639. Anas, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “No one will enter Paradise and then want to return to this world, even if he had everything that is on the earth, except for a martyr who wants to return to this world and be killed ten times more because of the honor he experiences.” (*Sahih al-Bukhari, Jihad, 21; Sahih Muslim, Imara, 109*).

640 عَنْ أَبِي قَتَادَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ فِيهِمْ فَذَكَرَ أَنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَالْإِيمَانَ بِاللَّهِ، أَفْضَلُ الْأَعْمَالِ فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ أَتُكْفَرُ عَنِّي خَطَايَايَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم: «نَعَمْ إِنْ قُتِلْتَ فِي سَبِيلِ اللَّهِ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ مُقْبَلٌ عَنِ الْمُدْبِرِ» ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «كَيْفَ قُلْتَ؟» قَالَ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ أَتُكْفَرُ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «نَعَمْ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ مُقْبَلٌ عَنِ الْمُدْبِرِ إِلَّا الدَّيْنَ، فَإِنَّ جِبْرِيْلَ عليه السلام قَالَ لِي ذَلِكَ».

640. Abu Qatada, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, stood up among them and mentioned that jihad in the way of Allah

and belief in Allah were the best actions. A man stood up and said, “O Messenger of Allah, tell me, if I am killed in the way of Allah, will that expiate my sins for me?” The Messenger of Allah, peace and blessings be upon him, said to him, “Yes, if you are killed in the way of Allah and you are steadfast, expecting Allah’s reward, advancing and not retreating.” Then the Messenger of Allah said, “What did you say?” He said, “Tell me, if I am killed in the way of Allah, will that expiate my sins for me?” The Messenger of Allah, peace and blessings be upon him, said, “Yes, if you are killed in the way of Allah and you are steadfast, expecting Allah’s reward, advancing and not retreating—except if you have debts. Jibril, peace be upon him, said that to me.” (*Sahih Muslim, Imara, 117*).

641 عَنْ جَابِرٍ رضي الله عنه قَالَ: قَالَ رَجُلٌ أَيْنَ أَنَا يَا رَسُولَ اللَّهِ إِنْ قُتِلْتُ؟ قَالَ: «فِي الْجَنَّةِ» فَأَلْقَى تَمْرَاتٍ كُنَّ فِي يَدِهِ ثُمَّ قَاتَلَ حَتَّى قُتِلَ.

641. Jabir, may Allah be pleased with him, reported that a man said, “Where will I be, O Messenger of Allah, if I am killed?” He said, “In Paradise.” He threw away some dates that were in his hand and then fought until he was killed.”

(*Sahih Muslim, Imara, 143*).

642 عَنْ أَنَسٍ رضي الله عنه قَالَ انْطَلَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ حَتَّى سَبَقُوا الْمُشْرِكِينَ إِلَى بَدْرِ وَجَاءَ الْمُشْرِكُونَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «لَا يَفْدَمَنَّ أَحَدٌ مِنْكُمْ إِلَى شَيْءٍ حَتَّى أَكُونَ أَنَا دُونَهُ» فَدَنَا الْمُشْرِكُونَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «فُومُوا إِلَى جَنَّةِ عَرْضِهَا السَّمَوَاتِ وَالْأَرْضِ» قَالَ: يَقُولُ عُمَيْرُ بْنُ الْحُمَامِ الْأَنْصَارِيُّ رضي الله عنه: يَا رَسُولَ اللَّهِ جَنَّةُ عَرْضِهَا

السَّمَوَاتِ وَالْأَرْضِ؟ قَالَ: «نَعَمْ» قَالَ: بَخِ بَخِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَحْمِلُكَ عَلَى قَوْلِكَ بَخِ بَخِ؟» قَالَ لَا وَاللَّهِ يَا رَسُولَ اللَّهِ إِلَّا رَجَاءُ أَنْ أَكُونَ مِنْ أَهْلِهَا، قَالَ: «فَإِنَّكَ مِنْ أَهْلِهَا» فَأَخْرَجَ تَمْرَاتٍ مِنْ قَرْنِهِ فَجَعَلَ يَأْكُلُ مِنْهُنَّ، ثُمَّ قَالَ لَيْتُنِي أَنَا حَيِّتٌ حَتَّى أَكُلَ تَمْرَاتِي هَذِهِ إِنَّهَا لِحَيَاةٍ طَوِيلَةٍ، فَرُمِي بِمَا مَعَهُ مِنَ التَّمْرِ ثُمَّ قَاتَلَهُمْ حَتَّى قُتِلَ.

642. Anas, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, and his Companions advanced so that they reached Badr before the polytheists. Then the polytheists arrived. The Messenger of Allah, peace and blessings be upon him, said, ‘None of you should advance to anything unless I go first.’ The polytheists drew near and the Messenger of Allah, peace and blessings be upon him, said, ‘Now stand up and proceed towards Paradise which is as wide as are the heavens and the earth.’ Umayr ibn al-Humam al-Ansari asked, ‘O Messenger of Allah, is Paradise as wide as are the heaven and the earth?’ He said, ‘Yes.’ He remarked: ‘Great!’ The Messenger of Allah asked him what had urged him to say so. He said, ‘By Allah, O Messenger of Allah, nothing but the hope that I will be among its people!’ He said, ‘You are among its people.’ He took some dates from his quiver and began to eat some of them. Then he said, ‘If I live long enough to eat these dates, it will indeed be a long life!’ He threw away the dates he had and then fought until he was killed.” (*Sahih Muslim, Iman, 145*).

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ نَاسٌ إِلَى النَّبِيِّ ﷺ أَنْ ابْعَثْ مَعَنَا رَجُلًا يُعَلِّمُونَا الْقُرْآنَ وَالسُّنَّةَ فَبَعَثَ إِلَيْهِمْ سَبْعِينَ رَجُلًا مِنَ الْأَنْصَارِ

يَقَالُ لَهُمُ الْقُرَاءُ، فِيهِمْ خَالِي حَرَامٌ، يَقْرَأُونَ الْقُرْآنَ وَيَتَدَارَسُونَهُ بِاللَّيْلِ يَتَعَلَّمُونَ وَكَانُوا بِالنَّهَارِ يَجِئُونَ بِالْمَاءِ فَيَضَعُونَهُ فِي الْمَسْجِدِ وَيَحْتَطِبُونَ فَيَبِيعُونَهُ وَيَشْتَرُونَ بِهِ الطَّعَامَ لِأَهْلِ الصُّفَّةِ وَالْفُقَرَاءِ فَبَعَثَهُمُ النَّبِيُّ ﷺ فَعَرَضُوا لَهُمْ فَقَتَلُوهُمْ قَبْلَ أَنْ يَبْلُغُوا الْمَكَانَ فَقَالُوا: اللَّهُمَّ بَلِّغْ عَنَّا نَبِيَّنَا أَنَا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ وَرَضِيْتَ عَنَّا. وَآتَى رَجُلٌ حَرَامًا خَالَ أَنَسٍ مِنْ خَلْفِهِ فَطَعَنَهُ بِرُمْحٍ حَتَّى أَنْفَذَهُ فَقَالَ حَرَامٌ: فُرْتُ وَرَبِّ الْكَعْبَةِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ إِخْوَانَكُمْ قَدْ قُتِلُوا وَإِنَّهُمْ قَالُوا: اللَّهُمَّ بَلِّغْ عَنَّا نَبِيَّنَا أَنَا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ وَرَضِيْتَ عَنَّا»

643. Anas, may Allah be pleased with him, said, “Some people came to the Prophet, peace and blessings be upon him, saying, ‘Send us some men to teach us the Qur’an and the Sunnah.’ He sent them seventy men of the Ansar who were called “the reciters”. They included my uncle Hiram. During the night they used to recite the Qur’an and study and learn. During the day they would fetch water and put it in the mosque and fetch firewood and sell it and use the proceeds to buy food for the people of the Suffa and the poor. The Prophet, peace and blessings be upon him, sent them and they were attacked and killed before they had reached the place. They said, ‘O Allah, convey from us to our Prophet that we have met You and we are pleased with You and You are pleased with us.’ A man came to Hiram, Anas’s uncle, from behind and stabbed him with a spear so that it went right through him. Hiram said, ‘I have won, by the Lord of the Ka’ba!’ The Messenger of Allah, peace and blessings

be upon him, said, ‘Your brothers have been killed and they said, “O Allah, convey from us to our Prophet that we have met You and we are pleased with You and You are pleased with us.”’ (*Sahih al-Bukhari, Jihad, 9; Sahih Muslim, Imara, 147*).

عَنْ أَنَسٍ رضي الله عنه أَنَّ أُمَّ الرَّبِيعِ بِنْتَ الْبَرَاءِ وَهِيَ أُمُّ حَارِثَةَ بْنِ سُرَاقَةَ،
 آتَتْ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ: يَا رَسُولَ اللَّهِ أَلَا تُحَدِّثُنِي عَنْ حَارِثَةَ؟
 وَكَانَ قُتِلَ يَوْمَ بَدْرٍ فَإِنْ كَانَ فِي الْجَنَّةِ صَبَرْتُ وَإِنْ كَانَ غَيْرَ ذَلِكَ
 اجْتَهَدْتُ عَلَيْهِ فِي الْبُكَاءِ فَقَالَ: «يَا أُمَّ حَارِثَةَ إِنَّهَا جَنَّانٌ فِي الْجَنَّةِ
 وَإِنَّ ابْنَكَ أَصَابَ الْفِرْدَوْسَ الْأَعْلَى»

644. Anas, may Allah be pleased with him, reported that Umm ar-Rubayyi bint al-Bara, the mother of al-Haritha ibn Suraqa, came to the Prophet, peace and blessings be upon him, and said, “O Messenger of Allah, will you not tell me about Haritha?” He had been killed at the Battle of Badr. “If he is in Paradise, I will be patient. If the case is other than that, I will weep my eyes out for him.” He said, “Umm Haritha, there are many gardens within Paradise, and your son has obtained the Highest Paradise.” (*Sahih al-Bukhari, Jihad, 14*).

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه قَالَ: جِيءَ بِأَبِي إِلَى النَّبِيِّ صلى الله عليه وسلم فَذُ مِثْلَ
 بِهِ فَوُضِعَ بَيْنَ يَدَيْهِ فَذَهَبَتْ أَكْشُفُ عَنْ وَجْهِهِ فَفَنَّهُانِي قَوْمٌ فَقَالَ
 النَّبِيُّ صلى الله عليه وسلم: «مَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا»

645. Jabir ibn Abdullah, may Allah be pleased with him, said, “My father was brought to the Prophet, peace and blessings be upon him, and he

had been mutilated. He was placed before him and I went to uncover his face and some people prevented me.’ The Prophet said, ‘The angels are still covering him with their wings.’ (*Sahih al-Bukhari, Jihad, 20; Sahih Muslim, Fadailu’s-Sahaba, 129*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَجِدُ الشَّهِيدُ مِنْ مَسِّ الْقَتْلِ إِلَّا كَمَا يَجِدُ أَحَدُكُمْ مِنْ مَسِّ الْقَرْصَةِ» 646

646. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Martyrs only experience the blow which kills them as one of you might experience the prick of a sting.” (*Sunan at-Tirmidhi, Fadailul-Jihad, 26*).

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ فِي بَعْضِ أَيَّامِهِ الْبَّتِي لَقِيَ فِيهَا الْعَدُوَّ أَنْتَظَرَ حَتَّى مَالَتِ الشَّمْسُ، ثُمَّ قَامَ فِي النَّاسِ فَقَالَ: «أَيُّهَا النَّاسُ، لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَاسْأَلُوا اللَّهَ الْعَافِيَةَ، فَإِذَا لَقَيْتُمُوهُمْ فَاصْبِرُوا وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ» ثُمَّ قَالَ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ وَمُجْرِي السَّحَابِ وَهَازِمِ الْأَحْزَابِ اهْزِمْنَاهُمْ وَانصُرْنَا عَلَيْهِمْ» 647

647. Abdullah ibn Abi Awfa, may Allah be pleased with him, reported that during one of the battles in which the Messenger of Allah, peace and blessings be upon him, met the enemy, he waited until the sun declined and then stood up to address the people and said, “O people! Do not be too eager to meet the enemy and ask Allah for well-being. When you do meet them, be steadfast. Know that Paradise lies under the shad-

ow of the swords.” Then he said, “O Allah, Sender-down of the Book and Mover of the clouds and Vanquisher of the Companies, defeat them and help us against them!” (*Sahih al-Bukhari, Jihad, 112; Sahih Muslim, Jihad, 20*).

648 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحْبَبَسَ فَرَسًا فِي سَبِيلِ اللَّهِ إِيْمَانًا بِاللَّهِ وَتَصَدِيقًا بِوَعْدِهِ فَإِنَّ شِبَعَهُ وَرِيَّهُ وَرَوْنَهُ وَبَوْلَهُ فِي مِيزَانِهِ يَوْمَ الْقِيَامَةِ»

648. Abu Hurayra, may Allah be pleased with him, reported said that the Messenger of Allah, peace and blessings be upon him, said, “If anyone keeps a horse in the way of Allah out of belief in Allah and in confirmation of His promise, its food, water, droppings and urine will be placed in his balance on the Day of Rising.” (*Sahih al-Bukhari, Jihad, 45*).

649 عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ، أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ، أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ.

649. Uqba ibn Amir al-Juhani, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say while he was on the *minbar*, ‘In (the verse) “Prepare against them all the force you can,” “force” means archery, “force” means archery, “force” means archery.’” (*Sahih Muslim, Imara, 167*).

650 عَنْ عُقْبَةَ بْنِ عَامِرٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ يُدْخِلُ بِالسَّهْمِ ثَلَاثَةَ نَفَرٍ الْجَنَّةَ: صَانِعُهُ يَحْتَسِبُ فِي صَنْعَتِهِ

الْحَيَّرَ وَالرَّامِيَ بِهِ وَمُنْبَلَهُ، وَارْمُوا وَارْكَبُوا، وَأَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا. وَمَنْ تَرَكَ الرَّمْيَ بَعْدَ مَا عَلِمَهُ رَغْبَةً عَنْهُ فَإِنَّهَا نِعْمَةٌ تَرَكَهَا» أَوْ قَالَ: «كَفَرَهَا».

650. Uqba ibn Amir, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, “Allah will admit three men into Paradise on account of one arrow: the one who made it, making sure it was made well, the one who shot it and the one who handed it over. So shoot and ride. I prefer your shooting to your riding. Anyone who abandons shooting after having been taught it, out of aversion to it, has abandoned a blessing (or he said, ‘been ungrateful for.’)” (*Sunan Abu Dawud, Jihad, 23*).

651 عَنْ أَبِي أُمَامَةَ رضي الله عنه أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِئذَنْ لِي فِي السِّيَاحَةِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم إِنَّ سِيَاحَةَ أُمَّتِي الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

651. Abu Umama, may Allah be pleased with him, reported that a man said, “O Messenger of Allah, give me permission to travel.” The Prophet, peace and blessings be upon him, said, “Travel of my community is jihad in the way of Allah, the Mighty and Exalted.” (*Sunan Abu Dawud, Jihad, 6*).

Annotation: *Ideal believers lead their lives within a certain plan and they take Allah’s good pleasure as their ultimate priority. For this reason, they revise their intention even before going on a journey; they travel for learning, visiting saintly guides, for business, health, etc. Traveling for the sake of wasting time and committing some forbidden acts*

does not become believers. In every case, intentions and deeds should target Allah's approval.

652 عَنْ أَبِي أُمَامَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم، قَالَ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ جَعَلَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ خَنْدَقًا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

652. Abu Umama, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “If anyone fasts a day in the way of Allah, Allah will put a ditch between him and Hell whose width is the same as the space between heaven and earth.” (*Sunan at-Tirmidhi, Fadailu'l-Jihad, 39*).

Annotation: *Fasting is preferable given that it does not physically weaken the person to struggle on the path of Allah. Thus, they gain blessings both ways.*

653 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ بِهِ نَفْسَهُ مَاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ»

653. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who dies without going on an expedition and without having thought of himself as going on an expedition has died with a characteristic of hypocrisy.” (*Sahih Muslim, Imara, 158*).

654 عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تَغْزُو فَتَعْنَمَ وَتَسْلَمَ إِلَّا كَانُوا قَدْ تَعَجَّلُوا ثُلْثِي أَجُورِهِمْ، وَمَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تُحْفِقُ وَتُصَابُ إِلَّا تَمَّ لَهُمْ أَجُورُهُمْ»

654. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said, “There is no expedition, or raid, on which a man goes and in which he takes booty and is safe without sending ahead two-thirds of his reward. But on the raid or expedition during which he does not take booty and is wounded, he will have his full reward.” (*Sahih Muslim, Imarah, 154*).

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ لَمْ يَعْزُزْ أَوْ يُجَهِّزْ غَازِيًا أَوْ يَخْلُفَ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ أَصَابَهُ اللَّهُ بِقَارِعَةٍ قَبْلَ يَوْمِ الْقِيَامَةِ»

655. Abu Umama, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “If someone does not raid nor equip a raider nor look after the family of someone on an expedition, Allah will inflict a calamity on him before the Day of Rising.” (*Sunan Abu Dawud, Jihad, 17*).

The Clarification of Those Who Are Martyrs

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الشُّهَدَاءُ خَمْسَةٌ: الْمَطْعُونُ وَالْمَبْطُونُ وَالْعَرِيقُ وَصَاحِبُ الْهَدْمِ وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ»

656. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “There are five categories of martyr: someone killed by the plague, someone killed by an abdominal disease, someone who drowns, someone who is killed by a collapsing building and the martyr killed fighting in the way of Allah.” (*Sahih al-Bukhari, Jihad, 30; Sahih Muslim, Imarah, 164*).

عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرٍو بْنِ نَفَيْلٍ أَحَدِ الْعَشْرَةِ الْمَشْهُودِ لَهُمْ بِالْجَنَّةِ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ دَمِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ»

657. Abu'l-A'war Said ibn Zayd ibn Amr ibn Nufayl, may Allah be pleased with him, one of the ten who were promised Paradise, said, "I heard the Messenger of Allah, peace and blessings be upon him, say, 'Anyone who is killed defending his property is a martyr. Anyone who is killed defending his life is a martyr. Anyone who is killed defending his religion is a martyr. Anyone who is killed defending his family is a martyr.'" (*Sunan Abu Dawud, Sunnah, 29; Sunan at-Tirmidhi, Diyat, 21*).

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ جَاءَ رَجُلٌ يُرِيدُ أَخَذَ مَالِي؟ قَالَ: «فَلَا تُعْطِهِ مَالَكَ» قَالَ: أَرَأَيْتَ إِنْ قَاتَلَنِي؟ قَالَ: «قَاتِلْهُ» قَالَ: أَرَأَيْتَ إِنْ قَتَلَنِي؟ قَالَ: «فَأَنْتَ شَهِيدٌ» قَالَ: أَرَأَيْتَ إِنْ قَتَلْتُهُ؟ قَالَ: «هُوَ فِي النَّارِ»

658. Abu Hurayra, may Allah be pleased with him, said, "A man came to the Messenger of Allah, peace and blessings be upon him, and said, 'O Messenger of Allah, what is your opinion about a man who comes wanting to seize my property?' He said, 'Do not give him your property.' He said, 'What is your opinion if he fights me?' He said, 'Then fight him.' He said, 'What is your opinion if he kills me?' He said, 'Then you will be a martyr.'

He said, ‘What is your opinion if I kill him?’ He said, ‘Then he will be in Hell.’” (*Sahih Muslim, Iman, 225*).

The Excellence of Freeing Slaves

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ رَقَبَةً مُسْلِمَةً أَعْتَقَ اللَّهُ بِكُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنْهُ مِنَ النَّارِ حَتَّىٰ فَرَجَهُ بِفَرَجِهِ»

659. Abu Hurayra, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said to me, ‘If anyone frees a Muslim slave, for every limb of his, Allah will free one of his own limbs from Hell until he is set free by his setting free of the slave.’” (*Sahih al-Bukhari, Kaffarah, 6; Sahih Muslim, Iq, 22*).

The Excellence of Being Good to Slaves

(As the essential basis of contentment in individual, family and social life,) worship Allah and do not associate anything as a partner with Him; and do good to your parents in the best way possible, and to the relatives, orphans, the destitute, the neighbor who is near (in kinship, location, faith), the neighbor who is distant (in kinship and faith), the companion by your side (on the way, in the family, in the workplace, etc.), the wayfarer, and those who are in your service. (Treat them well and bring yourself up to this end, for) (*an-Nisa 4:36*)

عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ قَالَ: رَأَيْتُ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ وَعَلَيْهِ حُلَّةٌ وَعَلَىٰ غَلَامِهِ مِثْلُهَا فَسَأَلْتُهُ عَنْ ذَلِكَ، فَذَكَرَ أَنَّهُ سَابَّ رَجُلًا عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ فَعَيَّرَهُ بِأَمِّهِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّكَ أَمْرٌ فِيكَ جَاهِلِيَّةٌ»

هُمِ إِخْوَانُكُمْ وَخَوْلَاكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَحْوَهُ
تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ
مَا يَعْزِلُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ).

660. Al-Ma'rur ibn Suwayd, may Allah be pleased with him, said, "I saw Abu Dharr when he was wearing a cloak and his slave was wearing a similar cloak. I asked him about that and he mentioned that in the time of the Messenger of Allah he had once exchanged insults with a man and had abused him by insulting his mother. The Prophet, peace and blessings be upon him, said, "You are a man who still has some of the Jahiliyya in you. They are your brothers whom Allah has placed under your authority. Anyone who has authority over his brother should feed him from what he eats and clothe him from what he wears and should not oblige his brothers to do what is too much for them. If you ask that of them, then give them a hand." (*Sahih al-Bukhari, Iman, 22; Itq, 15; Sahih Muslim, Ayman, 40*).

661 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم: قَالَ: «إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ
بَطَعَامِهِ فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ فَلْيَنَاولْهُ لُقْمَةً أَوْ لُقْمَتَيْنِ أَوْ أَكْلَةً أَوْ
أُكْلَتَيْنِ فَإِنَّهُ وَلِيٌّ عِلَاجَهُ»

661. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, "When a servant of one of you brings him food, if he does not sit with him, he should at least give him a morsel or two—or a bite or two. He is the one who prepared it." (*Sahih al-Bukhari, Itq, 18*).

662 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلْعَبْدِ الْمَمْلُوكِ الْمُضْلِحِ أَجْرَانِ» وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ لَوْلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ وَالْحَجُّ وَبِرُّ أُمِّي لَأَحْبَبْتُ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ.

662. Abu Hurayra, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said, ‘A virtuous owned slave has two rewards.’ By the One who has the soul of Abu Hurayra in His hand, were it not for jihad in the way of Allah, the Hajj, and devotion to my mother, I would like to die as a slave.” (*Sahih al-Bukhari, Itq, 16; Sahih Muslim, Aymaan, 44*).

663 عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَّهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَأَمِنَ بِمُحَمَّدٍ وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوْلَاهِ وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا، ثُمَّ أَعْتَقَهَا فَتَرَوَجَّهَا فَلَهُ أَجْرَانِ»

663. Abu Musa al-Ash’ari, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “A slave who worships his Lord well and gives his master the right which he owes him, and good advice and obedience has two rewards.” (*Sahih al-Bukhari, Itq, 16; Nikah, 12; Sahih Muslim, Iman, 241*).

664 عَنْ مَعْقِلِ بْنِ يَسَارٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعِبَادَةُ فِي الْهَرَجِ كَهَجْرَةِ إِلَيَّ»

664. Ma’qil ibn Yasar, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said,

“Worship in a time of violent turbulence is like emigration to me.” (*Sahih Muslim, Fitan, 130*).

The Excellence of Being Generous in Transactions

Whatever good you do, surely Allah has full knowledge of it. (*al-Baqarah 2:215*)

665
 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَجُلًا أَتَى النَّبِيَّ صلى الله عليه وسلم يَتَقَاضَاهُ فَأَعْلَطَ لَهُ فَهَمَّ بِهِ أَصْحَابُهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا، ثُمَّ قَالَ: «أَعْطُوهُ سِتًّا مِثْلَ سِتِّهِ» قَالُوا: يَا رَسُولَ اللَّهِ لَا نَجِدُ إِلَّا أَمْتَلَ مِنْ سِتِّهِ، قَالَ: «أَعْطُوهُ فَإِنَّ خَيْرَكُمْ أَحْسَنُكُمْ قَضَاءً»

665. Abu Hurayra, may Allah be pleased with him, reported that a man came to ask the Prophet to pay a debt he owed him and spoke rudely to him. The Companions made for him but the Messenger of Allah, peace and blessings be upon him, said, “Let him be. Anyone with a right is allowed speak.” Then he said, “Give him one the right age for the one he is owed.” They said, “O Messenger of Allah, we can only find an older, more valuable one.” He said, “Give to him. The best of you is he who is most generous in settlement.” (*Sahih al-Bukhari, Istiqrad, 4; Sahih Muslim, Musaqat, 120*).

666
 عَنْ جَابِرٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ وَإِذَا اشْتَرَى وَإِذَا أَقْتَضَى»

666. Jabir, may Allah be pleased with him, reported the Messenger of Allah, peace and blessings be upon him, said, “May Allah show mer-

cy to a man who is generous when he sells, when he buys and when he asks for settlement.” (*Sahih al-Bukhari, Buyu, 16*).

عَنْ أَبِي مَسْعُودِ الْبَدْرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُوسِبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ فَلَمْ يُوْجَدْ لَهُ مِنَ الْخَيْرِ شَيْءٌ إِلَّا أَنَّهُ كَانَ يُخَالِطُ النَّاسَ وَكَانَ مُوسِرًا وَكَانَ يَأْمُرُ غُلَمَانَهُ أَنْ يَتَجَاوَزُوا عَنْ الْمُعْسِرِ. قَالَ اللَّهُ ﻋَﻠَيْكُمْ: «نَحْنُ أَحَقُّ بِذَلِكَ مِنْهُ، تَجَاوَزُوا عَنْهُ»

667. Abu Mas’ud al-Badri, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “A man among those before you underwent the reckoning and no good at all was found for him except that, being a wealthy man, he used to do business with people and used to order his employees to make allowances for anyone in difficulties. So Allah, the Mighty and Exalted, said, ‘We have more right to do that than you,’ and they pardoned him.” (*Sahih Muslim, Musaqat, 30*).

The Excellence of Knowledge

Say: “My Lord, increase me in knowledge.” (*Ta-Ha 20:114*)

Say: “Are they ever equal, those who know and those who do not know?” (*az-Zumar 39:9*)

Allah will raise (in degree) those of you who truly believe (and act accordingly), and in degrees, those who have been granted the knowledge (especially of religious matters). (*al-Mujadilah 58:11*)

Of all His servants, only those possessed of true knowledge stand in awe of Allah. (*Fatir 35:28*)

668 عَنْ مُعَاوِيَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ»

668. Mu'awiya, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings be upon him, said, “When Allah desires good for someone, He gives him correct understanding in the religion.” (*Sahih al-Bukhari, Ilm, 10; Sahih Muslim, Imarah, 175*).

669 عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِعَلِيِّ رضي الله عنه: «فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ»

669. Sahl ibn Sa'd, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said to Ali, may Allah be pleased with him, “By Allah, for Allah to guide one man by you is better for you than red camels.” (*Sahih al-Bukhari, Maghazi, 38; Sahih Muslim, Fadailu's-Sahaba, 34*).

670 عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: «يَلْغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ»

670. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Transmit from me, even if it is only a verse, and you may relate from the Children of Israel without harm. Anyone who deliberately tells a lie regarding me will take his seat in Hell.” (*Sahih al-Bukhari, Anbiya, 50*).

671 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم، قَالَ: «وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ»

671. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah will make the path to Paradise easy for anyone who travels a path in search of knowledge.” (*Sahih Muslim, Dhikr, 39*).

عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتها لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَطْلُبُ، وَإِنَّ الْعَالِمَ لَيْسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْجَحِيثَانِ فِي الْمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا وَإِنَّمَا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ»

672. Abu'd-Darda, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘Allah will make the path to Paradise easy for anyone who travels a path in search of knowledge. Angels spread their wings for the seeker of knowledge out of pleasure for what he is doing. Everyone in the heavens and everyone in the earth ask forgiveness for a man of knowledge, even the fish in the water. The superiority of the man of knowledge to the man of worship is like the superiority of the moon to all the planets. The men of knowledge are the heirs of the Prophets. The Prophets bequeath neither dinar nor dirham; they bequeath knowledge. Whoever takes it has taken an ample portion.’”

(*Sunan at-Tirmidhi, Ilm, 19; Sunan Abu Dawud, Ilm, 1*).

عَنْ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «نَضَرَ اللَّهُ امْرَأً سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَهُ، فَوُتِّبَ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ».

673. Ibn Mas'ud, may Allah be pleased with him, said, "I heard the Messenger of Allah, peace and blessings be upon him, say, 'May Allah bless a man who hears something from me and transmits it as he heard it. Many a person to whom something is transmitted retains more than the person who first heard it.'" (*Sunan at-Tirmidhi, Ilm, 7*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَنْ سُئِلَ عَنْ عِلْمٍ فَكْتَمَهُ، أَلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ»

674. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "Anyone who is asked for knowledge and conceals it, will be bridled with a bridle of fire on the Day of Rising." (*Sunan at-Tirmidhi, Ilm, 3*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ عز وجل لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ غَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ» يَعْنِي: رِيحَهَا.

675. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "Anyone who learns knowledge which should be learned for the sake of Allah, the Mighty and Majestic, only to obtain by it goods of this world, will not experience the scent of Paradise on the Day of Rising." (*Sunan Abu Dawud, Ilm, 12*).

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَبْقِ عَالِمًا، اتَّخَذَ النَّاسُ رُؤُوسًا جُهَالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا»

676. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘Allah will not take away knowledge from His servants, but knowledge will be taken away as the men of knowledge are taken away until there is not a single man of knowledge left. Then people will take ignorant men for their leaders who will be asked something and give a *fatwa* (decision) without any knowledge. They will go astray and lead others astray.’” (*Sahih al-Bukhari, Ilm, 34; Sahih Muslim, Ilm, 13*).

The Excellence of Praise and Thankfulness

Always remember and make mention of Me (when service to Me is due), that I may remember and make mention of you (when judgment and recompense are due); and give thanks to Me, and do not be ungrateful to Me. (*al-Baqarah 2:152*)

If you are thankful (for My favors), I will most certainly give you more. (*Ibrahim 14:7*)

their invocation will close with “All praise and gratitude are for Allah, the Lord of the worlds!” (*Yunus 10:10*)

O you who believe! Remember and mention Allah much. And glorify Him (in that He is absolutely above all de-

fects and having partners) in the morning and in the evening (day and night)! (*al-Ahzab 33:41–42*)

Surely in the creation of the heavens and the earth, and the alternation of night and day (with their periods shortening and lengthening), there are signs (manifesting the truth) for the people of discernment. They remember and mention Allah (with their tongues and hearts), standing and sitting and lying down on their sides (whether during the Prayer or not). (*Al Imran 3:190–191*)

677 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم أَتَى لَيْلَةَ أُسْرِي بِهِ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ فَنَظَرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ فَقَالَ جِبْرِيلُ: «الْحَمْدُ لِلَّهِ الَّذِي هَذَاكَ لِلْفِطْرَةِ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ»

677. Abu Hurayra, may Allah be pleased with him, reported that on the Night Journey, the Prophet, peace and blessings be upon him, was brought two glasses, one of wine and one of milk. He looked at them and took the milk. Jibril said, ‘Praise be to Allah, the One who has guided you to the natural way. If you had taken the wine, your community would have erred.’” (*Sahih Muslim, Iman, 272; Ashriba, 92*).

678 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِالْحَمْدِ لِلَّهِ فَهُوَ أَفْطَعُ».

678. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Every matter of importance which is not begun with, ‘Praise be to Allah’ is defective.” (*Sunan Abu Dawud, Adab, 18*).

The Prayer on the Messenger of Allah

Surely Allah and His angels bless the Prophet (He always treats him with His special mercy, with the angels praying to Him to grant him the highest station of praise with Him, and for the decisive victory of his Religion). O you who believe, invoke the blessings of Allah on him, and pray to Allah to bestow His peace on him, greeting him with the best greeting. (Love and follow him with utmost sincerity and faithfulness, and give yourselves to his way with perfect submission). (*al-Ahzab 33:56*)

عَنْ أَوْسِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ فَإِنَّ صَلَاتِكُمْ مَعْرُوضَةٌ عَلَيَّ» فَقَالُوا: يَا رَسُولَ اللَّهِ وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ؟ يَقُولُ: بَلَيْتَ قَالَ: «إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ»

679. Aws ibn Aws, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The best of your days is the Day of Jumu’ah, so do a lot of prayers on me during it. Your prayer is shown to me.” They said, “O Messenger of Allah, how will our prayer be shown to you when you have become dust?” He said, “Allah has forbidden the earth (to consume) the bodies of the Prophets.” (*Sunan Abu Dawud, Salah, 201*).

Annotation: Many “mirrors” reflect the Divine manifestations: glass, water, air, the World of Representations or Immaterial Forms, the spirit, the intellect, imagination, time, and many other things that we do not know. The reflections of solid,

material things are dead, separated, or disconnected from themselves. They do not have the essential characteristics of their originals and therefore are not identical with them. This is indicated when their pictures are taken: They are seen only with their outer, physical forms. The reflections of luminous things, however, are connected to their originals and bear their characteristics or attributes. (Although not exactly identical with their originals,) they are not other than them either. If the Creator had made the sun's heat its soul, its light, its consciousness, and the sun's colors in its light its senses, it would have spoken to you through the "heart" of the mirror in your hand. It would be like talking to you through your telephone or your heart's "mirror." For, according to its capacity, the sun's image in the mirror would have had the heat of life, the light of consciousness, and the colors of senses. Due to this fact, the Prophet, who is luminous in identity, becomes aware of all blessings called upon himself at the same moment. (Nursi, Bediüzzaman Said, Al-Mathnawi Al-Nuri, New Jersey: The Light, 2007, p. 177).

680 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَغِمَ أَنْفُ رَجُلٍ ذَكَرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ»

680. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “May humiliation be the lot any man who, when I am mentioned in his presence, does not pray for blessing on me.” (*Sunan at-Tirmidhi, Da'awat, 101*).

681 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَجْعَلُوا قَبْرِي عَيْدًا وَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ»

681. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Do not make my grave a place of celebration. Pray over me. Your prayer reaches me wherever you are.” (*Sunan Abu Dawud, Manasik, 97*).

عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رضي الله عنه قَالَ: سَمِعَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلًا يَدْعُو فِي صَلَاتِهِ وَلَمْ يَحْمَدِ اللَّهَ تَعَالَى وَلَمْ يُصَلِّ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «عَجَلْ هَذَا» ثُمَّ دَعَاهُ فَقَالَ لَهُ أَوْ لغيرِهِ: إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ رَبِّهِ سُبْحَانَهُ وَالتَّائِبِ عَلَيْهِ، ثُمَّ يُصَلِّي عَلَى النَّبِيِّ صلى الله عليه وسلم ثُمَّ يَدْعُو بَعْدَ بَمَا شَاءَ»

682. Fadala ibn Ubayd, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, heard a man making supplication in his prayer without glorifying Allah the Almighty or praying for blessing on the Prophet. The Messenger of Allah, peace and blessings be upon him, said, ‘This one was in a hurry.’ Then he called him and said to him—or to someone else—‘When one of you prays, he should begin by glorifying his Lord and praising Him, and then pray for blessing on the Prophet. Then he should ask for anything else he wants afterwards.’” (*Sunan Abu Dawud, Witr, 23*).

عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رضي الله عنه قَالَ: أَتَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَحْنُ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ رضي الله عنه فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ فَكَيْفَ نُصَلِّيَ عَلَيْكَ؟ فَسَكَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم، حَتَّى تَمَنَيْنَا أَنَّهُ لَمْ يَسْأَلْهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم، قُولُوا:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ
إِبْرَاهِيمَ وَبَارَكْتَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى
آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ»

683. Abu Mas'ud al-Badri, may Allah be pleased with him, said, “Once the Messenger of Allah, peace and blessings be upon him, came to us while we were in the assembly of Sa'd ibn Ubada. Bashir ibn Sa'd said to him, ‘Allah the Almighty has commanded us to bless you, O Messenger of Allah. How shall we bless you?’ The Messenger of Allah, peace and blessings be upon him, was silent until we wished that he had not asked him. Then the Messenger of Allah said, ‘Say, ‘O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. Grant blessing to Muhammad and the family of Muhammad as You granted blessing to the family of Ibrahim. You are the Praiseworthy, the Glorious,’ and the greeting is the way you have been taught.’” (*Sahih Muslim, Salah, 65*).

عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ  قَالَ: قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارَكْتَ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

684. Abu Humayd as-Saidi, may Allah be pleased with him, said, “They said, ‘O Messenger of Allah, how should we bless you?’ He said, ‘Say, “O Allah, bless Muhammad and his wives and descendants as You blessed Ibrahim. Grant blessing to Muhammad and his wives and descendants as You

granted blessing to Ibrahim. You are Praiseworthy, Glorious.” (Sahih al-Bukhari, Da’awat, 33; Sahih Muslim, Salah, 69).

The Excellence of *Dhikr* and Encouraging It

Surely Allah’s remembrance is the greatest (of all types of worship, and not restricted to the Prayer). (*al-Ankabut 29:45*)

Mention Allah much (both by doing the Prayer and on other occasions), so that you may prosper (in both worlds). (*al-Jumu’ah 62:10*)

Remember and mention your Lord within yourself (in the depths of your heart), most humbly and in awe, not loud of voice, at morning and evening. And do not be among the neglectful. (*al-A’raf 7:205*)

Glorify your Lord with praise before sunrise and before sunset, and glorify Him during some hours of the night (*Ta-Ha 20:130*)

Glorify your Lord with His praise in the afternoon and morning hours. (*al-Mumin 40:55*)

(This light can best be obtained, and those guided to it are found) in some houses (that are usually concealed from people’s eyes and) for which Allah has provided a way for them to be built and appreciated, and for His Name to be mentioned and invoked therein; in them, glorify Him in the morning and evening. (Those guided are) men (of great distinction) whom neither commerce nor exchange (nor any other worldly preoccupations) can divert from the remembrance of Allah, and establishing the Prayer in conformity with all its conditions, and paying the Prescribed Purifying Alms. (*an-Nur 24:36–37*)

Surely all men and women who submit to Allah (whose submission is attested by their words and deeds), and all truly believing men and truly believing women, and all devoutly obedient men and devoutly obedient women, and all men and women honest and truthful in their speech (and true to their words in their actions), and all men and women who persevere (in obedience to Allah through all adversity), and all men and women humble (in mind and heart before Allah), and all men and women who give in alms (and in Allah's cause), and all men and women who fast (as an obligatory or commended act of devotion), and all men and women who guard their chastity (and avoid exposing their private parts), and all men and women who remember and mention Allah much—for them (all), Allah has prepared forgiveness (to bring unforeseen blessings) and a tremendous reward. (*al-Ahzab 33:35*)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ»

685. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Two words are light on the tongue, heavy in the balance, beloved to the Merciful: *Subhanallahu wa bihamdihi, subhanallahu'l-adhim* (Glory be to Allah and with His praise, glory be to Allah, the All-Glorious).” (*Sahih al-Bukhari, Da'awat, 65; Sahih Muslim, Dhikr, 31*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ، فِي يَوْمٍ مِئَةَ مَرَّةٍ كَانَتْ لَهُ عَدْلَ عَشْرِ رِقَابٍ وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ وَمُحِيتَ عَنْهُ مِئَةُ سَيِّئَةٍ وَكَانَتْ لَهُ حِزْرًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِي، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلِ مِمَّا جَاءَ بِهِ إِلَّا رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ» وَقَالَ: «مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، فِي يَوْمٍ مِئَةَ مَرَّةٍ، حُطَّتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ»

686. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who says, *La ilaha illa’llahu wahdahu la sharika lah. Lahul mulk wa lahul hamd wa huwa ala kulli shayin qadir* (There is no deity but Allah alone with no partner. His is the kingdom and His is the praise, and He has power over everything) a hundred times a day, has the same reward as if he had freed ten slaves, and a hundred good deeds are written for him and a hundred bad deeds are effaced from him and he has protection from Satan on that day until evening. No one will do anything better than he does except a man who does it more than he did.” He said, “Anyone who says, *Subhanallahu wa bihamdihi* (Glory be to Allah and with His praise) a hundred times a day will have his sins fall away, even if they are like the froth of the sea.”

(Sahih al-Bukhari, Da’awat, 64, 65; Sahih Muslim, Dhikr, 28).

687 عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: « مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مَرَّاتٍ كَانَ كَمَنْ أَرْبَعَةَ أَنْفُسٍ مِنْ وَلَدِ إِسْمَاعِيلَ »

687. Abu Ayyub al-Ansari, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Anyone who says, ‘There is no deity but Allah alone with no partner. His is the kingdom and His is the praise. He has power over everything’ ten times, it is as if he had set free four slaves of the descendants of Ismail. (*Sahih al-Bukhari, Da’awat, 64; Sahih Muslim, Dhikr, 30*).

عَنْ ثَوْبَانَ  قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ اسْتَعْفَرَ ثَلَاثًا وَقَالَ: «اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ»

688. Thawban, may Allah be pleased with him, said, “When the Messenger of Allah, peace and blessings be upon him, used to finish his Prayer, he asked forgiveness three times and said, *Allahumma Anta’s-Salamu wa minka’s-Salam. Tabarakta ya Dha’l-Jalali wa’l-Ikram* (O Allah, You are Peace and peace is from You. You are blessed, O Possessor of majesty and nobility).” (*Sahih Muslim, Masajid, 135*).

عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ  أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا فَرَغَ مِنَ الصَّلَاةِ وَسَلَّمَ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

689. Al-Mughira ibn Shu’ba, may Allah be pleased with him, reported that when the Messenger of Allah, peace and blessings be upon him, finished the Prayer and said the *salam*, he would say,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ
 وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.
 اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ
 وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

(There is no deity but Allah alone with no partner. The kingdom and praise belong to Him and He has power over everything. O Allah, none can withhold what You give nor give what You withhold and the fortune of anyone who has one is of no avail against You).” (Sahih al-Bukhari, Da’awat, 18; Sahih Muslim, Masjid, 137).

عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ رضي الله عنه أَنَّهُ كَانَ يَقُولُ دُبْرَ كُلِّ صَلَاةٍ حِينَ يُسَلِّمُ: 690
 لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى
 كُلِّ شَيْءٍ قَدِيرٌ. لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ
 إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ
 مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.
 قَالَ ابْنُ الزُّبَيْرِ: وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَهْلِلُ بِهِنَّ دُبْرَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ.

690. Abdullah ibn az-Zubayr, may Allah be pleased with him, reported that he used to say after every Prayer when he said the *salam*,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَلَا
 نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا
 اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

(There is no deity but Allah alone with no partner. The kingdom and praise belong to Him and He has power over everything. There is neither power nor strength except by Allah. There is no deity but Allah. We worship Him alone. He has blessing and He has excellence and he has excellent praise. There is no deity but Allah, making the religion sincerely His, even if the unbelievers dislike it.” Ibn az-Zubayr said, “The Messenger of Allah, peace and blessings be upon him, used to recite this supplication after every obligatory Prayer). (*Sahih Muslim, Masajid, 139*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَقَالَ تَمَامَ الْمِئَةِ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، عُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ»

691. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who says after every Prayer, *Subhanallah* (Glory be to Allah) thirty-three times, *Alhamdulillah* “Praise belongs to Allah) thirty-three times and *Allahu Akbar* (Allah is the All-Great) thirty-three times and says to complete the hundred, *La ilaha illa'llahu wahdahu la sharika lah. Lahul mulk wa lahul hamd wa huwa ala kulli shayin qadir* (There is no deity but Allah alone with no partner. He has the kingdom and He has the praise and He has power over everything), will be forgiven his sins, even if they are like the foam of the sea.”

(*Sahih Muslim, Masajid, 146*).

عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَعَوَّذُ دُبْرَ الصَّلَوَاتِ بِهَؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أُرْدَلِ الْعُمْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ»

692. Sa'd ibn Abi Waqqas, may Allah be pleased with him, is that the Messenger of Allah, peace and blessings be upon him, used to seek refuge after the Prayers with these words:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أُرْدَلِ الْعُمْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ

(O Allah, I seek refuge with You from cowardice and miserliness, and I seek refuge with You from being returned to the weakest state of life (senility). I seek refuge with You from the temptation of this world and I seek refuge with You from the trial of the grave).” (*Sahih al-Bukhari, Da'awat, 37*).

عَنْ ابْنِ عَبَّاسٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَأَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ فَقِمْنَ أَنْ يُسْتَجَابَ لَكُمْ»

693. Ibn Abbas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “As for *ruku*, exalt the Lord, the Mighty, in it, and as for prostration, exert yourself in supplication, and it is proper that you be answered in it.” (*Sahih Muslim, Salah, 207*).

عَنْ أَبِي ذَرٍّ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُضِيحُ عَلَى كُلِّ سَلَامِي مِنْ أَحَدِكُمْ صَدَقَةٌ: فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ»

وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ
وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ. وَيُجْزِيءُ مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا
مِنَ الضُّحَى»

694. Abu Dharr, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “*Sadaqa* is owed by every joint you have. Every glorification is *sadaqa*. Every praise is *sadaqa*. Every *La ilaha illa'llah* is *sadaqa*. Every *takbir* is *sadaqa*. Commanding the right is *sadaqa*. Forbidding the wrong is *sadaqa*. Praying two units in the forenoon (Duha) covers all these.” (*Sahih Muslim, Salatu'l-Musafirin, 84, Zakah, 56*).

695 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنِ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنِ ذَكَرَنِي فِي مَلَأٍ، ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ»

695. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah the Almighty says, ‘I am in My servant’s opinion of Me and I am with Him when He remembers Me. When he remembers Me in himself, I mention him in Myself. If he mentions Me in an assembly, I mention him in a better assembly than them.’” (*Sahih al-Bukhari, Tawhid, 15; Sahih Muslim, Dhikr, 2*).

696 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «سَبَقَ الْمُفْرَدُونَ» قَالُوا: وَمَا الْمُفْرَدُونَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتُ».

696. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The *mufarridun* have outstripped.” They said, “Who are the *mufarridun*, O Messenger of Allah?” He said, “The men and women who remember Allah often.” (*Sahih Muslim, Dhikr, 4*).

عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ إِنَّ شَرَائِعَ
الإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ، فَأَخْبِرْنِي بِشَيْءٍ أَتَشَبَّثُ بِهِ، قَالَ: «لَا
يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ».

697. Abdullah ibn Busr, may Allah be pleased with him, reported that a man said, “O Messenger of Allah, the laws of Islam are too much for me. Tell me something I can cling to.” He said, “Your tongue should remain moist with the remembrance of Allah.” (*Sunan at-Tirmidhi, Da'awat, 4*).

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «لَقَيْتُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ
لَيْلَةَ أُشْرِي بِي فَقَالَ: يَا مُحَمَّدُ أَقْرِيءْ أُمَّتَكَ مِنِّي السَّلَامَ وَأَخْبِرْهُمْ
أَنَّ الْجَنَّةَ طَيِّبَةٌ التُّرْبَةُ، عَذْبَةُ الْمَاءِ وَأَنَّهَا قِيَعَانٌ وَأَنَّ غِرَاسَهَا:
سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ».

698. Ibn Mas'ud, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “I met Ibrahim on my Night Journey. He said, ‘O Muhammad, convey the greeting from me to your community and tell them that Paradise has good soil and sweet water. It is vast and its plants say, *Sُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ*, (Glory

be to Allah. Praise be to Allah. There is no deity but Allah. Allah is the All-Great). (*Sunan at-Tirmidhi, Da'awat, 59*).

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رضي الله عنه أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوَى أَوْ حَصَى تُسَبِّحُ بِهِ فَقَالَ: «أَخْبِرْكِ بِمَا هُوَ أَيْسَرُ عَلَيْكِ مِنْ هَذَا أَوْ أَفْضَلُ» فَقَالَ: «سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا بَيْنَ ذَلِكَ وَسُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ. وَاللَّهُ أَكْبَرُ مِثْلَ ذَلِكَ وَالْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ وَلَا إِلَهَ إِلَّا اللَّهُ مِثْلَ ذَلِكَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ مِثْلَ ذَلِكَ»

699. Sa'd ibn Abi Waqqas, may Allah be pleased with him, reported that, together with the Messenger of Allah, he visited a woman and in front of her were some date-stones—or pebbles—which she was using to glorify Allah. He said, 'Shall I inform you what is easier for you than this—or better?' He said,

سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ،
وَسُبْحَانَ اللَّهِ عَدَدَ مَا بَيْنَ ذَلِكَ وَسُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ

(Glory be to Allah by the number of things He has created in the heaven and glory be to Allah by the number of things He has created in the earth and glory be to Allah by the number of things in between them and glory be to Allah by the number of things He has created.)

Then say, *Allahu Akbar* (Allah is the All-Great) in the same way and *Alhamdulillah* (Praise be to Allah) in the same way, and *La ilaha illa'llah* (There is no deity but Allah) in

the same way and *La hawla wa la kuwwata illa billah* (There is neither power nor strength except by Allah) in the same way.’” (*Sunan at-Tirmidhi, Da’awat, 113*).

700 عَنْ أَبِي مُوسَى رضي الله عنه قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟» فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

700. Abu Musa, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said, ‘Shall I direct you to one of the treasures of Paradise? I said, ‘Yes, O Messenger of Allah.’ He said, ‘There is neither power nor strength except by Allah.’” (*Sahih al-Bukhari, Da’awat, 50; Sahih Muslim, Dhikr, 44*).

701 عَنْ ابْنِ عَبَّاسٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ أَنَّ أَحَدَكُمْ إِذَا أَنَى أَهْلَهُ قَالَ: بِسْمِ اللَّهِ أَلَّهْمَّ جَبَّبْنَا الشَّيْطَانَ وَجَبَّبِ الشَّيْطَانَ مَا رَزَقْتَنَا فَقَضَى بَيْنَهُمَا وَلَدٌ لَمْ يَضُرَّهُ»

701. Ibn Abbas, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “If one of you comes to his wife and says, ‘In the Name of Allah. O Allah, protect us from Satan and protect any child You grant us from Satan,’ and a child is decreed for them, Satan will not harm it.” (*Sahih al-Bukhari, Nikah, 66, Da’awat, 54; Sahih Muslim, Nikah, 116*).

Annotation: Satan cannot harm the child, but not in the general sense. He is the archenemy of children of Adam and tries to tempt them right after they come to this world. his goading and whisperings continue until they give

their last breath. Most probably, the fact stated here is refers to Satan's harming the child at the very beginning.

702 عَنْ حُدَيْفَةَ وَأَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: «بِاسْمِكَ اللَّهُمَّ أَحْيَا وَأَمُوتُ» وَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ».

702. Hudhayfa and Abu Dharr, may Allah be pleased with them, reported that when the Messenger of Allah, peace and blessings be upon him, retired to his bed, he said, “In Your name, O Allah, I live and I die.” When he woke up he said, “Praise be to Allah who gave me life and He made me die and to Him is the gathering.” (*Sunan at-Tirmidhi, Da'awat, 28*).

703 عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ تَعَالَى مَلَائِكَةً يَطُوفُونَ فِي الطُّرُقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ ﷻ، تَنَادَوْا: هَلُمُّوا إِلَيَّ حَاجَتِكُمْ فَيُحْفَوْنَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ: مَا يَقُولُ عِبَادِي؟ قَالَ: يَقُولُونَ: يَسْبِحُونَكَ وَيُكَبِّرُونَكَ وَيُحَمِّدُونَكَ وَيُسَبِّحُونَكَ وَيُسَبِّحُونَكَ وَيُسَبِّحُونَكَ؟ قَالَ: هَلْ رَأَوْنِي؟ فَيَقُولُونَ: لَا وَاللَّهِ مَا رَأَوْنَاكَ فَيَقُولُ: كَيْفَ لَوْ رَأَوْنِي؟ قَالَ: يَقُولُونَ لَوْ رَأَوْنَاكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً وَأَشَدَّ لَكَ تَمَجِيدًا وَأَكْثَرَ لَكَ تَسْبِيحًا. فَيَقُولُ: فَمَاذَا يَسْأَلُونَ؟ قَالَ: يَقُولُونَ: يَسْأَلُونَكَ الْجَنَّةَ. قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ يَارَبِّ مَا رَأَوْهَا. قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟، قَالَ: يَقُولُونَ: لَوْ

أَنَّهُمْ رَأَوْهَا كَأَنَّوْا أَشَدَّ عَلَيْهَا حِرْصًا وَأَشَدَّ لَهَا طَلْبًا وَأَعْظَمَ فِيهَا رَغْبَةً. قَالَ: فَمِمَّ يَتَعَوَّدُونَ؟ قَالَ: يَقُولُونَ يَتَعَوَّدُونَ مِنَ النَّارِ، قَالَ: فَيَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ مَا رَأَوْهَا. فَيَقُولُ: كَيْفَ لَوْ رَأَوْهَا؟، قَالَ: يَقُولُونَ: لَوْ رَأَوْهَا كَأَنَّوْا أَشَدَّ مِنْهَا فِرَارًا وَأَشَدَّ لَهَا مَخَافَةً. قَالَ: فَيَقُولُ: فَأُشْهِدُكُمْ أَنِّي قَدْ عَفَرْتُ لَهُمْ، قَالَ: يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ: فِيهِمْ فَلَانٌ لَيْسَ مِنْهُمْ، إِنَّمَا جَاءَ لِحَاجَةٍ، قَالَ: هُمْ الْجُلَسَاءُ لَا يَشْفَى بِهِمْ جَلِيسُهُمْ»

703. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah the Almighty has angels who travel the highways and byways seeking out the people of *dhikr*. When they find people remembering Allah, the Mighty and Majestic, they call out to one another, ‘Come to what you hunger for!’ and they enfold them with their wings stretching up to the lowest heaven. Their Lord—who knows best—asks them, ‘What are My servants saying?’ They say, ‘They are glorifying You, proclaiming Your greatness, praising You and magnifying You.’ He says, ‘Have they seen Me?’ They say, ‘No, by Allah, they have not seen You.’ He says, ‘How would it be if they were to see Me?’ They say, ‘If they were to see You, they would worship You even more intensely and magnify You even more intensely and glorify You even more intensely.’ He says, ‘What are they asking for?’ They say, ‘They are asking You for Paradise.’ He says, ‘Have they seen it?’ They say, ‘No, by Allah, O Lord, they have not seen it.’” He says, ‘How would it be if they were to see it?’ They

say, 'If they were to see it, they would yearn for it even more strongly and seek it even more assiduously and would have an even greater desire for it.' He says, 'What are they seeking refuge from?' 'They are seeking refuge from Hell.' He says, 'Have they seen it?' He says, 'How would it be if they were to see it?' They say, 'If they were to see it, they would flee from it even harder and have an even greater fear of it.' He says, 'I testify to you that I have forgiven them.' One of angels says, 'Among them is so-and-so who is not one of them. He came to get something he needed.' He says, 'They are sitting and the one sitting with them will not be disappointed.'" (Sahih al-Bukhari, Da'awat, 66).

Annotation: Remembrance does not only mean using prayer beads and utterings certain words such as "Praise be to Allah." Gatherings for discussing matters of faith, where remembrance, thinking, and reflection is made together are also included in the meaning of the circles of remembrance.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: خَرَجَ مُعَاوِيَةَ رضي الله عنه عَلَى حَلَقَةٍ فِي الْمَسْجِدِ فَقَالَ: مَا أَجَلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ. قَالَ: اللَّهُ مَا أَجَلَسَكُمْ إِلَّا ذَاكَ؟ قَالُوا: مَا أَجَلَسْنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّي لَمَ أَسْتَحْلِفِكُمْ تَهْمَةً لَكُمْ وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَقَلَّ عَنْهُ حَدِيثًا مِنِّي: إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ عَلَى حَلَقَةٍ مِنْ أَصْحَابِهِ فَقَالَ: «مَا أَجَلَسَكُمْ؟» قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ وَمَنْ بِهِ عَلَيْنَا. قَالَ: «اللَّهُ مَا أَجَلَسَكُمْ إِلَّا ذَاكَ؟»

قَالُوا: وَاللَّهِ مَا أَجْلَسَنَا إِلَّا ذَاكَ. قَالَ: «أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ وَلَكِنَّهُ أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي أَنَّ اللَّهَ يُبَاهِي بِكُمْ الْمَلَائِكَةَ»

704. Abu Said al-Khudri, may Allah be pleased with him, said, “Mu’awiya went out to a circle in the mosque and said, ‘What is it that has caused you to sit here?’ They said, ‘We have sat down to remember Allah.’ He said, ‘By Allah, is that the only thing that has made you sit together?’ They said, ‘We have sat down for that reason alone.’ He said, ‘I did not make you swear out of any suspicion of you. No one who had a similar position to mine in respect of the Messenger of Allah, peace and blessings be upon him, has related less *hadith* than I have. The Messenger of Allah, peace and blessings be upon him, went out to a circle of his Companions and said, ‘What is it that has caused you to sit together?’ They said, ‘We have sat down to remember Allah and praise Him for He has guided us to Islam and been gracious to us.’ He said, ‘By Allah, is that the only thing that has made you sit together?’ They said, ‘By Allah, we have sat for that reason alone.’ He said, ‘I did not make you swear out of any suspicion of you, but Jibril came to me and reported to me that the angels are boasting about you.’” (*Sahih Muslim, Dhikr, 40*).

Morning and Evening Supplications

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ حِينَ يُصْبِحُ
وَحِينَ يُمَسِي: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، مِئَةَ مَرَّةٍ لَمْ يَأْتِ أَحَدٌ يَوْمَ
الْقِيَامَةِ بِأَفْضَلٍ مِمَّا جَاءَ بِهِ إِلَّا أَحَدًا قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ»

705. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “On the Day of Rising no one will bring anything better than someone who says in the morning and evening, *Subhanallahu wa bihamdihi* (Glory be to Allah and with His praise) a hundred times except someone who says the same as he says or more.” (*Sahih Muslim, Dhikr, 26*).

706 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ: يَا رَسُولَ اللَّهِ مَا لَقِيتُ مِنْ عَقْرَبٍ لَدَغْتَنِي الْبَارِحَةَ قَالَ: «أَمَا لَوْ قُلْتَ حِينَ أَمْسَيْتَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ تَضُرَّكَ»

706. Abu Hurayra, may Allah be pleased with him, said, “A man came to the Messenger of Allah, peace and blessings be upon him, and said, ‘O Messenger of Allah, what agony I suffered last night from a scorpion which stung me yesterday!’ He said, ‘If you had said in the evening, *أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ* (I seek refuge with the perfect words of Allah from the evil of what He has created), it would not have harmed you). (*Sahih Muslim, Dhikr, 55*).

707 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يَقُولُ إِذَا أَصْبَحَ: االلَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ، وَإِلَيْكَ االنُّشُورُ» وَإِذَا أَمْسَى قَالَ: «اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ االمَصِيرُ»

707. Abu Hurayra, may Allah be pleased with him, said that the Prophet, peace and blessings be upon him, used to say in the morning,

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ، وَإِلَيْكَ التُّسُورُ (O Allah, by You we start the day and by You we end it, by You we live and by You we die and to You is the gathering). In the evening he would say, اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ (O Allah, by You we end the day, by You we live and by You we die and to You is the gathering). (*Sunan Abu Dawud, Adab, 101; Sunan at-Tirmidhi, Da'awat, 13*).

708 عَنْ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا أَمْسَى قَالَ: أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، قَالَ الرَّاوي: أَرَاهُ قَالَ فِيهِنَّ: «لَهُ الْمَلِكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ» وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيْضًا: «أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ»

708. Ibn Mas'ud, may Allah be pleased with him, said, “In the evening, the Prophet of Allah, peace and blessings be upon him, said,

أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمَلِكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ

(We have reached the evening and the kingdom has reached the evening by Allah. Praise belongs to Allah. There is no deity but Allah alone with no partner. His is the kingdom and His is the praise. He has power over everything. Lord, I ask you for the good of what is in this night and the good of what comes after it, and I seek refuge with You from the evil of what is in this night and the evil of what comes after it. Lord, I seek refuge with You from laziness and the evil of pride. Lord, I seek refuge with You from punishment in Hell and punishment in the grave).

In the morning, he also said, **أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ** (We have reached the morning and the kingdom has reached the morning by Allah). (*Sahih Muslim, Dhikr, 74*).

709 عَنْ عَبْدِ اللَّهِ بْنِ حُبَيْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِفْرَأْ قُلْ هُوَ اللَّهُ أَحَدٌ وَالْمَعْوَدَتَيْنِ حِينَ تُمْسِي وَحِينَ تُصْبِحُ ثَلَاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ»

709. Abdullah ibn Khubayb, may Allah be pleased with him,^b said, “The Messenger of Allah, peace and blessings be upon him, said to me, ‘Recite, **قُلْ هُوَ اللَّهُ أَحَدٌ** (Say: He is Allah, One), and the *surahs* of seeking refuge (Al-Falaq and An-Nas) in the evening and the morning three times, it will be enough to protect you in respect of everything.’” (*Sunan Abu Dawud, Adab, 101; Sunan at-Tirmidhi, Da’awat, 116*).

710 عَنْ عُمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ يَقُولُ فِي صَبَاحِ كُلِّ يَوْمٍ وَمَسَاءِ كُلِّ لَيْلَةٍ: بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ

مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ،
ثَلَاثَ مَرَّاتٍ، إِلَّا لَمْ يَضُرَّهُ شَيْءٌ»

710. Uthman ibn Affan, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “No servant of Allah says in the morning every day and the evening every night,

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

(In the Name of Allah by whose Name nothing in the earth or the heaven can be harmed. He is the All-Hearing, the All-Knowing), three times without that ensuring that nothing will harm him. (*Sunan Abu Dawud Adab, 101; Sunan at-Tirmidhi, Da'awat, 13*).

What to Say when Going to Sleep

Surely in the creation of the heavens and the earth, and the alternation of night and day (with their periods shortening and lengthening), there are signs (manifesting the truth) for the people of discernment. They remember and mention Allah (with their tongues and hearts), standing and sitting and lying down on their sides (whether during the Prayer or not) (*Al Imran 3:190–191*)

عَنْ حُدَيْفَةَ وَأَبِي ذَرٍّ  أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ
قَالَ: «بِاسْمِكَ اللَّهُمَّ أَحْيَا وَأَمُوتُ».

711. Hudhayfa and Abu Dharr, may Allah be pleased with them, reported that when the Messenger of Allah, peace and blessings be

upon him, went to bed, he said, بِاسْمِكَ اللَّهُمَّ أَحْيَا وَأَمُوتُ (In Your name, O Allah, I live and die). (*Sahih al-Bukhari, Da'awat, 7*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: « إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَتَنَضَّ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ فَإِنَّهُ لَا يَدْرِي مَا خَلْفَهُ عَلَيْهِ، ثُمَّ يَقُولُ: بِاسْمِكَ رَبِّي وَضَعْتَ جَنِّي وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكَتَ نَفْسِي فَارْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ »

712. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “When one of you retires to bed, he should wipe over his bed with the inside of his wrapper. He does not know what might have been on it after him. Then he should say,

بِاسْمِكَ رَبِّي وَضَعْتَ جَنِّي وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكَتَ نَفْسِي
فَارْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

(By Your name, my Lord, I have lain on my side and I have raised it up by You. If You keep my soul, show mercy to it. If You release it, then protect it in the way You protect Your virtuous servants).” (*Sahih al-Bukhari, Da'awat, 13; Sahih Muslim, Dhikr, 64*).

Annotation: *The warning at the beginning needs to be taken in terms of the conditions of the time (which can still be true while camping in a forest area). People lived in wooden houses without lighting system. Therefore it is so natural for the Prophet to advise both material and spiritual protection. As for today, houses are brightly lighted and relatively clear of insects. The first point to consider here is having the place to sleep*

cleared of things that can cause harm. And the second point is to recite the prayer mentioned and asking forgiveness from Allah.

713 عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَخَذَ مَضْجَعَهُ نَفَثَ فِي يَدَيْهِ وَقَرَأَ بِالْمُعَوِّذَاتِ وَمَسَحَ بِهِمَا جَسَدَهُ.

713. Aisha, may Allah be pleased with her, reported that when the Messenger of Allah, peace and blessings be upon him, went to bed, he would recite the chapters Al-Ikhlās, Al-Falaq and An-Nas, blow into his hands, and wipe his body with them.” (*Sahih al-Bukhari, Da’awat, 12*).

The Excellence of Supplication

Your Lord has said: “Pray to Me, (and) I will answer you.” Those who are too haughty to worship Me will enter Hell abased. (*al-Mumin 40:60*)

Call upon your Lord (O humankind) with humility and in the secrecy of your hearts. Indeed your Lord does not love those who exceed the bounds. (*al-Araf 7:55*)

And when (O Messenger) My servants ask you about Me, then surely I am near: I answer the prayer of the suppliant when he prays to Me. (*al-Baqarah 2:186*)

He Who answers the helpless one in distress when he prays to Him, and removes the affliction from him, and (Who) has made you (O humankind) vicegerents of the earth (to improve it and rule over it according to Allah’s commandments) (27:62)

714 عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَحِبُّ الْجَوَامِعَ مِنَ الدُّعَاءِ وَيَدْعُ مَا سِوَى ذَلِكَ.

714. Aisha, may Allah be pleased with her, reported said that the Messenger of Allah, peace and blessings be upon him, used to prefer comprehensive supplications and abandoned other kinds.”

(Sunan Abu Dawud, Witr, 23).

عَنْ أَنَسٍ 715 قَالَ: كَانَ أَكْثَرَ دُعَاءِ النَّبِيِّ ﷺ: «اللَّهُمَّ إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ»
زَادَ مُسْلِمٌ فِي رِوَايَتِهِ قَالَ: وَكَانَ أَنَسٌ إِذَا أَرَادَ أَنْ يَدْعُوَ بِدَعْوَةٍ دَعَا بِهَا وَإِذَا أَرَادَ أَنْ يَدْعُوَ بِدُعَاءٍ دَعَا بِهَا فِيهِ.

715. Anas, may Allah be pleased with him, said, “A frequent supplication of the Prophet, peace and blessings be upon him, was, “Our Lord, grant us in the world what is good, and in the Hereafter what is good, and protect us from the punishment of the Fire”

(al-Baqarah 2:201)” (Sahih al-Bukhari, Da’awat, 55; Sahih Muslim, Dhikr, 23–27).

عَنِ ابْنِ مَسْعُودٍ 716 أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالعِفَافَ وَالعِغْنَى»

716. Ibn Mas’ud, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, used to say, “O Allah, I ask You for guidance, fearful awareness, chastity and self-sufficiency.” (Sahih Muslim, Dhikr, 72).

عَنْ طَارِقِ بْنِ أَشِيمٍ 717 قَالَ: كَانَ الرَّجُلُ إِذَا أَسْلَمَ عَلَّمَهُ النَّبِيُّ ﷺ الصَّلَاةَ، ثُمَّ أَمَرَهُ أَنْ يَدْعُوَ بِهَؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارزُقْنِي»

717. Tariq ibn Ashyam, may Allah be pleased with him, said, “When a man became Muslim, the Prophet, peace and blessings be upon him, taught him the prayer and then commanded him to make supplication with these words, اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي (O Allah, forgive me and show mercy to me. Guide me, give me well-being and provide for me).” (*Sahih Muslim, Dhikr, 35*).

In a variant of his from Tariq is that he heard the Prophet when a man came to him and said, “O Messenger of Allah, what do I say when I ask of my Lord?” He said, “Say, اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَارْزُقْنِي (O Allah, forgive me and show mercy to me. Give me well-being and provide for me.’ These words are sufficient for you for this world and the Next). (*Sahih Muslim, Dhikr, 36*).

718 عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رضي الله عنه أَنَّهُ قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي، قَالَ: قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

718. Abu Bakr as-Siddiq, may Allah be pleased with him, reported that he said to the Messenger of Allah, peace and blessings be upon him, “Teach me a supplication which I can make in my Prayer.” He said, “Say: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ (O Allah, I have wronged myself a great deal and none forgives wrong actions except You, so grant me Your forgiveness and be merciful to me. You are the Ever-Forgiving, the All-Merciful).” (*Sahih al-Bukhari, Da’awat, 17; Sahih Muslim, Dhikr, 48*).

عَنْ عَلِيٍّ رضي الله عنه أَنَّ مَكَاتِبًا جَاءَهُ فَقَالَ إِنِّي عَجَزْتُ عَنْ كِتَابَتِي فَأَعَيْتِي. قَالَ: أَلَا أُعَلِّمُكَ كَلِمَاتٍ عَلَّمَنِيَهُنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلٍ دَيْنًا آدَاهُ اللَّهُ عَنْكَ، قُلْ: «اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ»

719. Ali, may Allah be pleased with him, reported that a slave with a contract to buy his freedom came to him and said, “I am unable to fulfill my freedom-contract. Please help me. He said, ‘Shall I teach you some words which the Messenger of Allah, peace and blessings be upon him, taught me? Even if you had a debt the size of a mountain, Allah would pay it for you. Say: “O Allah, give me enough of You have made lawful to suffice me from what You have made unlawful, and enrich me by Your bounty giving me independence from all other than You.”’ (Sunan at-Tirmidhi, Da’awat, 111).

The Excellence of Supplication for Those Who Are Absent

And all those who come after them (and follow in their footsteps) pray: “O our Lord! Forgive us and our brothers (and sisters) in Religion who have preceded us in faith, and let not our hearts entertain any ill-feeling against any of the believers. O our Lord! You are All-Forgiving, All-Compassionate (especially toward Your believing servants). (al-Hashr 59:10)

Ask forgiveness for your lapses, and for the believing men and believing women. (Muhammad 47:19)

Our Lord! Forgive me, and my parents, and all the believers, on the Day on which the Reckoning will be established. (*Ibrahim 14:41*)

720 عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لِأَخِيهِ بِظَهْرِ الغَيْبِ إِلَّا قَالَ الْمَلَكُ وَلَكَ بِمِثْلٍ»

720. Abu'd-Darda, may Allah be pleased with him, reported that he heard the Messenger of Allah, peace and blessings be upon him, say, "There is no Muslim slave who supplicates for his brother in his absence without an angel saying, 'And for you the same.'" (*Sahih Muslim, Dhikr, 86*).

721 عَنْ أُسَامَةَ بْنِ زَيْدٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَنْ ضَمِنَ إِلَيْهِ مَعْرُوفٌ فَقَالَ لِفَاعِلِهِ: جَزَاكَ اللهُ خَيْرًا فَقَدْ أَبْلَغَ فِي الثَّنَاءِ»

721. Usama ibn Zayd, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "Whoever has something good done for him and says to the one who did it, *Jazakallahu khayr* (May Allah repay your with good), has made full repayment." (*Sunan at-Tirmidhi, Birr, 87*).

722 عَنْ جَابِرٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «لَا تَدْعُوا عَلَى أَنْفُسِكُمْ وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ، لَا تُؤَافِقُوا مِنَ اللهِ سَاعَةً يُسْأَلُ فِيهَا عَطَاءٌ فَيَسْتَجِيبَ لَكُمْ»

722. Jabir, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "Do not invoke curses on yourself or on your children or on your possessions

lest you should happen to do it at a moment when the supplications are accepted, and your prayer might be granted.”

(*Sahih Muslim, Zuhd, 74*).

723 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ»

723. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The closest that a servant of Allah is to his Lord is while he is prostrating, so make a lot of supplication then.” (*Sahih Muslim, Salah, 215*).

724 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ: يَقُولُ قَدْ دَعَوْتُ رَبِّي فَلَمْ يَسْتَجِبْ لِي»
 وَفِي رِوَايَةٍ لِمُسْلِمٍ: «لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ مَا لَمْ يَسْتَعْجَلْ» قِيلَ: يَا رَسُولَ اللَّهِ مَا الْإِسْتِعْجَالُ؟
 قَالَ: «يَقُولُ: قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ فَلَمْ أَرَ يَسْتَجِيبُ لِي فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ وَيَدْعُ الدُّعَاءَ»

724. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Each of you will be answered as long as he does not become over-impatient, saying, ‘I called on my Lord and He did not answer me.’” (*Sahih al-Bukhari, Da’awat, 22; Sahih Muslim, Dhikr, 90*).

In a variant of *Sahih Muslim*, “The slave continues to be answered, provided he does not pray for a wrong action or severance of kin, as long as he does not become over-imp-

tient.” It was said, “O Messenger of Allah, what is over-impatience?” He said, “He says, ‘I prayed and I prayed and I did not find Him answering me,’ so he stops short at that and ceases making supplication.” (*Sahih Muslim, Dhikr, 92*).

725 عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَيُّ الدُّعَاءِ أَسْمَعُ؟
قَالَ: «جَوْفَ اللَّيْلِ الْآخِرِ وَدُبْرَ الصَّلَوَاتِ الْمَكْتُوبَاتِ»

725. Abu Umama, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, was asked, ‘What supplication is the most likely to be heard?’ He said, ‘That in the last part of the middle of the night and after the obligatory Prayers.’” (*Sunan at-Tirmidhi, Da’awat, 79*).

The Miracles of the Friends of Allah and Their Excellence

Know well that the friends (saintly servants) of Allah—they will have no fear (both in this world and the next, for they will always find My help and support with them), nor will they grieve. They are those who believe and keep from disobedience to Allah in reverence for Him and piety. For them are the glad tidings (of prosperity) in the life of this world and in the Hereafter. No change can there be in Allah’s decrees. That indeed is the supreme triumph. (*Yunus 10:62–64*)

726 عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ كَانَ فِيمَا قَبْلَكُمْ
مِنَ الْأُمَمِ نَاسٌ مُّحَدِّثُونَ، فَإِنْ يَكُ فِي أُمَّتِي أَحَدٌ فَإِنَّهُ عَمْرٌ».

726. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “In the nations before you there were people who were spoken to (by Allah). If there was to be such a man among my community, it would be Umar.” (*Sahih al-Bukhari, Fadailu'l-Ashab, 6; Sahih Muslim, Fadailu's-Sahaba, 23*).

عَنْ جَابِرِ بْنِ سَمُرَةَ رضي الله عنه قَالَ: شَكَأَ أَهْلُ الْكُوفَةِ سَعْدًا يَعْنِي ابْنَ أَبِي وَقَاصٍ رضي الله عنه إِلَى عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه فَعَزَلَهُ وَاسْتَعْمَلَ عَلَيْهِمْ عَمَارًا فَشَكُّوا حَتَّى ذَكَرُوا أَنَّهُ لَا يُحْسِنُ يُصَلِّي فَأَرْسَلَ إِلَيْهِ فَقَالَ: يَا أَبَا إِسْحَاقَ، إِنَّ هَؤُلَاءِ يَزْعُمُونَ أَنَّكَ لَا تُحْسِنُ تُصَلِّي. فَقَالَ: أَمَا أَنَا وَاللَّهِ فَإِنِّي كُنْتُ أَصَلِّي بِهِمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ لَا أَخْرِمُ عَنْهَا أَصَلِّي صَلَاتِي الْعِشَاءِ فَأَرْكُدُ فِي الْأُولِيِّينَ وَأُحِفُّ فِي الْأُخْرِيِّينَ، قَالَ: ذَلِكَ الظَّنُّ بِكَ يَا أَبَا إِسْحَاقَ. وَأَرْسَلَ مَعَهُ رَجُلًا أَوْ رَجُلًا إِلَى الْكُوفَةِ يَسْأَلُ عَنْهُ أَهْلَ الْكُوفَةِ فَلَمْ يَدْعُ مَسْجِدًا إِلَّا سَأَلَ عَنْهُ وَيُثْنُونَ مَعْرُوفًا، حَتَّى دَخَلَ مَسْجِدًا لِبَنِي عَبْسٍ فَقَامَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ أُسَامَةُ بْنُ قَتَادَةَ فَقَالَ: أَمَا إِذْ نَشَدْتَنَا فَإِنَّ سَعْدًا كَانَ لَا يَهْسِرُ بِالسَّرِيَّةِ وَلَا يَقْسِمُ بِالسَّوِيَّةِ وَلَا يَعْدِلُ فِي الْقَضِيَّةِ، قَالَ سَعْدٌ: أَمَا وَاللَّهِ لَأَدْعُونَ بِثَلَاثٍ: اَللَّهُمَّ إِنْ كَانَ عَبْدُكَ هَذَا كَاذِبًا، قَامَ رِيَاءً وَسُمْعَةً فَأُطِّلْ عُمُرَهُ وَأُطِّلْ فَقْرَهُ وَعَرِّضْهُ لِلْفِتَنِ. وَكَانَ بَعْدَ ذَلِكَ إِذَا سُئِلَ يَقُولُ: شَيْخٌ كَبِيرٌ مَفْتُونٌ، أَصَابَتْهُ دَعْوَةُ سَعْدِ.

قَالَ عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ الرَّاَوِي عَنْ جَابِرِ بْنِ سَمُرَةَ فَأَنَا
رَأَيْتُهُ بَعْدَ قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنَ الْكِبَرِ وَإِنَّهُ لَيَتَعَرَّضُ
لِلْجَوَارِي فِي الطَّرِيقِ فَيَعْمُرُهُنَّ.

727. Jabir ibn Samura, may Allah be pleased with him, said, “The people of Kufa complained about Sa’d ibn Abi Waqqas, may Allah be pleased with him, to Umar ibn al-Khattab, may Allah be pleased with him, and he dismissed him and appointed Ammar, may Allah be pleased with him, over them. One of their complaints was that he did not do the Prayer correctly. Umar, may Allah be pleased with him, sent to him and said, Abu Ishaq! These people claim that you do not do the Prayer correctly.’ Abu Ishaq said, ‘By Allah, I prayed with them the Prayer of the Messenger of Allah, peace and blessings be upon him, without diminishing it. When I prayed Isha I made the first two units long and the last two short.’ Umar, may Allah be pleased with him, said, ‘That is what one would have expected of you, Abu Ishaq.’ He sent a couple of men with him to Kufa to ask the people of Kufa about him and they asked about him in every mosque they visited. Everyone praised his correctness until they came to the mosque of the Banu Abs. One of their men called Usama ibn Qatada with a surname of Abu Sa’da, stood up and said, ‘Since you ask us under oath, Sa’d did not himself go out on military expeditions, he did not divide the booty equally nor was he just in giving judgment.’ Sa’d said, ‘By Allah, I pray for three things. O Allah, if this servant of Yours is a liar, and has got up just to show off, then make him live long, be poor long and expose him to trials.’ After that whenever he was asked, the man would say, ‘I am an old man tested and afflicted by the prayer of Sa’d.’”

Abdu'l-Malik ibn Umayr ar-Rawi said from Jabir ibn Samura, "I saw him later and his eyebrows were hanging down over his eyes due to old age. He would accost young girls in the streets and pinch them." (*Sahih al-Bukhari, Adhan, 95; Sahih Muslim, Salah, 158*).

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا حَضَرَتْ أُحُدٌ دَعَانِي أَبِي مِنَ اللَّيْلِ فَقَالَ: مَا أُرَانِي إِلَّا مُقْتُولًا فِي أَوَّلِ مَنْ يُقْتَلُ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنِّي لَا أَتْرُكُ بَعْدِي أَعَزَّ عَلَيَّ مِنْكَ غَيْرَ نَفْسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنَّ عَلَيَّ دِينًا فَافْضِ وَاسْتَوْصِ بِأَخَوَاتِكَ خَيْرًا، فَأَصْبَحْنَا فَكَانَ أَوَّلَ قَتِيلٍ وَدَفَنْتُ مَعَهُ آخَرَ فِي قَبْرِهِ، ثُمَّ لَمْ تَطِبْ نَفْسِي أَنْ أَتْرُكَهُ مَعَ آخَرَ فَاسْتَحْرَجْتُهُ بَعْدَ سِتَّةِ أَشْهُرٍ فَإِذَا هُوَ كَيَوْمِ وَضَعْتُهُ غَيْرَ أُذُنِهِ فَجَعَلْتُهُ فِي قَبْرِ عَلِيٍّ حِدَةً.

728. Jabir ibn Abdullah, may Allah be pleased with him, said, "When Uhud was near, my father called me in the night and said, 'I think that I will be among the first of the Companions of the Prophet, peace and blessings be upon him, to be slain. I do not leave after me anyone dearer to me than you except for the soul of the Messenger of Allah, peace and blessings be upon him. I have debts, so repay them and treat your sisters well.' In the morning, he was the first to be killed and was buried together with someone else in a grave. I was not happy to leave him with the other person, so six months later I took him out and he was as he had been on the day I put him in, except for a small place on his ear." (*Sahih al-Bukhari, Janaiz, 78*).

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلَيْنِ مِنَ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَا مِنْ عِنْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةٍ مُظْلَمَةٍ وَمَعَهُمَا مِثْلُ الْمِصْبَاحَيْنِ بَيْنَ أَيْدِيهِمَا فَلَمَّا افْتَرَقَا، صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ حَتَّى أَتَى أَهْلَهُ.
رَوَاهُ الْبُخَارِيُّ مِنْ طُرُقٍ وَفِي بَعْضِهَا: أَنَّ الرَّجُلَيْنِ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَادُ بْنُ بَشْرٍ رَضِيَ اللَّهُ عَنْهُمَا.

729. Anas, may Allah be pleased with him, said that two of the Companions of the Prophet, peace and blessings be upon him, left the Prophet on a dark night with something like two lamps in front of them. When they parted, one of these things accompanied each of them until he reached his home.”

In some variants the two men were Usayd ibn Hudayr and Abbad ibn Bishr. (*Sahih al-Bukhari, Salah, 79; Manakibu'l-Ansar, 139.*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَةَ رَهْطٍ عَيْنًا سَرِيَّةً وَأَمَرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ فَاَنْطَلَقُوا حَتَّى إِذَا كَانُوا بِالْهَدَاةِ، بَيْنَ عُسْفَانَ وَمَكَّةَ، ذُكِرُوا لِحَيٍّ مِنْ هَذَيْلٍ يُقَالُ لَهُمْ: بَنُو لِحْيَانَ فَفَنَفَرُوا لَهُمْ بِقَرِيبٍ مِنْ مِئَةِ رَجُلٍ رَامَ فَاَقْتَصَّوْا اَثَارَهُمْ فَلَمَّا أَحَسَّ بِهِمْ عَاصِمٌ وَأَصْحَابُهُ، لَجَّأُوا إِلَى مَوْضِعٍ فَاَحَاطَ بِهِمُ الْقَوْمُ فَقَالُوا: اِنزِلُوا فَاَعْطُوا بِأَيْدِيكُمْ وَلَكُمْ الْعَهْدُ وَالْمِيثَاقُ أَنْ لَا تَقْتُلَ مِنْكُمْ أَحَدًا فَقَالَ عَاصِمُ بْنُ ثَابِتٍ: أَيُّهَا الْقَوْمُ، أَمَا أَنَا فَلَا أَنْزِلُ عَلَى ذِمَّةِ كَافِرٍ. اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَمَوْهُمْ بِالنَّبْلِ فَاقْتَلُوا عَاصِمًا وَنَزَلَ إِلَيْهِمْ ثَلَاثَةٌ نَفَرٍ عَلَى الْعَهْدِ

وَالْهَيْثَاقِ، مِنْهُمْ حُبَيْبٌ وَزَيْدُ بْنُ الدَّيْنَةِ وَرَجُلٌ آخَرٌ فَلَمَّا اسْتَمَكَنُوا مِنْهُمْ أَطْلَقُوا أوتَارَ قَسِيهِمْ فَرَبَطُوهُمْ بِهَا، قَالَ الرَّجُلُ الثَّلَاثُ: هَذَا أَوَّلُ العَدْرِ وَاللَّهُ لَا أَصْحَبَكُمْ إِنَّ لِي بِهِؤُلَاءِ أُسْوَةً، يَرِيدُ القَتْلَى، فَجَرَّوهُ وَعَالَجُوهُ فَأَبَى أَنْ يَصْحَبَهُمْ فَقَتَلُوهُ وَأَنْطَلَقُوا بِحُبَيْبِ وَزَيْدِ بْنِ الدَّيْنَةِ، حَتَّى بَاعُوهُمَا بِمَكَّةَ بَعْدَ وَفَعَةٍ بَدْرٍ فَأَبْتَعَ بَنُو الحَارِثِ بْنِ عَامِرِ بْنِ نَوْفَلِ بْنِ عَبْدِ مَنَافٍ حُبَيْبًا وَكَانَ حُبَيْبٌ هُوَ قَتَلَ الحَارِثَ يَوْمَ بَدْرٍ فَلَبِثَ حُبَيْبٌ عِنْدَهُمْ أَسِيرًا حَتَّى أَجْمَعُوا عَلَى قَتْلِهِ فَاسْتَعَارَ مِنْ بَعْضِ بَنَاتِ الحَارِثِ مُوسَى يَسْتَحِدُّ بِهَا فَأَعَارَتْهُ فَدَرَجَ بَنِي لَهَا وَهِيَ غَافِلَةٌ حَتَّى أَنَاهُ فَوَجَدَتْهُ مُجْلِسَهُ عَلَى فَخِذِهِ وَالْمُوسَى بِيَدِهِ فَفَرَعَتْ فِرْعَةً عَرَفَهَا حُبَيْبٌ فَقَالَ: أَتَحْسِنِينَ أَنْ أَقْتُلَهُ مَا كُنْتُ لِأَفْعَلَ ذَلِكَ، قَالَتْ: وَاللَّهِ مَا رَأَيْتُ أَسِيرًا خَيْرًا مِنْ حُبَيْبٍ فَوَاللَّهِ لَقَدْ وَجَدْتُهُ يَوْمًا يَأْكُلُ قُطْفًا مِنْ عِنَبٍ فِي يَدِهِ وَإِنَّهُ لَمُوتِقٌ بِالْحَدِيدِ وَمَا بِمَكَّةَ مِنْ ثَمَرَةٍ وَكَانَتْ تَقُولُ: إِنَّهُ لِرِزْقِ رَزَقَهُ اللَّهُ حُبَيْبًا فَلَمَّا خَرَجُوا بِهِ مِنَ الحَرَمِ لِيُقْتَلُوهُ فِي الجِلِّ، قَالَ لَهُمْ حُبَيْبٌ: دَعُونِي أَصْلِي رَكَعَتَيْنِ فَتَرَكُوهُ فَرَكَعَ رَكَعَتَيْنِ فَقَالَ: وَاللَّهِ لَوْلَا أَنْ تَحْسَبُوا أَنَّ مَا بِي جَزَعٌ لَزِدْتُمْ: اللَّهُمَّ أَحْصِهِمْ عَدَدًا وَاقْتُلْهُمْ بَدَدًا وَلَا تُبْقِ مِنْهُمْ أَحَدًا. وَقَالَ:

فَلَسْتُ أَبَالِي حِينَ أُقْتَلُ مُسْلِمًا عَلَى أَيِّ جَنْبٍ كَانَ لِلَّهِ مُضَرَعِي

وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ يَشَأْ يُبَارِكْ عَلَىٰ أَوْصَالٍ سَلُّوْا مُمَرَّعٍ
 وَكَانَ خُبَيْبٌ هُوَ سَنٌّ لِكُلِّ مُسْلِمٍ قُتِلَ صَبْرًا الصَّلَاةَ وَأَخْبَرَ
 يَغْنِي النَّبِيَّ ﷺ أَضْحَابَهُ يَوْمَ أُصَيْبُوا خَبَرَهُمْ وَبَعَثَ نَاسٌ مِنْ قُرَيْشٍ
 إِلَىٰ عَاصِمِ بْنِ ثَابِتٍ حِينَ حَدَّثُوا أَنَّهُ قُتِلَ أَنْ يُؤْتُوا بِشَيْءٍ مِنْهُ
 يُعْرَفُ. وَكَانَ قَتَلَ رَجُلًا مِنْ عُظَمَائِهِمْ فَبَعَثَ اللَّهُ لِعَاصِمٍ مِثْلَ الظُّلَّةِ
 مِنَ الدَّبْرِ فَحَمَمَتْهُ مِنْ رُسُلِهِمْ فَلَمْ يَقْدِرُوا أَنْ يَقْطَعُوا مِنْهُ شَيْئًا.

730. Abu Hurayra, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, sent out ten men on a scouting expedition and put Asim ibn Thabit al-Ansari in command of them. They proceeded until they reached Had’a, which is between Usfan and Mecca. Their presence was reported to a branch of Hudhayl called the Banu Lihyan. About a hundred men, who were all archers, set out after them. They followed their tracks. When Asim and his companions perceived them, they took cover. The people surrounded them and said, ‘Come down and give yourselves up! You have protection and assurance that we will not kill any of you!’ Asim ibn Thabit said, ‘O people! As for me, I will not come down into the protection of an unbeliever! O Allah, inform Your Prophet about us!’ They shot at them with arrows and killed Asim. A group of three came down, accepting the offer of protection and security. They included Khubayb al-Ansari, Zayd ibn Dathina, and another man. When they had them in their power, they undid their bow-strings and tied them up. Then the third man said, ‘This is the beginning of treachery! By Allah, I will not accompany you! There is a good example in these!’ i.e. those who had been

killed. They dragged him and tried to persuade him to accompany them. He refused, so they killed him. They took Khubayb and Zayd ibn Dathina and sold them in Mecca after the Battle of Badr. The sons of al-Harith ibn Amir ibn Nawfal ibn Abdu Manaf bought Khubayb. Khubayb was the man who had killed al-Harith in the Battle of Badr. So Khubayb remained a prisoner with them until they agreed on killing him. He asked to borrow a razor from one of the daughters of al-Harith with which to shave his private parts and she lent it to him. A son of hers went right up to him when she was not paying attention. She found him sitting on his knee and the razor was in his hand. She was so alarmed that Khubayb noticed it and said, 'Are you afraid that I will kill him? I would never do that.' She said, 'By Allah, I never saw a better prisoner than Khubayb. By Allah, one day I found him eating from a bunch of grapes he had in his hand, when he was shackled in irons and there was no fruit in Mecca.' She used to say, 'It was provision from Allah which He gave to Khubayb.' When they brought him out of the Haram to kill him in profane land, Khubayb said to them, 'Let me pray two units.' They let him pray two units. Then he said, 'By Allah, were it not that you might think that I was afraid, I would have made them longer. O Allah, reckon them one by one, every one of them and kill them one by one and do not spare any of them!' He then said:

'I do not care what manner death I die if I am slain as a Muslim!

That is for the sake of Allah, and if He wills, He can bless the joints of a torn limb!'"

"It was Khubayb who made the tradition for every Muslim man who is killed in detention to pray two units. The

Prophet, peace and blessings be upon him, informed his Companions about them on the day they fell. When they were informed that Asim ibn Thabit had been killed, some of the unbelievers of Quraysh were sent to bring part of him that could be recognized. He had killed one of their great men on the Day of Badr. Allah sent over Asim a swarm of bees like a cloud and it protected him from them and they could not cut off any part of him.” (*Sahih al-Bukhari, Jihad 170; Maghazi, 10*).

The Prohibition against Backbiting and the Command to Guard the Tongue

Do not spy (on one another), nor backbite (against one another). Would any of you love to eat the flesh of his dead brother? You would abhor it! Keep from disobedience to Allah in reverence for Him and piety. Surely Allah is One Who truly returns repentance with liberal forgiveness and additional reward, All-Compassionate (particularly towards His believing servants). (*al-Hujurat 49:12*)

Do not follow that of which you have no knowledge (whether it is good or bad), and refrain from groundless assertions and conjectures. Surely the hearing, the sight, and the heart—each of these is subject to questioning about it (you are answerable, and will be called to account, for each of these on the Day of Judgment). (*al-Isra 17:36*)

Not a word does he utter but there is a watcher by him, ever-present. (*Qaf 50:18*)

They always turn away from and avoid whatever is vain and frivolous. (*al-Mu'minun 23:3*)

When you meet such as indulge in (blasphemous) talk about Our Revelations, turn away from them until they

enter into some other discourse. And should Satan cause you to forget, no longer remain, after recollection, in the company of such wrongdoing people. (*al-An'am* 6:68)

731 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ».

731. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Anyone who believes in Allah and the Last Day, should speak good words or be silent.” (*Sahih al-Bukhari, Adab, 31; Sahih Muslim, Iman, 74*).

732 عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَنْ يَضْمَنْ لِي مَا
بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ»

732. Sahl ibn Sa'd, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who safeguards for My sake what is between his jaws and what is between his legs, I will safeguard Paradise for him.” (*Sahih al-Bukhari, Riqaq, 23; Sunan at-Tirmidhi, Zuhd, 61*).

Annotation: *The point made in the hadith is believers' being careful about protecting their tongue and private parts from relevant sins.*

733 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ: إِنَّ الْعَبْدَ لَيَتَكَلَّمُ
بِالْكَلِمَةِ مَا يَتَّبِعُن فِيهَا يَزُلُّ بِهَا إِلَى النَّارِ أْبَعَدَ مِمَّا بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ»

733. Abu Hurayra, may Allah be pleased with him, reported that he heard the Prophet, peace and blessings be upon him, say, “A servant of Allah might say something, without realizing its seriousness, which causes him to slip into Hell by a greater margin than the distance between the east and the west.” (*Sahih al-Bukhari, Riqaaq, 23; Sahih Muslim, Zuhd, 49*).

عَنْ بِلَالِ بْنِ الْحَارِثِ الْمُزَنِيِّ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ تَعَالَى مَا كَانَ يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ اللَّهُ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمٍ يَلْقَاهُ وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ مَا كَانَ يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ اللَّهُ لَهُ بِهَا سَخَطَهُ إِلَى يَوْمٍ يَلْقَاهُ»

734. Bilal ibn al-Harith al-Muzani, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “A man may say something which pleases Allah the Almighty without him realizing the full extent of its implication, and because of it, Allah prescribes His pleasure for him until the Day he meets Him. And a man may likewise say something which angers Allah without him realizing the full extent of its implication, and because of it, Allah prescribes His wrath for him until the Day he meets Him.” (*Muwatta, Kalam, 5; Sunan at-Tirmidhi, Zuhd, 12*).

عَنْ عُقْبَةَ بْنِ عَامِرٍ رضي الله عنه قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ مَا النَّجَاهُ؟ قَالَ: «أَمْسِكْ عَلَيْكَ لِسَانَكَ، وَلَيْسَعَكَ بَيْتَكَ، وَابِكِ عَلَى خَطِيئَتِكَ»

735. Uqba ibn Amir, may Allah be pleased with him, said, “I said, ‘O Messenger of Allah, what ensures safety?’ He said, ‘Holding your tongue, keeping to your house and weeping for your sins.’” (*Sunan at-Tirmidhi, Zuhd, 61*).

736 عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكْفِرُ اللِّسَانَ نَقُولُ: اتَّقِ اللَّهَ فِينَا فَإِنَّمَا نَحْنُ بِكَ: فَإِنِ اسْتَقَمَّتْ اسْتَقَمْنَا وَإِنِ اعْوَجَجَتْ اعْوَجَجْنَا»

736. Abu Said al-Khudri, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “When the son of Adam starts the day, all his limbs supplicate his tongue, saying, ‘Fear Allah in respect of us. We move by you. If you go straight, we go straight. If you go crooked, we go crooked.’” (*Sunan at-Tirmidhi, Zuhd, 61*).

737 عَنْ مُعَاذٍ رضي الله عنه قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يَدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ؟ قَالَ: «لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ تَعَالَى عَلَيْهِ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا، ثُمَّ قَالَ: «أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جَنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ» ثُمَّ تَلَا: ﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾ حَتَّى بَلَغَ ﴿بِعَمَلُونَ﴾ [السَّجْدَةَ: ١٦]. ثُمَّ قَالَ: «أَلَا أُخْبِرُكَ بِرَأْسِ

الْأَمْرِ وَعَمُودِهِ وَذِرْوَةَ سَنَامِهِ» قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ: قَالَ: «رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ» ثُمَّ قَالَ: «أَلَا أَخْبِرُكَ بِمَلَكَ ذَلِكَ كُلِّهِ؟» قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ. فَأَحَدَ بِلِسَانِهِ قَالَ: «كُفَّ عَلَيْكَ هَذَا» قُلْتُ: يَا رَسُولَ اللَّهِ وَإِنَّا لَمُؤْاخِذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: تَكَلَّتْكَ أُمَّكَ وَهَلْ يَكْتُبُ النَّاسُ فِي النَّارِ عَلَى وُجُوهِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ؟»

737. Mu'adh, may Allah be pleased with him, said, "I said, 'O Messenger of Allah, tell me of an action which will admit me to Paradise and keep me far from Hell.' He said, 'You have asked about a great matter, but it is easy for the one to whom Allah the Almighty makes it easy: worship Allah and do not associate anything with Him, do the Prayer, pay the *Zakah*, fast during Ramadan and go on Hajj to the House.' Then he said, 'Shall I direct you to the gates of good? Fasting, which is a protection, and *sadaqa*, which extinguishes mistakes as water extinguishes fire, and the Prayer of a man in the middle of the night.' Then he recited, '*Their sides forsake their beds at night, calling out to their Lord in fear (of His punishment) and hope (for His forgiveness, grace, and good pleasure), and out of what We have provided for them (of wealth, knowledge, power, etc.), they spend (to provide sustenance for the needy and in Allah's cause, purely for the good pleasure of Allah and without placing others under obligation). No soul knows what joyous means of happiness is kept hidden (reserved) for them as a reward for what they have been doing*' (as-Sajdah 32:16–17). Then he said, 'Shall I tell you of the head of the matter, its support and its peak?' I said, 'Yes in-

deed, O Messenger of Allah.’ He said, ‘The head of the matter is Islam and its support is the Prayer and its peak is jihad.’ Then he said, ‘Shall I tell you of the foundation of all that?’ I said, ‘Yes, indeed, O Messenger of Allah.’ He took hold of his tongue and said, ‘Restrain this.’ I said, ‘O Messenger of Allah, will we be taken to task for what we say?’ He said, ‘May your mother be bereaved! Are people thrown on their faces into Hell for anything but the harvest of their tongues?’” (*Sunan at-Tirmidhi, Iman, 8*).

738 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «أَنْدَرُونَ مَا الْغَيْبَةُ؟»
 قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ» قِيلَ:
 أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: «إِنْ كَانَ فِيهِ مَا تَقُولُ
 فَقَدْ اغْتَبْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهْتَهُ»

738. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Do you know what backbiting is?” They said, “Allah and His Messenger know best.” He said, “To mention your brother in a manner he dislikes.” It was said, “What if my brother is as I say?” He said, “If he is as you said, you have backbitten him. If he is not as you said, you have slandered him.” (*Sahih Muslim, Birr, 70*).

739 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «كُلُّ الْمُسْلِمِ عَلَى
 الْمُسْلِمِ حَرَامٌ: دَمُهُ وَعِرْضُهُ وَمَالُهُ»

739. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The

blood, honor and property of a Muslim is inviolable for another Muslim.” (*Sahih Muslim, Birr, 32*).

740 عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «مَنْ رَدَّ عَنْ عِرْضِ أَخِيهِ رَدَّ اللَّهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ»

740. Abu'd-Darda, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “On the Day of Rising Allah will defend from Hell the face of anyone who defends the honor of his brother.” (*Sunan at-Tirmidhi, Birr, 20*).

The Prohibition against Mischief-Making and Slandering

A defamer, circulating slander (in all directions)... (*al-Qalam 68:11*)

Not a word does he utter but there is a watcher by him, ever-present. (*Qaf 50:18*)

Do not help one another in sinful, iniquitous acts and hostility. (*al-Maedah 5:2*)

741 عَنْ حُذَيْفَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ»

741. Hudhayfa, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “A mischief-maker will not enter Paradise.” (*Sahih al-Bukhari, Adab, 49; Sahih Muslim, Iman, 168*).

742 عَنْ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «لَا يُبَلِّغُنِي أَحَدٌ مِنْ أَصْحَابِي عَنْ أَحَدٍ شَيْئًا، فَإِنِّي أُحِبُّ أَنْ أَخْرَجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ»

742. Ibn Mas'ud, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, "Shall I tell you what falsehood and slandering is? It is calumny which is committed among the people." (*Sunan Abu Dawud, Adab, 28; Sunan at-Tirmidhi, Manakib, 63*).

The Censure of Being Two-Faced

They strive to hide (their evil deeds) from people, but they do not strive to hide from Allah, whereas He is always with them whenever they hold night counsels (and spread false rumors and slanders) displeasing to Him. Allah indeed encompasses (with His Knowledge, Seeing, Hearing and Power) all that they do. (*an-Nisa 4:108*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: « تَجِدُونَ النَّاسَ مَعَادِنَ: خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقَهُوا وَتَجِدُونَ خِيَارَ النَّاسِ فِي هَذَا الشَّانِ أَشَدَّهُمْ كَرَاهِيَةً لَهُ وَتَجِدُونَ شَرَّ النَّاسِ ذَا الْوَجْهَيْنِ الَّذِي يَأْتِي هُوَ لَاءِ بَوَجْهِ وَهُوَ لَاءِ بَوَجْهِ»

743. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "You will find people to be mines. The best of them in the Jahiliyya are the best of them in Islam when they have understanding. You will find the best of people in this business (of command) to be those who dislike it the most, and you will find the worst of people are the two-faced who come to these people with one face and those people with another face."

(*Sahih al-Bukhari, Manakib, 1; Sahih Muslim, Fadailu's-Sahaba, 199*).

The Prohibition against Lying

Do not follow that of which you have no knowledge (whether it is good or bad). (*al-Isra* 17:36)

Shun all words of falsehood (never say or consider or legislate anything contrary to revealed commandments concerning the lawful and the unlawful). (*al-Hajj* 22:30)

(Those true servants of the All-Merciful are they) who do not take part in, or bear witness to, any vanity or falsehood (and who will not deem anything true unless they know it to be so for certain). (*al-Furqan* 25:72)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خِصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خِصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا أُوْتِمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

744. Abdullah ibn Amr, may Allah be pleased with him, is that the Prophet, peace and blessings be upon him, said, “If anyone has four characteristics, he is a pure hypocrite, and if anyone has one of them, he has an aspect of hypocrisy until he gives it up: whenever he is trusted, he betrays his trust; whenever he speaks, he lies; when he makes an agreement, he breaks it; and when he quarrels, he deviates from the truth by speaking falsely.” (*Sahih al-Bukhari, Iman, 24; Mazalim, 17; Sahih Muslim, Iman, 106*).

عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ مِمَّا يُكْثِرُ أَنْ يَقُولَ لِأَصْحَابِهِ: «هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا؟» فَيَقْضِ عَلَيْهِ مَنْ

شَاءَ اللَّهُ أَنْ يَقُصَّ. وَإِنَّهُ قَالَ لَنَا ذَاتَ عَدَاةٍ: «إِنَّهُ أَتَانِي اللَّيْلَةَ إِيَّانِ وَإِنَّهُمَا قَالَا لِي: انْطَلِقْ وَإِنِّي انْطَلَقْتُ مَعَهُمَا وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ وَإِذَا أَخْرَ قَائِمٌ عَلَيْهِ بِصَخْرَةٍ وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ فَيَنْتَلِعُ رَأْسَهُ فَيَتَدَهَّدُهُ الْحَجَرُ هَهُنَا. فَيَنْبُعُ الْحَجَرُ فَيَأْخُذُهُ فَلَا يَرْجِعُ إِلَيْهِ حَتَّى يَصِحَّ رَأْسُهُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى»

قَالَ: قُلْتُ لَهُمَا: سُبْحَانَ اللَّهِ! مَا هَذَانِ؟ قَالَا لِي: انْطَلِقْ انْطَلِقْ فَاَنْطَلَقْنَا. فَاتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ وَإِذَا أَخْرَ قَائِمٌ عَلَيْهِ بِكُلُوبٍ مِنْ حَدِيدٍ وَإِذَا هُوَ يَأْتِي أَحَدَ سِقْيِي وَجْهِهِ فَيَسْرِشُرُ شِدْقَهُ إِلَى قَفَاهُ وَمِنْخَرَهُ إِلَى قَفَاهُ وَعَيْنَهُ إِلَى قَفَاهُ، ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الْأَخْرَ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ بِالْجَانِبِ الْأَوَّلِ فَمَا يَفْرُغُ مِنْ ذَلِكَ الْجَانِبِ حَتَّى يَصِحَّ ذَلِكَ الْجَانِبُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ مِثْلَ مَا فَعَلَ فِي الْمَرَّةِ الْأُولَى.

قَالَ: قُلْتُ: سُبْحَانَ اللَّهِ! مَا هَذَانِ؟ قَالَا لِي: انْطَلِقْ انْطَلِقْ فَاَنْطَلَقْنَا. فَاتَيْنَا عَلَى مِثْلِ الثُّورِ فَأَحْسَبُ أَنَّهُ قَالَ: فَإِذَا فِيهِ لَعَطٌ وَأَصْوَاتٌ فَاطْلَعْنَا فِيهِ فَإِذَا فِيهِ رِجَالٌ وَنِسَاءٌ عُرَاةٌ وَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ مِنْ أَسْفَلٍ مِنْهُمْ فَإِذَا آتَاهُمْ ذَلِكَ اللَّهَبُ ضَوْضُؤُوا.

قُلْتُ مَا هُوَ لَآءٍ؟ قَالَا لِي: انْطَلِقْ انْطَلِقْ فَاَنْطَلَقْنَا. فَاتَيْنَا عَلَى نَهْرٍ حَسِبْتُ أَنَّهُ كَانَ يَقُولُ: «أَحْمَرَ مِثْلِ الدَّمِ وَإِذَا فِي النَّهْرِ رَجُلٌ

سَابِحٌ يَسْبِخُ وَإِذَا عَلَى شَطِّ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً
كَثِيرَةً وَإِذَا ذَلِكَ السَّابِحُ يَسْبِخُ مَا يَسْبِخُ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ
جَمَعَ عِنْدَهُ الْحِجَارَةَ فَيَفْعُرُ لَهُ فَاهُ فَيَلْقِمُهُ حَجْرًا فَيَنْطَلِقُ فَيَسْبِخُ،
ثُمَّ يَرْجِعُ إِلَيْهِ، كُلَّمَا رَجَعَ إِلَيْهِ فَعَرَّ لَهُ فَاهُ فَأَلْقَمَهُ حَجْرًا، قُلْتُ
لَهُمَا: مَا هَذَا؟ قَالَا لِي: انْطَلِقْ انْطَلِقْ فَانْطَلَقْنَا. فَأَتَيْنَا عَلَى رَجُلٍ
كَرِيهِ الْمُرَاةِ، أَوْ كَأَكْرَهٍ مَا أَنْتَ رَأَيْتَ رَجُلًا مَرَأَى فَإِذَا هُوَ عِنْدَهُ نَارٌ
يَحُشُّهَا وَيَسْعَى حَوْلَهَا.

قُلْتُ لَهُمَا: مَا هَذَا؟ قَالَا لِي: انْطَلِقْ انْطَلِقْ فَانْطَلَقْنَا. فَأَتَيْنَا عَلَى
رَوْضَةٍ مُعْتَمَةٍ فِيهَا مِنْ كُلِّ نَوْرِ الرَّبِيعِ وَإِذَا بَيْنَ ظَهْرِي الرَّوْضَةِ
رَجُلٌ طَوِيلٌ لَا أَكَادُ أَرَى رَأْسَهُ طُولًا فِي السَّمَاءِ وَإِذَا حَوْلَ
الرَّجُلِ مِنْ أَكْثَرِ وَلِدَانٍ مَا رَأَيْتُهُمْ قَطُّ.

قُلْتُ: مَا هَذَا وَمَا هُوَ لَاءٌ؟ قَالَا لِي: انْطَلِقْ انْطَلِقْ فَانْطَلَقْنَا.
فَأَتَيْنَا إِلَى دَوْحَةٍ عَظِيمَةٍ لَمْ أَرِ دَوْحَةً قَطُّ أَعْظَمَ مِنْهَا وَلَا أَحْسَنَ،
قَالَا لِي: إِرْقَ فِيهَا فَارْتَقِنَا فِيهَا، إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبَنِ ذَهَبٍ
وَلَبَنِ فِضَّةٍ فَأَتَيْنَا بَابَ الْمَدِينَةِ فَاسْتَفْتَحْنَا فَفَتِحَ لَنَا فَدَخَلْنَاهَا
فَتَلَقَّانَا رِجَالٌ شَطْرُ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ وَشَطْرُ مِنْهُمْ
كَأَفْبَحِ مَا أَنْتَ رَأَيْتَ، قَالَا لَهُمْ: اذْهَبُوا فَفَعَلُوا فِي ذَلِكَ النَّهْرِ وَإِذَا
هُوَ نَهْرٌ مُعْتَرِضٌ يَجْرِي كَأَنَّ مَاءَهُ الْمَخْضُ فِي الْبَيَاضِ فَذَهَبُوا
فَوَقَعُوا فِيهِ، ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ فَصَارُوا

فِي أَحْسَنِ صُورَةٍ. قَالَ: قَالَ لِي: هَذِهِ جَنَّةٌ عَدْنٍ وَهَذَاكَ مَنْزِلُكَ
فَسَمَّا بَصْرِي صُعْدًا فَإِذَا قَصُرَ مِثْلُ الرَّيَابَةِ الْبَيْضَاءِ. قَالَ لِي:
هَذَاكَ مَنْزِلُكَ. قُلْتُ لَهُمَا: بَارَكَ اللَّهُ فِيكُمَا فَذَرَانِي فَأَدْخِلْهُ. قَالَ:
أَمَّا الْآنَ فَلَا وَأَنْتَ دَاخِلُهُ.

قُلْتُ لَهُمَا: فَإِنِّي رَأَيْتُ مِنْذُ اللَّيْلَةِ عَجَبًا؟ فَمَا هَذَا الَّذِي رَأَيْتُ؟
قَالَ لِي: إِنَّا سُنَّحِبْرُكَ. أَمَّا الرَّجُلُ الْأَوَّلُ الَّذِي أَتَيْتَ عَلَيْهِ يُنْتَعُ
رَأْسُهُ بِالْحَجَرِ فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ وَيَنَامُ عَنِ الصَّلَاةِ
الْمَكْتُوبَةِ. وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يُشْرَسِرُ شِدْقَهُ إِلَى قَفَاهُ
وَمِنْحَرُهُ إِلَى قَفَاهُ وَعَيْنُهُ إِلَى قَفَاهُ فَإِنَّهُ الرَّجُلُ يَعْدُو مِنْ بَيْتِهِ
فَيَكْذِبُ الْكَذْبَةَ تَبْلُغُ الْأَفَاقَ. وَأَمَّا الرَّجَالُ وَالنِّسَاءُ الْعُرَاةُ الَّذِينَ
هُمُ فِي مِثْلِ بِنَاءِ التُّنُورِ فَإِنَّهُمْ الزُّنَاةُ وَالزُّوَانِي. وَأَمَّا الرَّجُلُ الَّذِي
أَتَيْتَ عَلَيْهِ يَسْبُحُ فِي النَّهْرِ وَيُلْقِمُ الْحِجَارَةَ فَإِنَّهُ أَكَلَ الرِّبَا. وَأَمَّا
الرَّجُلُ الْكَرِيهَ الْمَرْأَةَ الَّذِي عِنْدَ النَّارِ يَحْشُهَا وَيَسْعَى حَوْلَهَا فَإِنَّهُ
مَالِكٌ خَازِنٌ جَهَنَّمَ. وَأَمَّا الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرُّوْضَةِ فَإِنَّهُ
إِبْرَاهِيمُ وَأَمَّا الْوِلْدَانُ الَّذِينَ حَوْلَهُ فَكُلُّ مَوْلُودٍ مَاتَ عَلَى الْفِطْرَةِ،
وَفِي رِوَايَةِ الْبُرْقَانِيِّ: «وُلِدَ عَلَى الْفِطْرَةِ». فَقَالَ بَعْضُ الْمُسْلِمِينَ:
يَا رَسُولَ اللَّهِ وَأَوْلَادُ الْمُشْرِكِينَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَوْلَادُ
الْمُشْرِكِينَ» وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا سَطَرٌ مِنْهُمْ حَسَنٌ وَسَطَرٌ مِنْهُمْ
قَبِيحٌ فَإِنَّهُمْ قَوْمٌ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا تَجَاوَزَ اللَّهُ عَنْهُمْ.

745. Samura ibn Jundab, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, would often say to his Companions, ‘Who among you had a dream last night?’ Then anyone who Allah willed would recount his dream. One morning he said to us, ‘During the night two men came to me and said to me, ‘Come on!’ So I went with them. We came to a man who was lying on his back while another man was standing over him with a stone which he dropped onto his head and crushed it. Then the stone rolled away from him and he went after the stone to retrieve it. When he returned to him, his head was whole again and had become as it had been in the first place. So he went back and hit him as he had done the first time. I said to them, ‘Glory be to Allah! Who are these two?’ They said, ‘Go on! Go on!’” We went on and came to a man lying on his back and there was another man standing over him with an iron hook. He went to one side of his face and cut open the side of his mouth until it reached the back of his neck and then his nostril to the back of his neck and his eye to the back of his neck. Then he moved to the other side and did the same thing as he had done to first side. When he finished that side, the first side had become whole again. Then he did the same thing all over again.’ He said, ‘I said, ‘Glory be to Allah! Who are these two?’ They said to me, ‘Go on! Go on!’ and we went on until we came upon something like an oven.’ I think he said, ‘In it was a babble and shouting. We looked down into it and it contained naked men and women. The flames would come at them from underneath, and when those flames reached them, they cried out. I said, ‘Who are they?’ They said, ‘Go on! Go on!’ and we went on until we came to a river.’ I think that he said, ‘Red like blood. In the

river there was a man swimming and on the bank of the river was a man who had many stones with him. When that swimmer swam and reached the one who had gathered the stones, he forced his mouth open and made him swallow a stone. Then he would begin to swim and would come back to him again. Whenever he came back to him, he forced open his mouth and made him swallow a stone. I said to them, 'Who are these two?' They said to me, 'Go on! Go on!' and we went on until we came to a man with a repulsive appearance—or the most repulsive man you have ever seen. He was at a fire which he was kindling and which he was running around. I said to them, 'Who is this?' They said to me, 'Go on! Go on!' and we went on until we came to a green meadow with every type of spring flower in it. There was in the middle of the meadow a man so tall that I could scarcely see his head, so high it was in the sky. Around the man were the greatest number of children I have ever seen. I said, 'Who is this? Who are those?' They said to me, 'Go on! Go on!' and we went on until we reached a huge tree and I have never seen any tree bigger or more beautiful than it. They said to me, 'Climb it.' We climbed it and came to a city built of gold and silver bricks. We came to the door of the city and asked for it to be opened and it was opened for us and we entered it. We were met by men half of whose physique was the most beautiful you have ever seen and the other half was the ugliest you have ever seen. The two said to them, 'Go and plunge into that river.' There was a wide river flowing there whose water was pure white. They went and jumped into it and when they returned to us, that evil had left them and they had the most beautiful form.' He said, 'They said to me, 'This is Paradise of Eden, and that is your place.' I

raised my eyes upwards and there was a castle like a white cloud. They said to me, 'This is your place.' I said to them, 'May Allah bless you, let me enter it.' They said, 'No, not now. But you will enter it.' I said to them, 'This night I have seen marvels, but what are these things which I have seen?' They said to me, 'We will tell you. The first man to whom you came whose head was being crushed with the stone is a man who memorized the Qur'an and then abandoned it and slept through the obligatory Prayers. As for the man you came to whose jaw was split to his neck, whose nostril to his neck and whose eye to his neck, he was a man who went from his house and told lies which spread everywhere. As for the naked men and women who were in something like an oven, they were adulterers and adulteresses. The man you came to who was swimming in the river and being made to swallow stones used to consume usury. The man with the disagreeable appearance who was at the fire, kindling it and running around it was Malik, the guardian of Hell. The tall man in the meadow was Ibrahim. The children who were around him are all those who were born and died in the natural state. (The variant of Al-Barqani has, 'born in the natural state.')

One of the Muslims asked, "O Messenger of Allah, the children of the polytheists as well?" The Messenger of Allah said, "The children of the polytheists as well." "As for the people who were half beautiful and half ugly, they are the people who mixed righteous actions with evil actions. Allah overlooked them." (*Sahih al-Bukhari, Ta'bir, 48*).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ

بِكُلِّ مَا سَمِعَ»

746. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “It is enough of a lie for a man to talk about everything he hears.” (*Sahih Muslim, Muqaddimah, 5*).

747 عَنْ سَمُرَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ»

747. Samura, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who relates a *hadith* as coming from me while considering it a false report is one of the liars.” (*Sahih Muslim, Muqaddimah, 9*).

Annotation: *In this hadith, the Prophet warns people to report hadith to be careful with the words they convey and verify the truth of what they report. Those who report anything they heard as the words of the Prophet are included in the warning stated here. In addition, when this message is considered together with the previous one, it also draws attention to the necessity of verifying the information we receive. When both of them are taken together, they make a significant point for those who work at different branches of mass media.*

748 عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُنبِئُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟ قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ» وَكَانَ مُتَكِيًّا فَجَلَسَ فَقَالَ: «أَلَا وَقَوْلُ الزُّورِ، وَشَهَادَةُ الزُّورِ» فَمَا زَالَ يُكْرِرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

748. Abu Bakra, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said, ‘Shall I inform

you of the greatest of wrong actions?’ We said, ‘Please do, O Messenger of Allah!’ He said, Associating with Allah, disobedience to parents.’ He had been reclining and now sat up and said, ‘And false witness.’ He continued to repeat it until we said, ‘I wish he would be quiet.’” (*Sahih al-Bukhari, Shahada, 10; Sahih Muslim, Iman, 143*).

749 عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَلَاعَنُوا
بَلْعَنَةِ اللَّهِ وَلَا بَعْضِهِ وَلَا بِالنَّارِ»

749. Samura ibn Jundab, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Do not curse one another with Allah’s curse or His anger or Hell.” (*Sunan Abu Dawud, Adab, 45; Sunan at-Tirmidhi, Birr, 48*).

750 عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْعَبْدَ إِذَا لَعَنَ
شَيْئًا صَعِدَتْ اللَّعْنَةُ إِلَى السَّمَاءِ فَتُعَلَّقُ أَبْوَابُ السَّمَاءِ دُونَهَا، ثُمَّ
تَهْبِطُ إِلَى الْأَرْضِ فَتُعَلَّقُ أَبْوَابُهَا دُونَهَا، ثُمَّ تَأْخُذُ يَمِينًا وَشِمَالًا،
فَإِذَا لَمْ تَجِدْ مَسَاغًا رَجَعَتْ إِلَى الَّذِي لَعَنَ فَإِنْ كَانَ أَهْلًا لِذَلِكَ
وَأِلَّا رَجَعَتْ إِلَى قَائِلِهَا»

750. Abu’d-Darda, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “If a servant of Allah curses something, the curse rises to the heaven and the gates of heaven are locked against it. Then it falls to the earth and the gates of the earth are locked against it and then it goes to the right and to the left and when it does not find any entrance, it returns to that which was cursed if it

deserves it. Otherwise it returns to the one who said it.” (*Sunan Abu Dawud, Adab, 4*).

751 عَنْ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقَتْلُهُ كُفْرٌ»

751. Ibn Mas’ud, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Insulting a Muslim is going off the path (*fusuq*) and killing him is disbelief.” (*Sahih al-Bukhari, Iman, 36; Sahih Muslim, Iman, 116*).

752 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُسَابَاةُ مَا قَالَا فَعَلَى الْبَادِي مِنْهُمَا حَتَّى يَعْتَدِيَ الْمَظْلُومَ»

752. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “If people insult one another, the sin of what they say falls exclusively on the one of them who initiated it unless the one wronged exceeds the bounds.” (*Sahih Muslim, Birr, 68*).

753 عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ أَنْ يُزْحَرَخَ عَنِ النَّارِ وَيُدْخَلَ الْجَنَّةَ فَلْيَأْتِهِ مِنْبَتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ»

753. Abdullah ibn Amr ibn al-As, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who wants to be far from Hell and to enter Paradise must die believing in Allah and the Last Day, and

should only give to other people what he would like to be given to himself.” (*Sahih Muslim, Imara, 46*).

754 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْإِثْنَيْنِ وَيَوْمَ الْخَميسِ فَيَعْفَرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، إِلَّا رَجُلًا كَانَتْ بَيْنَهُ وَبَيْنَ أَحِيهِ شَحْنَاءُ فَيَقَالُ: أَنْظِرُوا هَذَيْنِ حَتَّى يَضْطَلِحَا، أَنْظِرُوا هَذَيْنِ حَتَّى يَضْطَلِحَا»

754. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “The gates of Paradise are opened on Mondays and Thursdays and every slave who does not associate anything with Allah is forgiven except the man between whom and his brother there is rancor. It is said, ‘Wait until these two make it up! Wait until these two make it up!’” (*Sahih Muslim, Birr, 34–36*).

The Prohibition against Envy

Or do they envy others for what Allah granted them out of His grace and bounty? (an-Nisa 4:54)

755 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: «إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ أَوْ قَالَ الْعُشْبَ»

755. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Beware of envy. Envy devours good actions as fire devours wood” (or he said, “dry grass”). (*Sunan Abu Dawud, Adab, 44*).

The Prohibition against Spying

Do not spy (on one another) (*al-Hujurat 49:12*)

Those who affront believing men and believing women without their having done any wrong to deserve it, they have surely burdened themselves with calumny and a blatant sin. (*al-Ahzab 33:58*)

عَنْ ابْنِ مَسْعُودٍ رضي الله عنه أَنَّهُ أَتَى بِرَجُلٍ فَقِيلَ لَهُ: هَذَا فَلَانٌ تَقَطَّرُ
لِحْيَتُهُ حَمْرًا فَقَالَ: إِنَّا قَدْ نُهَيْنا عَنِ التَّجَسُّسِ وَلَكِنْ إِنْ يَظْهَرُ
لَنَا شَيْءٌ نَأْخُذُ بِهِ.

756. Ibn Mas'ud, may Allah be pleased with him, reported that a man was brought to him and it was said to him, “This is so-and-so and he has drops of wine on his beard.” He said, “We were forbidden to pry, but if something is clear to us, then we punish for it.” (*Sunan Abu Dawud, Adab, 37*).

Prohibition against Despising Muslims and Deceiving Them

O you who believe! Let not some people among you deride another people; it may be that the latter are better than the former. Nor let some women deride other women; it may be that the latter are better than the former. Nor defame one another (and provoke the same for yourselves in retaliation); nor insult one another with nicknames (that your brothers and sisters dislike). Evil is using names with vile meaning after (those so addressed have accepted) the faith (doing so is like replacing a mark of faith with a mark of transgression). Whoever (does that and then) does not turn to Allah in repentance (giving up doing so), those are indeed wrongdoers. (*al-Hujurat 49:11–12*)

Woe to everyone who slanders and vilifies. (*al-Humazah 104:1*)

Those who affront believing men and believing women without their having done any wrong to deserve it, they have surely burdened themselves with calumny and a blatant sin. (*al-Ahzab 33:58*)

757 عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «قَالَ رَجُلٌ وَاللَّهِ لَا يَعْفِرُ اللَّهُ لِفُلَانٍ، فَقَالَ اللَّهُ عز وجل: مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنْ لَا أَغْفِرَ لِفُلَانٍ؟ إِنْ بِي قَدْ غَفَرْتُ لَهُ وَأَحْبَطْتُ عَمَلَكَ»

757. Jundab ibn Abdullah, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “A man says, ‘By Allah, Allah will never forgive so-and-so.’ Allah, the Mighty and Majestic, says, ‘Who is that who swears by Me that I will not forgive so-and so? I have forgiven him and your action has come to nothing.’” (*Sahih Muslim, Birr, 137*).

758 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا وَمَنْ غَشَّائَنَا فَلَيْسَ مِنَّا»

758. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who carries arms against us is not one of us. Anyone who cheats us is not one of us.” (*Sahih Muslim, Iman, 164, Fitna, 16*).

759 عَنْ ابْنِ عُمَرَ رضي الله عنه قَالَ: ذَكَرَ رَجُلٌ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ يُحْدَعُ فِي الْبُبُوعِ؟ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَنْ بَايَعْتَ فَقُلْ لَا خِلَابَةَ»

759. Ibn Umar, may Allah be pleased with him, said that a man mentioned to the Prophet, peace and blessings be upon him, that he was

frequently deceived in business. He said, “When you buy, say, ‘No cheating.’” (*Sahih al-Bukhari, Buyu, 48; Sahih Muslim, Buyu, 48*).

760 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَبَبَ زَوْجَةَ امْرِيءٍ أَوْ مَمْلُوكَهُ فَلَيْسَ مِنَّا»

760. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who corrupts a man’s wife or slave is not one of us.” (*Sunan Abu Dawud, Adab, 126*).

761 عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: لِكُلِّ غَادِرٍ لَوَاءٌ عِنْدَ اسْتِهِ يَوْمَ الْقِيَامَةِ يُرْفَعُ لَهُ بِقَدْرِ غَدْرِهِ، أَلَا وَلَا غَادِرَ أَعْظَمَ غَدْرًا مِنْ أَمِيرٍ عَامَّةٍ»

761. Abu Said al-Khudri, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Every traitor will have a banner behind him on the Day of Rising which will be raised over him according to the extent of his treachery. There is no traitor whose treachery is greater than a people’s ruler.” (*Sahih Muslim, Jihad, 15*).

Annotation: *If people at administrative positions do not act honestly, they might cause others to act the same way. They should be very careful with what they say. Otherwise they will be responsible for a tremendous guilt.*

The Prohibition against Using a Gift to Cause a Sense of Indebtedness

Those who spend their wealth in Allah’s cause and then do not follow up what they have spent with putting (the

receiver) under obligation and taunting, their reward is with their Lord (*al-Baqarah 2:264*)

O you who believe! Render not vain your almsgiving by putting (the receiver) under an obligation and taunting (*al-Baqarah 2:262*)

Do not hold yourselves pure (sinless; it is vain self-justification). He knows best him who keeps from disobedience to Allah in reverence for Him and piety. (*an-Najm 53:32*)

The route (of blame and retaliation) is only against those who wrong people and behave rebelliously on earth, offending against all right. For such there is a painful punishment. (*ash-Shura 42:42*)

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ» قَالَ: فَفَرَّأَهَا رَسُولُ اللَّهِ ﷺ ثَلَاثَ مَرَارٍ. قَالَ أَبُو ذَرٍّ: خَابُوا وَخَسِرُوا. مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْمُسْبِلُ وَالْمَتَّانُ وَالْمُنْفِقُ سَلَعَتْهُ بِالْحَلْفِ الْكَاذِبِ»

762. Abu Dharr, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “There are three people that Allah will not speak to nor look at nor purify on the Day of Rising, and they will have a painful punishment.” Abu Dharr said, “The Messenger of Allah, peace and blessings be upon him, said it three times.” Abu Dharr said, “They are ruined and have lost! Who are they, O Messenger of Allah?” He said, “Someone who lets his garment hang down out of pride, someone who makes people indebted to him through doing

them favors and someone who tries to sell his goods by making false oaths.” (*Sahih Muslim, Iman, 171*).

763 عَنْ عِيَاضِ بْنِ حِمَارٍ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ وَلَا يَنْفَخَرَ أَحَدٌ عَلَى أَحَدٍ»

763. Iyad ibn Himar, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah the Almighty has revealed to me that you should be humble in such a way that no one is either overbearing or boastful towards another person.” (*Sahih Muslim, Jannah, 64*).

764 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «إِذَا قَالَ الرَّجُلُ هَلَكَ النَّاسُ فَهُوَ أَهْلَكُهُمْ»

764. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “When a man says, ‘The people are destroyed,’ then he is of all of them, the most destroyed.” (*Sahih Muslim, Birr, 139*).

Forbidding Muslims Disassociating Themselves from One Another for More than Three Days

The believers are but brothers, so make peace between your brothers. (*al-Hujurat 49:10*)

Do not help one another in sinful, iniquitous acts and hostility; (in all your actions) (*al-Maedah 5:2*)

765 عَنْ أَبِي أَيُّوبَ رضي الله عنه قَالَ: «أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يَلْتَقِيَانِ فَيَعْرِضُ هَذَا وَيَعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ»

765. Abu Ayyub, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “It is not lawful for a Muslim to cut himself off from his brother for more than three nights so that when they meet this one turns aside and that one turns aside. The best of them is the one who greets the other first.” (*Sahih al-Bukhari, Adab, 62; Sahih Muslim, Birr, 23*).

766 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «تُعْرَضُ الْأَعْمَالُ فِي كُلِّ اثْنَيْنِ وَخَمْسِينَ فَيَعْفِرُ اللَّهُ لِكُلِّ امْرِئٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا إِلَّا أَمْرًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءٌ فَيَقُولُ: أُتْرَكُوا هَذَيْنِ حَتَّى يَضْطَلِحَا».

766. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Actions are presented every Monday and Thursday, and Allah then forgives every man who does not associate anything with Him except for a man who has rancor for his brother. He says, ‘Wait until these two make it up!’” (*Sahih Muslim, Birr, 36*).

767 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ، فَمَنْ هَجَرَ فَوْقَ ثَلَاثِ فَمَاتَ دَخَلَ النَّارَ».

767. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “It is not lawful for a Muslim to separate from his brother for more

than three days. Anyone who separates himself for more than three days and then dies will enter Hell.” (*Sunan Abu Dawud, Adab, 47*).

The Prohibition against Two People Conversing to the Exclusion of a Third without His Permission

Secret counsels (held for other reasons) are only (a provocation) from Satan. (*al-Mujadilah 58:10*)

768  عَنِ ابْنِ عُمَرَ  أَنَّ رَسُولَ اللَّهِ  قَالَ: «إِذَا كَانُوا ثَلَاثَةً، فَلَا يَتَنَاجَى ائْتَانِ دُونَ الثَّالِثِ»

768. Ibn Umar, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “When there are three together, two should not speak privately to the exclusion of the third.” (*Sahih al-Bukhari, Isti'zan, 45; Sahih Muslim, Salam, 36*).

769  عَنِ ابْنِ مَسْعُودٍ  أَنَّ رَسُولَ اللَّهِ  قَالَ: «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى ائْتَانِ دُونَ الْآخَرِ حَتَّى تَحْتَلِطُوا بِالنَّاسِ مِنْ أَجْلِ أَنْ ذَلِكَ يَحْزُنُهُ».

769. Ibn Mas'ud, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “When you are three together, two should not speak together privately apart from the other one until you come together with other people because that might upset him.” (*Sahih al-Bukhari, Isti'zan, 47; Sahih Muslim, Salam, 37*).

The Prohibition against Cruelty to a Human Being or Animal without Legitimate Reason

Do good to your parents in the best way possible, and to the relatives, orphans, the destitute, the neighbor who is near (in kinship, location, faith), the neighbor who is distant (in kinship and faith), the companion by your side (on the way, in the family, in the workplace, etc.), the wayfarer, and those who are in your service. (Treat them well and bring yourself up to this end, for) Allah does not love those who are conceited and boastful. (*an-Nisa* 4:36)

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عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «عُدِّبَتْ امْرَأَةٌ فِي هِرَّةٍ حَبَسْتَهَا حَتَّى مَاتَتْ فَدَخَلَتْ فِيهَا النَّارَ لَا هِيَ أَطْعَمَتْهَا وَسَقَتْهَا إِذْ هِيَ حَبَسْتَهَا وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَائِشِ الْأَرْضِ»

770. Ibn Umar, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “A woman was punished on account of a cat which she shut up until it died and she entered Hell. She neither fed it nor gave it anything to drink when she confined it nor did she allow it to eat the earth’s rodents and insects.” (*Sahih al-Bukhari, Anbiya, 54; Sahih Muslim, Birr, 133*).

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عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُصَبَّرَ الْبَهَائِمُ.

771. Anas, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, forbade tying up animals so that they could be shot at and killed.” (*Sahih al-Bukhari, Zabaih, 25; Sahih Muslim, Sayd, 58*).

عَنْ أَبِي مَسْعُودِ الْبَدْرِيِّ رضي الله عنه قَالَ: كُنْتُ أَضْرِبُ غُلَامًا لِي بِالسَّوْطِ 772
 فَسَمِعْتُ صَوْتًا مِنْ خَلْفِي: «اعْلَمْ أَبَا مَسْعُودٍ» فَلَمْ أَفْهَمْ الصَّوْتَ
 مِنَ الْعُضْبِ فَلَمَّا دَنَا مِنِّي إِذَا هُوَ رَسُولُ اللَّهِ ﷺ فَإِذَا هُوَ يَقُولُ:
 «اعْلَمْ أَبَا مَسْعُودٍ أَنَّ اللَّهَ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَى هَذَا الْغُلَامِ»
 فَقُلْتُ: لَا أَضْرِبُ مَمْلُوكًا بَعْدَهُ أَبَدًا.

وَفِي رِوَايَةٍ: فَسَقَطَ السَّوْطُ مِنْ يَدَيَّ مِنْ هَيْبَتِهِ.

وَفِي رِوَايَةٍ: قُلْتُ: يَا رَسُولَ اللَّهِ هُوَ حُرٌّ لَوْجِهَ اللَّهِ تَعَالَى فَقَالَ:
 «أَمَا لَوْ لَمْ تَفْعَلْ لَلْفَحْتِكَ النَّارُ أَوْ لَمَسَّتْكَ النَّارُ»

772. Abu Mas'ud al-Badri, may Allah be pleased with him, said, "I was beating a slave with a whip when I heard a voice behind me saying, 'Know, Abu Mas'ud...' I could not make out the voice due to my anger. Then, when he drew near me, there was the Messenger of Allah, peace and blessings be upon him, and he was saying, 'Know, Abu Mas'ud, that Allah has given you power over this slave.' I said, 'I will never beat a slave after this.'"

In one variant, "The whip fell from his hands out of awe of him."

In one variant, "I said, 'O Messenger of Allah, he is free for the sake of Allah the Almighty.' He said, 'If you had not done that, Hell would have burned you,' or 'Hell would have touched you.'" (*Sahih Muslim, Ayman, 34-35*).

عَنِ ابْنِ عَبَّاسٍ رضي الله عنه أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَيْهِ حِمَارٌ فَذُؤِسِمَ فِي وَجْهِهِ 773
 فَقَالَ: «لَعَنَ اللَّهُ الَّذِي وَسَمَهُ»

773. Ibn Abbas, may Allah be pleased with him, reported that a donkey which had been branded on its face passed by the Prophet, peace and blessings be upon him. He said, “May Allah curse whoever branded it.” (*Sahih Muslim, Libas, 107*).

774 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي بَعْثٍ فَقَالَ: «إِنْ وَجَدْتُمْ فُلَانًا وَفُلَانًا لِرَجُلَيْنِ مِنْ قُرَيْشٍ سَمَاهُمَا فَأَحْرِقُوهُمَا بِالنَّارِ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ حِينَ أَرَدْنَا الْخُرُوجَ: «إِنِّي كُنْتُ أَمَرْتُكُمْ أَنْ تُحْرِقُوا فُلَانًا وَفُلَانًا، وَإِنَّ النَّارَ لَا يُعَذِّبُ بِهَا إِلَّا اللَّهُ، فَإِنْ وَجَدْتُمُوهُمَا فَاقْتُلُوهُمَا»

774. Abu Hurayra, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, sent us out on an expedition and said, ‘If you meet so-and-so and so-and-so—two men of Quraysh whom he named—then burn them with fire.’ We came to him to say good-bye and when we wanted to leave, the Messenger of Allah, peace and blessings be upon him, said, ‘I ordered you to burn so-and-so and so-and-so with fire. Only Allah punishes by fire. If you come across them, then kill them.’” (*Sahih al-Bukhari, Jihad, 107, 149*).

775 عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَأَصَاعَهُ الَّذِي كَانَ عِنْدَهُ فَأَرَدْتُ أَنْ أَشْتَرِيَهُ وَظَنَنْتُ أَنَّهُ يَبِيعُهُ بِرُخْصٍ فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: «لَا تَشْتَرِهِ وَلَا تَعُدْ فِي صَدَقَتِكَ وَإِنْ أَعْطَاكَ بِدَرَاهِمٍ فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْعَائِدِ فِي قَيْتِهِ»

775. Umar ibn al-Khattab, may Allah be pleased with him, said, “I gave away (a mount) a horse in the way of Allah and the person who had it did not look after it properly. I wanted to buy it back and thought that he would sell it cheaply. I asked the Prophet, peace and blessings be upon him, and he said, ‘Do not buy it nor take back your *sadaqa* even if he were to give it to you for a dirham. The one who takes back his *sadaqa* is like the one who swallows his own vomit.’” (*Sahih al-Bukhari, Hiba, 30; Sahih Muslim, Hibat, 1*).

Forbidding Showing-Off

But they were not enjoined anything other than that they should worship Allah, sincere in faith in Him and practicing the Religion purely for His sake, as people of pure faith; and establish the Prayer in accordance with its conditions; and pay the Prescribed Purifying Alms. And that is the upright, ever-true Religion. (*al-Baiyyinah 98:5*)

Those who spend their wealth in Allah’s cause and then do not follow up what they have spent with putting (the receiver) under obligation and taunting, their reward is with their Lord. (*al-Baqarah 2:264*)

The hypocrites rise to do the Prayer, they rise lazily, and to be seen by people (to show them that they are Muslims); and they do not remember Allah (within or outside the Prayer), save a little. (*an-Nisa 4:142*)

776 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «قَالَ اللَّهُ تَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي تَرَكْتُهُ وَشِرْكُهُ»

776. Abu Hurayra, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘Allah the Almighty says, ‘Of all those to whom association is attributed, I am the furthest removed from what is associated with Me. Anyone who does an action in which he associates other than Me with Me, I abandon him and what he associates.’”

(Sahih Muslim, Zuhd, 46).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ النَّاسِ يُفْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتَشْهَدَ فَأُتِيَ بِهِ فَعَرَفَهُ نِعْمَتَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: قَاتَلْتُ فِيكَ حَتَّى اسْتَشْهَدْتُ، قَالَ كَذَبْتَ وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ جَرِيءٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَيَّ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ. وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ فَعَرَفَهُ نِعْمَتَهُ فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ، قَالَ: كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ لِيقَالَ عَالِمٌ وَقَرَأْتَ الْقُرْآنَ لِيقَالَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَيَّ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ. وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ فَأُتِيَ بِهِ فَعَرَفَهُ نِعْمَتَهُ فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ. قَالَ: كَذَبْتَ وَلَكِنَّكَ فَعَلْتَ لِيقَالَ: جَوَادٌّ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَيَّ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ»

777. Abu Hurayra, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘The first of people to be judged on the Day of Rising will be a man who was martyred. He will be brought and will be informed of the blessings he had and will acknowledge them. Allah will say, ‘What did you do with them?’ He will say, ‘I fought for You until I was martyred.’ Allah will say, ‘You lie. Rather you fought so it would be said, ‘A bold man!’ And so it was said.’ Then the command will be given and he will be dragged on his face until he is thrown into Hell. There will also be a man who studied knowledge and taught it and recited the Qur’an. He will be brought and informed of his blessings which he will acknowledge. Allah will say, ‘What did you do with them?’ He will say, ‘I studied knowledge and taught it and I recited the Qur’an for You.’ He will say, ‘You lie. Rather you studied so that it would be said, ‘A scholar!’ and you recited so that it would be said, ‘He is a reciter!’ And so it was said.’ Then the command will be given and he will be dragged on his face until he is thrown into Hell. There will also be a man to whom Allah gave a lot of wealth and all sorts of property. He will be brought and informed of his blessings which he will acknowledge. Allah will say, ‘What did you do with them?’ He will say, ‘There was no path in which You like spending to be done but that I spent in it for You.’ He will say, ‘You lie. Rather you did it so that it would be said, ‘He is generous.’ and so it was said.’ Then the command will be given and he will be dragged on his face until he is thrown into Hell.’” (*Sahih Muslim, Iman, 152*).

778 عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ رضي الله عنه قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: «مَنْ سَمِعَ سَمِعَ اللَّهُ بِهِ وَمَنْ رَأَى رَأَى اللَّهُ بِهِ»

778. Jundab ibn Abdullah ibn Sufyan, may Allah be pleased with him, said that the Prophet, peace and blessings be upon him, said, “Whoever wants his action to be known, Allah will make him known (on the Day of Rising), and whoever wants to be seen, Allah will make him seen (then).” (*Sahih al-Bukhari, Ahkam, 9; Sahih Muslim, Zuhd, 47*).

The Prohibition against Looking at What Is Prohibited

Tell the believing men that they should restrain their gaze (from looking at the women whom it is lawful for them to marry, and from others’ private parts). (*an-Nur 24:30*)

Surely the hearing, the sight, and the heart—each of these is subject to questioning about it (you are answerable, and will be called to account, for each of these on the Day of Judgment). (*al-Isra 17:36*)

Allah knows the treacheries of the eyes and all that the bosoms conceal. (*al-Mumin 40:19*)

Your Lord is ever on the watch (over human and tests him in the blessings with which He favors him). (*al-Fajr 89:14*)

779 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: كُتِبَ عَلَى ابْنِ آدَمَ نَصِيئُهُ مِنَ الزَّانَا مُدْرِكُ ذَلِكَ لَا مَحَالَةَ: الْعَيْنَانِ زِنَاهُمَا النَّظَرُ وَالْأُذُنَانِ زِنَاهُمَا الْإِسْتِمَاعُ وَاللِّسَانُ زِنَاهُ الْكَلَامُ وَالْيَدُ زِنَاهَا

الْبَطْشُ وَالرَّجْلُ زَنَاها الْخُطَا وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى وَيُصَدِّقُ
ذَلِكَ الْفَرْجُ أَوْ يُكَذِّبُهُ»

779. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Prescribed for the son of Adam is his portion of adultery which he must inevitably acquire. The adultery of the eyes is the glance. The adultery of the ears is listening. The adultery of the tongue is speech. The adultery of the hand is the grasp. The adultery of the foot is the step. The heart yearns and desires. The genitals either confirm this or deny it.” (*Sahih al-Bukhari, Qadar, 9; Sahih Muslim, Qadar, 20*).

Annotation: *The Qur’an warns believers against fornication with the command: “Do not draw near to any unlawful sexual intercourse; surely it is a shameful, indecent thing, and an evil way (leading to individual and social corruption)” (Isra 17:32). All types of fornication mentioned at the beginning are mostly realized without being planned. Human willpower is responsible for holding back the person from realizing anything that tempts the carnal soul. If individuals give their willpower its due, they continue walking on the path of faith, without being harmed by traps of lust, which is the weakest side of most people. If they can restrain themselves from putting the initial stimulus into actual practice, they can be blessed with a tremendous spiritual progress not to be gained by some through spiritual journeying for forty years on the Sufi path.*

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ فِي الطَّرِيقَاتِ» قَالُوا: يَا رَسُولَ اللَّهِ مَا لَنَا مِنْ مَجَالِسِنَا بُدُّ نَتَحَدَّثُ 780

فِيهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ» قَالُوا: وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللَّهِ؟ قَالَ: «غَضُّ الْبَصَرِ وَكَفُّ الْأَذَى وَرَدُّ السَّلَامِ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ»

780. Abu Said al-Khudri, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Beware of sitting in the roadways.” They said, “O Messenger of Allah! We must have places where we can sit and talk together.” The Messenger of Allah, peace and blessings be upon him, said, “If you must sit there, then give the roadway its rights.” They asked, “What are the rights of the roadway, O Messenger of Allah?” He said, “Lowering the eye, refraining from causing annoyance, returning the greeting, commanding the right and forbidding the wrong.” (*Sahih al-Bukhari, Mazalim, 22; Sahih Muslim, Libas, 114*).

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ مَيْمُونَةُ فَأَقْبَلَ ابْنُ أُمِّ مَكْتُومٍ وَذَلِكَ بَعْدَ أَنْ أَمَرْنَا بِالْحِجَابِ فَقَالَ النَّبِيُّ ﷺ: «اِحْتَجِبَا مِنْهُ» فَقُلْنَا: يَا رَسُولَ اللَّهِ أَلَيْسَ هُوَ أَعْمَى لَا يُبْصِرُنَا وَلَا يَعْرِفُنَا؟ فَقَالَ النَّبِيُّ ﷺ: «أَفَعَمَيَاوَانِ أَنْتُمَا أَلَسْتُمَا تُبْصِرَانِهِ؟»

781. Umm Salama, may Allah be pleased with her, said, “I was with the Messenger of Allah, peace and blessings be upon him, when Maymuna was with him. Ibn Umm Maktum came, and that was after we had been commanded to veil ourselves. The Prophet, peace and blessings be upon him, said, ‘Veil yourselves from him.’ We said, ‘But Messenger of Allah, is he not blind and therefore not able to see us or recognize us?’ The Prophet,

peace and blessings be upon him, said, ‘Are you two blind? Do you not see him?’” (*Sunan Abu Dawud, Libas, 34; Sunan at-Tirmidhi, Adab, 29*).

The Prohibition against Being Alone with an Unrelated Woman

When you ask something of them (his wives), ask them from behind a screen. (*al-Ahzab 3:53*)

عَنْ عُقْبَةَ بْنِ عَامِرٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ» فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ أَفْرَأَيْتَ الْحَمُو؟ قَالَ: «الْحَمُو الْمَوْتُ»

782. Uqba ibn Amir, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Beware of visiting women!” A man of the Ansar said, “What do you think about in-laws?” He said, “In-laws are death!” (*Sahih al-Bukhari, Nikah, 111; Sahih Muslim, Salam, 20*).

Annotation: *The hadith tells believers to shun from staying alone with women not accompanied by any people from her next of kin. If the man has somebody like his own sister or aunt in company, then it is permitted for them to be in the same place.*

Forbidding Men Trying to Look Like Women and Women Trying to Look Like Men in Clothing, Movements, Etc.

عَنِ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ

783. Ibn Abbas, may Allah be pleased with him, said, “The Messenger of Allah cursed men who made themselves look like women and women who made themselves look like men.”

(*Sahih al-Bukhari, Libas, 61*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٍ عَارِيَاتٍ مُمِيلَاتٍ مَائِلَاتٍ، رُؤُوسُهُنَّ كَأَسْنِمَةِ الْبُحْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لِيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا»

784. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “There are two categories among the people of Hell that I have not seen: a people who have whips like the tails of cattle with which they beat people, and women who are both dressed and naked, who are deviant and make others deviant. Their heads resemble the humps of Bactrian camels. They will not enter Paradise nor even smell its scent, and its scent can be discerned at such-and-such a distance.” (*Sahih*

Muslim, Jannah, 52).

Annotation: *It can be said that the people that fall into the second group mentioned have the following characteristics: the ungrateful ones who do not offer thanks to Allah in spite of enjoying His blessings, those who wear clothing but use tight fit or transparent clothes that expose their body, and those who are outwardly covered but (morally) naked at heart. In addi-*

tion, those who try to induce other women to behave like themselves since they do not have concerns about chastity, those who are inviting toward men, those who try to assume masculinity, and those whose hairstyle (with a bun) resembles the hump of a camel. Here we both see the pithy nature of the Prophet's sayings and his predictions about the future by telling about two types of people to appear in future.

The Prohibition against Being Like Satan and the Unbelievers

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَأْكُلُوا بِالشِّمَالِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِالشِّمَالِ» 785

785. Jabir, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Do not eat with the left hand. Satan eats and drinks with the left hand.” (*Sahih Muslim, Ashriba, 104*).

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا رَأَى رَسُولَ اللَّهِ ﷺ صَبِيًّا قَدْ حُلِقَ بَعْضُ شَعْرِ رَأْسِهِ وَتَرَكَ بَعْضَهُ، فَنَهَاهُمْ عَنْ ذَلِكَ وَقَالَ: «اخْلِقُوهُ كُلَّهُ أَوْ اتْرِكُوهُ كُلَّهُ» 786

786. Ibn Umar, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, saw a boy who had shaved part of his hair and left part of it and he forbade that, saying, ‘Shave it all or leave it all.’” (*Sunan Abu Dawud, Tarajjul, 14*).

The Prohibition against Going against One's Own Nature

In His stead, they invoke female deities—(in so doing) they, in fact, invoke none but a haughty, rebellious Satan, who is accursed by Allah (excluded from His mercy). Once he said: “Of Your servants I will surely take a share to be assigned to me (by their following me). I will surely lead them astray and surely engross them in vain desires (superstitious fancies and false conceptions); and I will surely command them, and they will surely slit the ears of cattle (to mark them out as meant for their idols and as forbidden to themselves to eat, thus making a lawful thing unlawful); and also, I will surely command them, and they will surely alter Allah’s creation.” Whoever takes Satan for a confidant and guardian instead of Allah has indeed suffered a manifest loss. (*an-Nisa 4:117–119*)

عَنْ أَسْمَاءَ ۙ أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ ابْنَتِي أَصَابَتْهَا الْحَصْبَةُ فَتَمَرَّقَ شَعْرُهَا، وَإِنِّي زَوَّجْتُهَا أَفَأَصِلُ فِيهِ؟ فَقَالَ: «لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمَوْصُولَةَ»

787. Asma, may Allah be pleased with her, reported that a woman asked the Prophet, peace and blessings be upon him, “O Messenger of Allah, my daughter was afflicted by measles and her hair fell out. I have given her in marriage, can I join on other hair to hers?” He said, “Allah has cursed anyone who joins hair together and the person to whose hair it is joined.” (*Sahih al-Bukhari, Libas, 85; Sahih Muslim, Libas, 115*).

عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ مُعَاوِيَةَ ۙ عَامَ حَجِّ عَلِيٍّ الْمُنْبَرِ وَتَنَاوَلَ قُصَّةً مِنْ شَعْرِ كَانَتْ فِي يَدِ حَرَسِيٍّ فَقَالَ: يَا أَهْلَ

الْمَدِينَةِ أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْ مِثْلِ هَذِهِ
وَيَقُولُ: «إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَهَا نِسَاؤُهُمْ»

788. Humayd ibn Abdu'r-Rahman, may Allah be pleased with him, reported that he heard Mu'awiya on the minbar in the year when he made pilgrimage. He took a bunch of hair which was in the hand of a guard and said, "O people of Medina! Where are your men of knowledge? I heard the Prophet, peace and blessings be upon him, forbid the like of this and say, 'The tribe of Israel was destroyed when their women adopted this.'" (*Sahih al-Bukhari, Anbiya, 54; Sahih Muslim, Libas, 122*).

789 عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ،
وَالْوَأِشِمَةَ وَالْمُسْتَوْشِمَةَ.

789. Ibn Umar, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, cursed anyone who joins hair together and the person asks for it to be joined, and the tattoo maker and the woman who is tattooed. (*Sahih al-Bukhari, Libas, 83; Sahih Muslim, Libas, 115*).

790 عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ:
«لَا تَنْتِفُوا الشَّيْبَ، فَإِنَّهُ نُورُ الْمُسْلِمِ يَوْمَ الْقِيَامَةِ»

790. Amr ibn Shu'ayb, may Allah be pleased with him, reported from his grandfather that the Prophet, peace and blessings be upon him, said, "Do not pluck out white hair. It will be the light of a Muslim on the Day of Rising." (*Sunan Abu Dawud, Tarajjul, 17; Sunan at-Tirmidhi, Adab, 56; Sunan an-Nasa'i, Zinah, 13*).

791 عَنْ أَبِي قَتَادَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «إِذَا بَالَ أَحَدُكُمْ فَلَا يَأْخُذَنَّ ذَكَرَهُ بِيَمِينِهِ وَلَا يَسْتَنْجِ بِيَمِينِهِ، وَلَا يَتَنَفَّسُ فِي الْإِنَاءِ»

791. Abu Qatada, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “When one of you urinates, he should not hold his private part with his right hand nor should he cleanse with his right hand, and he should not breathe into a (drinking) vessel.” (*Sahih al-Bukhari, Wudu, 19; Sahih Muslim, Taharah, 63*).

792 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «إِذَا انْقَطَعَ شِئْءٌ نَعْلٍ أَحَدِكُمْ فَلَا يَمْشِي فِي الْأُخْرَى حَتَّى يُصْلِحَهَا»

792. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “None of you should walk wearing only one sandal. You should wear both of them or leave both of them off.” (*Sahih Muslim, Libas, 69*).

Annotation: *The actual point being made here is that, if one shoe becomes unusable for a reason, one needs to have it restored to a usable form as soon as possible and continue the way. Unless it happens as an obligation, walking around with a single shoe is not approved of in Islamic manners.*

793 عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه قَالَ: احْتَرَقَ بَيْتٌ بِالْمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيْلِ. فَلَمَّا حَدَّثَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِشَأْنِهِمْ قَالَ: «إِنَّ هَذِهِ النَّارَ عَدُوٌّ لَكُمْ فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا»

793. Abu Musa, may Allah be pleased with him, said, “A house burned down with its inhabitants in Medina one night and

when the Messenger of Allah, peace and blessings be upon him, was informed about it, he said, ‘Fire is an enemy to you. When you go to sleep, put it out.’” (*Sahih al-Bukhari, Isti'zan, 49; Sahih Muslim, Ashriba, 101*).

عَنْ مَسْرُوقٍ قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه فَقَالَ: يَا أَيُّهَا النَّاسُ مَنْ عَلِمَ شَيْئًا فَلْيَقُلْ بِهِ وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلْ: اللَّهُ أَعْلَمُ فَإِنَّ مِنَ الْعِلْمِ أَنْ يَقُولَ لِمَا لَا يَعْلَمُ: اللَّهُ أَعْلَمُ. قَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ ﷺ: ﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾

794. Masruq, may Allah be pleased with him, said, “We visited Abdullah ibn Mas’ud and he said, ‘O people! Whoever knows something should say it. Whoever does not know, should say, “Allah knows best.” Part of knowledge is that you say about what you do not know, “Allah knows best.” Allah the Almighty said to His Prophet, peace and blessings be upon him, “Say (O Messenger): “I ask of you no wage for this (conveying the Qur’an to you), and I am not of those who claim to be what they are really not and make fabrications of their own” (Sa’d 38:86)” (*Sahih al-Bukhari, Tafsir as-Surah, 30, 38/3*).

Annotation: People complained to the knowledgeable Companion Abdullah ibn Mas’ud about a person who made too subjective interpretations about the tenth verse of the chapter Dukhan. This wise Companion replied that a person had better keep silent at matters they do not know well and explained with proof from the Qur’an (Sa’d 38:86) that even the Prophet only conveyed what Allah taught him and there is no point in making exaggerated commentaries.

Forbidding Wailing over the Dead

795  عَنْ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ ضَرَبَ
الْحُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ»

795. Ibn Mas'ud, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, "Someone who strikes his cheeks, tears his garments and calls out the cries of the Jahiliyya is not one of us." (*Sahih al-Bukhari, Janaiz, 36; Sahih Muslim, Iman, 165*).

796  عَنْ التُّعْمَانِ بْنِ بَشِيرٍ رضي الله عنه قَالَ: أَعْمِيَ عَلَى عَبْدِ اللَّهِ بْنِ رَوَاحَةَ رضي الله عنه
فَجَعَلَتْ أُخْتُهُ تَبْكِي وَتَقُولُ: وَاجْبَلَاهُ وَاكْذَا وَاكْذَا: تُعَدِّدُ عَلَيْهِ.
فَقَالَ حِينَ أَفَاقَ: مَا قُلْتِ شَيْئًا إِلَّا قِيلَ لِي: أَنْتَ كَذَلِكَ؟

796. An-Nu'man ibn Bashir, may Allah be pleased with him, said, "Abdullah ibn Rawaha fainted and his sister began to weep and say, 'What a paragon he was!' and this and that, repeating them. When he recovered consciousness, he said, 'You did not say anything without it being said to me, "Are you really like that?"' (*Sahih al-Bukhari, Maghazi, 44*).

797  عَنْ ابْنِ عُمَرَ رضي الله عنه قَالَ: اشْتَكَيْ سَعْدُ بْنُ عُبَادَةَ رضي الله عنه شَكْوَى فَاتَّاهُ
رَسُولُ اللَّهِ ﷺ يَعُودُهُ مَعَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَسَعْدِ بْنِ أَبِي
وَقَاصٍ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه، فَلَمَّا دَخَلَ عَلَيْهِ وَجَدَهُ فِي عَشِيَةِ
فَقَالَ: «أَفْضَى؟ قَالُوا: لَا يَا رَسُولَ اللَّهِ. فَبَكَى رَسُولُ اللَّهِ ﷺ. فَلَمَّا
رَأَى الْقَوْمَ بُكَاءَ النَّبِيِّ ﷺ بَكَوْا، قَالَ: «أَلَا تَسْمَعُونَ؟ إِنَّ اللَّهَ لَا

يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلَا بِحُزْنِ الْقَلْبِ وَلَكِنْ يُعَذِّبُ بِهَذَا» وَأَشَارَ
إِلَى لِسَانِهِ «أَوْ يَزْحَمُ»

797. Ibn Umar, may Allah be pleased with him, said, “Sa’d ibn Ubada fell ill and the Prophet, peace and blessings be upon him, came to visit him with Abdu’r-Rahman ibn Awf, Sa’d ibn Abi Waqqas and Abdullah ibn Mas’ud. When he arrived, he found him in a stupor and said, ‘Has he died?’ They said, ‘No, O Messenger of Allah.’ The Prophet, peace and blessings be upon him, wept. When the people saw the Prophet weeping, they wept. He said, ‘Listen, Allah does not punish on account of the tears of the eyes nor for the grief of the heart, but he punishes or shows mercy on account of this,’ and he pointed to his tongue.” (*Sahih al-Bukhari, Janaiz, 45; Sahih Muslim, Janaiz, 12*).

عَنْ أُسَيْدِ بْنِ أَبِي أُسَيْدِ التَّابِعِيِّ عَنِ امْرَأَةٍ مِنَ الْمُتَبَايِعَاتِ قَالَتْ: 798
كَانَ فِيمَا أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فِي الْمَعْرُوفِ الَّذِي أَخَذَ عَلَيْنَا
أَنْ لَا نَعْصِيَهُ فِيهِ أَنْ لَا نَحْمِسَ وَجْهًا وَلَا نَدْعُو وَيْلًا وَلَا نَشُقَّ
جَنِينًا وَلَا نَنْشُرَ شَعْرًا.

798. Usayd ibn Abi Usayd at-Tabi’i, may Allah be pleased with him, from one of the women who gave homage, who said, “Among the things the Messenger of Allah, peace and blessings be upon him, made us agree to regarding correct behavior in respect of which we promised not to disobey him were not scratching our faces nor wailing nor tearing our shirts nor pulling out our hair.” (*Sunan Abu Dawud, Janaiz, 25*).

The Prohibition against Going to Soothsayers, Astrologers, Diviners and Looking for Omens

799

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَأَلَ رَسُولَ اللَّهِ ﷺ أَنَسُ عَنِ الْكُفَّانِ، فَقَالَ: «لَيْسُوا بِشَيْءٍ» فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّهُمْ يُحَدِّثُونَا أَحْيَانًا بِشَيْءٍ فَيَكُونُ حَقًّا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطُفُهَا الْجِنِّي فَيَقْرُهَا فِي أُذُنِ وَلِيِّهِ، فَيَخْلُطُونَ مَعَهَا مِثَّةَ كَذِبَةٍ».

799. Aisha, may Allah be pleased with her, said, “Some people asked the Messenger of Allah, peace and blessings be upon him, about soothsayers, and he said, ‘They have nothing.’ They said, ‘O Messenger of Allah, they tell us something about those of us who are alive and then it sometimes comes true.’ The Messenger of Allah, peace and blessings be upon him, said, ‘That is a word of truth which a jinn got hold of and then cast into the ear of his helper, but they mix a hundred lies with it.’” (*Sahih al-Bukhari, Taahid, 57; Sahih Muslim, Salam, 122*).

800

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَقْبَسَ عِلْمًا مِنَ النُّجُومِ أَقْبَسَ شُعْبَةً مِنَ السِّحْرِ زَادَ مَا زَادَ».

800. Ibn Abbas, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, said, ‘Anyone who takes knowledge from the stars, takes a branch of sorcery and his sorcery increases according to the amount of knowledge he gains.’” (*Sunan Abu Dawud, Tibb, 22*).

Annotation: *The final part of the hadith (zada ma zada) can also be translated as “The Messenger of Allah gave extensive information at this issue.”*

801 عَنْ أَبِي مَسْعُودِ الْبَدْرِيِّ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ.

801. Abu Mas'ud al-Badri, may Allah be pleased with him, reported that the Messenger of Allah forbade the proceeds from the sale of dogs, money earned through prostitution and the earnings of a soothsayer. (*Sahih al-Bukhari, Buyu, 25; Sahih Muslim, Musaqat, 40*).

Annotation: *It is stated that a dog cannot be evaluated as a property that brings income, but there are different viewpoints at this issue in different schools of thought. As the Shafi school does not approve of selling dogs, some Hanafi scholars saw it as permissible unless the dog is an aggressive one. Believers had better be cautious at this issue and keep away from buying and selling dogs, with certain exceptions as police dogs, hound dogs etc.*

The Prohibition against Believing in Bad Omens

802 عَنْ أَنَسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى وَلَا طَيْرَةَ وَيُعْجِبُنِي الْفَأَلُ» قَالُوا: وَمَا الْفَأَلُ؟ قَالَ: «كَلِمَةٌ طَيِّبَةٌ»

802. Anas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “There is no infection and there are no bad omens, although I am pleased by a good omen.” They said, “What is a good omen?” He said, “A good word.” (*Sahih al-Bukhari, Tibb, 19; Sahih Muslim, Salam, 102*).

803 عَنْ عُرْوَةَ بْنِ عَامِرٍ رضي الله عنه قَالَ: ذُكِرَتِ الطَّيْرَةُ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: أَحْسَنُهَا الْفَأَلُ وَلَا تَرُدُّ مُسْلِمًا. فَإِذَا رَأَى أَحَدَكُمْ مَا يَكْرَهُ

فَلْيُقِلْ: اَللّٰهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ وَلَا يَدْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ».

803. Urwa ibn Amir, may Allah be pleased with him, said, “Divination was mentioned in the presence of the Messenger of Allah, peace and blessings be upon him. He said, “The best of it is omens, but they do not deter a Muslim. If one of you sees something he dislikes, he should say, ‘O Allah, none but You can bring good things and none but You can repel evil things. There is neither power nor strength except by You.’” (*Sunan Abu Dawud, Tibb, 24*).

The Prohibition of Images and Statues

804 عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّورَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ»

804. Ibn Umar, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Those who make images will be punished on the Day of Rising. They will be told, ‘Bring to life what you have created.’” (*Sahih al-Bukhari, Tauhid, 56; Sahih Muslim, Libas, 96*).

805 عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ سَفَرٍ وَقَدْ سَتَرَتْ سَهْوَةً لِي بِقِرَامٍ فِيهِ تَمَاثِيلٌ، فَلَمَّا رَأَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَلَوْنَ وَجْهَهُ وَقَالَ: يَا عَائِشَةُ أَشَدُّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُصَاهُونَ بِخَلْقِ اللَّهِ» قَالَتْ: فَقَطَعْنَا مِنْهُ وَسَادَةً أَوْ وَسَادَتَيْنِ.

805. Aisha, may Allah be pleased with her, said, “The Messenger of Allah, peace and blessings be upon him, came from a journey and I had screened off a shelf of mine with a curtain which had some figures on it. When the Messenger of Allah, peace and blessings be upon him, saw it, he ripped it down and his face changed color. He said, Aisha, the people with the worst punishment with Allah on the Day of Rising will be those who make things like Allah’s creation.” She said, “So we cut it up and made one or two cushions from it.” (*Sahih al-Bukhari, Libas, 91; Sahih Muslim, Libas, 929*).

عَنِ ابْنِ عَبَّاسٍ  قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ مُصَوِّرٍ فِي النَّارِ يُجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسٌ فَيُعَذَّبُ فِي جَهَنَّمَ» قَالَ ابْنُ عَبَّاسٍ: فَإِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَاصْنَعِ الشَّجَرَ وَمَا لَا رُوحَ فِيهِ.

806. Ibn Abbas, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘Everyone who makes images will have a soul appointed for him in Hell for every image he made and it will punish him in Hell.’” Ibn Abbas said, “If you must do it, then make trees or anything else which is inanimate.” (*Sahih al-Bukhari, Buyu, 104; Sahih Muslim, Libas, 99*).

The Prohibition against Keeping a Dog in the Home

عَنْ أَبِي هُرَيْرَةَ  قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَمْسَكَ كَلْبًا فَإِنَّهُ يَنْقُصُ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قَيْرَاطٌ إِلَّا كَلْبَ حَرْثٍ أَوْ مَاشِيَةٍ»

807. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Some-

one who keeps a dog loses a *qirat* of his actions every day— unless it is a farm dog or cattle dog.” (*Sahih al-Bukhari, Hars, 3; Sahih Muslim, Musaqat, 59*).

Annotation: *Qirat is a form of measure that may vary in different regions. The Qirat referred in the hadith is a certain amount known to Allah Almighty.*

The Etiquette and Behavior to Adopt within the Mosque

808
 عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَوْلِ وَلَا الْقَدْرِ، إِنَّمَا هِيَ لِذِكْرِ اللَّهِ تَعَالَى وَقِرَاءَةِ الْقُرْآنِ»

808. Anas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “These mosques are not a suitable place for any of this urine or filth. They are for remembrance of Allah the Almighty and reciting the Qur’an.” (*Sahih Muslim, Taharah, 100*).

Annotation: *Let us relate the context of the hadith first. A Bedouin came to the mosque probably for asking something to the Prophet. However, as the man acted upon nomadic manners, he squatted at a corner of the mosque to answer a call of nature (the dresses they wore served as a screen). As the Companions of the Prophet got angry with the man, the Prophet calmed them down and told them to clean the spot by pouring a bucket of water. After that, he made the warning above and stated that mosques need to be kept clean. Another aspect of the issue is the Prophet’s forbearing approach even in the face of such outrageous behaviors.*

809 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي الْمَسْجِدِ فَقُولُوا: لَا أَرْبِحَ اللَّهُ تِجَارَتَكَ وَإِذَا رَأَيْتُمْ مَنْ يَنْشُدُ ضَالَّةً فَقُولُوا: لَا رَدَّهَا اللَّهُ عَلَيْكَ»

809. Abu Hurayra, may Allah be pleased with him, reported that Messenger of Allah, peace and blessings be upon him, said, “When you see someone buying or selling in the mosque, then say, ‘May Allah not give you any profit in your trading.’ When you see someone asking there about a lost animal, then say, ‘May Allah not restore it to you.’” (*Sunan at-Tirmidhi, Buyu, 75*).

810 عَنْ السَّائِبِ بْنِ يَزِيدَ رضي الله عنه قَالَ: كُنْتُ فِي الْمَسْجِدِ فَحَصَّبَنِي رَجُلٌ فَنَظَرْتُ فَإِذَا عَمْرُ بْنُ الْخَطَّابِ رضي الله عنه فَقَالَ: إِذْهَبْ فَأْتِنِي بِهِدَيْنِ فَجِئْتُهُ بِهِمَا، فَقَالَ: مِنْ أَيْنَ أَنْتُمَا؟ فَقَالَا: مِنْ أَهْلِ الطَّائِفِ، فَقَالَ: لَوْ كُنْتُمَا مِنْ أَهْلِ الْبَلَدِ لَأَوْجَعْتُكُمَا، تَزَعَعَانِ أَصْوَاتِكُمَا فِي مَسْجِدِ رَسُولِ اللَّهِ صلى الله عليه وسلم.

810. As-Sa'ib ibn Yazid, may Allah be pleased with him, said, “Once when I was standing in the mosque, a man threw some stones at me. I looked and it was Umar ibn al-Khattab, may Allah be pleased with him. He said, ‘Go and bring those two men to me.’ I brought them and he said, ‘Who are you two?’ or ‘Where are you from?’ They said, ‘From the people of at-Ta'if.’ He said, ‘If you were from the people of this city, I would have punished you. You were raising your voices in the mosque of the Messenger of Allah.’” (*Sahih al-Bukhari, Salah, 83*).

811 عَنْ جَابِرٍ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا أَوْ فَلْيَعْتَزِلْ مَسْجِدَنَا»

811. Jabir, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who eats garlic and onions should keep away from us (or he said, “should keep away from our mosque”). (*Sahih al-Bukhari, At'ima, 49; Sahih Muslim, Masjid, 73*).

812 عَنْ مُعَاذِ بْنِ أَنَسِ الْجُهَنِيِّ رضي الله عنه أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْجِبْوَةِ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ.

812. Mu'adh ibn Anas al-Juhani, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, forbade people to sit with their legs up against their chest on the day of Jumu'ah while the Imam was giving the *khutba*.” (*Sunan Abu Dawud, Salah, 228; Sunan at-Tirmidhi, Jumu'ah, 18*).

The Method and Etiquette of Making an Oath, and the Prohibitions against It

813 عَنْ ابْنِ عُمَرَ رضي الله عنهما عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ تَعَالَى يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيُصْمِتْ»

813. Ibn Umar, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Allah the Almighty forbids you to swear an oath by your fathers. If someone swears an oath, he should swear by Allah or be silent.” (*Sahih al-Bukhari, Ayman, 4; Sahih Muslim, Ayman, 3*).

814 عَنْ بُرَيْدَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ فَقَالَ: إِنِّي بَرِيءٌ مِنَ الْإِسْلَامِ فَإِنْ كَانَ كَاذِبًا فَهُوَ كَمَا قَالَ وَإِنْ كَانَ صَادِقًا فَلَنْ يَرْجِعَ إِلَى الْإِسْلَامِ سَالِمًا»

814. Burayda, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “If anyone swears an oath saying, ‘I am no longer a Muslim (if I am not speaking the truth),’ if he is lying, it is as he said and if he is speaking the truth, he will not return to Islam unblemished.” (*Sunan Abu Dawud, Ayman, 9*).

815 عَنْ أَبِي أُمَامَةَ إِيَّاسِ بْنِ ثَعْلَبَةَ الْحَارِثِيِّ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اقْتَطَعَ حَقَّ امْرِئٍ مُسْلِمٍ بِيَمِينِهِ فَقَدْ أَوْجَبَ اللَّهُ لَهُ النَّارَ وَحَرَّمَ عَلَيْهِ الْجَنَّةَ» فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللَّهِ؟ قَالَ: «وَإِنْ كَانَ قَضِيًّا مِنْ أَرَاكٍ»

815. Abu Umama Iyas ibn Tha’laba al-Harithi, may Allah be pleased with him, reported that the Messenger of Allah peace and blessings be upon him, said, “If anyone cuts off the right of a Muslim man by an oath he makes, Allah has made Hell mandatory for him and forbidden him Paradise.’ A man said to him, ‘Even if it is something insignificant, O Messenger of Allah?’ He said, ‘Even if it is only a piece of *arak*-stick.’” (*Sahih Muslim, Iman, 218*).

816 عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ رضي الله عنه قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَأَتِ الَّذِي هُوَ خَيْرٌ وَكْفِرْ عَن يَمِينِكَ»

816. Abdu'r-Rahman ibn Samura, may Allah be pleased with him, said, "The Messenger of Allah, peace and blessings be upon him, told me, 'When you swear an oath (to do something). and you think that something else is better than it, then do the thing which is better and expiate your oath.'" (*Sahih al-Bukhari, Ayman, 1; Sahih Muslim, Ayman, 19*).

817 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «الْحَلْفُ مَنَفَقَةٌ لِلسَّلْعَةِ مَمْحَقَةٌ لِلْكَسْبِ»

817. Abu Hurayra, may Allah be pleased with him, said, "I heard the Messenger of Allah, peace and blessings be upon him, say, 'Making oaths hastens the sale of goods but eradicates the blessings.'" (*Sahih al-Bukhari, Buyu, 26; Sahih Muslim, Musaqat, 131*).

818 عَنْ أَبِي قَتَادَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «إِيَّاكُمْ وَكَثْرَةَ الْحَلْفِ فِي الْبَيْعِ، فَإِنَّهُ يُنْفِقُ ثُمَّ يَمْحَقُ»

818. Abu Qatada, may Allah be pleased with him, reported that he heard the Messenger of Allah, peace and blessings be upon him, say, "Beware of making a lot of oaths in respect of sales. It hastens them and then wipes them out." (*Sahih Muslim, Musaqat, 132*).

819 عَنْ ابْنِ عُمَرَ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَنْ اسْتَعَاذَ بِاللَّهِ فَأَعِيدُوهُ وَمَنْ سَأَلَ بِاللَّهِ فَأَعْطُوهُ وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُونَهُ بِهِ فَادْعُوا لَهُ حَتَّى تَرَوْا أَنْتُمْ قَدْ كَافَأْتُمُوهُ»

819. Ibn Umar, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Give refuge to anyone who seeks refuge by Allah. Give to anyone who asks by Allah. Respond to anyone who invites you. If anyone does something good for you, repay him. If you do not have the wherewithal to repay him, then pray for him until you think that you have repaid him.” (*Sunan Abu Dawud, Zakah, 38; Sunan an-Nasa'i, Zakah, 72*).

The Prohibition against Addressing an Iniquitous Person or Innovator as “Master”

820 عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُولُوا لِلْمُنَافِقِ سَيِّدًا، فَإِنَّهُ إِنْ يَكُ سَيِّدًا فَقَدْ أَشْخَطْتُمْ رَبَّكُمْ ﷻ»

820. Burayda, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Do not call the hypocrite “master.” Even if he is a master, you will anger your Lord, the Mighty and Majestic.” (*Sunan Abu Dawud, Adab, 83*).

Annotation: *This hadith reminds believers of keeping up their dignity before people evidently known to be hypocrites. Abasing oneself before hypocrites will be displeasing to Allah Almighty and might incur His wrath.*

The Prohibition against Cursing the Wind, and What One Says When It Blows

821 عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسُبُّوا الرِّيحَ، فَإِذَا رَأَيْتُمْ مَا تَكْرَهُونَ فَقُولُوا: االلَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هَذِهِ

الرِّيحِ وَخَيْرٍ مَا فِيهَا وَخَيْرٍ مَا أَمَرْتُ بِهِ، وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ
الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أَمَرْتُ بِهِ»

821. Abu'l-Mundhir Ubayy ibn Ka'b, may Allah be pleased with him, said, "The Messenger of Allah, peace and blessings be upon him, said, 'Do not curse the wind. If you dislike what you see of it, then say, "O Allah, we ask You for the good of this wind and the good of what is in it and the good of what it is ordered to do. We seek refuge with You from the evil of this wind and the evil of what is in it and the evil of what it is ordered to do." (Sunan at-Tirmidhi, Fitna, 65).

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَصَفَتِ الرِّيحُ قَالَ: «اللَّهُمَّ
إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسَلْتُ بِهِ وَأَعُوذُ بِكَ
مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسَلْتُ بِهِ»

822. Aisha, may Allah be pleased with her, said, "When the wind was strong, the Prophet, peace and blessings be upon him, used to say, 'O Allah, I ask You for its good and the good of what is in it and the good of what is brought by it, and I seek refuge with You from its evil and the evil of what is in it and the evil of what is brought by it.'" (Sahih Muslim, Istisqa, 15).

The Prohibition against a Man Attributing Rain to a Star

عَنْ زَيْدِ بْنِ خَالِدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ
الصُّبْحِ بِالْحَدِيثِ فِي إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ

أَقْبَلَ عَلَى النَّاسِ فَقَالَ: هَلْ تَذُرُونَ مَاذَا قَالَ رَبُّكُمْ؟» قَالُوا: اللَّهُ
وَرَسُولُهُ أَغْلَمُ قَالَ: «قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ
بِي، فَأَمَّا مَنْ قَالَ مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي
كَافِرٌ بِالْكَوَاكِبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا فَذَلِكَ
كَافِرٌ بِي مُؤْمِنٌ بِالْكَوَاكِبِ»

823. Zayd ibn Khalid, may Allah be pleased with him, said, “The Prophet, peace and blessings be upon him, led us in the Morning Prayer at Hudaibiya after a rainy night. When he finished, he faced the people and said, ‘Do you know what your Lord has said?’ They said, ‘Allah and His Messenger know best.’ He said, ‘This morning My servants have become divided up into believers and unbelievers. Those who said, “We had rain by the favor and mercy of Allah,” believe in Me and reject the stars. Those who said that it was because of a certain star, disbelieve in Me and believe in the star.” (*Sahih al-Bukhari, Istisqa, 28; Sahih Muslim, Iman, 125*).

Annotation: *From time to time, the Prophet made such warnings to shatter the habit of ascribing things not to Divine commands but to causality. Allah is one and needs no assistants whatsoever to make things happen. He is the actual doer who brings rain, independently from stars. Things are perceived in a cause and effect pattern, for Allah mostly makes them happen successively, so that people can be prepared for rain. But He is not obliged to follow any patterns. The Prophet brought people to their senses and made them see that everything absolutely depends on the Almighty Power.*

Forbidding Calling a Muslim an Unbeliever

824 عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَالَ الرَّجُلُ لِأَخِيهِ: يَا كَافِرٌ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا فَإِنْ كَانَ كَمَا قَالَ وَإِلَّا رَجَعَتْ عَلَيْهِ»

824. Ibn Umar, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “When a man says to his brother, ‘O unbeliever,’ one of them returns with that ascription applying to him. If it is not as the one who said it said, it reverts to him.” (*Sahih al-Bukhari, Adab, 73; Sahih Muslim, Iman, 111*).

Forbidding Obscene and Coarse Language

825 عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبِذِيِّ»

825. Ibn Mas’ud, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “A believer is not a defamer, a curser, obscene or coarse.” (*Sunan at-Tirmidhi, Birr, 48*).

826 عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا كَانَ الْفُحْشُ فِي شَيْءٍ إِلَّا سَانَهُ وَمَا كَانَ الْحَيَاءُ فِي شَيْءٍ إِلَّا زَانَهُ»

826. Anas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “There is no obscenity in a thing without that marring it, and there is no modesty in a thing without that adorning it.” (*Sunan at-Tirmidhi, Birr, 47*).

Speech Etiquette

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحْسَنُكُمْ أَخْلَاقًا، وَإِنَّ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ الثَّرَثَارُونَ وَالْمُتَشَدِّقُونَ وَالْمُتَفَهِّقُونَ

827. Jabir ibn Abdullah, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Those I love most and those sitting nearest to me on the Day of Rising will be those of you with the best character. Those most hateful to me and the furthest of you from me on the Day of Rising will be the pompous, the braggarts and the arrogant.” (*Sunan at-Tirmidhi, Birr, 71*).

The Serious Nature and Persistence in Supplications

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ، لِيُعْزِمَ الْمَسْأَلَةَ فَإِنَّهُ لَا مُكْرَهَ لَهُ»

828. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “None of you should say, ‘O Allah, forgive me if You will. O Allah, have mercy on me if You will.’ He should be firm in his asking. No one can force Him.” (*Sahih al-Bukhari, Da’awat, 21; Sahih Muslim, Dhikr, 9*).

The Rights of a Husband over His Wife

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ فَبَاتَ غَضْبَانَ عَلَيْهَا لَعْنَتُهَا الْمَلَائِكَةُ حَتَّى تَصْبِحَ»

829. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “When a man calls his wife to his bed and she refuses to come and he spends the night angry with her, the angels curse her until morning.” (*Sahih al-Bukhari, Nikah, 85; Sahih Muslim, Nikah, 122*).

Not to Get ahead of the Imam in Coming up from Bowing or Prostration

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: «أَمَّا يَخْشَى أَحَدَكُمْ إِذَا رَفَعَ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يَجْعَلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ أَوْ يَجْعَلَ اللَّهُ صُورَتَهُ صُورَةَ حِمَارٍ»

830. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Do not those of you who raise their heads before the Imam fear lest Allah turn their heads into donkey-heads or that Allah will make their shape that of a donkey?” (*Sahih al-Bukhari, Adhan, 53; Sahih Muslim, Salah, 114*).

Annotation: *The Daily Prayers are for humanity. But if people do not act within the limits they should, their movements are likened to animals. So acting before the imam does is a form of transgressing the limits to be observed.*

It Is Disliked to Pray When Food Has Been Served or When One Needs to Go to the Lavatory

831 عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا صَلَاةَ بِحَضْرَةِ طَعَامٍ وَلَا وَهُوَ يُدَافِعُهُ الْأَخْبَثَانِ»

831. Aisha, may Allah be pleased with her, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘There is no Prayer when food is present nor when one needs to relieve oneself in either way.’” (*Sahih Muslim, Masjid, 67*).

Annotation: *One needs to be detached from any factors to busy their mind and heart while praying in Divine presence. Otherwise, the Prayer will be a merely physical act devoid of the expected spiritual depth. However, if very little time is left for observing the Prayer, then it should be carried out first.*

It Is Disliked to Look About in the Prayer without Reason

832 عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْإِلْتِفَاتِ فِي الصَّلَاةِ فَقَالَ: «هُوَ اخْتِلَافٌ يَحْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ»

832. Aisha, may Allah be pleased with her, said, “I asked the Messenger of Allah, peace and blessings be upon him, about looking around in the Prayer and he said, ‘It is one of Satan’s ways of making off with people’s Prayers.’” (*Sahih al-Bukhari, Adhan, 93*).

It Is Forbidden to Pass in Front of Someone Praying

833

عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ الصِّمَّةِ الْأَنْصَارِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيْ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ» قَالَ الرَّاوي: لَا أَذْرِي قَالَ أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ سَنَةً.

833. Abdullah ibn al-Harith ibn as-Simma al-Ansari, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings be upon him, had said, “If the person passing in front of the man praying knew what he was incurring, he would find it preferable to wait forty rather than pass in front of him.” The narrator said, “I do not know whether he said forty days or forty months or forty years.” (*Sahih al-Bukhari, Salah, 101; Sahih Muslim, Salah, 261*).

It Is Disliked to Single Out Friday to Fast or Friday Night for Praying at Night

834

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَخْضُوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي وَلَا تَخْضُوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الْأَيَّامِ إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ»

834. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Do not single out the night of Jumu’ah rather than other nights for praying at night and do not single out the day of Jumu’ah for fasting

rather than other days unless it forms part of a fast that one of you is fasting.” (*Sahih Muslim, Siyam, 148*).

Forbidding Continuous Fasting, Which Is to Fast Two or More Days without Eating or Drinking between Them

835 عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوِصَالِ، قَالُوا إِنَّكَ تُوَاصِلُ؟ قَالَ: «إِنِّي لَسْتُ مِثْلَكُمْ إِنِّي أُطْعَمُ وَأُسْقَى»

835. Ibn Umar, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, forbade continuous fasting. They said, ‘But you fast continuously.’ He said, ‘I am not like you. I am fed and given to drink.’” (*Sahih al-Bukhari, Sawm, 48; Sahih Muslim, Siyam, 56*).

It Is Forbidden to Sit on Graves

836 عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ فَتُحْرَقَ ثِيَابُهُ فَتَخْلُصَ إِلَى جِلْدِهِ خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرِ»

836. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “It would be better for one of you to sit on a hot coal which burned his clothes and reached his skin than to sit on a grave.” (*Sahih Muslim, Janaiz, 96*).

837 عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُجْصَصَ الْقَبْرُ وَأَنْ يُقْعَدَ عَلَيْهِ وَأَنْ يُبْنَى عَلَيْهِ.

837. Jabir, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, forbade plastering over graves or sitting on them or building over them.” (*Sahih Muslim, Janaiz, 94*).

Annotation: *Although it is allowed to make a reasonable mount in order to mark the spot of the grave, building structures over them and painting these structures is undesirable. Together with that, scholars gave permission for building tombs for saints and great scholars so that believers can visit their graves easily.*

The Prohibition against Relieving Oneself in the Road, Shady Places, Water Sources, Etc.

838 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «اتَّقُوا اللَّاعِنِينَ» قَالُوا وَمَا اللَّاعِنَانِ؟ قَالَ: «الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ»

838. Abu Hurayra, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings be upon him, said, “Beware of the two cursed things.” They said, “What are the cursed things?” He said, “Someone relieving himself on a path people use or in a place they go for shade.” (*Sahih Muslim, Taharah, 68*).

It Is Disliked to Show Preference to One Child over the Others in Gifts

839 عَنْ التُّعْمَانِ بْنِ بَشِيرٍ رضي الله عنه أَنَّ أَبَاهُ أَتَى بِهِ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ: إِنِّي نَحَلْتُ ابْنِي هَذَا غُلَامًا كَانَ لِي فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «أَكُلْ وَلَدِكَ نَحَلْتَهُ مِثْلَ هَذَا؟» فَقَالَ: لَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «فَارْجِعْهُ»

وَفِي رِوَايَةٍ: فَقَالَ رَسُولُ اللَّهِ: «اتَّقُوا اللَّهَ وَاعْدِلُوا فِي أَوْلَادِكُمْ»
فَرَجَعَ أَبِي فَرَدَّ تِلْكَ الصَّدَقَةَ.

839. An-Nu'man ibn Bashir, may Allah be pleased with him, reported that his father brought him to the Messenger of Allah, peace and blessings be upon him, and said, 'I gave this son of mine a slave I had.' The Messenger of Allah, peace and blessings be upon him, asked, 'Did you give every son of yours the same thing?' He said, 'No.' The Prophet, peace and blessings be upon him, said, 'Then take him back.'

In one variant, "The Messenger of Allah, peace and blessings be upon him, said, 'Did you do this for all of your sons?' He said, 'No.' He said, 'Fear Allah and be just to your children.' My father returned and took that *sadaqa* back." (*Sahih Muslim, Hibat, 13*).

The Etiquette of Trade

عَنْ أَنَسٍ  قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَإِنْ كَانَ أَخَاهُ لِأَبِيهِ وَأُمِّهِ.

840. Anas, may Allah be pleased with him, said, "The Messenger of Allah, peace and blessings be upon him, forbade a townsman selling on behalf of a man of the desert, even if it was his full brother." (*Sahih al-Bukhari, Buyu, 58; Sahih Muslim, Buyu, 21*).

Annotation: *The Messenger of Allah wished to prevent middlemen from deceiving producers about the market price and from stockpiling goods for speculative purposes. In addition, middlemen do not actually produce anything and their*

intervention increases the cost. Apart from such cases, if somebody helps farmers or other producers about how they can sell their goods in the best way without aiming to gain money, there is nothing wrong in it.

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ
وَلَا تَتَاجَشُوا وَلَا يَبِيعَ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ وَلَا يَخْطُبَ عَلَى
خِطْبَةِ أَخِيهِ وَلَا تَسْأَلِ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِيَتَكْفَأَ مَا فِي إِيَّاهَا.
وَفِي رِوَايَةٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ التَّلَقِّيِّ وَأَنْ يَتَبَاعَ
الْمُهَاجِرُ لِلْأَعْرَابِيِّ وَأَنْ تُشْتَرِطَ الْمَرْأَةُ طَلَاقَ أُخْتِهَا وَأَنْ يَسْتَأْمَ
الرَّجُلُ عَلَى سَوْمِ أَخِيهِ وَنَهَى عَنِ التَّجَشِّسِ وَالتَّضْرِيَةِ.

841. Abu Hurayra, may Allah be pleased with him, said, “The Messenger of Allah, peace and blessings be upon him, forbade a townsman to sell on behalf of a man of the desert, people bidding against each other, outbidding each other in order to raise the price, a man to sell against the sale of his brother or to make a marriage proposal in the face of his brother’s proposal, and a woman to ask for her sister to be divorced in order to take her place.

In one variant, he said, “The Messenger of Allah, peace and blessings be upon him, forbade meeting caravans, a Muhajir selling on behalf of a Bedouin, a woman making it a precondition that her sister be divorced and a man making a bogus bid against the bid of his brother, and he forbade outbidding in order to raise the price and leaving animals un milked.” (*Sahih al-Bukhari, Buyu, 64; Sahih Muslim, Buyu, 11*).

Annotation: *Do not make a bogus bid in order to increase the price or to urge potential buyers into buying what you wish to sell. If two sides make a deal for a commercial exchange, it is not proper for a third party to attempt to change their minds with new offers. However, there is nothing wrong in auction sale. If two sides agree for a marriage and set a certain amount for mahr, no decent person should come up with new proposals to spoil the engagement. Let no chaste women attempt to spoil any other marriages and demand a certain man to divorce his wife in order to marry her.*

The Prohibition against Squandering Money in Improper Ways

842
 عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى يَرْضَى لَكُمْ ثَلَاثًا وَيَكْرَهُ لَكُمْ ثَلَاثًا: فَيَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَيَكْرَهُ لَكُمْ: قِيلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةَ الْمَالِ»

842. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah the Almighty is pleased with three things you do and dislikes three things you do. He is pleased that you worship Him and do not associate anything with Him and hold tight to the rope of Allah all together without splitting up. He dislikes your chatter, importunate asking and squandering of wealth.” (*Sahih Muslim, Aqdiya, 10*).

The Prohibition against Pointing at a Muslim with a Weapon, Seriously or in Jest

843 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ: «لَا يُشْرُ أَحَدُكُمْ إِلَى أَخِيهِ بِالسَّلَاحِ فَإِنَّهُ لَا يَدْرِي لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ»

وَفِي رِوَايَةٍ لِمُسْلِمٍ قَالَ: قَالَ أَبُو الْقَاسِمِ رضي الله عنه: «مَنْ أَشَارَ إِلَى أَخِيهِ بِحَدِيدَةٍ فَإِنَّ الْمَلَائِكَةَ تَلْعَنُهُ حَتَّى يَنْزِعَ وَإِنْ كَانَ أَخَاهُ لِأَبِيهِ وَأُمِّهِ»

843. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “None of you should point at his brother with a weapon. He does not know; perhaps Satan will make it slip from his hand thus making him fall into a pit of Hell.” (*Sahih al-Bukhari, Fitan, 7; Sahih Muslim, Birr, 126*).

In one variant of *Sahih Muslim* he said that Abu'l-Qasim said, “If someone points with a piece of iron at his brother, the angels curse him until he puts it down, even if it is his full brother.” (*Sahih Muslim, Birr, 125*).

Annotation: *As stated, it is definitely forbidden for a believer to point any weapons toward his brother (in religion or real brother) seriously or jokingly. Satan takes advantage of such situations and tries to sow enmity between brothers. Numerous examples showed that people make irretrievable mistakes in such situations. Commonsense requires unremitting observance of this principle.*

It Is Disliked to Refuse Scent for No Reason

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ لَا يَرُدُّ الطِّيبَ. 844

844. Anas ibn Malik, may Allah be pleased with him, said that the Prophet, peace and blessings be upon him, would never refuse scent.”

(*Sahih al-Bukhari, Hiba, 9*).

It Is Disliked to Praise Someone to His Face

عَنْ أَبِي بَكْرَةَ رضي الله عنه أَنَّ رَجُلًا ذُكِرَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم، فَأَثْنَى عَلَيْهِ رَجُلٌ خَيْرًا فَقَالَ النَّبِيُّ صلى الله عليه وسلم: «وَيْحَاكَ قَطَعْتَ عُنُقَ صَاحِبِكَ» يَقُولُهُ مِرَارًا «إِنْ كَانَ أَحَدُكُمْ مَادِحًا لَا مَحَالَةَ فَلْيَقُلْ أَحْسَبُ كَذَا وَكَذَا إِنْ كَانَ يُرَى أَنَّهُ كَذَلِكَ، وَحَسْبِيهِ اللَّهُ وَلَا يُزَكِّي عَلَى اللَّهِ أَحَدٌ» 845

845. Abu Bakra, may Allah be pleased with him, reported that a man was mentioned in the presence of the Prophet and a man praised him heartily. The Prophet, peace and blessings be upon him, said, “Bother you! You have severed you companion’s neck,’ saying it several times. “If one of you must praise someone, he should say, ‘I think such and such’ if he thinks the person is like that. Allah is enough for him and no one should be commended and praised in front of Allah.” (*Sahih al-Bukhari, Shahada, 16; Sahih Muslim, Zuhd, 65*).

The Warning Not to Commit What Allah and His Messenger Have Prohibited

وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: «إِنَّ اللَّهَ تَعَالَى يَعَارُ، وَغَيْرُهُ اللَّهُ أَنْ يَأْتِيَ الْمَرْءَ مَا حَرَّمَ اللَّهُ عَلَيْهِ» 846

846. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “Allah the Almighty is jealous, and the jealousy of Allah expresses itself in respect of a man coming to something Allah has forbidden him.” (Sahih al-Bukhari, Nikah, 107; Sahih Muslim, Tawbah, 36).

Annotation: *Allah never consents to His servants' committing evil. Transgression against His commandments goes against what Allah likes.*

Miscellaneous

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ رضي الله عنه قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَالَ ذَاتَ غَدَاةٍ فَحَقَّقَ فِيهِ وَرَفَعَ حَتَّى ظَنَّاهُ فِي طَائِفَةِ النَّخْلِ فَلَمَّا رُحْنَا إِلَيْهِ عَرَفَ ذَلِكَ فِينَا فَقَالَ: «مَا شَأْنُكُمْ؟» قُلْنَا: يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَالَ الْعَدَاةَ فَحَقَّقْتَ فِيهِ وَرَفَعْتَ حَتَّى ظَنَّاهُ فِي طَائِفَةِ النَّخْلِ فَقَالَ: «غَيْرُ الدَّجَالِ أَخَوْفِي عَلَيْكُمْ إِنْ يَخْرُجَ وَأَنَا فِيكُمْ فَأَنَا حَاجِبُهُ دُونَكُمْ وَإِنْ يَخْرُجَ وَلَسْتُ فِيكُمْ فَكُلُّ امْرِئٍ حَاجِبٌ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ. إِنَّهُ شَابٌّ قَطَطٌ عَيْنُهُ طَافِيَةٌ، كَأَنِّي أَشَبَّهُهُ بِعَبْدِ الْعُرَى بْنِ قَطَنِ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ إِنَّهُ خَارِجٌ خَلَّةً بَيْنَ الشَّامِ وَالْعِرَاقِ فَعَاثَ يَمِينًا وَعَاثَ شِمَالًا، يَا عِبَادَ اللَّهِ فَاتَّبِعُوا». قُلْنَا يَا رَسُولَ اللَّهِ وَمَا لُبُّهُ فِي الْأَرْضِ؟ قَالَ: «أُرْبِعُونَ يَوْمًا: يَوْمَ كَسَنَةٍ وَيَوْمَ كَشَهْرٍ وَيَوْمَ كَجُمُعَةٍ وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ». قُلْنَا: يَا رَسُولَ اللَّهِ

فَذَلِكَ الْيَوْمَ الَّذِي كَسَنَهُ أَتَكْفِينَا فِيهِ صَلَاةُ يَوْمٍ؟ قَالَ: «لَا، أَفَدُّرُوا لَهُ قَدْرَهُ». قُلْنَا: يَا رَسُولَ اللَّهِ وَمَا إِسْرَاعُهُ فِي الْأَرْضِ؟ قَالَ: «كَالْعَيْثِ اسْتَدْبَرْتَهُ الرِّيحُ فَيَأْتِي عَلَى الْقَوْمِ فَيَدْعُوهُمْ فَيُؤْمِنُونَ بِهِ وَيَسْتَحْيُونَ لَهُ فَيَأْمُرُ السَّمَاءَ فْتُمْطِرُ وَالْأَرْضَ فْتَنْبِتُ فَتَرْوِحُ عَلَيْهِمْ سَارِحَتَهُمْ أَطْوَلَ مَا كَانَتْ ذُرَى وَأَسْبَعَهُ ضُرُوعًا وَأَمَدَّهُ خَوَاصِرَ ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَزِدُونَ عَلَيْهِ قَوْلَهُ فَيَنْصَرِفُ عَنْهُمْ فَيُضْبِحُونَ مُمَحِلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ وَيَمُرُّ بِالْخَرْبَةِ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزَكَ فَتَتَّبِعُهُ كُنُوزُهَا كَيْعَاسِبِ التَّحْلِ، ثُمَّ يَدْعُو رَجُلًا مُمْتَلئًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ، جَزَلَتَيْنِ رَمِيَةِ الْغَرَضِ ثُمَّ يَدْعُوهُ فَيُقْبَلُ وَيَتَهَلَّلُ وَجْهَهُ بِضُحْكَ. فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ تَعَالَى الْمَسِيحَ ابْنَ مَرْيَمَ عليه السلام فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَئِنٍ، إِذَا طَاطَأَ رَأْسَهُ قَطَرَ وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جَمَانٌ كَاللُّؤْلُؤِ، فَلَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفْسِهِ إِلَّا مَاتَ، وَنَفْسُهُ يَنْتَهِي إِلَى حَيْثُ يَنْتَهِي طَرْفُهُ فَيَطْلُبُهُ حَتَّى يُدْرِكَه بِنَابٍ لَدِّ فَيَقْتُلُهُ. ثُمَّ يَأْتِي عِيسَى عليه السلام قَوْمًا قَدْ عَصَمَهُمُ اللَّهُ مِنْهُ فَيَمْسَحُ عَنْ وُجُوهِهِمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ. فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَوْحَى اللَّهُ تَعَالَى إِلَى عِيسَى عليه السلام أَنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي لَا يَدَانِ لِأَحَدٍ بِقِتَالِهِمْ فَحَرَزَ عِبَادِي إِلَى الطُّورِ وَيَبْعَثُ اللَّهُ يَأْجُوجَ

وَمَا جُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ طَبْرِيَّةَ فَيَسْرِبُونَ مَا فِيهَا وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ بِهَذِهِ مَرَّةً مَاءً. وَيُحْصَرُ نَبِيُّ اللَّهِ عِيسَى عليه السلام وَأَصْحَابُهُ حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرًا مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمْ الْيَوْمَ فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى عليه السلام وَأَصْحَابُهُ عليهم السلام إِلَى اللَّهِ تَعَالَى فَيُرْسِلُ اللَّهُ تَعَالَى عَلَيْهِمُ التُّغَفَ فِي رِقَابِهِمْ فَيُضْبِحُونَ فَرْسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ، ثُمَّ يَهْبِطُ نَبِيُّ اللَّهِ عِيسَى عليه السلام وَأَصْحَابُهُ عليهم السلام إِلَى الْأَرْضِ فَلَا يَجِدُونَ فِي الْأَرْضِ مَوْضِعَ شِبْرٍ إِلَّا مَلَأَهُ زَهْمُهُمْ وَنَسْتُهُمْ فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى عليه السلام وَأَصْحَابُهُ عليهم السلام إِلَى اللَّهِ تَعَالَى فَيُرْسِلُ اللَّهُ تَعَالَى طَيْرًا كَأَغْناقِ الْبَحْتِ فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ ثُمَّ يُرْسِلُ اللَّهُ عليه السلام مَطْرًا لَا يَكُنُّ مِنْهُ بَيْتٌ مَدْرٍ وَلَا وَبَرٍ فَيَغْسِلُ الْأَرْضَ حَتَّى يَنْزُكَهَا كَالزَّلْفَةِ. ثُمَّ يُقَالُ لِلْأَرْضِ: أَنْبِي تَمَرْتِكَ وَرُدِّي بَرَكَتَكَ فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَانَةِ وَيَسْتَطْلُونَ بِقِحْفِهَا وَيَبَارِكُ فِي الرِّسْلِ حَتَّى إِنَّ اللَّفْحَةَ مِنَ الْإِبِلِ لَتَكْفِي الْفَتَامَ مِنَ النَّاسِ وَاللِّفْحَةَ مِنَ الْبَقَرِ لَتَكْفِي الْقَبِيلَةَ مِنَ النَّاسِ وَاللِّفْحَةَ مِنَ الْغَنَمِ لَتَكْفِي الْفَخْدَ مِنَ النَّاسِ. فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ تَعَالَى رِيحًا طَيِّبَةً فَتَأْخُذُهُمْ تَحْتَ أَبْطَاهِمُ فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ وَيَنْفِئِي شَرَارُ النَّاسِ يَتَهَارَجُونَ فِيهَا تَهَارُجَ الْحُمْرِ فَعَلَيْهِمْ تَقَوْمُ السَّاعَةِ،

847. An-Nawwas ibn Sam'an, may Allah be pleased with him, said, "The Messenger of Allah, peace and blessings be upon him, mentioned the Dajjal one morning and then lowered his voice about him and then raised it until we thought that he must be in a palm-grove nearby. When we went to him in the evening, he saw that we were disturbed and said, "What is wrong with you?" We said, 'O Messenger of Allah, in the morning you mentioned the Dajjal and then lowered your voice about him and then raised it so that we thought he must be in the palm-grove nearby.'

"He said, 'It is not the Dajjal which alarms me with regard to you. If he were to emerge while I was still among you, I would overcome him with arguments for you. If he emerges when I am not among you, then a man must have his own arguments and I leave Allah watching over every Muslim. He is a youth with curly hair who is blind in one eye. I could liken him to Abdu'l-Uzza ibn Qatan. Anyone of you who meets him, should recite the first verses of Surah al-Kahf over him. He will appear on a road between Syria and Iraq and will cause havoc right and left. O servants of Allah! Be firm!'

"We said, 'O Messenger of Allah, how long will he remain on the earth?' He said, 'Forty days: one day like a year, one day like a month and one day like a week; and the rest of his days the same as your days.' We said, 'O Messenger of Allah, in the day which is like a year, will it be enough for us to do the Prayers of a single day in it?' He said, 'No, reckon them.'

"We said, 'O Messenger of Allah, how fast does he travel in the earth?' He said, 'Like abundant rain with the wind behind it. He will come to a people and summon them and

they will believe him and respond to him. He will command the heaven and it will rain, and the earth and it will have growth. Their herds will return to them with the highest possible humps and fullest udders and the most ample haunches. Then he will come to a people and summon them and they will reject what he says, and he will turn from them and they will be struck by drought and lose everything they have. He will go through ruins and say to them, “Bring forth your treasures!” and their treasures will follow him like drone bees. Then he will call a man in the full bloom of youth and he will strike him with a sword and cut him in half with an aimed blow. Then he will call him and he will respond with his face beaming and laughing.

‘While he is doing these things Allah the Almighty will send the Messiah, son of Maryam. He will descend at the White Minaret, to the east of Damascus wearing two dyed garments, with his palms placed on the wings of two angels. When he shakes his head, drops will fall and when he raises it, drops like pearls will flow down. It is not lawful for any unbeliever to experience his scent without dying, and his breath will reach as far as his glance reaches. He will hunt the Dajjal until he catches him at the gate of Ludd where he will kill him. Then Isa will come to some people whom Allah has protected from the Dajjal, and he will wipe their faces and speak to them of their degrees in Paradise. While that is happening, Allah the Almighty will reveal to Isa, “I have brought forth some servants of Mine whom no one will be capable of fighting. So take My servants to the Mount for protection.’ Then Allah will send forth Yajuj and Majuj and they will come sliding down every hillside. The first of them will pass over the sea of Tiberias and drink up what is in it

and the last of them will pass and say, ‘This once had water in it.’ The Prophet of Allah, Isa, and his Companions will be beset to the point that if one of them has an ox head it will be better than someone having a hundred dinars today.

‘The Prophet of Allah, Isa, and his Companions, may Allah be pleased with them, will pray to Allah the Almighty and Allah the Almighty will send down against Yajuj and Majuj worms in their necks and they will die as in a single breath. Then the Prophet of Allah, Isa, and his Companions, may Allah be pleased with them, will come down from Mount and they will not find on the earth any place the breadth of a handspan without it being filled with their stink and stench. The Prophet of Allah, Isa, and his Companions, may Allah be pleased with them, will pray to Allah the Almighty and Allah will send birds looking like camels’ necks and they will carry them away and put them down wherever Allah wishes. Then Allah, the Mighty and Exalted, will send down rain which no house of mud or hair can withstand and it will wash the earth until it is left like a mirror. Then he will say to the earth, ‘Produce your fruits and display your blessing.’ On that day a whole group will be satisfied by eating one pomegranate and its rind will be big enough to shade them all. Milk will be blessed to such an extent that the milk of one camel will be enough for whole groups of peoples. The milk of one cow will be enough for a tribe. The milk of one sheep will be enough for a clan. While this is going on, Allah the Almighty will send a pleasant breeze and it will pick them up them under their arms and take the soul of every believer and every Muslim. The evil people will remain behind copulating like donkeys, and it is upon them that the Hour will come. (*Sahih Muslim, Fitna, 110*).

848
 عَنْ رِبْعِيِّ بْنِ حِرَاشٍ قَالَ: انْطَلَقْتُ مَعَ أَبِي مَسْعُودِ الْأَنْصَارِيِّ
 إِلَى حُدَيْفَةَ بْنِ الْيَمَانِ رضي الله عنه فَقَالَ لَهُ أَبُو مَسْعُودٍ حَدِّثْنِي مَا سَمِعْتَ
 مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الدَّجَالِ قَالَ: «إِنَّ الدَّجَالَ يَخْرُجُ وَإِنَّ مَعَهُ
 مَاءً وَنَارًا، فَأَمَّا الَّذِي يَرَاهُ النَّاسُ مَاءً فَنَارٌ تُحْرِقُ، وَأَمَّا الَّذِي يَرَاهُ
 النَّاسُ نَارًا فَمَاءٌ بَارِدٌ عَذْبٌ، فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْعْ فِي الَّذِي
 يَرَاهُ نَارًا فَإِنَّهُ مَاءٌ عَذْبٌ طَيِّبٌ»
 فَقَالَ أَبُو مَسْعُودٍ: وَأَنَا قَدْ سَمِعْتُهُ.

848. Rib'i ibn Hirash, may Allah be pleased with him, said, "I went with Abu Mas'ud al-Ansari to Hudhayfa ibn al-Yaman and Abu Mas'ud said to him, 'Relate to me what you heard from the Messenger of Allah, peace and blessings be upon him, about the Dajjal.' He said, 'The Dajjal will emerge accompanied by water and fire. What appears to the people as water will in fact be fire that burns, and what appears to the people as fire will in fact be sweet water. Anyone among you who meets him, should plunge into what appears to him as fire, for it will in fact be sweet water.' Abu Mas'ud said, 'I also heard that.'" (*Sahih al-Bukhari, Fitna, 26; Sahih Muslim, Fitna, 105*).

Annotation: *As the hadith suggests, the Dajjal (anti-Christ) is a highly persuasive person with hypnotic powers. However, there is a very important warning for believers here. As a representative of the same mentality, Nimrod had an enormous fire prepared to burn Abraham. But in the end, the fire became cool and peaceful. Thus, even though believers go through periods of severe hardship, the thorny path they walk for the sake*

of Allah will reach gardens of Paradise one day; whereas the tempting way of worldliness ends up in eternal ruin.

849 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمُرَّ الرَّجُلُ بِالْقَبْرِ فَيَتَمَرَّغَ عَلَيْهِ وَيَقُولُ: يَا لَيْتَنِي مَكَانَ صَاحِبِ هَذَا الْقَبْرِ وَلَيْسَ بِهِ الدِّينُ وَمَا بِهِ إِلَّا الْبَلَاءُ»

849. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “By the One who has my soul in His hand, this world will not end until a man passes by a grave and rolls on it, saying, ‘Would that I was the one in this grave!’ That is not on account of love of the religion but due to affliction.” (*Sahih al-Bukhari, Fitan, 22; Sahih Muslim, Fitan, 54*).

850 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفِرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ يُقْتَتَلُ عَلَيْهِ، فَيُقْتَلُ مِنْ كُلِّ مِائَةٍ نِسْعَةٌ وَتَسْعُونَ فَيَقُولُ كُلُّ رَجُلٍ مِنْهُمْ لَعَلِّي أَنْ أَكُونَ أَنَا أَنْجُو»

850. Abu Hurayra, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings be upon him, said, “The Hour will not come to pass before the River Euphrates dries up to unveil the mountain of gold, for which people will fight. Ninety-nine out of one hundred will die (in the fighting) and every man amongst them will say: ‘Perhaps I may be the only one to remain alive.’” (*Sahih al-Bukhari, Fitan, 24; Sahih Muslim, Fitan, 29*).

Annotation: *There can be different possible meanings. As the water of Euphrates can be a metaphor for a golden period,*

there can be an allusion to the income to be brought by dams built over Euphrates. Or it can be a prediction about great reserves of gold and petrol to be found under the riverbed of the Euphrates after its water recedes. Such a discovery is also possible in consequence of other acts of Allah like earthquakes.

851 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «بِتْرُكُونَ الْمَدِينَةَ عَلَيَّ خَيْرٌ مَا كَانَتْ لَا يَعْشَاهَا إِلَّا الْعَوَافِي - يُرِيدُ عَوَافِي السَّبَاعِ وَالطَّيْرِ - وَأَخْرُ مَنْ يُحْشِرُ رَاعِيَانِ مِنْ مُزَيْنَةَ يُرِيدَانِ الْمَدِينَةَ يَنْعِقَانِ بَعْنِمَهُمَا فَيَجِدَانِهَا وَحُوشًا حَتَّى إِذَا بَلَغَا نَبِيَّةَ الْوَدَاعِ خَرَا عَلَى وُجُوهِهِمَا»

851. Abu Hurayra, may Allah be pleased with him, said, “I heard the Messenger of Allah, peace and blessings be upon him, say, ‘They will leave Medina in spite of the good that it contains and only wild beasts will live in it—meaning beasts and birds of prey. The last persons to be gathered in it will be two herdsmen from Muzayna making for Medina, shouting to their sheep. They will find it empty. When they reach Thaniya al-Wada’, they will fall down on their faces.’” (*Sahih al-Bukhari, Fadailu’l-Medina, 5; Sahih Muslim, Hajj, 498*).

852 عَنْ مِرْدَاسِ الْأَسْلَمِيِّ رضي الله عنه قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم: «يَذْهَبُ الصَّالِحُونَ الْأَوَّلُ فَالْأَوَّلُ وَيَبْقَى حُنَّالَةٌ كَحُنَّالَةِ الشَّعْبِيرِ أَوْ التَّمْرِ، لَا يُبَالِيهِمُ اللَّهُ بَالَةً»

852. Mirdas al-Aslami, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, “The righteous will disappear one by one until only the dregs remain like

the dregs of barley or dates and Allah will not care about them at all.” (*Sahih al-Bukhari, Riqaaq, 9*).

853 عَنْ رِفَاعَةَ بْنِ رَافِعِ الزُّرَقِيِّ رضي الله عنه قَالَ: جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ صلى الله عليه وسلم قَالَ: مَا تَعُدُّونَ أَهْلَ بَدْرٍ فِيكُمْ؟ قَالَ: «مِنْ أَفْضَلِ الْمُسْلِمِينَ» أَوْ كَلِمَةً نَحْوَهَا قَالَ: «وَكَذَلِكَ مَنْ شَهِدَ بَدْرًا مِنَ الْمَلَائِكَةِ»

853. Rifa'a ibn Rafi az-Zuraqi, may Allah be pleased with him, said, “Jibril came to the Prophet, peace and blessings be upon him, and said, ‘How do you gauge the people of Badr among you?’ He said, ‘Among the best of the Muslims,’ or words to that effect. He said, ‘It is the same with those of the angels who were present at Badr.’” (*Sahih al-Bukhari, Maghazi, 11*).

854 عَنْ أَبِي ثَعْلَبَةَ الْحُشَيْنِيِّ جُرْثُومِ بْنِ نَاشِرٍ رضي الله عنه عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ: إِنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ عَيْرَ نَسْيَانٍ فَلَا تَبْحَثُوا عَنْهَا»

854. Abu Tha'labah al-Khushani Jurthum ibn Nashir, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah the Almighty has made certain things into obligations, so you should not neglect them, and has laid down limits, so you should not exceed them. He has made certain things unlawful, so you should not commit them. He has been silent about certain things as a mercy to you without any forgetfulness on His part, so do not look into them.” (*Darakutni, As-Sunan, 4/184; Hakim, Al-Mustadrak, 4/115*).

855 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: «لَا يُلْدَعُ الْمُؤْمِنُ مِنْ جُحْرِ مَرَّتَيْنِ»

855. Abu Hurayra, may Allah be pleased with him, reported that the Prophet, may Allah bless him and grant him peace, said, “A believer is not stung from under the same stone twice.”

(*Sahih al-Bukhari, Adab, 83; Sahih Muslim, Zuhd, 63*).

856 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُنْظَرُ إِلَيْهِمْ وَلَا يُرَكَّبُ عَلَيْهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالْفَلَاةِ يَمْنَعُهُ مِنْ ابْنِ السَّبِيلِ، وَرَجُلٌ بَايَعَ رَجُلًا سِلْعَةً بَعْدَ الْعَصْرِ فَحَلَفَ بِاللَّهِ لِأَخَذِهَا بِكَذَا وَكَذَا فَصَدَّقَهُ وَهُوَ عَلَى غَيْرِ ذَلِكَ، وَرَجُلٌ بَايَعَ إِمَامًا لَا يُبَايِعُهُ إِلَّا لِلدُّنْيَا فَإِنْ أَعْطَاهُ مِنْهَا وَفَى وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَمْ يَفِ»

856. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “There are three people that Allah will not speak to on the Day of Rising nor look at it nor purify. They will have a painful punishment: a man who has extra water in the desert and refuses it to a traveler, a man who sells goods to a man after Asr and swears by Allah that he bought them for such-and-such, and the man believes him, when that is not the case, and a man who offers allegiance to an Imam and only does so for the sake of worldly gain. If he receives gifts, he remains loyal, but if does not receive gifts, he is not loyal.” (*Sahih al-Bukhari, Shahada, 22; Ahkam, 48; Sahih Muslim, Iman, 171*).

(*Sahih al-Bukhari, Shahada, 22; Ahkam, 48; Sahih Muslim, Iman, 171*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ بَيْنَمَا النَّبِيُّ صلى الله عليه وسلم فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ جَاءَهُ أَعْرَابِيٌّ فَقَالَ: مَتَى السَّاعَةُ؟ فَمَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم يُحَدِّثُ، فَقَالَ بَعْضُ الْقَوْمِ سَمِعَ مَا قَالَ، فَكَرِهَ مَا قَالَ، وَقَالَ بَعْضُهُمْ بَلْ لَمْ يَسْمَعْ، حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ: «أَيُّنَ السَّائِلُ عَنِ السَّاعَةِ؟» قَالَ: هَا أَنَا يَا رَسُولَ اللَّهِ، قَالَ: «إِذَا ضُبِعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ» قَالَ: كَيْفَ إِضَاعَتُهَا؟ قَالَ: إِذَا وُسِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ»

857. Abu Hurayra, may Allah be pleased with him, said that once, while the Prophet, peace and blessings be upon him, was in an assembly talking to the people, a Bedouin came and asked, “When is the Last Hour?” The Messenger of Allah continued talking upon which some people said that the Messenger of Allah had heard what the man had said and disliked it while others said that he had simply not heard it. When the Messenger of Allah, peace and blessings be upon him, had finished what he was saying, he asked, “Where is the person who asked about the Hour?” He said, “Here I am, O Messenger of Allah.” The Prophet said, “When trustworthiness has been lost, then expect the Hour.” The Bedouin said, “How will it be lost?” The Prophet replied, “When authority lies with other than those who should rightfully have it, then expect the Hour.”

(Sahih al-Bukhari, Itm, 2; Riqaq, 35).

عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رضي الله عنه قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: «إِنَّ مِمَّا أَدْرَكَ النَّاسَ مِنْ كَلَامِ التُّبُوَّةِ الْأُولَى: إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ»

858. Abu Mas'ud al-Ansari, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, "Part of what people have of the words of earlier prophecy is: Provided it does not make you feel shame, do whatever you wish."

(*Sahih al-Bukhari, Adab, 78*).

859 عَنْ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ: «أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ»

859. Ibn Mas'ud, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, "The first matter that will be decided between people on the Day of Rising concerns the shedding of blood." (*Sahih al-Bukhari, Diyat, 1; Sahih Muslim, Qasama, 28*).

860 عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِنْ مِمَّا وُصِفَ لَكُمْ»

860. Aisha, may Allah be pleased with her, said, "The Messenger of Allah, peace and blessings be upon him, said, 'The angels were created from light and the jinn were created from smokeless fire and Adam was created from what has been described to you (soil).'" (*Sahih Muslim, Zuhd, 60*).

861 عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ» قُلْتُ: يَا رَسُولَ اللَّهِ أَكْرَاهِيَةَ الْمَوْتِ؟ فَكُلُّنَا نَكْرَهُ الْمَوْتَ. قَالَ: «لَيْسَ كَذَلِكَ وَلَكِنَّ الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَرِضْوَانِهِ وَجَنَّتِهِ أَحَبَّ لِقَاءَ

اللَّهُ فَأَحَبَّ اللَّهُ لِقَاءَهُ وَإِنَّ الْكَافِرَ إِذَا بُشِّرَ بِعَذَابِ اللَّهِ وَسَخَطِهِ كَرِهَ
لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ

861. Aisha, may Allah be pleased with her, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah wants to meet anyone who wants to meet Him. Allah is averse to meeting anyone who is averse to meeting Him.” I said, ‘O Messenger of Allah, does that mean aversion to death?’ All of us are averse to death. He said, ‘It does not mean that, but the when the believer is given the good news of the mercy of Allah and His pleasure and His Paradise, he wants to meet Allah, and so Allah wants to meet him. When the unbeliever is given the news of the punishment of Allah and His wrath, he is averse to meeting Allah and so Allah is averse to meeting him.’” (*Sahih Muslim, Dhikr, 14–17*).

عَنْ أُمِّ الْمُؤْمِنِينَ صَفِيَّةَ بِنْتِ حَمِيٍّ  قَالَتْ: كَانَ النَّبِيُّ ﷺ مُعْتَكِفًا، فَأَتَيْتُهُ أَزْوَرَهُ لَيْلًا. فَحَدَّثْتُهُ ثُمَّ قُمْتُ لِأَنْقَلِبَ فَقَامَ مَعِي لِيَقْلِبَنِي، فَمَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ  فَلَمَّا رَأَى النَّبِيَّ ﷺ أَسْرَعَا. فَقَالَ ﷺ: «عَلَى رِسْلِكُمَا إِنَّهَا صَفِيَّةُ بِنْتُ حَمِيٍّ» فَقَالَا: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ فَقَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِّ، وَإِنِّي خَشِيتُ أَنْ يَقْدِفَ فِي قُلُوبِكُمَا شَرًّا أَوْ قَالَ شَيْئًا»

862. Safiyya bint Huyayy, may Allah be pleased with her, the Mother of the Believers, said, “I went to visit the Messenger of Allah, peace and blessings be upon him, in the night while he was doing *itikaf*. I spoke to him and then got up to return home.

He got up to accompany me. Two men of the Ansar passed by. When they saw the Prophet, they hurried up. The Prophet said, ‘Easy! It is Safiyya bint Huyayy.’ They said, *Subhanallah* (Glory be to Allah), O Messenger of Allah.’ He, peace and blessings be upon him, said, ‘Satan reaches everywhere in a man that his blood reaches and I feared that he might cast evil—or he said ‘something’—into your hearts.’” (*Sahih al-Bukhari, Itikaf, 11; Ahkam, 21; Sahih Muslim, Salam, 23–25*).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا﴾ وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَعُغْدِي بِالْحَرَامِ، فَأَنَّى يُسْتَجَابَ لِذَلِكَ»

863. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “O people! Allah is good and only accepts the good. Allah gives the same command to the believers that He gives the Messengers. Allah the Almighty says, ‘O you Messengers! Partake of (Allah’s) pure and wholesome bounties, and always act righteously,’ (*al-Mu’minun 23:51*) and the Almighty said, ‘O you who believe! (Without concern for the rules the unbelievers contrive in regard to food,) eat of the pure, wholesome things that We have provided for you’ (*al-Baqarah 2:172*). Then he mentioned a man

who goes on a long journey, is disheveled and dusty and stretches his hands to heaven saying , ‘O Lord! O Lord!’ when his food is unlawful, his drink is unlawful, his clothes are unlawful, and his sustenance is unlawful. How could such a man be responded to?’” (Sahih Muslim, Zakah, 65).

عَنْ عَوْفِ بْنِ مَالِكِ بْنِ الطُّفَيْلِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَتْ أَنَّ عَبْدَ اللَّهِ ابْنَ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُ قَالَ فِي بَيْعٍ أَوْ عَطَاءٍ أَعْطَتْهُ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَاللَّهِ لَتَنْتَهِيَنَّ عَائِشَةُ أَوْ لَأَحْجُرَنَّ عَلَيَّهَا، قَالَتْ: أَهْوَى قَالَ هَذَا؟ قَالُوا: نَعَمْ، قَالَتْ: هُوَ لِلَّهِ عَلَيَّ نَذْرٌ أَنْ لَا أَكَلِمَ ابْنَ الزُّبَيْرِ أَبَدًا فَاسْتَشْفَعَ ابْنُ الزُّبَيْرِ إِلَيْهَا حِينَ طَالَتِ الْهَجْرَةَ. فَقَالَتْ: لَا وَاللَّهِ لَا أَشْفَعُ فِيهِ أَبَدًا وَلَا أَتَحَنَّنُ إِلَيَّ نَذْرِي. فَلَمَّا طَالَ ذَلِكَ عَلَى ابْنِ الزُّبَيْرِ كَلَّمَ الْمِسُورَ بْنَ مَحْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ الْأَسْوَدِ بْنَ عَبْدِ يَعُوثَ وَقَالَ لَهُمَا: أَنْشِدْكُمْ اللَّهُ لَمَّا أَدْخَلْتُمَانِي عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَإِنَّهَا لَا يَحِلُّ لَهَا أَنْ تَنْدِرَ قَطِيعَتِي فَأَقْبَلَ بِهِ الْمِسُورُ وَعَبْدُ الرَّحْمَنِ حَتَّى اسْتَأْذَنَا عَلَى عَائِشَةَ فَقَالَا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، أَنْدَخُلْ؟ قَالَتْ عَائِشَةُ: أُدْخُلُوا. قَالُوا: كُنْنَا؟ قَالَتْ: نَعَمْ أُدْخُلُوا كُنُّكُمْ وَلَا تَعْلَمَنَّ أَنَّ مَعَهُمَا ابْنَ الزُّبَيْرِ فَلَمَّا دَخَلُوا، دَخَلَ ابْنُ الزُّبَيْرِ الْحِجَابَ فَاعْتَنَقَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَطَفِقَ يُنَاشِدُهَا وَيَبْكِي وَطَفِقَ الْمِسُورُ وَعَبْدُ الرَّحْمَنِ يُنَاشِدَانِهَا إِلَّا كَلِمَتَهُ وَقَبِلَتْ مِنْهُ وَيَقُولَانِ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَمَّا قَدْ عَلِمْتَ مِنَ الْهَجْرَةِ. وَلَا يَحِلُّ لِمُسْلِمٍ

أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ. فَلَمَّا أَكْثَرُوا عَلَى عَائِشَةَ مِنْ
التَّذْكَرَةِ وَالتَّحْرِيجِ طَفَعَتْ تُذَكِّرُهُمَا وَتَبْكِي وَتَقُولُ: إِنِّي نَذَرْتُ
وَالنَّذْرُ شَدِيدٌ فَلَمْ يَزَالَا بِهَا حَتَّى كَلَّمَتِ ابْنَ الزُّبَيْرِ وَأَعْتَقَتْ فِي
نَذْرِهَا أَرْبَعِينَ رَقَبَةً وَكَانَتْ تَذْكُرُ نَذْرَهَا بَعْدَ ذَلِكَ فَتَبْكِي حَتَّى تَبَلَّ
دُمُوعُهَا حِمَارَهَا.

864. Awf ibn Malik ibn at-Tufayl, may Allah be pleased with him, reported that Aisha, may Allah be pleased with her, related that Abdullah ibn az-Zubayr, may Allah be pleased with him, said about a certain sale or gift which Aisha had made, “By Allah, if Aisha does not stop I will declare her legally incompetent!” She said, “Did he really say that?” They said, “Yes.” She said, “By Allah, I vow that I will never speak to Ibn az-Zubayr again!” When the disassociation had gone on for a long time, Ibn az-Zubayr had someone intercede on his behalf, but she said, “No, by Allah, I will not accept intercession on his behalf ever and I will not break my vow!” When that had gone on too long for Ibn az-Zubayr, he spoke to al-Miswar ibn Makhrama and Abdu’r-Rahman ibn al-Aswad ibn Abd Yaghuth and said to them, “I ask you by Allah to take me to Aisha for it is not lawful for her to vow to cut me off.” Al-Miswar and Abdu’r-Rahman went with him and the two of them asked permission to visit Aisha. They said, “Peace be upon you and the mercy of Allah and His blessings! May we enter?” Aisha, may Allah be pleased with her, said, “Enter.” They said, “All of us?” She said, “Yes, all of you enter,” not knowing that Ibn az-Zubayr was with them. When they entered, Ibn az-Zubayr went behind the curtain and embraced Aisha and began to implore her and weep. Al-Miswar and Abdu’r-Rahman be-

gan to implore her to speak to him and accept his apology. They said, “The Prophet, peace and blessings be upon him, forbade disassociation as you very well know, and said that it is not lawful for a Muslim to disassociate himself from his brother for more than three days.” When they kept on reminding and forbidding Aisha for a long time, she began to remind them and weep. She said, “I made a vow, and the vow is a serious thing.” They kept at her until she spoke to Ibn az-Zubayr. To expiate that vow, she set free forty slaves. After that, whenever she remembered her oath, she would weep until her tears made her scarf wet. (*Sahih al-Bukhari, Adab, 62*).

865 عَنْ عَائِشَةَ   قَالَتْ: قَالَ النَّبِيُّ  : «مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعْهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلَا يَعْصِهِ»

865. Aisha, may Allah be pleased with her, reported that the Messenger of Allah, peace and blessings be upon him, said, “If anyone vows to obey Allah, he should obey Him. If anyone vows to disobey Allah, he should not disobey Him.” (*Sahih al-Bukhari, Ayman, 28*).

866 عَنْ أَبِي هُرَيْرَةَ   أَنَّ رَسُولَ اللَّهِ   قَالَ: «قَالَ رَجُلٌ لَأَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ اللَّيْلَةَ عَلَى سَارِقٍ فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ لَأَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصَدِّقُ اللَّيْلَةَ عَلَى زَانِيَةٍ فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، لَأَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ عَنِيٍّ فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ عَلَى عَنِيٍّ فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ

عَلَى سَارِقٍ وَعَلَى زَانِيَةٍ وَعَلَى غَنِيِّ فَأْتِي فَقِيلَ لَهُ: أَمَا صَدَقْتُكَ
عَلَى سَارِقٍ فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ وَأَمَّا الزَّانِيَةُ فَلَعَلَّهَا
تَسْتَعِفُّ عَنْ زِنَاهَا وَأَمَّا الْغَنِيُّ فَلَعَلَّهُ أَنْ يَعْتَبَرَ فَيُنْفِقَ مِمَّا آتَاهُ اللَّهُ»

866. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “A man said, ‘I must give some *sadaqa*,’ and went out with his *sadaqa*, putting it in the hand of a thief. The next day people said he had given *sadaqa* to a thief. He said, ‘O Allah, praise is Yours. I will again give *sadaqa*.’ He went out with his *sadaqa* and this time put it in the hand of an adulteress. The next day people said that he had given *sadaqa* in the night to an adulteress. He said, ‘O Allah, praise is Yours. I gave it to an adulteress. I will give more *sadaqa*.’ He went out with his *sadaqa* and put it in the hand of a rich man. The next day people said he had given *sadaqa* to a rich man. He said, ‘O Allah, praise is Yours. I have given *sadaqa* to a thief, an adulteress, and a rich man.’ Then someone said to him, ‘Your *sadaqa* to a thief might make him abstain from stealing. What you gave to the adulteress might make her abstain from her fornication. And what you gave to the rich man might make him reflect so that he will spend out from what Allah has given him.’” (*Sahih al-Bukhari, Zakah, 14; Sahih Muslim, Zakah, 78*).

Asking Forgiveness

Pray Allah for forgiveness. Assuredly Allah is All-Forgiving, All-Compassionate. (*an-Nisa 4:106*)

Then glorify your Lord with His praise, and ask Him for forgiveness; for He surely is One Who returns repentance with liberal forgiveness and additional reward. (*an-Nasr 110:3*)

whoever does an evil or wrongs himself (by committing sins to harm himself spiritually), and then implores Allah for forgiveness, will find Allah All-Forgiving, All-Compassionate. (*an-Nisa* 4:110)

Allah would not punish them so long as you were among them; and Allah is not to punish them (or other people) while they implore Him for forgiveness for their sins. (*al-Anfal* 8:33)

They are also the ones who, when they have committed a shameful deed or wronged themselves (through any kind of sinful act), immediately remember Allah and implore Him to forgive their sins—for who will forgive sins save Allah?—and do not persist knowingly in whatever (evil) they have committed. (*Al Imran* 3:135)

867 عَنْ الْأَعْرَبِ الْمُرَبِّيِّ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهُ لَيَعَانُ عَلَيَّ قَلْبِي وَإِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ مِئَةَ مَرَّةٍ»

867. Al-Agharr al-Muzani, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “A cloudiness comes over my heart and I ask for Allah’s forgiveness a hundred times a day.” (*Sahih Muslim, Dhikr, 41*).

Annotation: *Although there is no evident report about what is meant by the heart’s being clouded, possible meanings can be as such:*

The Prophet’s heart was constantly oriented toward Allah Almighty and when he had to carry out worldly responsibilities, he considered as a shadow over his relation with his Lord and thus asked forgiveness.

If he did not find an opportunity to make his habitual recitations, he would ask forgiveness owing to that delay.

When his heart was enveloped by sakinah (serenity), he asked forgiveness to offer worship and thanksgiving.

Scholars like Suyuti commented that this hadith is *mutas-habih* (allegorical) and we cannot know what it exactly means; Allah knows best.

868 عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَمْ تُذْنِبُوا لَذَهَبَ اللَّهُ تَعَالَى بِكُمْ وَلَجَاءَ بِقَوْمٍ يُذْنِبُونَ فَيَسْتَغْفِرُونَ اللَّهُ تَعَالَى فَيَغْفِرَ لَهُمْ»

868. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “By the One in whose hand my soul is, if you did not do wrong, Allah the Almighty would remove you and bring a people who do wrong and then ask Allah the Almighty for forgiveness and He would forgive them.” (*Sahih Muslim, Tawbah, 11*).

869 عَنْ ابْنِ عُمَرَ رضي الله عنه قَالَ: كُنَّا نَعُدُّ لِرَسُولِ اللَّهِ ﷺ فِي الْمَجْلِسِ الْوَاحِدِ مِائَةَ مَرَّةٍ «رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ»

869. Ibn Umar, may Allah be pleased with him, said, “We used to count out for the Messenger of Allah, peace and blessings be upon him, in one assembly a hundred times, “Lord forgive me and turn to Me, You are the Tawwab (the One Who accepts repentance and returns it with liberal forgiveness and additional reward), the Merciful.” (*Sunan Abu Dawud, Witr, 26; Sunan at-Tirmidhi, Da'awat, 39*).

870 عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَزِمَ الْإِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ ضَيْقٍ مَخْرَجًا وَمِنْ كُلِّ هَمٍّ فَرْجًا وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ»

870. Ibn Abbas, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “If someone clings to asking for forgiveness, Allah will appoint him a way out of every constriction, and relief from every care and will provide for him from where he does not reckon.” (*Sunan Abu Dawud, Witr, 26*).

On What Allah Has Promised the Believers in Paradise

The Allah-revering, pious ones are surely in Gardens and water-springs, (and it is said to them): “Enter you here in peace, perfectly secure!” We strip away whatever there is in their bosoms of rancor and jealousy (which they may have felt against each other while in the world). As brothers face to face, (they take their ease) on couches raised. No sense of fatigue ever touches them, nor are they ever asked to leave. (*al-Hijr 15:45–48*)

Whereas the Allah-revering, pious ones will be in a position absolutely secure (from any evil), amid gardens and springs (of Paradise); dressed in fine silk and silk brocade, (seated) face to face. Just so it will be and We will assign for them maidens pure, most beautiful of eye. There they call for every kind of fruit in security (from any harm). They will not taste death therein, except the first death (of leaving the world); and He has preserved them from the punishment of the Blazing Flame as a grace from your Lord. That is the supreme triumph. (*ad-Dukhan 44:51–57*)

O My servants! You will have no fear today, nor will you grieve! (You) who have believed in My signs and Revelations, and have submitted to Me wholly (as Muslims). Enter Paradise, you and your (believing) spouses, made con-

tented. Trays of gold and goblets will be passed round them; and there will be therein all that souls desire, and eyes delight in, and you will abide therein. That is the Paradise which is made your inheritance in return for what you used to do (in the world). In it there is for you fruit (of all kinds) in abundance, to eat therefrom. (az-Zukhruf 43:68-73)

The virtuous and godly ones will certainly be in (Gardens of) bounty and blessing; on thrones, looking around (at the blessings of Paradise). You will recognize on their faces the brightness of bliss. They will be served to drink pure wine under the seal (of Divine sanction and preservation). Its seal is a fragrance of musk. And to that (blessing of Paradise), then, let all those who aspire (to things of high value) aspire as if in a race (with each other). Its admixture will be from *tasnim* (the most delightful drink out of the loftiest spring of Paradise); a spring from which those near-stationed to Allah drink. (al-Mutaffifin 83: 22-28)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ تَعَالَى: أَغْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، وَاقْرُؤُوا إِنِ شِئْتُمْ ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾»

871. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah the Almighty said, ‘I have prepared for My righteous servants something that the eye has not seen nor the ear heard and that has not occurred to the heart of man. Recite if you wish, ‘No soul knows what joyous means of happiness is kept hidden (reserved) for them as a reward for what they have being doing’” (as-Sajdah 32:18). (Sahih al-Bukhari, Tafsir as-Surah, 32/1; Sahih Muslim, Jannah, 2).

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةَ رَجُلٌ يَخْرُجُ مِنَ النَّارِ حَبْوًا، فَيَقُولُ اللَّهُ ﻋَزَّ وَجَلَّ لَهُ: إِذْهَبْ فَادْخُلِ الْجَنَّةَ، فَيَأْتِيهَا فَيُخَيِّلُ إِلَيْهِ أَنَّهَا مَلَأَى، فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ وَجَدْتُهَا مَلَأَى، فَيَقُولُ اللَّهُ ﻋَزَّ وَجَلَّ لَهُ: إِذْهَبْ فَادْخُلِ الْجَنَّةَ، فَيَأْتِيهَا، فَيُخَيِّلُ إِلَيْهِ أَنَّهَا مَلَأَى، فَيَرْجِعُ. فَيَقُولُ: يَا رَبِّ وَجَدْتُهَا مَلَأَى فَيَقُولُ اللَّهُ ﻋَزَّ وَجَلَّ لَهُ: إِذْهَبْ فَادْخُلِ الْجَنَّةَ فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشْرَةَ أَمْثَالِهَا أَوْ إِنَّ لَكَ مِثْلَ عَشْرَةِ أَمْثَالِ الدُّنْيَا، فَيَقُولُ: أَتَسَخَّرُ بِي أَوْ أَتُضْحَكُ بِي وَأَنْتَ الْمَلِكُ» قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ فَكَانَ يَقُولُ: «ذَلِكَ أَذْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً»

872. Ibn Mas'ud, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings be upon him, said, "I know who will be last of the people of Hell to come out of it and the last of the people of Paradise to enter Paradise. A man will emerge from Hell crawling and Allah the Almighty will say to him, 'Go and enter Paradise.' He will come to it, imagine that it is full and return and say, 'My Lord, I found it full.' Allah the Almighty will say to him, 'Go and enter Paradise.' He will come to it and imagine that it is full and return and say, 'My Lord, I found it full.'" Allah the Almighty will say to him, 'Go and enter Paradise. You will have the same as this world and ten times more—or you will have the same as it ten times over.' He will say, 'Are You making fun of me—or laughing at me—when You are the King?'" Ibn

Mas'ud said, "I saw the Messenger of Allah, peace and blessings be upon him, laugh until his molars showed. He was saying, 'That will be the position of the least of the people of Paradise.'" *(Sahih al-Bukhari, Riqaa, 51; Sahih Muslim, Iman, 308).*

873 عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءُونَ أَهْلَ الْعُرْفِ مِنْ فَوْقِهِمْ كَمَا تَتَرَاءُونَ الْكَوْكَبَ الدَّرِّيَّ الْغَابِرَ فِي الْأَفْقِ مِنَ الْمَشْرِقِ أَوْ الْمَغْرِبِ لَتَفَاضِلِ مَا بَيْنَهُمْ» قَالُوا: يَا رَسُولَ اللَّهِ، تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ لَا يَبْلُغُهَا غَيْرُهُمْ؟ قَالَ: «بَلَى وَالَّذِي نَفْسِي بِيَدِهِ رِجَالٌ أَمُنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ»

873. Abu Said al-Khudri, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said, "The people of Paradise will look at the people in the rooms above them as you look at a bright star far on the horizon of the east or the west because of the great distance between them." They said, "O Messenger of Allah, are those the stations of the Prophets which only they attain?" He said, "Rather, by the One in whose hand my soul is, they are men who believed in Allah and confirmed the Messengers." *(Sahih al-Bukhari, Badu'l-Khalq, 8; Sahih Muslim, Jannah, 119).*

874 عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رضي الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ يُنَادِي مُنَادٍ: إِنَّ لَكُمْ أَنْ تَحْيُوا فَلَا تَمُوتُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَصْحُوا فَلَا تَسْقُمُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَشْبُوا فَلَا تَهْرَمُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا»

874. Abu Said and Abu Hurayra, may Allah be pleased with them, said that the Messenger of Allah, peace and blessings be upon him, said, “When the people of Paradise enter Paradise, a herald will call out, ‘You will live and never die. You will be healthy and never ill. You will be young and never grow old. You will have blessing and never experience hardship.’” (*Sahih Muslim, Jannah, 22*).

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ  أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ، فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ، فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَىٰ يَا رَبَّنَا وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ، فَيَقُولُ: أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ؟ فَيَقُولُونَ: وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أَحَلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا»

875. Abu Said al-Khudri, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Allah, the Mighty and Majestic, will say to the people of Paradise, ‘O people of Paradise!’ They will say, ‘At your service and in obedience, O our Lord!’ He will say, ‘Are you content?’ They will say, ‘How could we not be content, our Lord, when You have given us what You have not given any of Your creation?!’ He will say, ‘Shall I give you even better than that?’ They will say, ‘What thing could be better than that?’ He will say, ‘That I send down My pleasure upon you and after it never more be angry with you.’” (*Sahih al-Bukhari, Riqaaq, 51; Sahih Muslim, Jannah, 9*).

876 عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ وَقَالَ: «إِنَّكُمْ سَتَرُونَ رَبَّكُمْ عَيْنًا كَمَا تَرُونَ هَذَا الْقَمَرَ لَا تَضَامُونَ فِي رُؤْيَيْهِ»

876. Jarir ibn Abdullah, may Allah be pleased with him, said, “We were with the Messenger of Allah, peace and blessings be upon him, and he looked at the moon on the night of the full moon. He said, ‘You will see your Lord directly as you see this moon and you will not be harmed by seeing Him.’” (*Sahih al-Bukhari, Tafsir as-Surah, 50/2; Tawhid, 24; Sahih Muslim, Masajid, 211*).