

Muntakhab Ahadith

**A Selection of Ahadith Relating to the
Six Qualities of Da'wat and Tabligh**

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PHONETICS

Arabic Letters	Names of Letters	Transliteration	Pronunciation
ا	Alif	a	a, i, u, at
ب	ba	b	As in English.
ت	ta	t	A soft dental, like the Italian t.
ث	tha	th	Very nearly the sound of th as in thing.
ج	jim	j	As in English.
ح	ha	h	A strong aspirate, as in hall.
خ	kha	kh	Guttural, like the Scotch ch in loch.
د	dal	d	A soft dental.
ذ	dhal	dh	A sound between dh and z.
ر	ra	r'	Same as in English.
ز	za	z	Same as in English.
س	sin	s	Same as in English.
ش	shin	sh	Same as in English.
ص	sad	s	A strongly articulated sw.
ض	dad	d	A strongly articulated th.
ط	ta	t	A strongly articulated palatal t.
ظ	za	z	A strongly articulated z.

ع	'ayn		A guttural an, the pronunciation must be learnt by an Arabic teacher.
غ	ghain	gh	A strong guttural gh.
ف	fa	f	As in English.
ق	qaf	q	A strongly articulated semi guttural k.
ك	kaf	k	As in English.
ل	lam	l	As in English.
م	mim	m	As in English.
ن	nun	n	As in English.
ه	ha	h	As in English.
و	waw	w	As in English.
ء	Hamzah	'	Pronounced as a, i, u, preceded by a very slight aspiration
ي	ya	y	As in English.
Short Vowels			
َ	Fathah	a	As in English.
ِ	Kasrah	i	As in English.
ُ	Dammah	u	As in English.
ء	Hamzah	'	Pronounced as a, i, u, preceded by a very slight aspiration
كَلْ	Shaddah Kalla		Pronounced with a sustained emphasis on that letter.

Long Vowels

جَا	"	a	Long vowels.
جُو	"	u	
جِي	"	i	

PREFACE

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ وَخَاتَمِ النَّبِيِّينَ مُحَمَّدٍ
وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ وَدَعَا بِدَعْوَتِهِمْ إِلَى يَوْمِ الدِّينِ أَمَا بَعْدُ!

All praises to the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Muhammad, his family, companions and those who followed him in an excellent manner and invited mankind towards Allah, till the Day of Resurrection.

This is a reality which can be stated without any ambiguity and exaggeration, that in the Islamic world of today the most powerful, useful and all-encompassing effort, is the struggle of the *Tablighi Jamaat* whose center is situated at the *Tablighi Markaz* Nizamuddin, Delhi (India). The scope of this effort and its impact is not restricted to the Indian subcontinent, or Asia, but extends to many continents and to a host of Islamic and Non-Islamic states.

The history of such campaigns and revolutionary or reformative movements shows that, after passage of a period of time, or when the scope of the effort enlarges greatly (specially when, by means of it, the attainment of certain advantages and leadership becomes

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- (1) In this assertion and testimony, there is no negation of the importance of all those useful efforts and movements which cater to the reality and needs of the present times, and which also create the ability to counter the prevailing trials and tribulations. Here, the objective is only to acknowledge and highlight the effectiveness and vastness of the efforts being made from the *Tablighi Da'wat* and its Movement, in a positive manner.

apparent) then such weaknesses, unwanted objectives and neglect of the original goals set in, which reduce or even totally wipe out the true influence of the work.

However, the *Tablighi* effort (as far as the knowledge and observations of the writer Concern) has, to a large extent been saved from these tribulations up to now.

It is quite evident that the nature of this movement is based on giving others priority over oneself (despite one's dire needs), a passion for sacrifice, a quest for the pleasure of Allah, a desire for reaping rewards in the Hereafter, respect and honour of Islam and Muslims, humility and submissiveness to Allah, the proper fulfillment of religious obligations, with a desire for further advancement, a preoccupation with the remembrance of Allah, refraining as far as humanly possible from unprofitable and unnecessary preoccupations and undertaking protracted journeys, while enduring all sorts of hardships for the pleasure of Allah ﷻ have become a regular practice.

These special characteristics and distinctions of this work are attributable to the sincerity of its first preacher (Sheikh Muhammad Ilyas Rahimatullahi 'alaih), his preoccupation with Allah, his prayers, struggle, sacrifice and above all, the acceptance of this work by Allah the Exalted. Beside this, it is also a consequence of those principles and preconditions which were declared essential by its first preacher from its very inception, and on which he always insisted and propagated. To think about the meanings and responsibilities inherent in the *Kalimah*, to acquire knowledge of the virtues of fulfilling all forms of obligatory worship, a consciousness of the virtues of knowledge and the remembrance of Allah along with a preoccupation with the remembrance of Allah, respect for Muslims with an appreciation and fulfillment of their rights, to correct the motives behind every action, so that it is done sincerely and solely for the pleasure of Allah, to refrain from all that is irrelevant, and an enthusiasm and consciousness of the virtues of travelling in the path of Allah, These are those elements and characteristics which have protected

this movement from becoming a political, material organization, geared for obtaining material benefits, fame and authority, and it has remained a purely religious movement aimed at attaining the pleasure of Allah.

These principles and elements, which have been considered essential for this movement, have been derived from the Quraan and *Sunnah*. They serve as its guardians to obtain the pleasure of Allah and protect *Deen* (religion) and their sources are the Quraan and Prophetic practices and traditions.

There was thus a need that all the relevant Quranic verses and *Ahadith* (Prophetic practices and sayings) be compiled in a book. Praise be to Allah, that the second preacher of this movement of inviting towards righteousness, Sheikh Muhammad Yusuf (son of the first preacher, Sheikh Ilyas Rahimatullahi 'alaih) who had a very profound and comprehensive knowledge of books of *Ahadith*, has collected all the relevant principles, rules and precautions from their original sources in the form of a book. He has been so comprehensive and extensive that this book is not merely a compilation of these principles rules and instructions, but perhaps an encyclopedia, in which without being selective or brief, all of these have been mentioned with their relative importance. It is perhaps the will of Providence that the writer's fortunate and worthy grandson Sheikh Sa'ad, (May Allah prolong his life and bless him with further works of this nature), has assumed the responsibility of publishing this book for general benefit. May Allah *Ta'ala* grant acceptance to this effort and service, and make it most beneficial. And this is not hard for Allah. وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ.

Abul Hasan 'Ali Nadavi

Dairah Shah 'Alamullah

Rai Baraily U.P.

20 Dhi Qa'adah 1418 H

INTRODUCTION

قال تعالى: لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾ [آل عمران: ١٦٤]

Allāh Subḥānahū wa Ta'ālā says: ...

Indeed Allāh conferred a great favour on the believers when He sent among them a Messenger (Muhammad Ṣallallāhu 'alaihi wasallam) from amongst themselves (being human, people can easily benefit from his distinguished qualities), reciting unto them His verses (by means of these Qur'ānic verses, inviting them and advising them) and purifying them (of sins and correcting their conduct) and teaches them the Book (Qur'ān) and Al-Hikmah (his *Sunnah*), before which they were in manifest error.

Al-‘Imrān 3: 164

In the context of the above verse, Sheikh Sayyad Sulaimān Nadavi Raḥmatullāhi 'alaihi writes (in the preface of a book about Sheikh Muḥammad Ilyās Raḥmatullāhi 'alaihi and his religious movement) that Rasūlullāh Ṣallallāhu 'alaihi wasallam was given the following Divine obligations of prophethood: Invite towards Allāh by reciting the verses of the Qur'an, to purify people's undesirable traits, and to teach them the Book and Wisdom (*Sunnah*).

It has been substantiated by the Qur'an and *Aḥādīth*-*Saḥīḥa* (confirmed traditions) that the *Ummah* (followers) of the Last of the Prophets, Ṣallallāhu 'alaihi wasallam, was Divinely deputed for the guidance of all peoples (nations) of the world. Allāh Subḥānahū wa Ta'ālā says: ...

قال تعالى: كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ [آل عمران: ١١٠]

(O Muslims) You are the best of the peoples, you have been sent towards mankind, to enjoin good and forbid evil. Al-'Imrān 3:110

This verse clearly implies that the Muslim *Ummah* is the deputy to the Prophet, in his ordained obligations of inviting towards righteousness, enjoining good, and forbidding evil. Hence, the obligations entrusted to Rasūlullāh Ṣallallāhu 'alaihi wasallam - invitation through recitation of the Qur'ān, purifying people of undesirable qualities, and teaching the Book and Wisdom - became the prime responsibilities of Muslim *Ummah* as well.

Therefore, Rasūlullāh Ṣallallāhu 'alaihi wasallam taught his *Ummah* to spend their life and wealth in inviting towards Allāh, learning and teaching Divine knowledge, Remembering and Worshipping Allāh. The *Sahābah* gave preference to the above deeds over all worldly preoccupations. They were trained to practice these *A'māl* (actions) under all circumstances with complete dedication, patience, and forbearance withstanding all forms of difficulties and hardships. And they were taught to benefit others by sacrificing physically and materially.

In compliance with the command: ...

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ -

And strive hard in Allāh's cause, as you ought to strive

Al-Hajj 22: 78

The *Sahābah* strove in the manner of prophets with piety, austerity, discipline, self-sacrifice, and giving preference to others. Thus, an environment was created in which emerged models of excellence, who became the elite of the *Ummah*. The era in which the deeds of Rasūlullāh Ṣallallāhu 'alaihi wasallam were collectively practiced by the *Ummah* was declared to be the *Khair-ul-Qurūn*, (the best of all the times, or the best period of the *Ummah*).

Then in successive periods, the religious elite of the *Ummah* spent their full effort and energy in fulfilling these Prophetic

obligations. The luminance of these self-sacrificing efforts is still illuminating the world of Islām.

In these times, Allāh Subḥānahū wa Ta'ālā placed in the heart of Sheikh Muḥammad Ilyās Raḥmatullāhi 'alaihi a restlessness and anxiety over the erosion in Islām and a burning desire to correct this state of Ummah. In the view of the religious elite of his times he was unique in this respect. He used to remain restless and concerned for the revival of all what was revealed to Rasūlullāh Ṣallallāhu 'alaihi wasallam by Allāh Subḥānahū wa Ta'ālā in the whole world. He advocated, with resolute determination, that any effort for the revival of *Deen* can only be effective and acceptable when it's done in the manner of Rasūlullāh Ṣallallāhu 'alaihi wasallam.

Therefore, such *Da'ī* (one who invites towards Islām) need to be developed, whose desires should be consistent in knowledge, action, thought, perception, passion, compassion, and the manner of invitation to Islām - with the aspirations of prophets, particularly Muḥammad Ṣallallāhu 'alaihi wasallam. Not only should they possess a strong *Imān* and virtuous deeds, but their inner inspirations should be like those of prophets. They should cherish a fervent love of Allāh and His fear, and a state of intimacy with Him.

In character and habits, they should adhere to the *Sumah* of the Prophet Ṣallallāhu 'alaihi wasallam. Their love or hatred should be for the sake of Allāh. The motivating factor behind their inviting to Islām should be a deep compassion and mercy for Muslims, and kindness for all the creation of Allāh. The oft-repeated Divine principle for prophets, "Our reward is solely with Allāh," should be their hallmark. They should have no other objective except the pleasure of Allāh.

They should have such a passionate desire for the revival of *Deen* in the world that it keeps driving them away of their routines, in the path of Allāh; while their lives and wealth becoming mere instruments in attaining this objective. There should be no notion of personal authority, status, wealth,

property, honour and fame; not even a desire for personal rest and comfort. Whether sitting, standing, speaking, or walking; every act or move should be geared in this direction.

To revive the ways of Rasūlullāh Ṣallallāhu 'alaihi wasallam in this effort and bring all facets of life according to the commandments of Allāh Subhānahū wa Ta'ālā and the *Sunnah* of Rasūlullāh Ṣallallāhu 'alaihi wasallam, and to equip those struggling in this path with the above mentioned qualities the Six Points (of *Tablīgh*) were prescribed. All the contemporary scholars and religious elite supported and commended these six qualities.

Sheikh Yūsuf Raḥmatullāhi 'alaihi, son of Sheikh Ilyās Raḥmatullāhi 'alaihi, dedicated his whole life striving relentlessly with a directed zeal to promote the work in this direction and raise a group of workers equipped with these qualities. These qualities have been derived from reputable books of *Aḥādīth*, biography, and history, he compiled a three-volume book, *Ḥayāt-us-Sahābah* (The Lives of the companions of the Prophet), which gives a representative glimpse of the life of Rasūlullāh Ṣallallāhu 'alaihi wasallam and his companions. By the grace of Allāh, this book was published during his lifetime.

The Sheikh had compiled another book of ḥadīth, *Muntakhab Aḥādīth*, in respect of these six qualities (six points). However, prior to the final compilation of this book, he left for his heavenly abode. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sheikh Muḥammad Yūsuf Raḥmatullāhi 'alaihi, spoke to numerous close friends and colleagues about this collection of *aḥādīth*. He used to thank Allāh, in gratitude and was well pleased with this collection. Allāh alone knows what aspirations were in his heart and how he wanted to present the collection, to make it illuminating and effective. This is how it was destined by Allāh.

By the grace of Allāh, the Urdu rendering of *Muntakhab Ahādīth* has already been presented (Jamādiul-Auwal 1421 or September 2000). Now this collection of *ahādīth* with its English translation is being presented. In translating this book, it has been tried that the language remains simple and easy to grasp. For the clarification of the meanings of certain *ahādīth*, some sentences have been added in brackets. Besides this, some explanatory notes have also been added.

Since, the Sheikh could not review the draft of the book, considerable effort had to be made to correct the text of *ahādīth*, and to make a critical analysis of the transmitters, and to classify the *ahādīth* as *Sahīh*, *Hasan*, or *Dha'if* (technical terms used in the classification of *hadīth*) and an explanation of the difficult words of *hadīth*. All the sources consulted have been referred to at the end of the book.

All precautions were taken in accomplishing this task and a group of scholars have substantially shared the burden. May Allāh Subhānahū wa Ta'ālā bless all those associated with this venture with an excellent recompense. However, human error is always there. It is an earnest request to the scholars of *Deen* that they may kindly inform us of any amendments that may be needed. This collection was compiled by Sheikh Yūsaf Raḥmatullāhī 'alaihi for a specific objective, the importance of which has been adequately explained by Sheikh Sayyad Abul Hasan Ali Nadvi Raḥmatullāhī 'alaihi. It is, therefore, important to save this collection from any amendments or brevity.

Allāh Subhānahū wa Ta'ālā appointed Prophets 'Alaihimus Salām to disseminate His word and knowledge for the eternal success of mankind. To benefit fully from these branches of sublime knowledge, it is essential that fervent belief be built according to the knowledge. While reading or listening to the words of Allāh or Rasūlullāh Ṣallallāhu 'alaihi wasallam, one should consider oneself completely ignorant. That is, belief in human experiences and research should be replaced by the

belief in the unseen, and the heart should affirm every word, read or heard as the truth.

An etiquette of reciting or listening to the Qur'ān is that one should imagine that Allāh Subhānahū wa Ta'ālā is addressing him, similarly when one sits to read or listen to *ḥadīth*, one should think that Rasūlullāh Ṣallīllāhu 'alaihi wasallam is directly addressing him. While reading or listening, the effect of the words will be proportionate to the greatness and respect that one has for the addressee and how attentive one is.

قال سأل: وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرْمَتْ أَعْيُنُهُمْ تَفَيْضٌ مِنَ
الْبَقْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَأَمَّا فَاتَحْتَبِتَنَا مَعَ الشَّاهِدِينَ
(البقرة: ٨٢) ﴿٢٥﴾

Allāh Subhānahū wa Ta'ālā says: ...

When they listen to what has been sent down to the Messenger (Muḥammad Ṣallīllāhu 'alaihi wasallam), you see their eyes overflowing with tears because of the truth they have recognised.

Al-Māidah 5: 83

قال تعالى: قَبِّشْرَ عِبَادِ ﴿٢٥﴾ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ
الَّذِينَ هَدَيْنَاهُمْ اللَّهُ وَأُولَئِكَ هُمُ الَّذِينَ هُمْ أُولُوا الْأَلْبَابِ ﴿٢٦﴾ [الزمر: ١٧-١٨]

Allāh Subhānahū wa Ta'ālā says (at another place): ...

(O Muḥammad) announce the good news to my slaves. Those who listen to the Word and follow the best thereof (i.e. worship Allāh alone and repent to Him and avoid Tāghūt etc), those are (the one) whom Allāh has guided and those are the men of understanding.

(Az-Zumar 39: 17-18)

It is reported in Bukhārī

عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ صَرَّيْتُ
الضَّلَاكَةَ بِأَجْنِحَتِهَا خُضَعَانًا لِقَوْلِهِ كَأَنَّهُ بِسِلْسِلَةٍ عَلَى صَقْرَانِ، فَإِذَا لَزَعَ عَنْ قَلْبِهِمْ،
قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا: الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ - (رواه البخاري)

Abu Hurairah Raḍiyallāhu 'anhu narrates: Rasūlullāh Ṣallīllāhu 'alaihi wasallam said: When Allāh decrees a matter in heaven, the

angels strike their wings in fear and submission to His word. The decree of their Rabb sounds to them like (the chiming of) a chain on a smooth rock. When their hearts are relieved from fear, they ask one another what did your Rabb say? They reply that whatever He said is the Truth, and He is the Most High and the Greatest. (Bukhārī)

In another narration from Bukhārī

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى يُفْهَمَ—
(رواه البخارى)

Anas Raḍiyallāhu 'anhu narrates that whenever Nabī Ṣallallāhu 'alaihi wasallam would say something (important) he would repeat his words thrice, so that they are understood.

Therefore, it will be proper to read a *ḥadīth* three times. One should be engaged in this knowledge with discipline; suppressing ones personal desires. Practice to read and hear attentively, lovingly and respectfully. Conversations in between should be avoided. An attempt should be made to sit with *wuḍū*, in the position of *tashahhud*, without reclining. The objective is that the Qur'ān and words of *ḥadīth* affect the heart. Such a fervent belief be built on the promises of Allāh and His Prophet that it creates an earnest longing for *Deen* — the force which makes us perform every action according to the *Sunnah* of Rasūlullāh Ṣallallāhu 'alaihi wasallam, and to consult the scholars of *Deen*, for a systematic guidance in performing our deeds (actions) correctly.

I begin this book with an excerpt from the Preface of the book, *Amānīl Aḥbār Sharḥ Ma'ānīl Āthār* by Sheikh Muḥammad Yūsuf Raḥmatullāhi 'alaihi. This book is a commentary on Imām Taḥāwī Raḥmatullāhi 'alaihi's famous book of *ḥadīth Ma'ānīl Āthār*, on the life and sayings of Rasūlullāh Ṣallallāhu 'alaihi wasallam and his companions.

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**Quotation from the Preface of book
Amāniyal Aḥbār Sharḥ Ma'āniyal Āthār
by Sheikh Moḥammad Yousuf
Raḥmatullāhi 'Alaihi**

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ الْإِنْسَانَ لِيُعِيْنَهُ عَلَيْهِ التَّعَمُّ الَّذِي لَا يُفَيْتِيهَا مُرُورُ الزَّمَانِ مِنْ خِزَائِيهِ الَّذِي لَا تَنْقُصُهَا الْعَطَايَا وَلَا تَلْفُهَا الْأَذْهَانُ، وَأَرْزَعُ فِيهِ الْجَزَائِرَ الْمَكْتُوْمَةَ الَّذِي يَتَصَافَى بِهَا يَسْتَعِيْدُ مِنْ خِزَائِنِ الرَّحْمَنِ وَيَقْرُؤُ بِهَا آيَةَ الْآبَادِ فِي دَارِ الْجَنَّةِ. وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ الَّذِي أُعْطِيَ بِشَفَاعَةِ الْمُدَيْبِيِّ وَأُرْسِلَ رَحْمَةً لِلْعَالَمِينَ، وَاصْطَفَاهُ اللَّهُ تَبَارَكَ وَتَعَالَى بِالسِّيَادَةِ وَالرَّسَالَةِ قَبْلَ خَلْقِ النَّوْحِ وَالْقَلَمِ، وَاجْتِنَاهُ لِتَشْرِيعِ مَا عِنْدَهُ مِنَ الْعَطَايَا وَالتَّعَمُّ فِي خِزَائِيهِ الَّذِي لَا تُعَدُّ وَلَا تُحْصَى، وَكَشَفَ مِنْ ذَائِبِهِ الْعَلِيَّةِ عَلَيْهِ مَا لَمْ يَكْشِفْ عَلَى أَحَدٍ، وَمِنْ صِفَاتِهِ الْجَبَلِيَّةِ الَّذِي لَمْ يُطْلِعْ عَلَيْهَا أَحَدٌ لَا مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ، وَشَرَحَ صَدْرَهُ الْمَجَازِكَ لِأَفْرَاكِ مَا أُرْدِعُ فِي الْإِنْسَانِ مِنَ الْإِسْتِعْدَادَاتِ الَّذِي بِهَا يَتَقَرَّبُ الْعِبَادُ إِلَى اللَّهِ تَعَالَى حَتَّى التَّوَرُّبِ وَتُسْتَعِيْنُهُ فِي أُمُورِ دُنْيَاهُ وَآخِرَتِهِ، وَعَلِمَهُ طُرُقَ تَضْحِيحِ الْأَعْمَالِ الَّذِي نَصُرُّ مِنَ الْإِنْسَانِ فِي كُلِّ جِنِّ وَآبٍ، فَبِصِحَّتِهَا يَنَالُ الْقُرُورَ فِي الدَّارَيْنِ وَيَقْسِدُهَا الْمِحْرَمَانِ وَالْخُسْرَانِ، وَرَضِيَ اللَّهُ عَزَّ وَجَلَّ عَنِ الصَّحَابَةِ الْكِرَامِ الَّذِينَ أَخْلَعُوا عَنِ النَّبِيِّ الْأَطْهَرِ الْأَكْرَمِ الْعُلُومَ الَّذِي صَدَرَتْ مِنْ بِشْكُورَةِ كُبُورِهِ فِي كُلِّ جِنِّ أَكْثَرَ مِنْ أَوْزَاقِ الْأَشْجَارِ وَعَدَدَةِ قَطْرِ الْأَمْطَارِ، فَأَخْلَعُوا الْعُلُومَ بِأَسْرِهِا وَكَمَالِهَا فَرَعَوْهَا وَحَفِظُوهَا حَقَّ الرَّغْبِ وَالْحَفِظِ، وَصَحَّبُوا النَّبِيَّ فِي الشَّقْرِ وَالْحَضَرِ، وَضَهَبُوا مَعَهُ الدَّعْوَةَ وَالْمَجْهَادَ وَالْعِبَادَاتِ وَالْمُعَامَلَاتِ وَالْمُعَاشِرَاتِ فَعَلَّمُوا الْأَعْمَالَ عَلَى طَرِيقِهِ بِالْمُصَاحَبَةِ، فَهَبْنَا لَهُمْ حَيْثُ أَخْلَعُوا الْعُلُومَ عَنْهُ بِالْمُصَاحَبَةِ وَالْعَمَلِ بِهَا بِهَلَا وَاسْطَلَقُوا ثُمَّ لَمْ يَقْتَصِرُوا عَلَى نَفْسِهِمْ الْقُدْسِيَّةِ بَلْ قَامُوا وَتَلَقَّوْا كُلَّ مَا وَعَوْهُ وَحَفِظُوهُ مِنَ الْعُلُومِ وَالْأَعْمَالِ حَتَّى تَلَاوُا الْعَالَمَ بِالْعُلُومِ الرَّبَّائِيَّةِ وَالْأَعْمَالَ الرَّوْحَانِيَّةِ الْمُصْطَفَايَةِ فَصَارَ الْعَالَمُ دَارَ الْعِلْمِ وَالْعُلَمَاءِ وَالْإِنْسَانُ مَتَّحَ الثُّورِ وَالْهَدَايَةِ وَتَصَدَّرَ الْعِبَادَةُ وَالْجِلَافَةِ.

All praises be to Allāh Subhānahū wa Ta'ālā, Who created man, so He may lavishly spend (on man) His bounties that do not exhaust with passage of time, which are from such treasures that never deplete by spending and that are beyond human comprehension. In human beings, Allāh has hidden such jewels of inherent capabilities that, if found and applied, will entitle him to benefit from the treasures of Ar-Rahmān (the Most Beneficent). And by means of which he can attain such success as to dwell eternally in Paradise.

Allāh's salutations be upon Muḥammad Ṣallallahu 'alaihi wasallam, the Chief of all Prophets and Apostles, the one bestowed with the distinction of interceding for the sinful, and the one sent as a mercy and blessing to mankind. Allāh had chosen him, before the creation of the Pen and the Preserved Tablet, to lead all Prophets and Apostles. And selected him for conveying His message to mankind. He was selected to describe His bounties and boundless treasures that were beyond human comprehension.

Allāh endowed him with those branches of knowledge, relating to His Magnificent Self, which were never unfolded to mankind. Allāh revealed to him such of His glorious and illustrious attributes, which none knew before; neither a close angel nor an Apostle. His (The Prophet's) chest was opened and he was empowered with the capability to comprehend all the hidden qualities placed in man—qualities by means of which man can achieve a proximity to Allāh, and seek guidance in the affairs of this world and the Hereafter.

Allāh Subhānahū wa Ta'ālā taught Rasūlullāh Ṣallallāhu 'alaihi wasallam the means of correcting the deeds of human beings, which are continually stemming from them with every passing moment. The correction of deeds forms the cornerstone of success in this world and the Hereafter, just as improper deeds result in deprivation and failure in both the

worlds.

May Allāh Subhānahū wa Ta'ālā be pleased with the *Sahābah* Rāḍiyallāhu 'anhum. They acquired the knowledge – knowledge, which is more numerous than the leaves of trees and the drops of rain – that continually stemmed from Nabī Ṣallallāhu 'alaihi wasallam. Then they committed it to their memory, and preserved it in the most befitting manner. They accompanied the Prophet on journey and at home, and participated in all his pre-occupations: *Da'wah* (preaching), *Jihād* (striving in the cause), *'Ibādah* (worship), and social affairs. Then they learned to practice these deeds according to the *Sunnah* of Rasūlullāh Ṣallallāhu 'alaihi wasallam in his presence.

Blessed are the *Sahābah*, who acquired knowledge and its application directly from Rasūlullāh Ṣallallāhu 'alaihi wasallam, without any intermediaries. Furthermore, they did not restrict these branches of knowledge to themselves; rather they conveyed this knowledge and wisdom, which was preserved in their hearts and the deeds that they performed, to others. Thus, illuminating the universe with Divine knowledge and spiritual prophetic deeds. As a result of their endeavours, the whole world became a cradle of learning and scholarship. Men became fountains of light and guidance; and their lives became firmly grounded on worship and *Khilāfat*.

KALIMAH TAYYIBAH

*None Is Worthy Of Worship But Allāh, Muhammad ﷺ Is
The Messenger Of Allāh*

IMAN

The literal meaning of Iman is to believe in someone's words relying solely on his authority. In religious terms, it implies belief in the Unseen relying solely on the authority of the Messenger of Allāh ﷺ

VERSES OF QUR'AN

قَالَ اللهُ تَعَالَى: ﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُولٍ إِلَّا نُوْحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾
[الانباء: ٢٥]

Allāh ﷻ said to His Prophet: And We sent no Messenger before you except that We revealed to him: There is none worthy of worship except Me, so worship Me.

(Al-Ambiyā:25)

وَقَالَ تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ﴾
[الانفال: ٢]

Allāh ﷻ says: The believers are only those whose hearts tremble with fear whenever Allāh is mentioned. And when His verses are recited to them, these increase their faith; and in their Rabb (Sustainer) they vest their trust. (Al-Anfāl:2)

وَقَالَ تَعَالَى: ﴿فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَقَضَلٍ لَا يَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا﴾
[النساء: ١٧٥]

Allāh ﷻ says: And so, as for those who believe in Allāh and hold fast to Him, He will cause them to enter into a Mercy from Him and (bestow on them) a Bounty; and He will guide them to Him along a straight path. (An-Niṣā:175)

وَقَالَ تَعَالَى: ﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ﴾
[المؤمن: ٥١]

Allāh ﷻ says: Indeed! We do help Our Messengers and those who believe in the life of this world and on the Day (of Resurrection) when the witnesses will stand up.

(Al-Mu'min:51)

وَقَالَ تَعَالَى: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾
[الانعام: ٨٢]

Allāh ﷻ says: It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and do not mix their belief with *Zulm* (by wronging themselves, that is, by worshipping others besides Allāh), for them (only) there is peaceful security and they are the rightly guided.

(Al-An'ām:82)

وَقَالَ تَعَالَى: ﴿وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾
[البقرة: ١٦٥]

Allāh ﷻ says: And those who believe are intense in their love for Allāh.

(Al-Baqarah:165)

وَقَالَ تَعَالَى: ﴿قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾
[الانعام: ١٦٢]

Allāh ﷻ said to His Prophet: Say! Verily, my *Salāt* and my sacrifice (of animals) and my living and my dying are for Allāh, *Rabb* (Sustainer) of the Worlds.

(Al-An'ām:162)

AHADITH

﴿ 1 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَذْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ.

رواه مسلم، باب بيان عدد شعب الإيمان..... رقم: ١٥٣

1. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: *Iman* (faith) has more than seventy branches; the superior most one is saying of *Lā ilāhā illallāh* (There is none worthy of worship except Allāh); and the inferior most is the removal of an obstacle from the way; and *Hayā* is a branch of *Imān*. (Muslim)

Note: The essence of *Hayā* is that it restrains a man from evil and prevents a man from neglecting the obligations that he owes to others. (Riyād-us-Sālihīn)

﴿ 2 ﴾ عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَبِلَ مِنِّي الْكَلِمَةَ الَّتِي عَرَضْتُ عَلَى عَمِي فَرَدَّهَا عَلَيَّ فَهِيَ لَهُ نَجَاةٌ.

رواه احمد ٦١١

2. Abu Bakr رضي الله عنه narrates that Rasūlullāh ﷺ said: He who accepts from me the *Kalimah*, which I presented to my uncle (Abu Talib at the time of his death) and he rejected it, this will be a means for his salvation. (Musnad Ahmad)

﴿ 3 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: جَدِّدُوا إِيْمَانَكُمْ قَبْلَ: يَا رَسُولَ اللَّهِ! وَكَيْفَ نَجِدُّ إِيمَانَنَا؟ قَالَ: أَكْثِرُوا مِنْ قَوْلِ لَا إِلَهَ إِلَّا اللَّهُ.

رواه احمد والطبرانی واسناد احمد حسن، الترغيب ٤١٥٢

3. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Renew your *Imān*! It was asked: O Rasūlullāh! How do we renew our *Imān*? He said: Say frequently *Lā ilāhā illallāh*. (Musnad Ahmad, Tabarānī, Targhīb)

﴿ 4 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ.

رواه الترمذی وقال: هذا حديث حسن

غريب، باب ماجاء ان دعوة المسلم مستجابة، رقم: ٣٣٨٣

4. Jabir ibne-'Abdullāh رضي الله عنه narrates: I heard Rasūlullāh ﷺ

saying: The best *Dhikr* (remembrance of Allāh) is *Lā ilāha illallāh*, and the best *Du'ā* (supplication) is *Alhamdulillah* (Praise be to Allāh).
(Tirmidhi)

Note: This *Kalimah* is the basis of the entire *Deen*. Without the belief in *Kalimah*, neither *Iman* (faith) nor *Aa 'mal* (deeds) are acceptable. *Alhamdulillah* (Praise be to Allāh) is said to be the best *Du'ā* because praising Allāh, Who is the Most Generous, amounts to asking Him for His help or favours.
(Mazāhir Haque)

﴿ 5 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا قَالَ عَبْدٌ: لَا إِلَهَ إِلَّا اللَّهُ قَطُّ مُخْلِصًا إِلَّا فَتَحَتْ لَهُ أَبْوَابَ السَّمَاءِ حَتَّى تَفْضِيَ إِلَى الْعَرْشِ مَا اجْتَنَبَ الْكِبَائِرَ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب دعاء ام سلمة رضى الله عنها، رقم: ٣٥٩٠

5. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Whenever a slave (of Allāh) says *Lā ilāha illallāh* sincerely, the doors of the skies are opened (for it to ascend) until it reaches the 'Arsh (Throne of Allāh, and is readily accepted) provided he abstains from major sins.
(Tirmidhi)

Note: To say sincerely means that it is free from pretence and hypocrisy. Abstaining from major sins ensures its rapid acceptance, and even if it is recited without abstaining from the major sins, it is still beneficial and rewarding.
(*Mirqāt-ul-Mafāih*)

﴿ 6 ﴾ عَنْ يَعْلَى بْنِ شَدَّادٍ قَالَ: حَدَّثَنِي أَبِي شَدَّادُ وَعَبَادَةُ بْنُ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُمَا حَاضِرٌ يُصَدِّقُهُ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقَالَ: هَلْ فِيكُمْ غَرِيبٌ يَعْنِي أَهْلَ الْكِتَابِ؟ فُلْنَا لَا يَا رَسُولَ اللَّهِ! فَأَمَرَ بِغَلْقِ الْبَابِ وَقَالَ: ارْفَعُوا أَيْدِيَكُمْ وَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَرَفَعْنَا أَيْدِينَا سَاعَةً، ثُمَّ وَضَعَ ﷺ يَدَهُ ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ، اللَّهُمَّ إِنَّكَ بَعَثْتَنِي بِهِدِهِ الْكَلِمَةَ وَأَمَرْتَنِي بِهَا وَوَعَدْتَنِي عَلَيْهَا الْجَنَّةَ وَإِنَّكَ لَا تُخْلِفُ الْمِيعَادَ، ثُمَّ قَالَ: أَلَا أَبْشِرُوا فَإِنَّ اللَّهَ قَدْ غَفَرَ لَكُمْ.

رواه احمد والطبرانى والبخارى ورجالهم معنون، مجمع الزوائد ١٦٤١٦

6. Ya'la ibne-Shaddād رضي الله عنه says that my father Shaddād narrated to me in the presence of 'Ubādah ibne-Sāmit Radiyallāhu 'anhuma who verified the narration. He said: We were present with Nabi

ﷺ. He inquired: Is there any stranger amongst you, that is, the people of the Book? We said: No, O Rasūlullāh! He then asked us to shut the door and said: Raise your hands and say *Lā ilāha illallāh*. So, we raised our hands for a while (and recited the *Kalimah*). Afterwards Nabi ﷺ lowered his hand and said: *Alhamdulillah* (Praise be to Allāh). O Allāh! Verily, You have sent me with this *Kalimah* and have ordered me to convey it and have promised me Paradise on it, and verily, You do not break Your Promise. He then said addressing the *Sahābah*: Indeed, rejoice for Allāh has forgiven you! (Musnad Ahmad, Tabarāni, Bazzār, Majma-'uz-Zawāid)

﴿ 7 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَا مِنْ عَبْدٍ قَالَ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ، قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ، قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ، قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ عَلَى رُغْمِ آتْفِ أَبِي ذَرٍّ. رواه البخاري باب الثياب البيض، رقم ٥٨٢٧

7. Abu Dhar ﷺ narrate; that Nabi ﷺ said: Whenever a slave of Allāh said *Lā ilāha illallāh* and died believing in it, he surely entered Paradise. I asked: Even if he had fornicated and even if he had stolen? He replied: Even if he had fornicated and even if he had stolen. I again asked: Even if he had fornicated and even if he had stolen? He repeated: Even if he had fornicated and even if he had stolen. I asked (the third time:) Even if he had fornicated and even if he had stolen? He emphasized: Even if he had fornicated and even if he had stolen, despite your disapproval O Abu Dhar! (Bukhāri)

Note: Abu Dhar ﷺ was surprised that despite such major sins, how could a man enter Paradise while justice demanded that he should be subjected to punishment. Hence, Nabi ﷺ said emphatically to remove his astonishment that despite the disapproval of Abu Dhar, the man will enter Paradise; implying that even though he may have done sins, but because of his *Imān* he will turn with repentance and get his sins forgiven; or Allāh will, out of His Infinite Mercy, forgive him and send him to Paradise without any punishment or after a punishment. In any case, He will eventually send him to Paradise. (Mu'ariful Hadīth)

﴿ 8 ﴾ عَنْ حُدَايْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: يَلْمَسُ الْإِسْلَامَ كَمَا يَلْمَسُ وَحْشَى النَّوْبِ حَتَّى لَا يَلْمَزَ مَا حَيْبَمَ وَلَا صَدَقَةَ وَلَا نُسْكَ وَيُسْرَى عَلَى كِتَابِ اللهِ فِي لَيْلَةٍ فَلَا يَتَقَى فِي الْأَرْضِ مِنْهُ آيَةٌ وَيَقَى طَوَائِفَ مِنَ النَّاسِ الشُّنُخَ الْكَبِيرَ وَالْعَجُوزَ الْكَبِيرَةَ يَقُولُونَ أَتْرَكْنَا آبَاءَنَا عَلَى هَذِهِ الْكَلِمَةِ لَا إِلَهَ إِلَّا اللهُ فَتَحْنُ نَقُولُهَا. قَالَ صِلَةَ بَنُ زُفْرٍ لِحُدَايْفَةَ: لِمَا تُغَيِّبُ عَنْهُمْ لَا إِلَهَ إِلَّا اللهُ وَهُمْ لَا يَلْمَزُونَ مَا حَيْبَمَ وَلَا صَدَقَةَ وَلَا نُسْكَ؟ فَأَعْرَضَ عَنْهُ حُدَايْفَةُ فَرَدَّهَا عَلَيْهِ قُلْنَا: كُلُّ ذَلِكَ يُعْرَضُ عَنْهُ حُدَايْفَةُ ثُمَّ أَقْبَلَ عَلَيْهِ فِي الثَّلَاثَةِ فَقَالَ: يَا صِلَةَ تَنْجِيهِمْ مِنَ النَّارِ. رواه الحاكم وقال هذا حديث صحيح على شرط مسلم ولم يخرجاه ٤٧٣٤

8. Hudhaifah رضي الله عنه narrates that Rasūlullāh ﷺ said: Islām will gradually fade as the design on cloth fades, until neither *Siyām* (fasting), nor *Zakāt* (charity) nor *Nusuk* (religious devotion and sacrifice) will be known. In a certain night, the Qur'an will be lifted from the hearts of men leaving not a single verse on the earth, and only a few groups of people will remain, of old men and old women, saying: We found our forefathers reciting the *Kalimah Lā ilāha illallāh*, so we are reciting it. Silah ibne-Zufr said to Hudhaifah رضي الله عنه: How will their saying of *Lā ilāha illallāh* benefit them when they neither know *Siyām*, nor *Zakāt*, nor *Nusuk*? Hudhaifah رضي الله عنه evaded him. So he repeated his question thrice, each time Hudhaifah evaded him. Then, after the third time, he turned and faced him saying: O Silah! It will indeed save them from the Fire. (Mustadrak Hākim)

﴿ 9 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ قَالَ لَا إِلَهَ إِلَّا اللهُ نَفَعَتْهُ يَوْمَ مَا مِنْ دَفْرِهِ يُصِيبُهُ قَبْلَ ذَلِكَ مَا أَصَابَهُ.

رواه البيهقي والطبراني ورواه رواة الصحيح، الترغيب ٤١٤٢

9. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who says *Lā ilāha illallāh*, it shall benefit him (be a means for his salvation) though before that he may be afflicted by what (Punishment) is to befall him. (Bazzār, Tabarānī, Targhib)

﴿ 10 ﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: أَلَا أُخْبِرُكُمْ بِوَسِيَّةِ نُوحٍ ابْنِهِ؟ قَالُوا: بَلَى، قَالَ: أَوْصِي نُوحٌ ابْنَهُ فَقَالَ لِابْنِهِ: يَا بُنَيَّ إِنِّي أَوْصِيكَ بِثَلَاثَتَيْنِ وَأَتَهَالِكُ عَنِ الثَّلَاثَيْنِ. أَوْصِيكَ بِقَوْلِ لَا إِلَهَ إِلَّا اللهُ، فَإِنِهَا لَوْ وَجِعَتْ فِي كِفَّةِ الْمُجْرِمِينَ

وَوُضِعَتِ السَّمَاوَاتُ وَالْأَرْضُ فِي كِفَّةٍ لَرَجَحَتْ بِهِنَّ، وَأَلُو كَانَتْ حَلَقَةً لَقَصَمْتَهُنَّ حَتَّى تَخْلُصَ إِلَى اللَّهِ، وَيَقُولُ، سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ، فَإِنَّهَا عِبَادَةُ الْخَلْقِ، وَبِهَا تَقْطَعُ أَرْزَاقَهُمْ، وَأَنْتَاهَا عَنِ الثَّنِينَ، الشِّرْكَ وَالْكَبِيرِ، فَإِنَّهُمَا يَخْجُبَانِ عَنِ اللَّهِ. (الحديث) رواه

البيزاروفيه محمد بن اسحاق وهو منلس وهو ثقة وبقية رجاله رجال الصحيح، مجمع الزوائد ٩٢١/١٠

10. Abdullah ibne-'Umar رضي الله عنه narrates that Rasūlullāh ﷺ said: Shall I not inform you of the advice of Nūh عليه السلام to his son? They said: Indeed do inform us. He said: Nūh عليه السلام advised his son saying: O my son! I advise you to act upon two things and forbid you from two. I advise you to say: *Lā ilāha illallāh*; if it were placed in one pan of the scale, and the skies and the earth in the other pan, it would outweigh them. And if these (the skies and the earth) were to form an invincible circle, it (the *Kalimah*) would break through the circle and would reach Allāh Ta'ālā. And I advise you to say: *Subhānallāhil Azeem Wabihamdihī* (Glory be to the Most Exalted Allāh, and Praise be to Him), as it is the worship of the entire creation, and by it, their sustenance is allotted; and I forbid you from two; *Shirk* (polytheism) and *Kibr* (arrogance) because these two evils keep one away from Allāh Ta'ālā.

(Bazzār, Majma-'uz-Zawāid)

﴿ 11 ﴾ عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنِّي لَا أَعْلَمُ كَلِمَةً لَا يَقُولُهَا رَجُلٌ يَخْضُرُهُ الْمَوْتُ إِلَّا وَجَدَ رُوحَهُ لَهَا رُوحًا حَتَّى تَخْرُجَ مِنْ جَسَدِهِ وَكَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ. رواه ابو يعلى ورجالاه رجال الصحيح، مجمع الزوائد ٦٧٢/٣

11. Talha ibne-'Ubaidullah رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed, I know a *Kalimah* which if recited by a dying man, will be a means of solace for his departing soul and will be a light for him on the Day of Resurrection (this *Kalimah* is *Lā ilāha illallāh*).

(Abu Ya'lā, Majma-'uz-Zawāid)

﴿ 12 ﴾ عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ (فِي حَدِيثِ طَوِيلٍ) أَنَّ النَّبِيَّ ﷺ قَالَ: يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مَا يَزِنُ مِنَ الْخَيْرِ ذَرَّةً.

(وهو جزء من الحديث) رواه البخارى، باب قول الله تعالى: لما خلقت بيدي، رقم: ٧٤١٠

12. Anas رضي الله عنه narrated (in a long narration) that Nabí صلى الله عليه وسلم said: Each and everyone will be liberated from Fire, who had said *Lā ilāha illallāh*, and in his heart, there was goodness (*Īmān*) equal to the weight of a grain of barley. After them, everyone will be liberated from the Fire who had said: *Lā ilāha illallāh*, and in his heart, there was goodness (*Īmān*) equal to the weight of a grain of wheat. After that, everyone will be liberated from the Fire who had said: *Lā ilāha illallāh*, and in his heart, there was goodness (*Īmān*) equal to the weight of a particle of dust. (Bukhārī)

﴿ 13 ﴾ عَنِ الْمُقَدَّادِ بْنِ الْأَسْوَدِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَبْقَى عَلَى ظَهْرِ الْأَرْضِ بَيْتٌ مَدْرٍ وَلَا وَبَرٍ إِلَّا أَدْخَلَهُ اللَّهُ كَلِمَةَ الْإِسْلَامِ بِعِزِّ عَزِيزٍ أَوْ ذَلِّ ذَلِيلٍ إِمَّا بِعِزِّهِمْ اللَّهُ عَزَّ وَجَلَّ فَيَجْعَلُهُمْ مِنْ أَهْلِهَا أَوْ يَذِلُّهُمْ فَيَدِينُونَ لَهَا. رواه احمد ٤١٦

13. Miqdād ibne Aswad رضي الله عنه narrates: I heard Rasúlullāh صلى الله عليه وسلم saying: There shall not remain upon the earth a house made of mud or of camel's hair in any city, village or desert, except that Allāh will make this *Kalimah* of Islām to enter into it, either with a big honour and love or with a submissive humiliation-either Allāh will honour them by making them from among the people of the *Kalimah*, or disgrace them by making them live as subjects of the Muslims. (Musnad Alimad)

﴿ 14 ﴾ عَنِ ابْنِ شِمَاسَةَ الْمَهْرِيِّ قَالَ: حَضَرَ نَا عَمْرَو بْنَ الْعَاصِ وَهُوَ فِي مِيَا قَةِ الْمَوْتِ يَتَكَبَّرُ طَوِيلًا وَحَوْلَ وَجْهِهِ إِلَى الْجِدَارِ، فَجَعَلَ ابْنُهُ يَقُولُ: يَا أَبَتَاهُ! أَمَا بَشْرَكَ رَسُولَ اللَّهِ ﷺ بِكُذَّاءٍ؟ أَمَا بَشْرَكَ رَسُولَ اللَّهِ ﷺ بِكُذَّاءٍ قَالَ فَاقْبَلْ بِوَجْهِهِ وَقَالَ: إِنْ أَفْضَلَ مَا نَعُدُّ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ مُحَمَّدًا رَسُولَ اللَّهِ، إِنِّي قَدْ كُنْتُ عَلَى أَطْبَاقِي نَلْبِ، لَقَدْ رَأَيْتَنِي وَمَا أَحَدٌ أَشَدَّ بُغْضًا لِرَسُولِ اللَّهِ ﷺ مِنِّي، وَلَا أَحَبَّ إِلَيَّ أَنْ أَكُونَ قَدِ اسْتَمَكْتُ مِنْهُ فَقَتَلْتُهُ مِنْهُ، فَلَوُمْتُ عَلَى تِلْكَ الْحَالِ لَكُنْتُ مِنْ أَهْلِ النَّارِ، فَلَمَّا جَعَلَ اللَّهُ الْإِسْلَامَ فِي قَلْبِي أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: أُنْسَطُ بِوَيْبِكَ فَلَا بَابِعْكَ قَبَسَطُ بِعَيْنِهِ، قَالَ: فَكَبَضْتُ يَدِي قَالَ: مَا لَكَ يَا عَمْرُو؟ قَالَ قُلْتُ: أَرَدْتُ أَنْ أَشْتَرِطَ قَالَ: تَشْتَرِطُ بِمَاذَا؟ قُلْتُ: أَنْ يُغْفِرَ لِي قَالَ: أَمَا عَلِمْتَ يَا عَمْرُو 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 سُنِيتُ أَنْ أَصِفَهُ مَا أَطَقْتُ لِأَنِّي لَمْ أَكُنْ أَمْلَأُ عَيْنِي مِنْهُ وَلَوْ مُتُّ عَلَى بَلَدِكَ الْحَالِ لَرَجَوْتُ أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ ثُمَّ وَلِينَا أَشْيَاءَ مَا أَذْرِي مَا حَالِي فِيهَا فَإِذَا أَنَا مُتُّ فَلَا تَضْحِكُنِي نَائِحَةً وَلَا نَارَ فَإِذَا دَفَنْتُمُونِي فَسُنُّوا عَلَيَّ التُّرَابَ سَنًا ثُمَّ أَقِيمُوا حَوْلَ قَبْرِي قَدْرَ مَا تَنْحَرُ جَزُورٌ وَيُقَسِّمُ لَحْمَهَا حَتَّى أَسْتَأْنِسَ بِكُمْ، وَأَنْظِرْ مَاذَا أَرَا جَعُ بِهِ رَسُولَ رَبِّي.

رواه مسلم، باب كون الإسلام يهدم ما قبله..... رقم ٣٢١

14. Ibn-e-Shimāsa Al Mahri Rahimahullāh narrates that we were present with 'Amr ibn al-'Ās رضي الله عنه while he was in the throes of death. After weeping continuously, he turned his face towards the wall. At this, his son consoled him saying: O my father! Has Rasūlullāh ﷺ not given you the glad tidings of such and such? Has Rasūlullāh ﷺ not given you the glad tidings of such and such? He then faced us and said: Verily the most excellent thing that we prepare (for ourselves) is the testimony of *Lā ilāha illallāh wa anna Muhammad ur Rasūlullāh* (There is none worthy of worship except Allāh, and that Muhammad is His Messenger). Indeed I have passed my life through three stages. I had seen myself when there was no one more bitter in hatred towards Rasūlullāh ﷺ than myself, and no one more desiring to seize an opportunity to kill him than myself! And had I died in that state, I certainly would have been of the people of the Fire. Then, Allāh placed Islam in my heart, I came to Rasūlullāh ﷺ and said: Give me your right hand so that I may pledge allegiance to you. He extended his right hand, but I withdrew my hand. At this, he asked: What is with you O 'Amr? I said: I want to make a condition. He said: Make a condition of what? I said: That I be forgiven! He said: Did you not know that (the acceptance of) Islām eradicates the sins committed before it and *Hijrah* (migration) eradicates the sins committed before it and that *Hajj* (pilgrimage) eradicates the sins committed before it. And (thereafter) no one was more revered to me than Rasūlullāh ﷺ. And I could not bear to fill my eyes (with the sight) of him out of reverence for him. And if I were asked to describe him, I would not be able to do so, as I never looked at him to my fill; and had I died in that state, I would have been hopefully amongst the people of Paradise. Afterwards, we were given responsibilities

regarding which I know not how I have fared. (This was the third phase of my life) So when I die (see that) I am not accompanied by a wailing woman, or a fire. When you have buried me, mould the mud upon my grave (in the shape of) a mound, then remain standing around my grave for such time as it would take to slaughter a camel and distribute its meat, so that I may feel solace from you, while I see what reply I give to the messengers (angels) of my *Rabb*. (Muslim)

﴿ 15 ﴾ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: يَا ابْنَ الْخَطَّابِ! اذْهَبْ فَنَادِ فِي النَّاسِ إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ. رواه مسلم، باب غلظ تحريم الغلول..... رقم: ٣٠٩

15. 'Umar رضي الله عنه narrates Nabí ﷺ said: O son of Khattab! Go and announce amongst the people that indeed none shall enter Paradise except the *Mu'minún* (believers). (Muslim)

﴿ 16 ﴾ عَنْ أَبِي لَيْلَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: وَيْحَكَ يَا أَبَا سُفْيَانَ قَدْ جِئْتَكُمْ بِالْدُنْيَا وَالْآخِرَةِ فَاسْلِمُوا تَسْلَمُوا. (وهو بعض الحديث) رواه الطبراني وفيه حرب
بن الحسن الطحان وهو ضعيف وقيل وثق، مجمع الزوائد ٢٥٠١٦

16. Abu Lailā رضي الله عنه narrates that Nabí ﷺ said: Woe to you O Abu Sufyān! Indeed I have come to you with (the success of) this world and the Hereafter, so accept *Islām*, and enter into safety. (Tabarānī, Majma-'uz-Zawāid)

﴿ 17 ﴾ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِذَا كَانَ يَوْمَ الْقِيَامَةِ شَفِيعٌ، قُلْتُ: يَا رَبِّ! أَدْخِلِ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ حَرْدَلَةٌ فَيَدْخُلُونَ، ثُمَّ أَقُولُ أَدْخِلِ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ أَذْيُ شَيْءٍ.

رواه البخارى، باب كلام الرب تعالى يوم القيامة..... رقم: ٧٥٠٩

17. Anas رضي الله عنه narrates: I heard Nabí ﷺ say: ع. When the Day of Resurrection will take place, I will be allowed intercession, so I will say: O my *Rabb*! Send to Paradise whoever had in their hearts a mustard seed of *Imān* (Allāh ﷻ will accept my intercession), so they will enter Paradise. Then, I will say: Send to Paradise whoever had in his heart the smallest particle (of *Imān*). (Bukhārī)

﴿ 18 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَدْخُلُ أَهْلَ الْجَنَّةِ

السَّيِّئَةِ وَأَهْلُ النَّارِ النَّارَ ثُمَّ يَقُولُ اللَّهُ تَعَالَى: أَخْرِجُوا مَن كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ فَيَخْرُجُونَ مِنْهَا قِدَاسًا سَوْدُودًا، فَيُلْقَوْنَ فِي نَهْرِ الْحَيَاةِ فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحَبَّةُ فِي جَانِبِ السَّيْلِ، أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً؟

رواه البخارى، باب تفاضل اهل الايمان في الاعمال، رقم: ٢٢

18. Abu Sa'īd Al Khudrī رضي الله عنه reports that Nabī ﷺ in a *Hadith Qudsi* narrated: When the people of Paradise will have entered Paradise, and the people of the Fire will have entered the Fire, Allāh Ta'ālā will say: Take out from it whosoever had in his heart *Īmān* equal to the weight of a mustard seed. Accordingly, they will be taken out from the Fire, blackened (by it). They will be cast into the River of Life from where they shall sprout afresh, as a seed sprouts on the bank of a torrential stream. Have you not seen how it comes out yellow and curved? (Bukhārī)

﴿ 19 ﴾ عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ سَأَلَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ؟ قَالَ: إِذَا سَرَّتْكَ حَسَنَتُكَ وَسَاءَتْ تَكْ سَيِّئَتُكَ فَأَنْتَ مُؤْمِنٌ.

(الحديث) رواه الحاكم و صححه، ووافقه الذهبي ١٤٠١٣١

19. Abu Umāmah رضي الله عنه narrates that a man asked Rasūlullāh ﷺ: O Rasūlullāh! What is *Īmān*? He replied: When your good deed pleases you and your evil deed grieves you, then you are a *Mu'min* (believer). (Mustadrak Hākīm)

﴿ 20 ﴾ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ رَسُولًا.

رواه مسلم، باب الليل على ان من رضى بالله ربا.....، رقم: ١٥١

20. 'Abbās ibne-'Abdul Muātalib رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He has indeed tasted the delightful flavour of *Īmān*: who is pleased with Allāh as *Rabb*, and with Islām as *Deen* (religion) and with Muhammad ﷺ as (Allah's) Messenger. (Muslim)

Note: It means that whosoever worships Allāh ﷻ and leads a life according to Islām with complete obedience to Rasūlullāh ﷺ along with a profound love for Allāh ﷻ and Rasūlullāh ﷺ has indeed tasted the sweetness of *Īmān*.

﴿ 21 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يُعْوِذَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَدَّفَ فِي النَّارِ.

رواه البخارى، باب حلاوة الايمان، رقم: ١٦٦

21. Anas رضي الله عنه narrates Nabi ﷺ said: Whosoever possesses the following three qualities will have tasted the sweetness of *Īmān*: The one who loves Allāh and His Rasūl more than anything else; the one who loves a person only for the sake of Allāh; and the one who hates to return to *Kufr* (disbelief) as he hates to be thrown into the Fire.

(Bukhārī)

﴿ 22 ﴾ عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: مَنْ أَحَبَّ لِلَّهِ، وَأَبْغَضَ لِلَّهِ، وَأَعْطَى لِلَّهِ، وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ.

رواه ابو داؤد، باب الدليل على زيادة الايمان و نقصانه، رقم: ٤٦٨١

22. Abu Umamah رضي الله عنه narrates that Rasūlullāh ﷺ said: Anyone, who loves for the sake of Allāh alone and hates for the sake of Allāh alone; gives for the sake of Allāh alone and withholds for the sake of Allāh alone, has indeed perfected his iman.

(Abu Dāwūd)

﴿ 23 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِأَبِي ذَرٍّ: يَا أَبَا ذَرٍّ! أَيُّ عُرَى الْإِيمَانِ أَوْثَقُ؟ قَالَ: اللَّهُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ، قَالَ: الْمَوَالَاةُ فِي اللَّهِ وَالْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ.

رواه البيهقي فى شعب الايمان ٧٠١٧

23. Ibne'Abbās Radiyallāhu 'anhuma narrates that Nabi ﷺ asked Abu Dhar: O Abu Dhar! Which hand-hold of *Īmān* is most trust-worthy? He replied: Allāh ﷻ, and His Rasūl know best. He said: Friendship for the sake of Allāh alone, love for the sake of Allāh alone and hatred for the sake of Allāh alone. (Baihaqī)

Note: It means that from amongst the branches of *Īmān*, the most lasting and invigorating is that, in one's dealings whether be it for making or breaking ties, for love or hatred, one looks solely to the pleasure of Allāh and acts according to His Commandments, leaving aside all his personal desires.

﴿ 24 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: طُوبَى لِمَنْ آمَنَ بِي وَرَأَى مَرَّةً وَطُوبَى لِمَنْ آمَنَ بِي وَلَمْ يَرِنِي سِنْعَ مِرَارٍ.

رواه أحمد ١٥٥١٣

24. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: Good tidings to the one who has believed in me and seen me; and good tidings seven times over to the one who has believed in me and has not seen me
(Musnad Ahmad)

﴿ 25 ﴾ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ رَحِمَهُ اللَّهُ قَالَ: ذَكَرُوا عِنْدَ عَبْدِ اللَّهِ أَصْحَابَ مُحَمَّدٍ ﷺ وَإِيمَانَهُمْ قَالَ: فَقَالَ عَبْدُ اللَّهِ إِنَّ أَمْرَ مُحَمَّدٍ ﷺ كَانَ بَيْنَنَا لِمَنْ رَأَاهُ وَالَّذِي لَا إِلَهَ غَيْرُهُ مَا آمَنَ مُؤْمِنٌ أَفْضَلَ مِنْ إِيْمَانٍ بَغِيْبٍ ثُمَّ قَرَأَ: "الْمَ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ إِلَى قَوْلِهِ تَعَالَى يُؤْمِنُونَ بِالْغَيْبِ".

رواه الحاكم وقال هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ٢٦٠١٢

25. 'Abdur Rahmān ibne Yazīd Rahimahullāh narrates that some people mentioned the *Sahābah* of Muhammad صلى الله عليه وسلم and their *Imān* before 'Abdullāh رضي الله عنه. So, 'Abdullāh said: Verily, the prophethood of Muhammad صلى الله عليه وسلم was clear and obvious for anyone who had seen him. And I swear by the One, besides Whom there is no one worthy of worship, no believer has a faith better than the belief in the Unseen. He then recited (from Al-Baqarah:1) *Alif Lām Mīm Dhālikal Kitābu lā rayba fih. . . bil Ghaib* "This is the Book (the Qur'ān), whereof there is no doubt, a guidance to those who are Al-Muttaqiin; pious and righteous persons- who believe in the unseen!"
(Mustadrak Hākim)

﴿ 26 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَدِدْتُ أَنِّي لَقَيْتُ إِخْوَانِي، قَالَ فَقَالَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ لَيْسَ نَحْنُ إِخْوَانُكَ قَالَ أَنْتُمْ أَصْحَابِي وَلَكِنْ إِخْوَانِي الَّذِينَ آمَنُوا بِي وَلَمْ يَرُونِي.

رواه أحمد ١٥٥١٣

26. Anas ibne Mālik رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: I wish that I could meet my brothers. The *Sahābah* of Nabi صلى الله عليه وسلم asked: Are we not your brothers? He replied: You are my companions, but my brothers are those who will believe in me without having seen me.
(Musnad Ahmad)

﴿ 27 ﴾ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ طَلَعَ رَاكِبَانِ، فَلَمَّا رَأَاهُمَا قَالَ: كِنْدِيَّانِ مَذْحِجِيَّانِ حَتَّى آتِيَاهُ، فَإِذَا رَجَالٌ مِنْ مَذْحِجٍ، قَالَ فِدْنَا إِلَيْهِ أَحَدُهُمَا لِيْبَايَعَهُ، قَالَ فَلَمَّا أَخَذَ بِيَدِهِ قَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ مَنْ رَأَاكَ فَأَمَّنَ بِكَ وَصَدَّقَكَ وَاتَّبَعَكَ مَاذَا لَهُ؟ قَالَ: طُوبَى لَهُ، قَالَ فَمَسَحَ عَلَيَّ يَدِهِ فَأَنْصَرَفَ، ثُمَّ أَقْبَلَ الْآخَرَ حَتَّى أَخَذَ بِيَدِهِ لِيْبَايَعَهُ قَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ مَنْ آمَنَ بِكَ وَصَدَّقَكَ وَاتَّبَعَكَ وَلَمْ يَبْرِكْ قَالَ: طُوبَى لَهُ ثُمَّ طُوبَى لَهُ ثُمَّ طُوبَى لَهُ، قَالَ فَمَسَحَ عَلَيَّ يَدِهِ فَأَنْصَرَفَ.

رواه احمد ١٥٢٧٤

27. Abu 'Abdur Rahmān Al Juhanī رضي الله عنه narrated that we were sitting with Rasūlullāh ﷺ, when two riders appeared. When he saw them, he said: These two men appear to be from the tribe of Kindah, Madhhij! When they reached him, it became evident that they were, in fact, from Madhhij. One of them came close to him to pledge allegiance. Upon taking the hand of Rasūlullāh ﷺ, he said: O Rasūlallāh! What will be the reward for the one who has seen you and believes in you and verifies (that which) you (have been sent with) and follows you? Rasūlullāh ﷺ replied: Good tidings for him. So he passed his hand over the Prophet's hand and left, having made his pledge. Then the other came forward and took the Prophet's hand to pledge allegiance. He said: O Rasūlullāh! The one who believes in you, and verifies you and follows you although he had not seen you, what will he get? He replied: Good tidings to him, again good tidings to him, and again good tidings to him. So he passed his hand over the Prophet's hand and left, having made his pledge. (Musnad Ahmad)

﴿ 28 ﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ ﷺ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللَّهِ تَعَالَى وَحَقَّ مَوْلَاهُ، وَرَجُلٌ كَانَتْ عِنْدَهُ أُمَّةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَرَوَّجَهَا فَلَهُ أَجْرَانِ. رواه البخارى، باب تعليم الرجل امته واهله، رقم: ٩٧

28. Abu Musā رضي الله عنه narrates that Rasūlullāh ﷺ said: There are three types of people, who will have a double reward: A man from among the people of the Book (Jew or Christian), who believed in his Prophet and (also) believed in Muhammad ﷺ; a

slave when he fulfils the rights (duties) of Allāh as well as the rights of his master; and a man who possessed a maid-servant and brought her up in an excellent manner and educated her with the best of knowledge and then set her free and married her, for him is a double reward. (Bukhārī)

Note: The objective of this *Hadīth* is to explain that a double reward will be recorded in respect of each and every of their deeds, compared with those of others. For example, if anyone offers *Salat*, he will receive a tenfold reward and when anyone of them from these three persons does the same action, his reward will be twenty-fold.

(Mazāhir Haque)

﴿ 29 ﴾ عَنْ أَوْسَطَ رَحِمَهُ اللَّهُ قَالَ: حَظَبْنَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: قَامَ رَسُولُ اللَّهِ

ﷺ مَقَامِي هَذَا عَامَ الْأَوَّلِ، وَيَكِي أَبُو بَكْرٍ، فَقَالَ أَبُو بَكْرٍ: سَلُوا اللَّهَ الْمَعَاذَةَ أَوْ قَالَ الْعَافِيَةَ فَلَمْ يَأْتِ أَحَدٌ قَطُّ بَعْدَ الْيَقِينِ أَفْضَلَ مِنَ الْعَافِيَةِ أَوْ الْمَعَاذَةِ.

رواه احمد

29. Awsat Rahimahullāh narrated that Abu Bakr رضي الله عنه addressed us saying: A year ago Rasūlullāh ﷺ stood at this very place where I am standing. And thereafter, Abu Bakr began to weep. Then Abu Bakr رضي الله عنه said: Ask Allāh for 'Āfiyah (well being) as no one has been given anything better than 'Āfiyah after Yaqīn (certainty in faith). (Musnad Ahmad)

﴿ 30 ﴾ عَنْ عُمَرَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ:

أَوَّلُ صَلَاحٍ لِهَذِهِ الْأُمَّةِ بِالْيَقِينِ وَالزُّهْدِ وَأَوَّلُ فَسَادِهَا بِالْبُخْلِ وَالْأَمَلِ.

رواه البيهقي ٤٢٧/٧

30. 'Amr bīn Shoieb رضي الله عنه narrates that indeed Nabī ﷺ said: The beginning of the reformation of this *Ummah* was due to firm belief and abstaining from worldly pleasures and the beginning of the decline of this *Ummah* will be due to miserliness and long hopes. (Baihaqī)

﴿ 31 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ أَنَّكُمْ كُنْتُمْ

تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَأَرْزُقَنَّكُمْ كَمَا تُرْزَقُ الطَّيْرُ تَعْدُو حِمَا صَا وَتَرَوْحُ بِطَانًا.

رواه الترمذي وقال: هذا حديث حسن صحيح، باب في التوكل على الله، رقم: ٢٢٤٤

31. 'Umar ibne'l-Khattāb رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: Indeed, if you put your faith completely in Allāh, as it ought to be, then surely you will be provided sustenance as birds are provided for. They leave in the morning with their empty stomachs and return in the evening duly filled. (Tirmidhī)

﴿ 32 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّهُ عَزَامَعَ رَسُولَ اللَّهِ صلى الله عليه وسلم قَبْلَ نَجْدٍ، فَلَمَّا قَفَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَفَلَ مَعَهُ فَأَذْرَكَهُمْ الْقَائِلَةَ فِي وَادٍ كَثِيرِ الْعِضَاهِ، فَنَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَتَفَرَّقَ النَّاسُ يَسْتَظِلُّونَ بِالشَّجَرِ، فَنَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم تَحْتَ شَجَرَةٍ وَعَلَّقَ بِهَا سَيْفَهُ، وَنَمْنَا نَوْمَةً فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْعُونَا وَإِذَا عِنْدَهُ أَعْرَابِيٌّ، فَقَالَ إِنَّ هَذَا اخْتَرَطَ عَلَيَّ سَيْفِي وَأَنَا نَائِمٌ، فَاسْتَيْقِظْتُ وَهُوَ فِي يَدِي صَلْتًا، فَقَالَ: مَنْ يَمْنَعُكَ مِنِّي؟ فَقُلْتُ: اللَّهُ، ثَلَاثًا، وَلَمْ يُعَاقِبَهُ وَجَلَسَ. رواه البخاري، باب من علق سيفه بالشجر، رقم: ٢٩١٠

32. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrated that he accompanied Rasūlullāh صلى الله عليه وسلم in an expedition towards Najd; and when Rasūlullāh صلى الله عليه وسلم was returning from this expedition, he was with him. At noon, they reached a valley, full of thorny trees. Rasūlullāh صلى الله عليه وسلم dismounted and the people dispersed amongst the trees, seeking shade. Rasūlullāh صلى الله عليه وسلم rested under a tree and hung his sword on it. We slept for a while when Rasūlullāh صلى الله عليه وسلم suddenly called us, and there was a Bedwi disbeliever with him. He said: This (Bedwi) drew my sword at me while I was asleep: So I woke up, while the naked sword was in his hand and he said to me: Who can save you from me? I said to him three times: Allāh! Rasūlullāh صلى الله عليه وسلم did not punish him and sat down. (Bukhārī)

﴿ 33 ﴾ عَنْ صَالِحِ بْنِ مِسْمَارٍ وَجَعْفَرِ بْنِ بُرْقَانَ رَحِمَهُمَا اللَّهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِلْحَارِثِ بْنِ مَالِكٍ: مَا أَنْتَ يَا حَارِثُ بْنُ مَالِكٍ؟ قَالَ: مُؤْمِنٌ يَا رَسُولَ اللَّهِ، قَالَ: مُؤْمِنٌ حَقًّا؟ قَالَ: مُؤْمِنٌ حَقًّا. قَالَ فَإِنَّ لِكُلِّ حَقٍّ حَقِيقَةً، فَمَا حَقِيقَةُ ذَلِكَ؟ قَالَ: عَرَفْتُ نَفْسِي مِنَ الدُّنْيَا، وَأَسْهَرْتُ لَيْلِي، وَأَطْمَأَنْتُ نَهَارِي، وَكَأَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي حِينَ يُجَاءُ بِهِ وَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَرَاوَرُونَ فِيهَا، وَكَأَنِّي أَسْمَعُ عَوَاءَ أَهْلِ النَّارِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: مُؤْمِنٌ نُورَ قَلْبِهِ. رواه عبد الرزاق في مصنفه، باب الايمان والاسلام ١٢٩/١١

33. Sālih ibne-Mismār and Ja'far ibne-Burqān Rahimahullāh

narrate that Nabí ﷺ asked Hārith ibne-Mālik: How are you, O Hārith ibne-Mālik? He replied: A *Mu'min*, O Rasūlullāh! He asked: A true *Mu'min*! He replied: A true *Mu'min*. Nabí ﷺ said: For every truth, there is a reality. So what is the reality of your *Īmān*? He replied: I have turned myself away from the world, and pass my nights awake (in worship) and pass my days in thirst (fasting). And as if I am seeing the 'Arsh (Throne) of my Rabb when it shall be brought, and as if I am seeing the people of Paradise visiting one another therein, and as if I am hearing the howling of the people of the Fire! At that, Rasūlullāh ﷺ said: (Hārith is) A *Mu'min* whose heart has been enlightened. (Musannaf 'Abdur Razzāq)

﴿ 34 ﴾ عَنْ مَاعِزِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ سُئِلَ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: إِيْمَانٌ بِاللَّهِ وَحَدَهُ، ثُمَّ الْجِهَادُ، ثُمَّ حِجَّةٌ بَرَّةٌ، تَفْضُلُ سَائِرِ الْعَمَلِ كَمَا بَيْنَ مَطْلَعِ الشَّمْسِ إِلَى مَغْرِبِهَا.

رواه احمد ٣٤٢/٤

34. Mā'iz ﷺ narrates that Nabí ﷺ was asked which of the deeds are most virtuous? He said: *Īmān* on Allāh the One, then *Jihād*, and then an accepted *Hajj*. These surpass all other deeds (in excellence), as the distance between the rising of the sun and its setting in the west. (Musnad Ahāmad)

﴿ 35 ﴾ عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَكَرَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ يَوْمَ مَا عِنْدَهُ الدُّنْيَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَلَا تَسْمَعُونَ؟ إِنَّ الْبِدَاذَةَ مِنَ الْإِيْمَانِ، إِنَّ الْبِدَاذَةَ مِنَ الْإِيْمَانِ يَعْنِي: التَّفَعُّلَ.

رواه ابو داؤد، باب النهي عن كثير من الارقاء رقم: ٤١٦٦.

35. Abu Umāmah ﷺ narrates that one day the *Sahābah* of Rasūlullāh ﷺ mentioned about the (luxuries of the) world in his presence. So, Rasūlullāh ﷺ (drawing the attention of the *Sahābah* to emphasize strongly the importance of the topic) said: Behold! Will you not listen? Behold! Will you not listen? Verily, a simple, humble hardy life emanates from *Īmān*. Verily, a simple, humble hardy life emanates from *Īmān*. Meaning thereby, a hardy life with simple clothes and giving up luxuries of life to such an extent that a person's skin becomes dry. (Abu Dāwūd)

Note: This does not mean that *Īmān* is limited to a hardy life but *Iman* encompasses within itself numerous distinguished qualities.

﴿ 36 ﴾ عَنْ عُمَرَوِ بْنِ عَبْدِ رَبِّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: فَأَيُّ الْإِيمَانِ أَفْضَلُ؟ قَالَ: الْهِجْرَةُ.
قَالَ: فَمَا الْهِجْرَةُ؟ قَالَ: تَهْجُرُ السُّوءَ. (وهو بعض الحديث) رواه أحمد ١١٤/٤

36. 'Amr ibne-'Abasah رضي الله عنه asked: Which *Īmān* is the best? He (Nabī ﷺ) replied: *Hijra* (generally it means migration). And then asked: What is *Hijra*? He (Nabī ﷺ) replied: To forsake evil.

(Masnad Ahmad)

﴿ 37 ﴾ عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ التَّمِيمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أَقُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ، وَفِي حَدِيثِ أَبِي أُسَامَةَ: غَيْرِكَ. قَالَ: قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِيمَ.
رواه مسلم، باب جامع أوصاف الإسلام، رقم: ١٥٩

37. Sufyān ibne-'Abdullāh Aththaqafi رضي الله عنه narrated that I asked: O Rasūlallāh! Tell me something most important about Islām, so that I will have no further need to ask about this from anyone after you. He said: Say, I believe in Allāh, and be steadfast therein.

(Muslim)

Note: First, to believe in Allāh and in all of His attributes, then comply with His Commandments and those of His Messenger. This *Īmān* and compliance thereof ought not to be transitional but should be held steadfastly to.

(Mazhāir Haque)

﴿ 38 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْإِيمَانَ لَيَسْخَلُ فِي جَوْفِ أَحَدِكُمْ كَمَا يَخْلُقُ الثَّوْبُ الْخَلْقَ فَاَسْأَلُوا اللَّهَ أَنْ يُجَدِّدَ الْإِيمَانَ فِي قُلُوبِكُمْ. رواه الحاكم وقال هذا حديث لم يخرج في الصحيحين ورواه مصريون
نقات، وقد احتج مسلم في الصحيح، ووافقه الذهبي ٤١١

38. 'Abdullāh ibne-'Amr ibnil-'Ās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Verily, the *Īmān* in your hearts becomes worn just as clothes become worn out and tattered. So, keep on asking Allāh to renew the *Īmān* in your hearts. (Mustadrak Hākim)

﴿ 39 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ اللَّهَ تَجَاوَزَ لِي عَنِ أُمَّتِي مَا وَسَّوَسَتْ بِهِ ضُلُوزَهَا مَا لَمْ تَعْمَلْ أَوْ تَكَلِّمْ.

رواه البخاري، باب الخطا والنسيان في العتاقة رقم: ٢٥٢٨

39. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: Verily, Allāh

has forgiven my *Ummah* the evil promptings or desires of their hearts, as long as they do not act upon them or speak of them.

(Bukhārī)

﴿ 40 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَسَأَلُوهُ: إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَعَاظِمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ قَالَ: أَوْقَدْ وَجَدْتُمْوه؟ قَالُوا: نَعَمْ، قَالَ: ذَلِكَ صَرِيحُ الْإِيمَانِ. رواه مسلم، باب بيان الوسوسة في الإيمان رقم: ٣٤٠.

40. Abu Hurairah رضي الله عنه narrates that some of the *Sahābah* رضي الله عنهم came to Nabī ﷺ and asked him: We find that, in our hearts, arise such thoughts that we would be ashamed to talk of them. He said: Well, do you indeed feel like that? We said: Yes. He replied: That is pure *Īmān*. (Muslim)

Note: This means that when these thoughts instigate you and far from believing in them, you do not even want to utter them. Then indeed this is the sign of perfect *Īmān*. (Nawawī)

﴿ 41 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَكْثَرُوْا مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَبْلَ أَنْ يُحَالَ بَيْنَكُمْ وَبَيْنَهَا. رواه ابو يعلى باسناد جيد قوى، الترغيب ١٦٦٢

41. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Testify frequently *Lā ilāha illallāh* (None is worthy of worship except Allāh) before a barrier (death or illness) comes between you and it. (Musnad Abu Ya'lā, Targhīb)

﴿ 42 ﴾ عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ. رواه مسلم، باب الدليل على ان من مات رقم: ١٣٦٦.

42. 'Uthmān ibne-'Affān رضي الله عنه narrates that Rasūlullāh ﷺ said: He, who died knowing (and believing) that there is none worthy of worship except Allāh, will enter Paradise. (Muslim)

﴿ 43 ﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّ اللَّهَ حَقٌّ دَخَلَ الْجَنَّةَ. رواه ابو يعلى في مسنده ١٥٩١

43. 'Uthmān ibne-'Affān رضي الله عنه narrates that Rasūlullāh ﷺ said: He, who died knowing that Allāh is true and He exists, will enter Paradise. (Musnad Abu Ya'lā)

﴿ 44 ﴾ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ : قَالَ اللَّهُ تَعَالَى : إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا مَنْ أَقْرَبَ لِي بِالتَّوْحِيدِ دَخَلَ حِصْنِي وَمَنْ دَخَلَ حِصْنِي آمِنَ مِنْ عَذَابِي .

رواه الشيرازي وهو حديث صحيح، الجامع الصغير ٢٤٣١٢

44. 'Alī رضي الله عنه narrates that Nabī ﷺ said in a Hadīth Qudsi that Allāh Ta'ālā says: Indeed I am Allāh, there is none worthy of worship except Me; he who acknowledges My Oneness enters My fortress, and he who enters My fortress is safe from My Punishment. (Shirāzi, Jāmi' us-Saghir)

﴿ 45 ﴾ عَنْ مَكْحُولٍ رَحِمَهُ اللَّهُ يُحَدِّثُ قَالَ : جَاءَ شَيْخٌ كَبِيرٌ هَرَمٌ قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ فَقَالَ : يَا رَسُولَ اللَّهِ ! رَجُلٌ عَذِرٌ وَفَجْرٌ لَمْ يَدْعُ حَاجَةً وَلَا دَاجَةً إِلَّا اقْتَطَفَهَا بِيَمِينِهِ، لَوْ قَسِمَتْ خَطِيئَتُهُ بَيْنَ أَهْلِ الْأَرْضِ لَأَوْبَقْتُهُمْ، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ النَّبِيُّ ﷺ : أَسَلِمْتَ؟ فَقَالَ : أَمَا أَنَا فَاشْهَدْ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَقَالَ النَّبِيُّ ﷺ : فَإِنَّ اللَّهَ غَافِرٌ لَكَ مَا كُنْتَ كَذَلِكِ وَمَيِّدٌ لِسَيِّئَاتِكَ حَسَنَاتٍ فَقَالَ : يَا رَسُولَ اللَّهِ ! وَعَذْرَاتِي وَفَجْرَاتِي؟ فَقَالَ : وَعَذْرَاتِكَ وَفَجْرَاتِكَ، فَوَلَّى الرَّجُلُ يُكَبِّرُ وَيُهَلِّلُ .

التفسير لابن كثير ٣٤٠/٣

45. Makahūl Rahimahullāh narrated that a very old man, with eyebrows drooping over his eyes, came and said: O Rasūlullāh A man who had betrayed, fornicated, and not left any wish or a slightest desire (whether permitted or forbidden) but fulfilled it; if his sins were distributed amongst the entire population of the world, they would be destroyed thereby. Can his turning with repentance be accepted? Rasūlullāh ﷺ asked: Have you embraced Islam? He replied: As for me, I bear witness that there is none worthy of worship except Allāh, Alone, without partner, and that Muhammad is His slave and Messenger.

Nabī ﷺ said: Then, indeed Allāh will keep forgiving you and replacing your evil deeds with righteous ones as long as you are faithful to the words of this *Kalimah*. At this, the old man exclaimed: O Rasūlullāh! And my betrayals and my fornication? Nabī ﷺ replied: And your betrayals and your fornication. The old man then turned and left saying (out of sheer joy): *Allāhū Akbar, Lā ilāha illallāh.* (Tafsir ibn Kathir)

﴿ 46 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ سَيُخْلِصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُؤُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيُنْشَرُ عَلَيْهِ تِسْعَةٌ وَتِسْعِينَ سِجْلًا، كُلُّ سِجْلٍ مِثْلُ مَدِّ الْبَصْرِ ثُمَّ يَقُولُ: أَنْتَ كَرِمٌ هَذَا شَيْئًا؟ أَظْلَمَكَ كَتَبَتِي الْحَافِظُونَ؟ يَقُولُ: لَا، يَارَبِّ! يَقُولُ: أَفَلَاكَ عُذْرٌ؟ يَقُولُ: لَا، يَارَبِّ! يَقُولُ: بَلَى، إِنَّ لَكَ عِنْدَنَا حَسَنَةً فَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ، فَيُخْرَجُ بِطَاقَةٍ فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَيَقُولُ: أَحْضِرْ وَرَتِّبْ، فَيَقُولُ: يَارَبِّ! مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السِّجْلَاتِ؟ فَقَالَ: فَإِنَّكَ لَا تَظْلَمُ قَالَ: فَوُضِعَ السِّجْلَاتُ فِي كِفَّةٍ وَالْبِطَاقَةُ فِي كِفَّةٍ فَطَاشَتِ السِّجْلَاتُ وَتَقَلَّتِ الْبِطَاقَةُ، وَلَا يَنْقَلُ مَعَ اسْمِ اللَّهِ شَيْءٌ

رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فيمن يموت..... رقم: ٢٦٢٩

46. 'Abdullāh ibne-'Amr ibn al-'Ās Radliyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: Indeed Allāh will summon a man from my *Ummah* in the presence of the entire creation on the Day of Resurrection and ninety-nine scrolls (of evil deeds) will be unrolled in front of him, while each scroll (length) being as far as the eye can see. He (Allāh) will ask: Do you deny anything (written) here? Have My scribes done any injustice to you? He will say: No, my *Rabb*. Allāh will say: Have you got any excuse for it? He will reply: No, my *Rabb*. Allāh will say: We have with us a good deed of yours, and verily, today no injustice will be done to you. Then a piece of paper will be brought forth written therein will be these words:

I bear witness that there is none worthy of worship except Allāh, and I bear witness that Mūhammad is His slave and Messenger.

Then Allāh will say: Go and have it weighed. He will say: O my *Rabb*, what is (the weight of) this paper as compared to all of these scrolls? Allāh will say: Indeed there will be no injustice to you. The scrolls will then be placed in one pan (of the scale) and the piece of paper in the other pan. Thereupon, compared to the weight of the piece of paper, the pan of scrolls will begin to fly. And nothing can outweigh the name of Allāh. (Tirmidhī)

﴿ 47 ﴾ عَنْ أَبِي عَمْرَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ أَشْهَدُ أَنْ لَا إِلَهَ

إِلَّا اللَّهَ وَإِنِّي رَسُولُ اللَّهِ لَا يَلْقَى اللَّهُ عَبْدًا مُؤْمِنًا بِهَا إِلَّا حَجَبَتْهُ عَنِ النَّارِ يَوْمَ الْقِيَامَةِ، وَبِئْسَ رِوَايَةٌ: لَا يَلْقَى اللَّهُ بِهِمَا أَحَدًا يَوْمَ الْقِيَامَةِ إِلَّا أُدْخِلَ الْجَنَّةَ عَلَى مَا كَانَ فِيهِ.

رواه احمد و الطبراني في الكبير و الاوسط و رجاله ثقات، مجمع الزوائد ١٦٥١١

47. Abu 'Amrah Al Ansāri رضي الله عنه narrates that Nabi ﷺ said: I bear witness that there is none worthy of worship except Allāh, and that I am His Messenger. Any slave (of Allāh) who meets Allāh with this belief, this *Kalimah* will keep him away from Fire on the Day of Resurrection. In another narration: Anyone who meets Allāh on the day of Judgement testifying these two, (Oneness of Allāh and Prophethood of Muhammad ﷺ) shall enter Paradise, despite all his sins. (Musnad Ahmad, Tabarani, Majma' 'uz-Zawā'id)

Note: Commentators in the light of this and similar *Ahādīth* state that such a person will enter into Paradise either his sins being forgiven by the Mercy of Allāh or after he has withstood punishment. (Mu'āriful Hadīth)

﴿ 48 ﴾ عَنْ عَتْبَانَ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَشْهَدُ أَحَدًا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَإِنِّي رَسُولُ اللَّهِ فَيَدْخُلَ النَّارَ، أَوْ تَطْعَمَهُ.

(وهو بعض الحديث) رواه مسلم، باب الدليل على ان من مات ... حرفه: ١٤٩

48. 'Itbān ibne-Mālik رضي الله عنه narrates that Nabi ﷺ said: Anyone who bears witness that there is none worthy of worship except Allāh and that I am His Messenger can never enter Hell or be burnt by its fire. (Muslim)

﴿ 49 ﴾ عَنْ أَبِي قَتَادَةَ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَذَلَّ بِهَا لِسَانَهُ وَأَطْمَأَنَّ بِهَا قَلْبُهُ لَمْ تَطْعَمَهُ النَّارُ.

رواه البيهقي في شعب الإيمان ٤١١١

49. Abu Qatādah رضي الله عنه narrates from his father that Rasūlullāh ﷺ said: He who bears witness that there is none worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh, and his tongue frequently recites it while his heart is contented with it, the Fire shall not burn him. (Baihaqī)

﴿ 50 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ نَفْسٍ تَمُوتُ

وَهِيَ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ يَرْجِعُ ذَلِكَ إِلَى قَلْبِ مُؤْمِنٍ إِلَّا غَفَرَ اللَّهُ لَهَا.

رواه احمد ٢٢٦٥

50. Mu'ādh ibne-Jabal رضي الله عنه narrates that Nabī ﷺ said: Anyone who dies, bearing witness with the certainty of his heart that there is none worthy of worship but Allāh and that I am His Messenger, will be forgiven by Allāh. (Musnad Ahmad)

﴿ 51 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ وَمُعَاذَ رَدِيقَةَ عَلَى الرَّحْلِ قَالَ : يَا مُعَاذُ بْنُ جَبَلٍ ! قَالَ : لَيْتِكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ ، قَالَ يَا مُعَاذُ ! قَالَ : لَيْتِكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ ثَلَاثًا قَالَ : مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ، صَدَقْنَا مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ . قَالَ يَا رَسُولَ اللَّهِ أَفَلَا أُخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُوا ؟ قَالَ : إِذَا يَتَكَلَّمُوا ، وَأُخْبِرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأْتِمًا .

رواه البخارى، باب من خص بالعلم فوما...، رقم: ١٢٨

51. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said, while Mu'ādh رضي الله عنه was riding behind him on the same camel's saddle: O Mu'ādh ibne-Jabal! Mu'ādh replied: Here I am at your service, may you be blessed, O Rasūlullāh! He again said: O Mu'ādh! He again replied: Here I am at your service, may you be blessed, O Rasūlullāh! this happened thrice, then Rasūlullāh ﷺ said: Anyone who bears witness that there is none worthy of worship except Allāh and that Muhammad is His Messenger truthfully from his heart, then Allāh will forbid him from the Fire. Mu'ādh said: O Rasūlullāh! Should I not inform people that they may rejoice? He replied: Consequently, they will depend on this alone (and give up their good deeds). However, Mu'ādh رضي الله عنه narrated this *Hadīth*, at the time of his death, for fear of the sin (of concealing knowledge). (Bukhārī)

Note: Commentators give two explanations to the *Ahādīth* in which Hell (Fire) is forbidden, only on bearing witness of *La ilaha illallahu Muhammad-ur-Rasūlullāh* "There is none worthy of worship except Allāh and Muhammad is the Messenger of Allāh". One is deliverance from eternal Punishment of Hell, i.e. they would not be in Hell forever like unbelievers or polytheists, though they would be in

Hell for such time until Punishment for their sins is over. The second meaning is that bearing testimony to *La ilaha illallahu Muhammad-ur-Rasulullah* encompasses the whole of Islām. One who testifies to this truly and thoughtfully will indeed mould his life according to the tenets of Islām.

(Mazāhir Haque)

﴿ 52 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِي نَفْسِهِ.

(وهو بعض الحديث) رواه البخارى، باب صفة الجنة والنار، رقم: ٦٥٧٠

52. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He will be the most blessed by my intercession on 'the Day of Resurrection who says *Lā ilāha illallāh* with all the sincerity of his heart.

(Bukhāri)

﴿ 53 ﴾ عَنْ رِفَاعَةَ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَشْهَدُ عِنْدَ اللَّهِ لَا يَمُوتُ عَبْدٌ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ صِدْقًا مِنْ قَلْبِهِ، ثُمَّ يُسَدِّدُ إِلَّا سَلَكَ فِي الْجَنَّةِ.

(الحديث) رواه احمد ١٦٦٤

53. Rifā'ah Al Juhani رضي الله عنه narrates that Nabí ﷺ said: I testify before Allāh that any slave of Allāh who dies, bearing witness truthfully from his heart that there is none worthy of worship except Allāh, and that I am the Messenger of Allāh, and maintains righteous deeds, will certainly enter Paradise. (Musnad Ahmad)

﴿ 54 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنِّي لَا أَعْلَمُ كَلِمَةً لَا يَقُولُهَا عَبْدٌ حَقًّا مِنْ قَلْبِهِ فَيَمُوتُ عَلَى ذَلِكَ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ، لَا إِلَهَ إِلَّا اللَّهُ.

رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ٧٢١١

54. 'Umar ibn al-Khattāb رضي الله عنه said: I heard Rasūlullāh ﷺ saying: Verily I know a *Kalimah*, which no slave of Allāh says truthfully from his heart, and then dies in that state, except that Allāh will surely forbid him from the Fire; that *Kalimah* is *Lā ilāha illallāh*.

(Mustadrak Hākim)

﴿ 55 ﴾ عَنْ عِيَاضِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ رَفَعَهُ قَالَ: إِنَّ لَا إِلَهَ إِلَّا اللَّهُ كَلِمَةٌ، عَلَى اللَّهِ كَرِيمَةٌ، لَهَا عِنْدَ اللَّهِ مَكَانٌ، وَهِيَ كَلِمَةٌ مَنْ قَالَهَا صَادِقًا أَدْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ وَمَنْ قَالَهَا كَاذِبًا حَفَنْتْ دَمَهُ وَأَخْرَزَتْ مَالَهُ وَلَقِيَ اللَّهَ غَدًا فَحَاسِبُهُ.

رواه البيهقي ورجاله موثقون، مجمع الزوائد ١٧٤١١

55. 'Iyyad Al Ansāri رضي الله عنه ascribes to Rasūlullāh ﷺ that he said: Verily *Lā ilāha illallāh* is a *Kalimah* regarded precious by Allāh. It has with Allāh a high status. And it is a *Kalimah* that he who says it truthfully, Allāh will send him to Paradise, and he who says it insincerely, it will save his blood (life) and protect his wealth (in this world) but when he will meet Allāh on the Day of Judgement, He will take him into account. (Bazzār. Majma- 'uz-Zawā'id)

Note: The *Kalimah* becomes a source of protection for one's life and property even if it is said insincerely. This is because he is apparently a Muslim and as such he will neither be killed nor his property confiscated as is done with a fighting unbeliever.

﴿ 56 ﴾ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ يُصَدِّقُ قَلْبُهُ لِسَانَهُ دَخَلَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَ.

رواه ابو يعلى ٦٨٠٦

56. Abu Bakr Siddiq رضي الله عنه narrates that Nabī ﷺ said: He who bears witness to *Lā ilāha illallāh* there is none worthy of worship except Allāh, with his heart verifying his tongue, shall enter Paradise from any of its doors he wishes. (Abu Ya'lā)

﴿ 57 ﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَنْبِشِرُوا وَبَشِّرُوا مَنْ وَرَاءَكُمْ أَنَّهُ مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ صَادِقًا بِهَا دَخَلَ الْجَنَّةَ.

رواه احمد والطبراني في الكبير ورجاله ثقات، مجمع الزوائد ١٥٩١١

57. Abu Músa رضي الله عنه narrates that Nabī ﷺ said: Take good news, and give good news to others, that he, who bears witness to *Lā ilāha illallāhu*- there is none worthy of worship except Allāh and is truthful in his testimony thereof, will enter Paradise. (Musnad Amad, Tabarānī. Majma- 'uz-Zawā'id)

﴿ 58 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

إِلَّا اللَّهُ وَإِنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ مُخْلِصًا دَخَلَ الْجَنَّةَ.

مجمع البحرين في زوائد المعجمين ٦١١ هـ قال المحقق: صحيح لجميع طرقه

58. Abu Darda رضي الله عنه narrates that Nabī ﷺ said: He will enter Paradise who sincerely bears witness that there is none worthy of worship except Allāh, and that Muhammad is His slave and Messenger. (Majma- 'ul-Bahrain)

﴿ 59 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِي عَارِضَتِي الْجَنَّةِ مَكْتُوبًا ثَلَاثَةَ أَسْطُرٍ بِالذَّهَبِ: السُّطْرُ الْأَوَّلُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ، وَالسُّطْرُ الثَّانِي مَا قَدَّمْنَا وَجَدْنَا وَمَا أَكَلْنَا رَبِحْنَا وَمَا خَلَقْنَا خَسِرْنَا، وَالسُّطْرُ الثَّلَاثُ أُمَّةٌ مُذْنِبَةٌ وَرَبٌّ غَفُورٌ. رواه الرافعي وابن المنجار وهو حديث صحيح، الجامع الصغير ٦٤٥١

59. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: When I entered Paradise, I saw on both of its sides three lines written in gold. The first line read: *Lā ilāha illallāhu Muhammad-ur-Rasūlullāh* (There is none worthy of worship except Allāh, Muhammad is the Messenger of Allāh). The second line read: What we had sent forth, we found (the reward) thereof, and what we had consumed, we benefitted from it, and what we had left behind, was a loss. And the third line read: Sinful *Ummah* and Ever Forgiving *Rabb*. (Iāmi- 'us-Saghir)

﴿ 60 ﴾ عَنْ عُبَيْدَانَ بْنِ مَالِكِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لَنْ يُؤْفَى عَبْدٌ يَوْمَ الْقِيَامَةِ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ يَتَّبِعِي بِهَا وَجْهَ اللَّهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ. رواه البخاري، باب العمل الذي يبتغي به وجه الله تعالى، رقم ٦٤٢٣

60. 'Itbān ibne-Malik Al Ansari رضي الله عنه narrates that Nabī ﷺ said: Not shall a slave (of Allāh) appear on the Day of Resurrection having said *Lā ilāha illallāh* seeking only the pleasure of Allāh, except that Allāh will forbid the Fire upon him. (Bukhāri)

﴿ 61 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ فَارَقَ الدُّنْيَا عَلَى الْإِخْلَاصِ لِلَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ، فَارَقَهَا وَاللَّهُ عَنْهُ رَاضٍ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٢٣٢٢/٢

61. Anas ibne-Mālik رضي الله عنه narrates that Nabī ﷺ said: He who departs from the world with, sincere belief in Allāh alone Who

has no partners, and having established *Salāt* and paid *Zakāt*, departs in such a state that Allāh is pleased with him.

(Mustadrak Hākim)

Note: Sincere belief means that he was obedient from the core of his heart.

﴿ 62 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَدْ أَفْلَحَ مَنْ أَخْلَصَ قَلْبَهُ لِلْإِيمَانِ وَجَعَلَ قَلْبَهُ سَلِيمًا وَلِسَانَهُ صَادِقًا وَنَفْسَهُ مُطْمَئِنَّةً وَخَلِيقَتَهُ مُسْتَقِيمَةً وَجَعَلَ أذُنَهُ مُسْتَمِعَةً وَعَيْنَهُ نَاطِرَةً.

(الحديث) رواه أحمد ١٤٧/٥

62. Abu Dhar رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed, he is successful who has sincerely dedicated his heart to *Imān* and purified his heart (from polytheism and hypocrisy) and kept his tongue truthful, and made his *Nafs*, the innerself, satisfied (by the remembrance of Allāh), and kept his manners upright, and lent his ears to listening attentively (to the truth) and his eyes observing (with the light of *Imān*).

(Musnad Ahmad)

﴿ 63 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ لَقِيَهِ يُشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ.

رواه مسلم، باب الدليل على من مات رقم، ٢٧٠

63. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma said: I heard Rasūlullāh ﷺ saying: He, who meets Allāh, not ascribing any partner to Him, enters Paradise. And he, who meets Allāh ascribing a partner to Him, enters the Fire.

(Muslim)

﴿ 64 ﴾ عَنْ عِبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ.

عمل اليوم والليلة للنسائي رقم: ١١٢

64. 'Ubādah ibne-Sāmit رضي الله عنه said: I heard Rasūlullāh ﷺ saying: He who died not ascribing any partner to Allāh, Allāh indeed forbids the Fire upon him.

(Amalul Yaumi wal Lailah lin Nasai)

﴿ 65 ﴾ عَنْ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: مَنْ مَاتَ وَهُوَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا فَقَدْ حَلَّتْ لَهُ مَغْفِرَتُهُ.

رواه الطبراني في الكبير واسناده لا بأس به، مجمع الزوائد ١٦٤٦/١

65. Nawwās ibne-Sam'an رضي الله عنه narrates that he heard Nabí ﷺ saying: He who dies, not ascribing any partner to Allāh, indeed, forgiveness becomes incumbent for him.

(Tabarān, Majma- 'uz-Zawāid)

﴿ 66 ﴾ عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَا مُعَاذُ! هَلْ سَمِعْتَ مِنْذُ اللَّيْلِ جَسًا؟ قُلْتُ: لَا قَالَ: إِنَّهُ آتَانِي آتٍ مِنْ رَبِّي، فَبَشِّرْنِي أَنَّهُ مِنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ: يَا رَسُولَ اللَّهِ! أَفَلَا أَخْرُجُ إِلَى النَّاسِ فَأَبَشِّرُهُمْ، قَالَ: دَعُهُمْ فَلْيَسْتَبِقُوا الصِّرَاطَ.

رواه الطبرانی فی الكبير ٥٩٢٠

66. Mu'ādh رضي الله عنه narrates that Nabí ﷺ asked: O Mu'ādh! Did you hear a sound last night? I replied: No. Nabí ﷺ then said: Verily, an angel came to me from my *Rabb*, and gave me the good tidings that whoever from my *Ummah* dies, not ascribing any partner to Allāh, will enter Paradise. I said: O Rasúlullāh! Should I not go out to the people and give them these good tidings? Nabí ﷺ replied: Leave them on their own, so that they may compete in righteousness.

(Tabarānī)

﴿ 67 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَا مُعَاذُ! أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟ قَالَ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يُعْبُدُوا اللَّهَ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ عَزَّوَجَلَّ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا. (الحديث) رواه مسلم باب الدليل على ان من مات رقم: ١٤٤

67. Mu'ādh ibne-Jabal رضي الله عنه narrates that Nabí ﷺ said: O Mu'ādh! Do you know what is Allāh's right upon His slaves and what are the slave's rights upon Allāh? I replied: Allāh and His Rasúl know best. He said: Indeed, Allāh's right upon His slaves is that they worship Him, and do not ascribe any partners to Him. And the slave's rights upon Allāh Subhānahú wa Ta'ālā is that He will not punish anyone who does not ascribe any partner to Him.

(Muslim)

﴿ 68 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا وَلَا يَقْتُلْ نَفْسًا لَقِيَ اللَّهَ وَهُوَ خَفِيفُ الظَّهْرِ

رواه الطبرانی فی الكبير وفي مسنده من لهيعة مجمع لزوائد ١٦٧/١ ابن لهيعة صلواته قريب التهذيب

68. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He, who meets Allāh not ascribing any partner to Him, and not having killed anyone, will meet Allāh with the least burden on his back.

(Tabarāni, Majma-'uz-Zawā'id)

﴿ 69 ﴾ عَنْ جَرِيرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا وَلَمْ يَتَنَدَّ بِدَمٍ حَرَامٍ أُدْخِلَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَ.

رواه الطبرانی فی الكبير و رجاله موثقون، مجمع الزوائد ١٦٥/١

69. Jarir رضي الله عنه narrates that Nabī ﷺ said: He who dies, not ascribing any partner to Allāh, and has not shed blood unjustly, will be sent to Paradise, from any of its doors he desires.

(Tabarāni, Majma-'uz-Zawā'id)

BELIEF IN THE UNSEEN

Believing in Allāh Ta'ālā and in the Unseen Truths, and believing in all that Rasūlullāh ﷺ has presented as a certainty, and rejecting material experiences, human perceptions and mortal pleasures, if they are contrary to what has been revealed to Rasūlullāh ﷺ.

Belief in Allāh Ta'ālā and His Attributes, His Messenger, and in Predestination.

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

[البقرة: ١٧٧]

(When the Jews and Christians said as our *Qiblah* and that of the Muslims is the same, how can we be punished? Answering these thoughts) Allāh ﷻ said: It is not righteousness that you turn your faces towards the East or towards the West but the righteousness is this that they believe in Allāh and the Last Day, and in the angels, and the

Books, and the Prophets; and given their wealth, for love of Him to relatives, the orphans, the needy and the traveller and to those who ask, and to set slaves free and establish *Salāt* and give *Zakāt*. And those who fulfill their oaths (treaty) when they make one, and those who are patient in extreme poverty and illness, and at the time of stress during battle. Such are the truthful and such are the pious. (Al-Baqarah:177)

وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ط هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ط لَا إِلَهَ إِلَّا هُوَ فَاتَىٰ تُوَفَّقُونَ﴾
(فاطر: ٣)

Allāh ﷻ says: O mankind! Remember Allāh's favours to you! Is there any Creator other than Allāh Who provides for you sustenance from the sky and the earth? None is worthy of worship but He. How then are you turning away (from Him). (Fātir:3)

وَقَالَ تَعَالَى: ﴿يَهْدِيغُ السَّمَوَاتِ وَالْأَرْضِ ط أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةً ط وَخَلَقَ كُلَّ شَيْءٍ ح وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾
(الانعام: ١٠١)

Allāh ﷻ says: The Originator of the heavens and the earth! How can He has a child when He has no wife, and He created all things and is the Knower of all things? (Al-An'am:101)

وَقَالَ تَعَالَى: ﴿أَفَرَأَيْتُمْ مَا تُمْنُونَ ٥ أَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ﴾

{الرواقعة: ٥٨، ٥٩}

Allāh ﷻ says: Have you seen the semen that you emit (in the womb of the women)? Do you create it (transform this semen into a perfect human being), or are We the Creator?

(Al-Wāq'ah:58-59)

وَقَالَ تَعَالَى: ﴿أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ٥ أَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ﴾

{الرواقعة: ٦٣، ٦٤}

Allāh ﷻ says: Have you seen that which you cultivate (sow

into the ground)? Is it you who cause it to grow, or are We the Grower?
(Al-Wāqī'ah:63-64)

وَقَالَ تَعَالَى: ﴿ أَفَرَأَيْتُمْ يَتِمُّ الْمَاءَ الَّذِي تَشْرَبُونَ ۚ ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ۚ لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاجًا فَلَوْلَا تَشْكُرُونَ ۚ أَفَرَأَيْتُمْ يَتِمُّ النَّارَ الَّتِي تُورُونَ ۚ ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَهَا أَمْ نَحْنُ الْمُنشِئُونَ ﴾
[الرواقعة: ٦٨-٧٢]

Allāh ﷻ says: Have you observed the water which you drink? Is it you who cause it to come down from the rain-clouds, or are We the Causer? If We willed We could turn it bitter. Why then do you not give thanks? Have you observed the fire that you kindle? Is it you who have grown the tree that serves as its fuel, or were We the Grower?

(Al-Wāqī'ah:68-72)

وَقَالَ تَعَالَى: ﴿ إِنَّ اللَّهَ لَفِيَّ السَّمَوَاتِ وَالْأَرْضِ بِخَيْرٍ عَالِمٌ ۖ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۖ ذَلِكُمْ اللَّهُ فَاتَىٰ تَوْفِكُونَ ۚ فَالِقَ الْإِصْبَاحِ ۖ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حَسْبَابًا ۖ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۚ وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۖ قَدْ فَضَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۚ وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۖ قَدْ فَضَّلْنَا الْآيَاتِ لِقَوْمٍ يُفْقَهُونَ ۚ وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۖ فَخَسِرَ جَنَابًا بِهٖ نَبَاتٌ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرَجُ مِنْهُ خَبَاثَاتُ الْكِبَرِ ۚ وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُشَابِهٍ ۖ انظُرُوا إِلَىٰ ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ۖ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴾
[الانعام: ٩٥-٩٩]

Allāh ﷻ says: Indeed, Allāh is the One Who splits the seed and the pit (of fruits etc. for sprouting). He brings forth the living from the dead, and the dead from the living. Such is Allāh. How then are you turning away? He is the Cleaver of the daybreak; and He has appointed the night for resting in

tranquility, and the sun and the moon for calculating (time). That is the measuring of the Mighty, the Wise. And He is the One Who has set for you the stars that you may be guided by them, in your course in the darkness of the land and the sea. We have explained Our revelations for people who have knowledge. And He is the One Who has produced you from a single soul, and has given you a place of residing (on the earth) and then an abode (in your graves). We have explained Our revelations for people who have understanding. And He is the One Who sends down water from the sky, with which We bring forth vegetation of every kind and from them We bring forth green blades, from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen of which spring lush bunches bending with their weight; and gardens of grapes, and olive, and pomegranate, alike (featured) and unlike. Look at their fruits when they bear fruit and ripen. Indeed, herein verily are signs for those who believe. (Al-An'ām: 95-99)

وَقَالَ تَعَالَى: ﴿فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ﴾ وَوَلَهُ
الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ ط وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿ [الجاثية: ٢٧، ٢٦]

Allāh ﷻ says: So praise be to Allāh, Sustainer of the heavens, and Sustainer of the earth, the Sustainer of the worlds. And to Him (Alone) belongs Majesty in the heavens and the earth. And He is the Mighty, the Wise. (Al-Jāthiyah: 36-37)

وَقَالَ تَعَالَى: ﴿قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ
مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ط بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ۝ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ ۝ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيَّتِ
وَتُخْرِجُ الْمَمِيَّتَ مِنَ الْحَيِّ وَتُورِثُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ﴾ [إلى عمران: ٢٦، ٢٧]

Allāh ﷻ said to His Prophet: Say! O Allāh! Possessor of Sovereignty! You give Sovereignty to whom You will, and You withdraw Sovereignty from whom You will. You exalt whom You

will, and You abase whom You will. In Your Hand is (all) the good. Indeed, You are able to do all things. You cause the night to pass into the day and You cause the day to pass into night, and You bring forth the living from the dead and the dead from the living, and You give sustenance to whom You choose without limit.

(Ale Imrān: 26-27)

وَقَالَ تَعَالَى: ﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا سُقِطَ مِنْ رَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ۝ وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْسُطُ كَفَيْهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ۚ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾

[الانعام: ٦٠٠-٦٠٩]

Allāh ﷻ says: And with Him (Allāh) are the keys of the unseen (of which) none but He knows. And He knows what is in the land and in the sea. And there is not a leaf that falls but that He knows about it, and not a grain (seed) in the darkness of the earth, nor a thing alive (organic), or dry (inorganic) but that (it is noted) in a clear record. And He is the One Who takes your souls by night (when your are asleep), and has knowledge of all that you have done by day. And He brings you back to life each day that a term appointed (your life period) be fulfilled. And afterward unto Him is your return. Then He will proclaim unto you what you used to do.

(Al-An'ām: 59-60)

وَقَالَ تَعَالَى: ﴿قُلْ أَغْيَرَ اللَّهُ اتِّجَادَ رَبِّيَا فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُهُ وَلَا يُطْعَمُ﴾

[الانعام: ١٤]

Allāh ﷻ says to His Prophet: Say: Shall I choose for a protecting friend other than Allāh, the Originator of the heavens and the earth, Who feeds and is never fed?

(Al-An'ām: 14)

وَقَالَ تَعَالَى: ﴿وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُ إِلَّا بِقَدَرٍ مَّعْلُومٍ﴾

[الحجر: ٢١]

Allāh ﷻ says: And nothing exists, except that We have treasures of it. And We do not send it down except in an appointed measure.

(Al-Hijr: 21)

وَقَالَ تَعَالَى: ﴿أَيَتَمُونُ عِنْدَهُمُ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا﴾ [النساء: ١٣٩]

Allāh ﷻ says: Do these hypocrites seek honour, and power at the hands of disbelievers? Verily, then to Allāh belongs all honour and power.

(An-Nisā: 139)

وَقَالَ تَعَالَى: ﴿وَكَايِنٍ مِّنْ ذَاتِ بِيِّنٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ [العنكبوت: ٦٠]

Allāh ﷻ says: And so many a moving (living) creature carry not their own provision. Allāh provides for them and for you. He is the Hearer, the Knower.

(Al-'Ankabūt: 60)

وَقَالَ تَعَالَى: ﴿قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مِّنْ إِلَهٍ غَيْرِ اللَّهِ يَأْتِيكُمْ بِهِ ۗ أَنْظُرْ كَيْفَ نَصَّرَ الْآيَاتِ ثُمَّ هُمْ يَصِدُّوْنَ﴾

[الانعام: ٤٦]

Allāh ﷻ says to His Prophet: Say (to mankind): what do you think, if Allāh took away your hearing and your sight and sealed your hearts, Who is there other than Allāh Who could restore it for you? See how We display Our revelations to them? Yet still they turn away.

(Al-An'ām: 46)

وَقَالَ تَعَالَى: ﴿قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مِنْ إِلَهٍ غَيْرِ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ ۗ أَفَلَا تَسْمَعُونَ ۗ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مِنْ إِلَهٍ غَيْرِ اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُونُونَ فِيهِ ۗ أَفَلَا تَبْصُرُونَ﴾ [القصاص: ٧١-٧٢]

Allāh ﷻ says to His Prophet ﷺ Say (to mankind): Have you considered, if Allāh made the night unending for you till the Day of Resurrection, is there anyone apart from Allāh who could bring you the light? Will you then not hear? Say (to mankind): Have you

considered, if Allāh made the day unending for you till the Day of Resurrection, is there anyone apart from Allāh who could bring you night wherein you rest? Will you then not see?(Al-Qasas: 71-72)

وَقَالَ تَعَالَى: ﴿وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ۝ إِنَّ يُشَاءُ يُسَكِّنُ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عُلَىٰ ظَهْرِهِ ۖ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ۝ أَوْ يُوقِفَهُنَّ بِمَا كَسَبْنَ وَأَعْقِبَ عَنْ كَثِيرٍ﴾
[الشورى: ٣٢-٣٤]

Allāh ﷻ says: And of His signs are the ships, like (floating) mountains in the sea; If He wills, He calms the wind so that they keep still upon its surface. Indeed, herein are signs for every patient and grateful (heart). Or (if He wills), He causes them to perish, on account of that which they have earned and He forgives much.

(Ash-Shūrā: 32-34)

وَقَالَ تَعَالَى: ﴿وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا ۖ يَنْجِيهِ أَوْبَىٰ مَعَهُ وَالطَّيْرَ ۗ وَآتَيْنَاهُ الْحَدِيدَ﴾
[سبا: ١٠]

Allāh ﷻ says: And indeed We had given Dāwūd grace from Us (by saying): O hills Glorify Allāh with him! And (O) birds you also. And We made the iron soft for him.

(Saba:10)

وقال تعالى: ﴿فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ لَٰهَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ ۖ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ﴾
[القصص: ٨١]

Allāh ﷻ says: (Because of the mischief of Qarūn) We made him sink into the earth with his dwelling. Then he had no group and party to help him other than Allāh, nor was he of those who could save himself.

(Al-Qasas:81)

وَقَالَ تَعَالَى: ﴿فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطُّورِ الْعَظِيمِ﴾
[الشعراء: ٦٣]

Allāh ﷻ says: Then We revealed to Mūsā (saying)! Strike the sea with your staff. And (as he did this) it parted, (causing many through ways) and each part was like a huge mountain.

(Ash-Sh'arā: 63)

وَقَالَ تَعَالَى: ﴿وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ﴾ [القمر: ٥٠]

Allāh ﷻ says: And Our ordaining (a thing and its coming into being) is but one act like the twinkling of an eye (Al-Qamar: 50)

وَقَالَ تَعَالَى: ﴿إِلَّا لَهُ الْخَلْقُ وَالْأَمْرُ﴾ [الاعراف: ٥٤]

Allāh ﷻ says: Indeed He (Allāh) is the One Alone Who creates and He is the One Alone Whose Orders prevail.

(Al-A'raf: 54)

وَقَالَ تَعَالَى: ﴿مَا لَكُمْ مِنَ اللَّهِ غَيْرُهُ﴾ [اعراف: ٥٩]

Allāh ﷻ says: (Every messenger gave the same message to his people; worship Allāh) You have none worthy of worship but Him.

(Al-A'raf:59)

وَقَالَ تَعَالَى: ﴿وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ [لقمان: ٢٧]

Allāh ﷻ says: And if all the trees on the earth were pens, and the seas, with seven more seas to help it (were made ink), even then the words of Allāh (describing His wonders, grandeur and majesty) would not be exhausted. Indeed, Allāh is Mighty, Wise.

(Luqman: 27)

وَقَالَ تَعَالَى: ﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ [التوبة: ٥١]

Allāh ﷻ says: said to His Prophet: Say! Nothing befalls us save that which Allāh has decreed for us. He is our Protector, Lord and Helper; (so there is some good in whatever befalls us), and in Allāh let the believers put their trust.

(Al-Tawbah: 51)

وَقَالَ تَعَالَى: ﴿وَإِنْ يُمَسِّكِ اللَّهُ بَصْرَ فُلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ط يَصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ط وَهُوَ الْغَفُورُ الرَّحِيمُ﴾ [يونس: ١٠٧]

[يونس: ١٠٧]

Allāh ﷻ says: If Allāh inflicts you with hurt, there is none who can

remove it but Him; and if He desires good for you, there is none who can repel His Bounty. He causes it to reach whomsoever He wills of His bondsmen; He is Forgiving, the Merciful. (Yūnus: 107)

AHADITH

﴿ 70 ﴾ عن ابن عباس رَضِيَ اللهُ عَنْهُمَا أَنَّ جِبْرِيْلَ قَالَ لِلنَّبِيِّ ﷺ: حَدِّثْنِي مَا الْإِيمَانُ؟ قَالَ: الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَتُؤْمِنَ بِالْمَوْتِ وَبِالْحَيَاةِ بَعْدَ الْمَوْتِ وَتُؤْمِنَ بِالْجَنَّةِ وَالنَّارِ وَالْحِسَابِ وَالْمِيزَانَ وَتُؤْمِنَ بِالْقَدْرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ قَالَ: فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ آمَنْتَ؟ قَالَ: إِذَا فَعَلْتَ ذَلِكَ فَقَدْ آمَنْتَ

(وهو قطعة من حديث طويل). رواه احمد ١/٣١٩

70. Ibne-'Abbās Radiyallahu 'anhuma narrates that Jibrail عليه السلام asked Nabī ﷺ: Tell me what is *Imān*? Nabī ﷺ replied: *Imān* is that you believe in Allāh and the Last Day, and in the angels, and the Books, and in the Prophets, and that you believe in death, and life after death, and that you believe in Paradise and Hell, and the Accountability, and the Scale (of deeds), and that you believe in all (aspects of) destiny, its good and its bad. Jibrail عليه السلام said: Then if I do that, have I believed? Rasūlullāh ﷺ replied: If you do that, you have believed. (Musnad Ahmad)

﴿ 71 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَبِلِقَائِهِ، وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ.

(الحديث) رواه البخارى، باب سؤال جبريل عليه السلام النبي ﷺ، رقم: ٥٠٠

71. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: *Imān* is that you believe in Allāh, and His angels, and meeting Him (in the Hereafter), and His Messengers, and that you believe in the Resurrection. (Bukhārī)

﴿ 72 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: مَنْ مَاتَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، قِيلَ لَهُ أَدْخُلَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ سَبْتُ.

رواه احمد وفي اسناده شهر بن حوشب وقد وثق، مجمع الزوائد ١/١٨٢

72. 'Umar ibn al-Khattāb رضي الله عنه narrates that he heard Nabi ﷺ saying: He who dies believing in Allāh, and the Last Day, it will be said to him: Enter from any of the eight doors of Paradise that you wish. (Musnad Ahmad)

﴿ 73 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلشَّيْطَانِ لَمَمَةً بَابِنِ آدَمَ وَلِلْمَلِكِ لَمَمَةً، فَأَمَّا لَمَمَةُ الشَّيْطَانِ فَايْتِعَادَ بِالشَّرِّ وَتَكْذِيبَ بِالحَقِّ، وَأَمَّا لَمَمَةُ الْمَلِكِ فَايْتِعَادَ بِالخَيْرِ وَتَصْدِيقَ بِالحَقِّ، فَمَنْ وَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللَّهِ فَلْيُحَمِّدِ اللَّهَ، وَمَنْ وَجَدَ الْآخَرَ فَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ثُمَّ قَرَأَ: ﴿ الشَّيْطَانُ يُعِدُّ كُفْمَ الْفَقْرَى وَيَأْمُرُكُمْ بِالفَحْشَاءِ ﴾ الْآيَةَ.

رواه الترمذى وقال: هذا حديث حسن صحيح غريب، باب ومن سورة البقرة مرقم: ٢٩٨٨

73. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily in the heart of man, a thought is stirred by *Shaitān*, and a thought is stirred by an angel. As for the thought stirred by *Shaitān*, it instigates towards the doing of evil, and falsifying the Truth. And as for the thought stirred by the angel, it urges towards the good, and confirmation of the Truth. So he, who finds in his heart the thought of doing good and affirming the Truth, should know that it is (guidance) from Allāh and should praise (and thank) Allāh, and he who finds in his heart the other thought (from *Shaitān*) should seek refuge in Allāh from *Shaitān*, the accursed; and then Rasūlullāh ﷺ recited this verse from the Qur'ān, "*Shaitān* makes you fear poverty and bids you to commit evil deeds" (*Sūrah* Baqarah: 268) (Tirmidhī)

﴿ 74 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَجَلُوا اللَّهَ يَغْفِرْ لَكُمْ.

رواه احمد ١٩٩/٥

74. Abu Dardā' رضي الله عنه narrates that Rasūlullāh ﷺ said: Revere Allāh (hold Allāh in the highest regard, the Exalted, Majestic and Glorious), He will forgive you. (Musnad Ahmad)

﴿ 75 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ فِيمَا رَوَى عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: يَا عِبَادِي! إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالَمُوا، يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهْدُونِي أَهْدِكُمْ، يَا عِبَادِي! كُلُّكُمْ جَانِعٌ إِلَّا مَنْ أَعْزَمْتُهُ، فَاسْتَظِعْمُونِي أُطْعِمْكُمْ، يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكْسُونِي

اَكْسُكُمْ، يَا عِبَادِي اِنَّكُمْ تُحِطُّونَ بِاللَّيْلِ وَالنَّهَارِ، وَاَنَا اَغْفِرُ الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي
 اَغْفِرْ لَكُمْ، يَا عِبَادِي ! اِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا
 عِبَادِي ! لَوْ اَنْ اَوْلَكُمْ وَاَجْرَكُمْ، وَاِنْسُكُمْ وَجَنَّتُمْ، كَانُوا عَلٰى اتَقٰى قَلْبِ رَجُلٍ وَّاحِدٍ
 مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مَلِكِي شَيْئًا، يَا عِبَادِي ! لَوْ اَنْ اَوْلَكُمْ وَاَجْرَكُمْ، وَاِنْسُكُمْ
 وَجَنَّتُمْ، كَانُوا عَلٰى اَفْجَرِ قَلْبِ رَجُلٍ وَّاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مَلِكِي شَيْئًا، يَا
 عِبَادِي ! لَوْ اَنْ اَوْلَكُمْ وَاَجْرَكُمْ، وَاِنْسُكُمْ وَجَنَّتُمْ، فَاَمُوا فِي صَعِيدٍ وَّاحِدٍ فَسَالُونِي،
 فَاَعْطَيْتُ كُلَّ اِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي اِلَّا كَمَا يَنْقُصُ الْمَخِيْطُ اِذَا اُدْخِلَ
 الْبَحْرَ، يَا عِبَادِي اِنَّمَا هِيَ اَعْمَالُكُمْ اُحْصِيهَا لَكُمْ، ثُمَّ اَوْقِيكُمْ اِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا
 فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ اِلَّا نَفْسَهُ.

رواه مسلم، باب تحريم الظلم، رقم: ٦٥٧٢

75. Abu Dhar رضي الله عنه, narrates from Nabi ﷺ in one of *Hadīth Qudsi* that *Allāh Tabāraka wa Ta'ālā* has said: O My slaves! I have indeed made oppression unlawful upon Myself and have made it unlawful for you, so do not oppress one another. O My slaves! All of you are astray, except whom I have guided, so seek guidance from Me, I will guide you. O My slaves! All of you are hungry except whom I have fed, so seek food from Me, I will feed you. O My slaves! All of you are naked, except whom I have clothed, so seek clothing from Me, I will clothe you. O My slaves! Verily you commit errors day and night, and I forgive all sins, so seek forgiveness from Me, I will forgive you. O My slaves! You will not be able to harm Me, and succeed in such a purpose; and neither will you be able to benefit Me and succeed in such a purpose. O My slaves! Even if the first and last of you, men and *jinn*, were as pious as the one with the most pious heart amongst you, that would not cause any increase in My Kingdom. O My slaves! Even if the first and last of you, men and *jinn* were as wicked as the one with the most wicked heart amongst you, that would not cause any decrease in My Kingdom. O My slaves! Even if the first and last of you, men and *jinn* were to stand in one plain and ask of Me, and I were to give every one what he asked, that would not decrease of what I possess even to the extent of the water which a needle when dipped into the sea can take out from it. O My slaves! They are only your deeds which I put to your account and then pay

78. Zurārah ibne-Awfa رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم asked Jibrail عليه السلام: Have you seen your Rabb (Sustainer)? Jibrail عليه السلام trembled and replied: O Muhammad! Indeed between me and Him are seventy veils of light, if I were to come close to any of them, I would be burnt. (Masābih-hus-Sunnāh)

﴿ 79 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنْفِقْ أَنْفِقْ عَلَيْكَ، وَقَالَ: يَدُ اللَّهِ مَلَأَى لَا يَغِيظُهَا نَفَقَةٌ، سَحَاءَ اللَّيْلِ وَالنَّهَارِ وَقَالَ: أَرَأَيْتُمْ مَا أَنْفَقَ مِنْذُ خَلَقَ السَّمَاءَ وَالْأَرْضَ فَإِنَّهُ لَمْ يَبْغِضْ مَا فِي يَدِهِ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَيَبِيدُهُ الْمِيزَانَ يَخْفِضُ وَيَرْفَعُ. رواه البخاري، باب قوله وكان عرشه على الماء، رقم: ٤٦٨٤

79. Abu Hurairah رضي الله عنه reported from Rasūlullāh صلى الله عليه وسلم narrating in a *Hadīth Qudsi* that Allāh سبحانه وتعالى said: Spend, (O man), I shall spend on you. And then Rasūlullāh صلى الله عليه وسلم said: The Hand (treasures) of Allāh is full and spending day and night continuously does not effect its fullness. And he said: Do you see, what He spent since He created the sky and the earth? And His 'Arsh (Throne) was over the waters. Indeed this has not decreased that which is in His Hand? In His Hand is the Scale (of justice), whereby he raises and lowers (people). (Bukharī)

﴿ 80 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَقْبِضُ اللَّهُ الْأَرْضَ يَوْمَ الْقِيَامَةِ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكِ الْأَرْضِ؟ رواه البخاري، باب قول الله تعالى ملك الناس، رقم: ٧٢٨٢

80. Abu Hurairah رضي الله عنه reports that Nabī صلى الله عليه وسلم in a *Hadīth Qudsi* narrated: Allāh shall seize the earth on the Day of Resurrection, and fold the sky in His right hand, then He will say: I am the King. Where are the kings of the earth? (Bukhārī)

Note: The attribute of seizing the earth, folding the sky, the Hand of Allāh, and the like are all Truth, the reality of which is beyond our grasp as it does not have any resemblance with the attributes of creation. Allāh has no resemblance to His creation; neither in His Entity, nor in His Attributes, but in words alone. Allāh and His Attributes are far above the comprehension of any of His creation.

﴿ 81 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنِّي أَرَى مَا لَا تَرَوْنَ وَأَسْمَعُ مَا لَا تَسْمَعُونَ، أَطَّتِ السَّمَاءُ وَحَقَّ لَهَا أَنْ تَنْطَأَ مَا فِيهَا مَوْضِعَ أَرْبَعِ أَصَابِعِ إِلَّا وَمَلَكَ وَاصِعٌ جَبِينَتَهُ لِلَّهِ سَاجِدًا، وَاللَّهُ لَوْ تَعْلَمُونَ مَا أَعْلَمَ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا، وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشِ، وَلَخَرَجْتُمْ إِلَى الصُّعَدَاتِ تَجَارُونَ إِلَى اللَّهِ، لَوْ دِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ماجاء فى قول

النبي ﷺ لو تعلمون رقم: ٢٣١٢

81. Abu Dhar رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily I see what you do not see, and I hear what you do not hear. The sky creaks (with the Greatness and Magnificence of Allāh), and it is its right to creak! There is not, therein, the space of four fingers, but that an angel is lowering its forehead in prostration to Allāh. By Allāh! If you knew what I know, you would have laughed little and wept much, and you would not have taken pleasure from your wives in beds, and you would have gone out to the tops of the lofty heights, supplicating fervently to Allāh. Indeed, I wish that I were (but) a plant to be plucked (from the earth)! (Tirmidhi)

﴿ 82 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ تِسْعَةَ وَتِسْعِينَ اسْمًا مِائَةً غَيْرَ وَاحِدَةٍ مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الْغَفَّارُ الْقَهَّارُ الْوَهَّابُ الرَّزَّاقُ الْفَتَّاحُ الْعَلِيمُ الْقَابِضُ الْبَاسِطُ الْخَافِضُ الرَّافِعُ الْمُعِزُّ الْمُذِلُّ السَّمِيعُ الْبَصِيرُ الْحَكِيمُ الْعَدْلُ اللَّطِيفُ الْخَبِيرُ الْحَلِيمُ الْعَظِيمُ الْغَفُورُ الشَّكُورُ الْعَلِيُّ الْكَبِيرُ الْحَفِيفُ الْمُقَيَّبُ الْحَسِيبُ الْجَلِيلُ الْكَرِيمُ الرَّقِيبُ الْمُجِيبُ الْوَاسِعُ الْحَكِيمُ الْوَدُودُ الْمَجِيدُ الْبَاعِثُ الشَّهِيدُ الْحَقُّ الْوَكِيلُ الْقَوِيُّ الْمَتِينُ الْوَلِيُّ الْحَمِيدُ الْمُحْصِي الْمُبْدِئُ الْمُعِيدُ الْمُحْيِي الْمُمِيتُ الْحَيُّ الْقَيُّومُ الْوَاجِدُ الْمَاجِدُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الْقَابِرُ الْمُقْتَدِرُ الْمُقَدِّمُ الْمُؤَخَّرُ الْأَوَّلُ الْآخِرُ الظَّاهِرُ الْبَاطِنُ الْوَالِي الْمُنْعَالِي الْبَرُّ التَّوَّابُ الْمُنْتَقِمُ الْعَفُوُّ الرَّؤُوفُ مَالِكُ الْمُلْكِ ذُو الْجَلَالِ وَالْإِكْرَامِ الْمُقْسِطُ الْجَامِعُ الْغَنِيُّ الْمَغْنَى الْمَانِعُ الضَّارُّ النَّافِعُ النُّورُ الْهَادِي الْبَدِيعُ الْبَاقِي الْوَارِثُ الرَّشِيدُ الصُّورُ.

رواه الترمذى وقال: هذا حديث عرسه، باب حديث فى اسماء الله رقم: ٣٥٠٧

82. Abu Hurairah رضي الله عنه narrates that Rasûlullâh صلى الله عليه وسلم said: Verily there are ninety-nine names of Allâh; one hundred less one, he who memorizes them enters Paradise. He is Allâh besides Whom there is none worthy of worship. He is:

الرَّحْمَنُ	Ar-Rahmân	The Compassionate
الرَّحِيمُ	Ar-Raheem	The Most Merciful
الْمَلِكُ	Al-Malik	The King
الْقُدُّوسُ	Al-Quddûs	The Most Holy
السَّلَامُ	As-Salâm	The Granter of peace and Free of all Blemishes
الْمُؤْمِنُ	Al-Mu'mim	The Granter of safety and security
الْمُهَيِّمُ	Al-Muhaimin	The Guardian of all things
الْعَزِيزُ	Al- 'Azeez	The Mighty
الْجَبَّارُ	Al-Jabbâr	The Overpowering
الْمُتَكَبِّرُ	Al-Mutakabbir	The Greatest in Majesty
الْخَالِقُ	Al-Khâliq	The Creator
الْبَارِئُ	Al-Bâri	The One Who brings creation into being
الْمُصَوِّرُ	Al-Musawwir	The One Who designs and gives shape to the creation
الْغَفَّارُ	Al-Ghaffâr	The Continually Forgiving
الْقَهَّارُ	Al-Qahhâr	The Most Dominant
الْوَهَّابُ	Al- Wahhâb	The Most Generous Bestower
الرَّزَّاقُ	Ar-Razzâq	The Provider
الْفَتَّاحُ	Al-Fattâh	The Opener to the way to victory And mercy
الْعَلِيمُ	Al-'Aleem	The All Knowing
الْقَابِضُ	Al-Qâbid	The Withholder of

		sustenance and life
الْبَاسِطُ	Al-Bāsīt	The Plentiful Giver
الْخَافِضُ	Al-Khāfid	The Abaser
الرَّافِعُ	Al-Rāfi'	The Exalter
الْمُؤِزُّ	Al-Mu'iz	The Giver of honour and dignity
الْمُذِلُّ	Al-Mudhil	The Giver of disgrace
السَّمِيعُ	As-Samī'	The All Hearing
الْبَصِيرُ	Al-Baseer	The All Seeing
الْحَكَمُ	Al-Hakam	The Indisputable Judge
الْعَدْلُ	Al-'Adl	The Just
اللطيف	Al-Lateef	The Most Gracious
الْخَبِيرُ	Al-Khabeer	The All Aware
الْحَلِيمُ	Al- Haleem	The Clement
الْعَظِيمُ	Al- 'Azeem	The Incomparably Great
الْغَفُورُ	Al-Ghafūr	The All Forgiving
الشَّكُورُ	Ash-Shakūr	The Grateful Rewarder and Recompenser
الْعَلِيُّ	Al- 'Aliyyu	The Most High
الْكَبِيرُ	Al-Kabeer	The Most Great
الْحَفِيفُ	Al-Hafeez	The Protector
الْمُقِيتُ	Al-Muqeat	The Sustainer and Controller of all Things
الْحَسِيبُ	Al- Haseeb	The Reckoner
الْجَلِيلُ	Al-Jaleel	The Majestic
الْكَرِيمُ	Al-Kareem	The Generous and Benevolent
الرَّقِيبُ	Ar-Raqeeb	The Watcher of all things-

الْمُجِيبُ	Al-Mujeeb	The Answerer and Responder
الْوَاسِعُ	Al-Wāsi'	The Vast in His Knowledge and Goodness
الْحَكِيمُ	Al-Hakeem	The Most Wise
الْوَدُودُ	Al- Wadūd	The Most Loving
الْمَجِيدُ	Al-Majeed	The Glorious and Exalted
الْبَاقِعُ	Al-B ā'ith	The Resurrector of the dead
الشَّهِيدُ	Ash-Shaheed	The Witness
الْحَقُّ	Al-Haq	The Absolute True in His Being and Attributes
الْوَكِيلُ	Al- Wakeel	The Trustee
الْقَوِيُّ	Al-Qawí	The Most Powerful
الْمَتِينُ	Al-Mateen	The Most Firm
الْوَالِيُّ	Al- Walí	The Loving Patron and Supporter
الْحَمِيدُ	Al- Hameed	The Praiseworthy
الْمُخْصِي	Al-Muhsí	The All-Knowing
الْمُبْدِي	Al-Mubdl'u	The Originator of Creation
الْمُعِيدُ	Al-Mu'eed	The Recreator of Creation
الْمُحْيِي	Al-Muhyí	The Giver of Life
الْمُمِيتُ	Al-Mumeet	The Giver of Death
الْحَيُّ	Al- Hayy	The ever Living
الْقَيُّومُ	Al-Qayyúm	The Eternal Sustainer
الْوَاجِدُ	Al- Wājid	The Self-Sufficient
الْمَاجِدُ	Al-Mājid	The Grand
الْوَاحِدُ	Al- Wāhid	The One
الْأَحَدُ	Al-Ahad	The Single
الضَّمَدُ	As-Samad	The One Who depends on none and all others depend on

		Him
الْقَادِرُ	Al-Qādir	The Most Powerfully Able
الْمُقْتَدِرُ	Al-Muqtadir	The Prevailing
الْمُقَدِّمُ	Al-Muqaddim	The Advancer
الْمُؤَخِّرُ	Al-Muakhkhir	The Delayer
الْأَوَّلُ	Al-Awwal	The First
الْآخِرُ	Al- 'Ākhir	The Last
الظَّاهِرُ	Az-Zāhir	The Manifest
الْبَاطِنُ	Al-Bātin	The Hidden
الْوَالِي	Al-Wālī	The Governor
الْمُتَعَالَى	Al-Muta 'ālī	The Sublime
الْبَرُّ	Al-Barr	The Amply Beneficent
التَّوَابُ	At-Tawwāb	The Acceptor of Repentance
الْمُنْتَقِمُ	Al-Muntaqim	The Avenger
الْعَفْوُ	Al- 'Afwu	The Pardoner
الرَّؤُوفُ	Ar-Raūf	The Benevolent, Sympathetic
مَالِكُ الْمَلِكِ	Mālik ul Mulk	The Ruler of the Kingdom
ذُو الْجَلَالِ وَالْإِكْرَامِ	Dhul Jālal wal Ikrām	The Sustainer of Majesty and Splendour
الْمُقْسِطُ	Al-Mu qsit	The Most Equitable
الْجَامِعُ	Al-Jāmi'	The Gatherer
الْغَنِيُّ	Al-Ghanī	The Self-Sufficient, Independent
الْمُعْطِي	Al-Mughanī	The Granter of Weblth and Sufficiency
الْمَانِعُ	Al-Māni'u	The Depriver
الضَّارُّ	Ad-Dārru	The Afflicter of Harm
النَّافِعُ	An-Nāfi'	The Granter of Benefits
النُّورُ	An-Nūr	The Light

الْهَادِي	Al-Hādi	The Guide
الْبَدِيعُ	Al-Badi'	The First Causer and Creator
الْبَاقِي	Al-Baqi	The Enduring
الْوَارِثُ	Al-Wārith	The Inheritor
الرَّشِيدُ	Ar-Rasheed	The Perfect Director
الصَّبُورُ	As-Sabūr	The Most Forbearing

Note: Allāh ﷻ has many names as mentioned in the Qur'an and *Ahādīth*. Of them, ninety nine are in this *Hadīth*.

(Mazāhir-e- Haque)

﴿ 83 ﴾ عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ الْمُشْرِكِينَ قَالُوا لِلنَّبِيِّ ﷺ: يَا مُحَمَّدُ! أَنْسَبَ لَنَا رَبِّكَ، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى ﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۙ وَلَمْ يُولَدْ ۙ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۙ ﴾
(رواه احمد ١٣٤/٥)

83. Ubayy ibne-K'ab رضي الله عنه narrates that once the *Mushrikeen* (polytheists) said to Nabī ﷺ: O Muhammad! What is the lineage of your *Rabb*? Thereupon Allāh ﷻ, sent down (*Surah Ikhlas*): "Say (O Muhammad)! He is Allāh, The One. Allāh, the Self-Sufficient upon Whom all depend. He does not give birth, nor was He born, and there is none comparable to Him". (Musnad Ahmad)

﴿ 84 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (قَالَ اللَّهُ عَزَّ وَجَلَّ): كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَاسْتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَأَمَّا تَكْذِيبُهُ إِيَّايَ أَنْ يَقُولَ: إِنِّي لَنْ أُعِيدَهُ كَمَا بَدَأْتَهُ، وَأَمَّا اسْتِمْنُهُ إِيَّايَ أَنْ يَقُولَ: اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لِي كُفُوًا أَحَدٌ. رواه البخارى، باب قوله الله الصمد، رقم: ٤٩٧٥

84. Abu Hurairah رضي الله عنه reported that Rasūlullāh ﷺ narrated in a *Hadīth Qudsi* that Allāh ﷻ said: The son of Adam belies Me and it was not right for him to do so. And he has abused Me, although it was not right for him to do so. He accuses Me of lying by saying that I shall never resurrect him, as I had originally created him; and he abuses Me by saying that Allāh has taken a son, while I am the Self-Sufficient upon Whom all depend, neither have I been born, nor has anyone been born (to Me), and none can be compared to Me.

(Bukhārī)

﴿ 85 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّى يُقَالَ: هَذَا خَلَقَ اللَّهُ الْخَلْقَ فَمَنْ خَلَقَ اللَّهُ؟ فَأَذًا قَالُوا ذَلِكَ فَقُولُوا: اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفْوًا أَحَدٌ، ثُمَّ لِيَتَفَلَّحْ عَنْ يَسَارِهِ ثَلَاثًا وَلِيَسْتَعِذَّ مِنَ الشَّيْطَانِ الرَّجِيمِ.

رواه ابو داؤد، مشكوة المصابيح، رقم: ٧٥

85. Abu Hurairah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: People will not cease to ask amongst themselves (about Allāh), until (they cross all bounds) and say: Allāh created creation, but who (then) created Allāh? When they say such a thing, say to them: Allāh is One, Allāh is the Self-Sufficient upon Whom all depend, He did not give birth, nor was He given birth to, and there is none like (comparable to) Him. Then spit lightly on your left side three times and seek refuge (in Allāh) from *Shaitān* the accursed. (Abu Dāwūd, Mishkāt-ul-Masābīh)

﴿ 86 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: قَالَ اللَّهُ تَعَالَى: يُؤْذِنِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ، أَقْلِبُ اللَّيْلَ وَالنَّهَارَ.

رواه البخارى، باب قول الله تعالى يريدون ان يبدلوا كلام الله، رقم: ٧٤٩١

86. Abu Hurairah رضي الله عنه reports that Nabī ﷺ in a *Hadīth Qudsi* narrates that Allāh ﷻ has said: The son of Adam hurts Me by abusing Time (era), whereas I am Time (era). Authority of all affairs is in My Hand and I alternate the night and the day. (Bukhārī)

﴿ 87 ﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَا أَحَدٌ أَضْيَرَ عَلَى آدَى سَمِعَهُ مِنَ اللَّهِ، يَدْعُونَ لَهُ الْوَالِدَ ثُمَّ يُعَافِيهِمْ وَيَرْزُقُهُمْ.

رواه البخارى، باب قول الله تعالى ان الله هو الرزاق.....، رقم: ٧٢٧٨

87. Abu Musā Al Ash'arī رضي الله عنه narrates that Nabī ﷺ said: No one is more patient over injurious words which he hears than Allāh! Men (the *Mushrikīn*) attribute a son to Him, yet He keeps them in a state of well being and provides for them! (Bukhārī)

﴿ 88 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ عَظْبِي.

رواه مسلم، باب في سعة رحمة الله تعالى.....، رقم: ٦٩٦٩

88. Abu Hurairah رضي الله عنه reported that Nabī ﷺ in a *Hadīth Qudsi*

said: When Allāh had created the creation, He wrote in His Book which is with Him above the Throne: Indeed My Mercy prevails over My Anger. (Muslim)

﴿ 89 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ، مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ، مَا قَبِطَ مِنْ جَنَّتِهِ أَحَدٌ.

رواه مسلم، باب في سعة رحمة الله تعالى رقم: ٦٩٧٩.

89. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily if the believer were to know what punishments Allāh has (for the transgressors), none would have any hope left for His Paradise, and if the disbeliever were to know of the Mercy of Allāh, none would have despaired of His Paradise. (Muslim)

﴿ 90 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ، أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ وَالْإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِ، فِيهَا يَتَعَاطَفُونَ، وَبِهَا يَتَرَاحِمُونَ، وَبِهَا تَغْطِفُ الْوَحْشُ عَلَى وَلَدِهَا، وَأَخَّرَ اللَّهُ تِسْعًا وَتِسْعِينَ رَحْمَةً، يُرْحَمُ بِهَا عِبَادُهُ يَوْمَ الْقِيَامَةِ.

رواه مسلم، باب في سعة رحمة الله تعالى رقم: ٦٩٧٤.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ أَكْمَلَهَا بِهَيْدِهِ الرَّحْمَةَ. (رقم: ٦٩٧٧)

90. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: Verily Allāh has one hundred Mercies. He has sent down from these one Mercy among the *jinn*, men, animals, and creeping insects. By it, they (all) show kindness to one another, and by it, they show mercy to one another, and by it, a beast shows kindness to its young; and Allāh has withheld ninety-nine Mercies which He will grant to His slaves on the Day of Resurrection. (Muslim) And in another version of Muslim: When it will be the Day of Resurrection, He will complete them with this Mercy (and that is, He will bestow upon His slaves the complete one hundred Mercies). (Muslim)

﴿ 91 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَدِمَ عَلَيَّ رَسُولُ اللَّهِ ﷺ بِسَنِي، فَإِذَا امْرَأَةٌ مِنَ السَّنِي، تَبْتَعُنِي، إِذَا رَجَدْتُ صَبِيًّا فِي السَّنِي، أَخَذْتُهُ فَأَلْصَقْتَهُ بِبَطْنِهَا وَأَرْضَعْتُهُ، فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: اتَّروُنْ هَذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ؟ قُلْنَا: لَا وَاللَّهِ إِنْهُ تَقْدِرُ عَلَيَّ أَنْ لَا تَطْرَحَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوْلَدِهَا.

رواه مسلم، باب في سعة رحمة الله تعالى رقم: ٦٩٧٨.

91. 'Umar ibn al-Khatāb رضي الله عنه narrates that some prisoners (of war) were brought before Rasūlullāh ﷺ, and a woman from amongst the prisoners was searching (for her child). Upon finding the infant among the prisoners, she took him, placed him with her body and began nursing him. Rasūlullāh ﷺ said to us: Do you think this woman can cast her son into the fire? We replied: No, by Allāh, so long as she is in a position not to cast him. Rasūlullāh ﷺ said: Indeed, Allāh is more Merciful to His slaves than this woman is to her son!

(Muslim)

﴿ 92 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ فِي صَلَاةٍ وَقَمْنَا مَعَهُ، فَقَالَ أَعْرَابِيٌّ وَهُوَ فِي الصَّلَاةِ: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا فَلَمَّا سَلَّمَ النَّبِيُّ ﷺ قَالَ لِلْأَعْرَابِيِّ: لَقَدْ حَجَرْتُمْ وَإِسْعَاءَ يُرِيدُ رَحْمَةَ اللَّهِ.

رواه البخاري، باب رحمة الناس واليهائم، رقم: ٦٠١٠

92. Abu Hurairah رضي الله عنه narrated that Rasūlullāh ﷺ stood up for Salāt, and we, too, stood up with him. A villager, while he was engaged in Salāt, supplicated loudly: O Allāh! Bestow Mercy on me and Mūhammad and do not bestow Mercy on anyone besides us! When Nabī ﷺ (completed Salāt and) offered Salam, he said to the villager: Undoubtedly you have confined a very vast thing, meaning Allāh's Mercy.

(Bukhāī)

﴿ 93 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِلَّا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ.

رواه مسلم، باب وجوب الإيمان، رقم: ٢٨٦

93. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: By the One in Whose Hand is the life of Muhammad, anyone from mankind, Jew or Christian, who hears of me and then dies without believing in that with which I have been sent, will certainly be among those who go to Hell.

(Muslim)

﴿ 94 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَتْ مَلَائِكَةٌ إِلَى النَّبِيِّ ﷺ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: إِنَّ لِمُصَاحِبِكُمْ هَذَا مَثَلًا، قَالَ: فَاضْرِبُوا لَهُ مَثَلًا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ

الْعَيْنَ نَائِمَةً وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا وَجَعَلَ فِيهَا مَأْدُبَةً وَبَعَثَ دَاعِيًا، فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَآكَلَ مِنَ الْمَأْدُبَةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَأْدُبَةِ، فَقَالُوا: أَوَلَوْهَا لَهُ يَفْقَهُهَا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: فَأَلدَّارُ: الْجَنَّةُ، وَالدَّاعِيَ: مُحَمَّدٌ ﷺ، فَمَنْ أَطَاعَ مُحَمَّدًا ﷺ فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَى مُحَمَّدًا ﷺ فَقَدْ عَصَى اللَّهَ، وَمُحَمَّدٌ ﷺ مُرَقَّبٌ بَيْنَ النَّاسِ.

رواه البخاري، باب الإقتداء بسنن رسول الله ﷺ رقم: ٧٢٨١

94. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that some angels came to Nabi ﷺ while he was sleeping. Some of them said: Verily he is sleeping. And others said: Verily, his eyes are sleeping but his heart is awake. Then they said: Undoubtedly, there is an example for this companion of yours. One of them said: Then set forth an example for him. Some of them said: He is sleeping. The others said: His eyes are sleeping, but his heart is awake. Then they said: His example is that of a man who has built a house and offered therein a feast and sent an invitor. So, whoever accepted the invitation, entered the house, and ate of the feast. And whoever did not accept the invitation did not enter the house, nor did he eat of the feast. Then the angels said: Interpret this (example) to him so that he may understand it. Some of them said: He is sleeping, the others said: Verily, his eyes are sleeping, but his heart is awake! Then they said: The house stands for Paradise, the invitor is Muhammad ﷺ; whoever obeys Muhammad ﷺ, obeys Allāh and whoever disobeys Muhammad ﷺ, disobeys Allāh. And Muhammad ﷺ has distinguished the people (that is, through his message the good is distinguished from bad and the believers from the unbelievers). (Bukhārī)

Note: The sleeping of the prophets 'Alaihimus Salām is different from that of common people. A man during sleep becomes unaware of his surroundings and happenings; whereas this is not the case with prophets. Their sleep relates only to their eyes, whereas their hearts continue to be devoted to Allāh ﷻ.

(Bazul Majhūd)

﴿ 95 ﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا مَلَائِي وَمَنْ لِي مَا بَعَثَنِي اللَّهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمًا فَقَالَ: يَا قَوْمِي إِنِّي رَأَيْتُ الْجَيْشَ بَعِيثِي، وَإِنِّي أَنَا النَّذِيرُ

الْمُرْيَانُ، فَالْتَّجَاءُ، فَاطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ فَادَّجُوا فَانْطَلَقُوا عَلَىٰ مَهْلِهِمْ فَتَجَاوَأَ، وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ فَاصْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَنَحَهُمْ، فَذَلِكَ مَثَلٌ مِنْ أَطَاعَتِي فَاتَّبِعْ مَا جِئْتُ بِهِ، وَمَثَلٌ مِنْ غَضَابِي وَكَذَّبَ بِمَا جِئْتُ بِهِ مِنَ الْحَقِّ.

رواه البخاري باب الإفتاء بسنن رسول الله ﷺ رقم: ٧٢٨٣

95. Abu Mūsā رضي الله عنه narrates that Nabī ﷺ said: Indeed my example and the example of what Allāh has sent with me, is that of a man who came to some people and said: O my people! Verily I have seen the (enemy's) army with my own eyes, and indeed I am a sincere Warner, so protect yourself! So, a group of his people obeyed him; and left at night proceeding out stealthily till they were safe. While another group of them disbelieved him and stayed at their place till the morning. So, the army attacked them at dawn, destroying and annihilating them. Hence, this is the example of the one who obeys me and follows what I have come with (Qur'ān and *Sunnāh*), and the example of the one, who disobeys me and disbelieves in the Truth which I have come with. (Bukhārī)

Note: Traditionally, Arabs attacked at dawn. Those who wished to avoid this danger, travelled in the early part of the night.

﴿ 96 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ عُمَرُ بْنُ الْخَطَّابِ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي مَرَرْتُ بِأَخٍ لِي مِنْ قُرَيْظَةَ فَكَتَبَ لِي خَوَامِعَ مِنَ التَّوْرَةِ، أَلَا أُعْرِضُهَا عَلَيْكَ؟ قَالَ: فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ قَالَ عَبْدُ اللَّهِ يَعْني ابْنَ ثَابِتٍ، فَقُلْتُ لَهُ: أَلَا تَرَى مَا بَوَّجَهُ رَسُولُ اللَّهِ ﷺ فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: رَضِينَا بِاللَّهِ تَعَالَى رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ رَسُولًا، قَالَ: فَسَرَى عَنِ النَّبِيِّ ﷺ وَقَالَ: وَالَّذِي نَفْسُ وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ رَسُولًا، قَالَ: فَسَرَى عَنِ النَّبِيِّ ﷺ وَقَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ أَصْبَحَ فِيكُمْ مُوسَىٰ ثُمَّ اتَّبَعْتُمُوهُ وَتَرَكْتُمُونِي لَضَلَلْتُمْ، إِنَّكُمْ خَطِيئٌ مِنَ الْأَئِمَّةِ وَأَنَا خَطِيئٌ مِنَ النَّبِيِّينَ.

رواه أحمد ٤/٢٦٥

96. 'Abdullāh ibne-Thābit رضي الله عنه narrates that 'Umar ibn al-Khattab رضي الله عنه came to Nabī ﷺ and said: O Rasūlullāh! Indeed, I passed by a brother of mine from (the tribe of) Quraizah; so he wrote me some comprehensive (passages) from the Tówrait. Should I not

show them to you? ('Abdullāh) said: Thereupon, the face of Rasūlullāh ﷺ changed colour. 'Abdullāh ibne-Thābit then said: So I said to Umar: Do you not see the expression (of anger) on the face of Rasūlullāh ﷺ? 'Umar ؓ (realizing his mistake hastily) said:

We are pleased with Allāh Ta'ālā as our Rabb and with Islam as our Religion and with Muhammad ﷺ as His Messenger.

'Abdullāh said: At that the anger of Nabi ﷺ subsided, and he said: By the One in Whose Hand is the life of Muhammad, if Mūsā were to appear among you, and then you followed him, and forsook me, you would indeed go astray. Verily you are my share from amongst the nations, and I am your share from amongst the prophets (your success thus lies in following me).

(Musnad Ahmad)

﴿ 97 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى، قَالُوا: يَا رَسُولَ اللَّهِ! وَمَنْ يَأْبَى؟ قَالَ: مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى.

رواه البخارى، باب الإقتداء بسنن رسول الله ﷺ، رقم: ٧٢٨.

97. Abu Hurairah ؓ narrates that Rasūlullāh ﷺ said: All of my *Ummah* will enter into Paradise, except he who refused. The Sahābah said: O Rasūlullāh! And who would refuse? He replied: He who obeyed me entered Paradise, and who disobeyed me, refused! (Bukhārī)

﴿ 98 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ.

رواه البيهقي في شرح السنه ١/٢١٣، قال

النورى: حديث صحيح، وروناه في كتاب الحجة باسناد صحيح، جامع العلوم والحكم من ٣٦٤

98. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: None of you would attain perfection in *Īmān*, until his desires are made subject to that (*Deen*) which I have brought. (Sharh-hus-Sunnāh lil Baghawī, Jāmi'ul-'Ulūm wal Hukum)

﴿ 99 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا بُنَيَّ إِنْ قَدَرْتَ أَنْ تُصْبِحَ وَتُمْسِيَ لَيْسَ فِي قَلْبِكَ غِشٌّ لِأَحَدٍ فافْعَلْ، ثُمَّ قَالَ لِي: يَا بُنَيَّ وَذَلِكَ مِنْ سُنَّتِي، وَمَنْ أَحْيَا سُنَّتِي فَقَدْ أَحْيَىٰ حَبِيبِي وَمَنْ أَحْيَىٰ كَانَ مَعِي فِي الْجَنَّةِ.

رواه الترمذى وقال: هذا حديث حسن عرس، باب ما جاء من الاحاد، باب ٢٦٧٨، رقم: ٢٦٧٨.

99. Anas ibne-Malik رضي الله عنه narrates that Rasûlullâh صلى الله عليه وسلم said to me: Sonny! If you can keep your heart, morning and evening, devoid of deceit and ill-will towards anyone, then do so. Then he said to me: Sonny! And this is my *Sunnâh*, and he, who revives my *Sunnâh*, has indeed loved me; and he who loves me will be with me in Paradise. (Tirmidhî)

﴿100﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: جَاءَ ثَلَاثَةٌ زَهَطُوا إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ، فَلَمَّا أُخْبِرُوا كَانَتْهُمْ تَقَالُوهَا فَقَالُوا: وَإَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ؟ قَدْ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، فَقَالَ أَحَدُهُمْ: أَمَا أَنَا فَاتَّأَصَّلِي اللَّيْلَ أَبَدًا، وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ، وَقَالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا، فَجَاءَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا؟ أَمَا وَاللَّهِ إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتَقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأَفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي.

رواه البخارى، باب الترغيب فى النكاح، رقم: ٥٠٦٣.

100. Anas ibne-Mālik رضي الله عنه narrates that a group of three (men) came to the houses of the wives of Rasûlullâh صلى الله عليه وسلم asking about the worship of Allâh by Nabi صلى الله عليه وسلم. So when they were informed, it seemed less (than their expectation). They said: Where are we, compared to Rasûlullâh صلى الله عليه وسلم when Allâh has forgiven his past and future sins. So one of them said: As for me, I will offer *Salat* throughout the night forever, and another said: I will fast forever and I will not break my fast. And another said: I will forsake women, never to marry. Then Rasûlullâh صلى الله عليه وسلم came to them and said: Are you the ones who have said such and such? Behold. By Allâh! Indeed I am the one who fears Allâh most amongst you, and the most pious amongst you. Yet (in spite of that) I fast, and break fast, and offer *Salât* and I sleep (at night) and I marry women, so whoever turns away from my *Sunnâh* is not from me! (Bukhari)

﴿101﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَمَسَّكَ بِسُنَّتِي عِنْدَ فُسَادِ أُمَّتِي فَلَهُ أَجْرُ شَهِيدٍ.

رواه الطبراني باسناد لا يابس به الترغيب ٨٠/١.

101. Abu Hurairah رضي الله عنه narrates that Nabi صلى الله عليه وسلم said: He who holds fast to my *Sunnâh* during the time of corruption in my *Ummah*, for him is the reward of a Martyr. (Tabarānî, Targhib)

﴿102﴾ عَنْ مَالِكِ بْنِ أَنَسٍ رَحِمَهُ اللَّهُ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمَا بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ.

رواه الإمام مالك في الموطأ، النهي عن الغفول في القدر ص ٢٠٢

102. Mālik ibne-Anas Rahimahullāh reports that a saying of Rasūlullāh ﷺ had reached him in which he said: I have left with you two things; and you shall never go astray as long as you hold fast to them: the Book of Allāh, and the *Sunnāh* of His Prophet.
(Muatta Imām Malik)

﴿103﴾ عَنِ الْعُرْبَايِضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَعَظَنَا رَسُولُ اللَّهِ ﷺ يَوْمًا بَعْدَ صَلَاةِ الْغَدَاةِ مَوْعِظَةً دُرَّتْ مِنْهَا الْعُيُونُ وَوَجَلَّتْ مِنْهَا الْقُلُوبُ، فَقَالَ رَجُلٌ: إِنَّ هَذِهِ مَوْعِظَةٌ مُوَدِّعٌ فِيمَاذَا تَعَهَّدَ إِلَيْنَا يَا رَسُولَ اللَّهِ؟ قَالَ: أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدٌ حَبَشِيٌّ، فَإِنَّهُ مِنْ بَيْعِشٍ مِنْكُمْ يَرِ اخْتِلَافًا كَثِيرًا، وَإِيَّاكُمْ وَمُخَدَّاتِ الْأُمُورِ، فَإِنَّهَا ضَلَالَةٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَصُوا عَلَيْهَا بِالنَّوَاجِدِ.

رواه الترمذى، وقال: هذا حديث حسن صحيح، باب ما جاء فى الاخذ بالسنة الجامع الترمذى

٥٢١٢ طبع فاروقى كتب خانة، ملتان

103. 'Irbād ibne-Sāriyāh رَضِيَ اللَّهُ عَنْهُ narrates that one day Rasūlullāh ﷺ after the morning *Salāt*, gave us a profound heart rending sermon, causing the eyes to flow and the hearts to tremble. So a man said: Indeed this is a sermon of one bidding farewell! So what do you enjoin upon us, O Rasūlullāh? He replied: I enjoin you with Allāh's *Taqwa* (fear and obedience) and to hear and obey those in authority, even if he be an Abyssinian slave! For verily whoever lives among you, shall see many disagreements. And I warn you to beware of innovations in *Deen*, for verily they are misguidance. So whoever among you sees those times, he must adhere steadfastly to my *Sunnāh*, and the *Sunnāh* of my rightly guided *Khulfa* (successors).
(Tirmidhī)

﴿104﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى خَاتَمًا مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ، فَنَزَعَهُ فَطَرَحَهُ وَقَالَ: يَعْبُدُ أَحَدُكُمْ إِلَى حِمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ لِقَبِيلٍ لِلرَّجُلِ بَعْدَ مَا ذَهَبَ رَسُولُ اللَّهِ ﷺ: خُدَّ خَاتَمَكَ اتَّبِعْ بِهِ قَالَ: لَا، وَاللَّهِ لَا آخِذَهُ أَبَدًا.

وَقَدْ طَرَحَهُ رَسُولُ اللَّهِ ﷺ . رواه مسلم، باب تحريم خاتم الذهب رقم: ٥٤٧٢

104. 'Abdullāh ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ saw a gold ring on the hand of a man; so he removed it and threw it away and said: How does anyone of you want to place a burning coal in his hand? It was said to the man, after Rasūlullāh ﷺ had left: Take your ring and benefit thereby. He replied: No! By Allāh, I will never take it, as Rasūlullāh ﷺ had thrown it away. (Muslim)

Note: It is forbidden for men to wear golden ornaments.

﴿105﴾ قَالَتْ زَيْنَبُ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ تُوَفِّي أَبُوهَا أَبُو سُفْيَانَ بْنِ حَرْبٍ فَدَعَتْ أُمَّ حَبِيبَةَ بِطِيبٍ فِيهِ صَفْرَةٌ خَلُوقٍ أَوْ غَيْرُهُ فَدَهَنْتُ مِنْهُ جَارِيَةً ثُمَّ مَسَّتْ بِعَارِضِيهَا ثُمَّ قَالَتْ: وَاللَّهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرِ أَنْي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُجِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا. رواه البخاري، باب نهد المتوفى عنها اربعة اشهر وعشرا، رقم: ٥٣٣٤

105. Zainab Radiyallāhu 'anha narrates: I called upon Umme Hābibah Radiyallāhu 'anha, the wife of Nabī ﷺ, when her father Abu Sufyān ibne-Harb had passed away. Umme Habībah asked for a perfume, containing some yellow substance Khaluq or something else. She applied some of it on a maid, then, rubbed the two sides of her own face (with it) and then said: By Allāh! I have no need for fragrance but that I heard Rasūlullāh ﷺ saying: It is not permissible for a woman who believes in Allāh and the Last Day to mourn over a deceased for more than three days, except over a husband, which is for four months and ten days. (Bukhārī)

Note: Khaluq is a type of combined fragrance of which saffron is a major ingredient.

﴿106﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: مَتَى السَّاعَةُ يَا رَسُولَ اللَّهِ؟ قَالَ: مَا أَعَدَّدْتُ لَهَا؟ قَالَ: مَا أَعَدَّدْتُ لَهَا مِنْ كَثِيرٍ صَلَاةٍ وَلَا صَوْمٍ وَلَا صَدَقَةٍ، وَلَكِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ، قَالَ: أَنْتَ مَعَ مَنْ أَحْبَبْتَ.

رواه البخاري، باب علامة الحب في الله رقم: ٦١٧١

106. Anas ibne-Malik رضي الله عنه narrates that indeed a man asked Nabí ﷺ: When would be the Last Hour O Rasúllullāh? Rasúllullāh ﷺ replied: What have you prepared for it? He replied: I have not prepared for it with much of *Salāt*, nor *Saum*, nor *Sadaqah*; but I love Allāh and His Messenger. He said: (On the day of Resurrection) You will be with those whom you loved (in this world).
(Bukhārī)

﴿107﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّكَ لَأَحَبُّ إِلَيَّ مِنْ نَفْسِي، وَإِنَّكَ لَأَحَبُّ إِلَيَّ مِنْ أَهْلِي وَمَالِي، وَإِنَّكَ لَأَحَبُّ إِلَيَّ مِنْ وَلَدِي، وَإِنِّي لَأَكُونُ فِي الْبَيْتِ فَأَذْكُرُكَ فَمَا أَضِرُّ حَتَّى آتِي فَأَنْظُرَ إِلَيْكَ، وَإِذَا ذَكَرْتُ مَوْتِي وَمَوْتِكَ، عَرَفْتُ أَنَّكَ إِذَا دَخَلْتَ الْجَنَّةَ رُفِعْتَ مَعَ النَّبِيِّينَ، وَإِنِّي إِذَا دَخَلْتُ الْجَنَّةَ خَشِيتُ أَنْ لَا أَرَكَ، فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ ﷺ شَيْئًا حَتَّى نَزَلَ جِبْرَائِيلُ بِهَذِهِ الْآيَةِ: ﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾
ورواه الطبرانی فی الصغير والارسط ورجاله رجال الصحيح غير عبدالله بن عمران العابدی وهو ثقة، مجمع الزوائد ٦٢٧

107. 'Á'isha Radiyalāhú 'anha narrates that a man came to Nabí ﷺ and said: O Rasúllullāh! You are more beloved to me than myself, and more beloved to me than my wife and wealth, and more beloved to me than my children. Indeed when I am in my house and I think of you, I lose my patience until I visit and see you. When I remember that you and I are going to die. I know that as you enter Paradise you would be elevated along with the prophets, and if I enter Paradise, I fear that I may not see you. Nabí ﷺ did not reply to him until Jibraíl عليه السلام came with the following verse:

He who obeys Allāh and His Messenger, they are (will be) among those upon whom Allāh has bestowed a special bountiful favour (reward): as they will be in the company of the Prophets, the *Siddiqín*, the Martyrs, and the Righteous. (Tabarāni, Majma- 'uz-Zawāid)

Note: *Siddiq* means the one who has a surpassing degree of strength of *Imān* and *Yaqín*.

﴿108﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مِنْ أَشَدِّ أُمَّتِي إِلَيَّ حُبًّا، نَاسٌ يَكُونُونَ بَعْدِي، يَوَدُّ أَحَدُهُمْ لَوْ رَأَى ابْنَهُ وَمَالَهُ.
ورواه مسلم، باب فيس يود رؤية النبي ﷺ، روية: ٧١٤٥

108. Abu Hurairah رضي الله عنه narrates that indeed Rasūlullāh ﷺ said: From amongst those people of my *Ummah* who intensely love me will be some who will come after me. Each one of them would desire, that he could see me, even in exchange for (sacrificing) his family and wealth! (Muslim)

﴿109﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَضِلْتُ عَلَى الْأَنْبِيَاءِ بِسَبْتٍ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّغْبِ، وَأُحِلَّتْ لِي الْمَغَانِمُ، وَجُعِلَتْ لِي الْأَرْضُ طَهُورًا وَمَسْجِدًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَأَفْءَى، وَخْتِمَ بِي النَّبِيُّونَ.

رواه مسلم، باب المساجد و مواضع الصلوة، رقم: ١١٦٧

109. Abu Hurairah رضي الله عنه narrates that indeed Rasūlullāh ﷺ said: I have been given superiority over the rest of the prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by fear (in the hearts of enemies); and captured enemy assets have been made lawful to me; the earth has been made for me a place of worship and ceremonially pure; I have been sent to the entire mankind; and the line of prophets ended on me. (Muslim)

﴿110﴾ عَنْ عِرْبَادِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ صَاحِبِ رَسُولِ اللَّهِ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنِّي عَبْدُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ.

(الحديث) رواه الحاكم

وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٤١٨/٢

110. 'Irbād ibne-Sāriyah رضي الله عنه, the companion of Rasūlullāh ﷺ narrates: I heard Rasūlullāh ﷺ saying: Verily I am the slave of Allāh and the seal of prophets. (Mustadrak Hākim)

﴿111﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنْ مَثَلِي وَمَثَلِ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ الْأَمْوَاعَ لَبِنَةً مِنْ زَاوِيَةٍ فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ: هَلَّا وَضِعَتْ هَذِهِ اللَّبِنَةُ؟ قَالَ: فَأَنَا الْمَبْنِيُّ، وَأَنَا خَاتَمُ النَّبِيِّينَ.

رواه البخاري، باب خاتم النبيين، رقم: ٣٥٣٥

111. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed my example and the example of the preceding prophets is that of a man who built a house, and perfected and beautified it, but left

a place for one brick in a corner. Now, people move around the house and marvel at its beauty but also say: Why a brick was not placed in this corner? Rasūlullāh ﷺ said: I am that brick; and I am the seal of the prophets. (Bukhārī)

﴿112﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ خَلْفَ النَّبِيِّ ﷺ يَوْمًا، فَقَالَ: يَا غُلَامُ! إِنِّي أَعَلِمْتُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَىٰ أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَىٰ أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب حديث حنظلة برقم: ۲۵۱

112. Ibne-'Abās Radiyallāhu 'anhuma narrates: I was (riding) behind Nabī ﷺ one day; when, he said to me: O lad! Indeed, I will teach you (some) words of wisdom: Guard the Commandments of Allāh, He will guard you! Guard the Commandments of Allāh, you will find Him before you (Allāh will help you). If you ask, ask from Allāh alone, and when you seek help, seek help from Allāh alone, and believe that if the entire mankind gathered to benefit you by anything, they cannot benefit you except by that which Allāh has written for you! And if they gathered to harm you with anything, they can not harm you except by that which Allāh has written for you. The pens of destiny have been lifted, and the (ink of the) scrolls has dried! (Tirmidhi)

Note: The decision of destiny can never be changed.

﴿113﴾ عَنْ أَبِي الثَّوْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لِكُلِّ شَيْءٍ حَقِيقَةٌ وَمَا بَلَغَ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئْهُ وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ.

رواه احمد والطبرانی ورجاله ثقات، ورواه الطبرانی في الاوسط، مجمع الزوائد ۷/ ۴۰۴

113. Abu Dardā' رضي الله عنه narrates that Nabi ﷺ said: For everything there is a reality; and no slave of Allāh can reach the reality of *Iman* until he believes that which had befallen him, could not have missed him; and what had missed him, could not have befallen him. (Musnad Ahmad, Tabarāni, Majma-'uz-Zawā'id)

Note: One must believe that whatever befalls him is predestined from Allāh, and he does not know what good is hidden in it for him. Belief in destiny guards one's *Imān* and is a protection from the promptings of *Shaitān*.

﴿114﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ، قَالَ: وَعَرْشُهُ عَلَى الْمَاءِ. رواه مسلم، باب حجاج آدم وموسى صلى الله عليهما وسلم، رقم: ٦٧٤٨

114. 'Abdullāh ibne-'Amr ibnil-'Ās Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: Allāh had written the destiny of the entire creation fifty thousand years before he created the skies and the earth. He said: And at that time His Throne was upon the water. (Muslim)

﴿115﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ عَزَّوَجَلَّ فَرَعَ إِلَى كُلِّ عَبْدٍ مِنْ خَلْقِهِ خَمْسَ: مِنْ أَجَلِهِ وَعَمَلِهِ وَمَضْجَعِهِ وَأَثَرِهِ وَرِزْقِهِ. رواه احمد ١٩٧/٥

115. Abu Dardā ؓ narrates that Rasūlullāh ﷺ said: Indeed, Allāh ﷻ has decided five things for every slave; his time of death, his deeds (good or evil), his burial place, his age and his sustenance. (Musnad Ahmad)

﴿116﴾ عَنْ عَمْرٍو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ الْمَرْءُ حَتَّى يُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ. رواه احمد ١٨١/٢

116. 'Abdullah ibne-'Amr Radiyallāhu 'anhuma narrates that Nabī ﷺ said: No person is a true believer until he believes that destiny, good and bad, is from Allāh. (Musnad Ahmad)

﴿117﴾ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ: يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنِي بِالْحَقِّ، وَيُؤْمِنُ بِالْمَوْتِ، وَيُؤْمِنُ بِالْبَعْثِ بَعْدَ الْمَوْتِ، وَيُؤْمِنُ بِالْقَدْرِ. رواه الترمذی، باب ما جاء ان الإيمان بالقدر رقم ٢١٤٥

117. 'Alī ؓ narrates that Rasūlullāh ﷺ said: No slave of Allāh is a true believer, until he believes in four things: 1. He bears witness that there is none worthy of worship except Allāh and that I am the Messenger of Allāh; and He has sent me with the Truth. 2. He believes in death. 3. He believes in the Resurrection

after death, and 4. He believes in destiny.

(Tirmidhi)

﴿118﴾ عَنْ أَبِي حَفْصَةَ رَحِمَهُ اللهُ قَالَ: قَالَ عَبَادَةُ بْنُ الصَّامِتِ لِابْنِهِ: يَا بُنَيَّ! إِنَّكَ لَنْ تَجِدَ طَعْمَ حَقِيقَةِ الْإِيمَانِ حَتَّى تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِنَكَ وَمَا أَخْطَاكَ لَمْ يَكُنْ لِيُصِيبِكَ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: إِنَّ أَوَّلَ مَا خَلَقَ اللهُ تَعَالَى الْقَلَمَ فَقَالَ لَهُ: اكْتُبْ، فَقَالَ: رَبِّ وَمَاذَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ، يَا بُنَيَّ! إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: مَنْ مَاتَ عَلَيَّ غَيْرِ هَذَا فَلَيْسَ مِنِّي.

رواه ابو داؤد باب فى القدر رقم: ٤٧٠٠

118. Abu Hafsaḥ Rahimahullāh narrates that 'Ubādah ibne-Samit advised his son: Sonny! Indeed you can never taste the reality of Imān (faith) until you believe that what befalls you could not have missed you, and what missed you could not have befallen you. I heard Rasūlullāh ﷺ narrating in a *Hadīth* Qudsi: Verily the first (thing) that Allāh Ta'ālā created was the pen, then He ordered: Write! It (the pen) asked: My Rabb, what shall I write? He Commanded: Write down the destiny of everything that is to take place until the Day of Judgement. Sonny! Indeed, I heard Rasūlullāh ﷺ saying: He who dies upon belief other than this, is not from me. (Abu Dāwūd)

﴿119﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: وَكَلَّ اللهُ بِالرَّحِمِ مَلَكًا فَيَسْأَلُ: أَيُّ رَبِّ نُطْفَةٌ، أَيُّ رَبِّ عَلَقَةٌ، أَيُّ رَبِّ مُضْغَةٌ، فَإِذَا أَرَادَ اللهُ أَنْ يَقْضَى خَلْقَهَا، قَالَ: أَيُّ رَبِّ ذَكَرٌ أَمْ أُنْثَى؟ أَشَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْآجَلُ؟ فَيَكْتُبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ.

رواه البخارى، كتاب القدر رقم: ٦٥٩٥

119. Anas ibne-Mālik رضي الله عنه narrates that Nabī ﷺ said: Allāh has put an angel in charge at the womb of the mother. So the angel proclaims: O my Rabb! It is now a drop of sperm (fertilized ovum); O my Rabb! It is now something that clings. O my Rabb! It is now a piece of flesh. When Allāh wills to complete its creation; the angel asks: O my Rabb! What shall I write about it, male or female? Whether wretched (evil doer) or blessed (doer of good)? How much will be its provisions? Then, what will be its age? So, all that is written while it is still in the mother's womb. (Bukhārī)

﴿120﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ، وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَا وَمَنْ سَخِطَ فَلَهُ السَّخَطُ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى الصبر على البلاء، رقم: ٢٣٩٦

120. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily, the magnitude of the reward is proportionate to the magnitude of the affliction. And indeed when Allāh loves people He afflicts them, and those who accept it gladly receive Allāh's pleasure, but those who are displeased receive Allāh's displeasure.

(Tirmidhī, Ibn'mājah)

﴿121﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الطَّاعُونَ فَأَخْبَرَ نَبِيَّ أَنَّهُ عَذَابٌ يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، وَأَنَّ اللَّهَ جَعَلَهُ رَحْمَةً لِلْمُؤْمِنِينَ، لَيْسَ مِنْ أَحَدٍ يَفْعُ الطَّاعُونَ فَيَمُوتُ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ.

رواه البخارى، كتاب احاديث الانبياء، رقم: ٣٤٧٤

121. 'Ā'isha Radiyallāhu 'anha, the wife of Rasūlullāh ﷺ, narrates: I asked Rasūlullāh ﷺ about the plague. So he informed me that it is a punishment (that) Allāh sends upon whom He wills; and verily, Allāh has made it a source of mercy for the believers. Anyone who remains in his place patiently, at the time of an epidemic of plague, anticipating (reward from Allāh), believing that nothing shall befall him but what Allāh has written for him, then (by destiny, if he is afflicted by plague there) will be the reward of a martyr for him. (Regardless whether he dies or not because of the plague).

(Bukhari)

Note: Another *Hadīth* clarifies the order of the *Shari'ah*, that if plague breaks out in a region, whoever happens to be there should not leave, and who is outside that locality should not enter. Therefore, this *Hadīth* grants solace for the one who stays patiently in the locality of the plague. Plague is considered a communicable disease in which lymph nodes enlarge mainly in the neck, armpit or groins. The patient generally dies on the second or third day.

(Fathul-Bāri)

Some scholars have termed every epidemic disease as plague.
(Takmilah Fathul Muihim)

﴿122﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَمْتُ رَسُولَ اللَّهِ ﷺ وَأَنَا ابْنُ ثَمَانَ مِائِينَ خَدَمْتُهُ عَشْرَ مِائِينَ فَمَا لَأَمَنِي عَلَى شَيْءٍ قَطُّ أَيُّ فِيهِ عَلَى يَدَيَّ فَإِن لَأَمَنِي لَا يَمُّ مِنْ أَهْلِهِ قَالَ: دَعْوُهُ فَإِنَّهُ لَوْ قُضِيَ شَيْءٌ كَانَ.

مصابيح السنة للبيهقي وعده من الحسان ٥٧/٤

122. Anas رضي الله عنه narrates: I served Rasūlullāh ﷺ for a period of ten years from the age of eight. During this period, he never scolded me for any loss that took place at my hands. And if anyone of his family scolded me, he would say: Leave him, for indeed, if a thing was destined, it had to happen. (Masābih-hus-Sunnāh)

﴿123﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ شَيْءٍ بِقَدَرٍ، حَتَّى الْعَجْزُ وَالْكَبْسُ

رواه مسلم، باب كل شيء بقدر، رقم: ٦٧٥

123. 'Abdullāh ibne-'Umar Radliyallhu 'anhuma narrates that Rasūlullāh ﷺ said: Every thing is destined, even mental weakness and intelligence. (Muslim)

﴿124﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ، إِخْرَاضٌ عَلَى مَا يَنْفَعُكَ وَاسْتِعْنِ بِاللَّهِ، وَلَا تَسْجِرْ، وَإِنِ اصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَرُ اللَّهِ، وَمَا شَاءَ فَعَلَ، فَإِن لَوْ تَفْتَحَ عَمَلَ الشَّيْطَانِ.

رواه مسلم، باب الإيمان بالقدر، رقم: ٦٧٧٤

124. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: A believer who is strong is better and more beloved to Allāh than the one who is weak, although both bear goodness. Aspire for what benefits you, and seek help from Allāh; and do not give up. And if any adversity befalls you, do not say if I had done this or that, it would have resulted in such and such. But say, Allāh so destined and did it as He desired. For verily (the word) "if" opens the way for the work of *Shaitān*". (Muslim)

Note: For a man to say that "if I had done this or that it would have resulted in such and such" is forbidden when it is used in the context of negating destiny; and to say that destiny is nothing but relying solely on one's planning and efforts is a situation in which *Shaitān* gets the opportunity to remove his belief in destiny.

﴿125﴾ عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا وَإِنَّ الرُّوحَ الْأَمِينَ نَفَثَ فِي رُؤُوسِ أَهْلِ نَفْسٍ مِنْ نَفْسٍ تَمُوتُ حَتَّى تَسْتَوِي رِزْقَهَا، فَاتَّقُوا اللَّهَ وَأَجْمَلُوا فِي الطَّلَبِ وَلَا يَحْمِلَنَّكُمْ اسْتِظَاءَ الرِّزْقِ أَنْ تَطْلُبُوا بِمَعَاصِي اللَّهِ فَإِنَّهُ لَا يُدْرِكُ مَا عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ.

(وهو طرف من الحديث) شرح السنة للبغوي ٣٠٥/١٤ قال المحشي: رجاله ثقات وهو مرسل

125. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: Behold! Indeed, the Trusted Spirit Jibrāil عليه السلام inspired in my heart that undoubtedly no one shall die until he has consumed in full his allotted sustenance. So fear Allāh, and in your quest for sustenance, be dignified and upright. The delay in your sustenance should not lead you into seeking it by forbidden means. For undoubtedly that which is with Allāh, can only be obtained by His obedience. (Sharhus Sunnāh lil Bagawī)

﴿126﴾ عَنْ عَوْفِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَضَى بَيْنَ رَجُلَيْنِ فَقَالَ الْمَقْضِيُّ عَلَيْهِ لَمَّا أَذْهَبَ: حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ، فَقَالَ النَّبِيُّ ﷺ: إِنَّ اللَّهَ تَعَالَى يُلَوِّمُ عَلَى الْعَجْزِ وَلَكِنْ عَلَيْكَ بِالْكَفْسِ فَإِذَا غَلَبَكَ أَمْرٌ فَقُلْ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ.

رواه ابو داود، باب الرجل يحلف على حقه برقمه ٣٦٢٧

126. Awf ibne-Mālik رضي الله عنه narrates that Nabī ﷺ gave a decision between two men. And that the one against whom the decision had been given, turned away and said: (Allāh is sufficient for me, and what an excellent Disposer of affairs is He). Thereupon Rasūlullāh ﷺ remarked: Allāh Ta'ālā condemns inadequate efforts. Therefore, carry out your affairs diligently and intelligently. However inspite of this, if a matter overpowers you then say: (Allāh is sufficient for me and what an excellent Disposer of affairs is He). (Abu Dāwūd)

BELIEF IN THE HEREAFTER

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ۝ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾ [الحج: ٢٠١]

Allāh ﷻ says: O mankind! Fear your Sustainer. Indeed! The tremor of the Hour (of Doom) is a tremendous thing. On the day when you see it, every nursing mother will forget her nursing, and every pregnant one will abort her burden (foetus) out of fear; and you will see mankind as drunken; yet, they will not be drunk, but indeed punishment of Allāh is severe (because of which they will appear drunken).

(Al-Hajj: 1-2)

وَقَالَ تَعَالَى: ﴿وَلَا يَسْأَلُ خَيْرٌ خَيْرًا ۝ يُصْرُونَهُمْ ط يَوْمَ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بَنِيهِ: وَصَاحِبِيهِ وَأَخِيهِ ۝ وَأَصْحَابِيهِ الَّذِينَ تَوَوَّأُوا وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۝﴾ [المعارج: ١٠-١٥]

Allāh ﷻ says: (On the Day of Resurrection) And no close friend will ask a friend (about his condition). Though they shall be made to see one another. The guilty man will long to be able to ransom himself from the Punishment of that Day at the price of his children, And his spouse, and his brother, And his kinsfolk whoever sheltered him?

And all that the earth contains; so that it might save him.
But never! (Al-Ma'ārij:10-15)

وَقَالَ تَعَالَى: ﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ: مُهْطِعِينَ مُقْنِعِينَ رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَنْفِيذُهُمْ هَوَاءٌ﴾
(Ibrāhīm: 42-43)

Allāh ﷻ says: And think not that Allāh is unaware of what the wicked do. He is only giving them a respite till a day, when eyes will stare (in terror), As they come hurrying on in fear, their heads upraised, their gaze not returning (back) to them, and their hearts empty (of any hope of betterment because of the circumstances of extreme fear on the day of judgement). (Ibrāhīm: 42-43)

وَقَالَ تَعَالَى: ﴿وَالْوِزْنُ يُوزَنُ بِالْحَقِّ: فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ: وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ﴾
(الاعراف: ٩٠٨)

Allāh ﷻ says: The weighing (in the Balance) on that Day is true. As for those whose scale is heavy, they are those who are the successful. And as for those whose scale is light, they are those who will lose their own selves (by entering Hell) by denying our revelations. (Al-A'rāf: 8-9)

وَقَالَ تَعَالَى: ﴿جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَوْنَ فِيهَا مِنْ أَسَاوِرٍ مِنْ ذَهَبٍ وَلُؤْلُؤًا: وَلِبَاسُهُمْ فِيهَا حَرِيرٌ: وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ: إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ: الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ: لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ﴾
(فاطر: ٣٢-٣٥)

Allāh ﷻ says: Gardens of Eden! They (who have done good deeds) will enter them wearing armlets of gold and pearls, and their raiment (clothes) therein is silk. And they say:

Praise is to Allāh who has put away grief from us. Indeed! Our Sustainer is Forgiving, Bountiful; who, of His grace, has given us abode in the mansion of eternity, where no toil touches us, nor can weariness affect us. (Fātir: 33-35)

وَقَالَ تَعَالَى: ﴿إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ۝ فِي جَنَّاتٍ وَعُيُونٍ ۝ يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ۝ كَذَلِكَ قَفَّ وَرَوَّجْنَهُمْ بِحُورٍ عِينٍ ۝ يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ۝ لَا يَذُقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ ۝ وَوَقَهُمْ عَذَابَ الْجَحِيمِ ۝ فَضْلًا مِّن رَّبِّكَ ۝ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾
[الدخان: ٥١-٥٧]

Allāh ﷻ says: Indeed! Those who feared (Allāh) will be in a place secure. Amid gardens and springs. Attired in silk and silk embroidery, facing one another. And so it will be. And we shall wed them to fair maidens with wide lovely eyes. They call therein for every variety of fruit, in safety. They taste not death therein, save the first death. And He has saved them from the doom of Hell. A bounty from you, Sustainer. That is the supreme triumph. (Ad-Dukhān: 51-57)

وَقَالَ تَعَالَى: ﴿إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ۝ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ۝ يُوقُونَ بِالنَّارِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ۝ وَيُطْعَمُونَ فِيهَا مِنَ الطَّعَامِ أَلْوَنًا ۝ وَيُتَمِيمُونَ فِيهَا تَحِيَّةً وَسُكِينًا لِأُولِي الْأَرْحَامِ ۝ إِنَّمَا نَطَعْمُكُمْ لِيُوجِبَ اللَّهُ لَكُمُ الْوَجْدَ مِنْكُمْ جَزَاءً وَلَا سُكُورًا ۝ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا غُيُوبًا ۝ فَمَنْظَرِنَا ۝ فَوَقَّهَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّهَهُمْ نَضْرَةً وَسُرُورًا ۝ وَجَزَّهَهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ۝ مُتَجَلِّينَ فِيهَا عَلَى الْأَرَائِكِ ۝ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمَهْرِيرًا ۝ وَذَابِقَةً عَلَيْهِمْ ظِلُّهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ۝ وَيُطَافُ عَلَيْهِمْ بِآيَاتٍ مِّن فِضَّةٍ وَأَكْوَابٍ ۝ كَانَتْ قَوَارِيرًا ۝ قَوَارِيرًا مِّن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ۝ وَيَسْقُونَ فِيهَا كَأْسًا ۝ كَانَ مِزَاجُهَا زَنْجَبِيلًا ۝ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ۝ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ۝ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثورًا ۝ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ۝ عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۝ وَخُلُوعًا لِأَسَاوِرٍ مِّن

فِيضَةٌ مِّنْ سِقِّهِمْ رِيًّا شَرَابًا طَهُورًا إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيَكُمْ
مَشْكُورًا ﴿٢٢﴾

{الذمر: ٥-٢٢}

Allāh ﷻ says: Verily the righteous shall drink from a (cup of wine) flavoured with Camphor from a spring of Paradise called Kāfūr. A spring from where the slaves of Allāh will drink, causing it to gush forth (wherever they wish) abundantly.

They (are those) who fulfil their ordained deeds sincerely, and they fear a Day whose evil will be wide spread (to one and all). And they feed, for the love for Him, the poor, the orphans, and the captives, (Saying:) We feed you, seeking only Allāh's countenance. We wish from you no reward, nor thanks. Verily we fear from our Sustainer a Day, hard and distressful. So, Allāh will save them from the evil of that Day (for their obedience and sincerity) and give them a light of beauty and joy. And their recompense shall be Paradise and silken attire. They will be reclining therein on raised couches; they will find therein neither (the heat of) a sun nor the bitter cold. And the shade of the trees is close upon them; and the branches of fruits thereof will hang low within their reach. And amongst them will be passed around goblets of silver and beakers (as) of glass, Crystal clear, but made of silver. They will determine the measure thereof, according to their desire. And they will be given to drink from a cup (of wine) mixed with *Zonjabil* (ginger flavoured), From a spring called *Salsabil*. And youths of everlasting youth will serve them; when you look at them you would think they were as scattered pearls; And when you look there (in Paradise), you will see a delight (that cannot be imagined) and a great dominion. Their raiment will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver; and their Sustainer will slake their thirst by giving them a pure drink Himself. (And it will be said to them): Verily, this is a reward for you; and your endeavour has found acceptance. (Al-Ināsān: 5-22)

وَقَالَ تَعَالَى: ﴿وَأَصْحَابُ الْيَمِينِ لَا مَا أَصْحَابُ الْيَمِينِ ۖ فِي سِلْسِلٍ مُخْتَضِدٍ ۖ وَطَلْحٍ مُنْتَضِدٍ ۖ وَظِلِّ مُمْتَدِّدٍ ۖ وَمَاءٍ مُسْكُوبٍ ۖ وَقَائِكِهِ كَثِيرٍ ۖ لَا مَقْطُوعَةٍ ۖ وَلَا مَمْنُوعَةٍ ۖ وَفُرُشٍ مَرْفُوعَةٍ ۖ إِنَّا أَنشَأْنَهُنَّ إِنشَاءً ۖ فَجَعَلْنَهُنَّ أَبْكَارًا ۖ عُرُبًا أَتْرَابًا ۖ لِأَصْحَابِ الْيَمِينِ ۖ قُلَّةً مِّنَ الْأُولَىٰ ۖ وَقُلَّةً مِّنَ الْآخِرِينَ﴾

[الواقعة: ٢٧-٤٠]

Allāh ﷻ says: And those on the right hand, what of those on the right hand? (They will be) Amongst thorn-less Lote trees. And clustered plantains with fruits piled one above another. By water flowing constantly. And fruits in abundance. Neither out of reach, nor forbidden (perennial). And on couches raised high. Verily. We have created them (maidens) of a special creation. And made them virgins. Beloved of their husbands only, equal in age. For those of the Right Hand. A multitude of those (of the Right Hand) will be from the first generations (who embraced Islam). And a multitude (of those of the Right Hand) will be from later generations. (Al-Wāqiah:27-40)

Note: According to another interpretation the previous generations means people from the previous *Ummah*; and, later generations means people from this *Ummah*.

(Bayanul Qur 'ān)

وَقَالَ تَعَالَى: ﴿وَلَكُمْ فِيهَا مَا تَشْتَهُىٰ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ۖ نَزَّلًا مِّنْ غَفُورٍ رَّحِيمٍ﴾

[حم السجدة: ٣١-٣٢]

Allāh ﷻ says: Therein (Paradise), you shall have (all) that you desire; and therein you shall have (all) that you ask for. A gift of welcome, from (Allāh) the Oft-Forgiving, the Most Merciful. (Fussilat: 31-32)

وَقَالَ تَعَالَى: ﴿وَإِنَّ لِلظَّالِمِينَ لَشَرًّا مَّا بٍ ۖ جَهَنَّمَ ۖ يَصْلَوْنَهَا ۖ فَيَسَّرُ الْمِهَادُ ۖ هَذَا فَلْيَذوقوه حَتْمًا وَعَسَاقٍ ۖ وَآخِرُ مِنْ شَكْلَةٍ أَرْوَاحٍ﴾

[مر: ٥٥-٥٨]

Allāh ﷻ says: And indeed for the transgressors, will be an

evil journey's end. Hell, where they will burn, an evil resting place. This is indeed so (for the transgressors)! Boiling fluid and rotting wound discharge: let them taste it. And other (torments) of similar kind all together. (Swād: 55-58)

وَقَالَ تَعَالَى: ﴿إِنظِلُّوْا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُوْنَ - إِنظِلُّوْا إِلَى ظِلِّ ذِي نَذْلٍ شُعْبٍ لَا ظِلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ إِنَّهَا تَرْمِي بِشَرِّرٍ كَالْقَاصِرِ ۖ كَأَنَّهُ جُمَلَتْ صُفْرًا﴾
[المرسلات: ٢٩-٣٣]

Allāh ﷻ will say to the dwellers of Hell: Depart you to that which you used to deny! Depart you to a shadow (the smoke of Hell-Fire which will rise because of its excess and then fall apart) in three columns. Neither shady (for cool comfort) nor any use (shelter) against the fierce flame of the Fire. Verily! it (Hell) will throw sparks (huge) as forts (these sparks when they rise will be like great forts). (Then these sparks when they will fall on the earth) they will become as if they were yellow camels. (Al-Mursalāt: 29-33)

وَقَالَ تَعَالَى: ﴿لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ۗ ذَٰلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ ۗ يَبْعَادُ فَاتَّقُوْنَ﴾
[الزمر: ١٦]

Allāh ﷻ says: They (dwellers of Hell) shall have a covering of Fire above them and a covering (of Fire) beneath them (This is that torment). With which Allāh does frighten His slaves. O My slaves! Therefore, fear Me! (Az-Zumar: 16)

وَقَالَ تَعَالَى: ﴿إِنَّ شَجَرَتَ الزُّقُومِ ۖ طَعَامُ الْآثِمِ ۖ كَالْمُهْلِ ۖ يُغْلَى فِي الْبُطُونِ ۖ كَغَلْيِ الْحَمِيمِ ۖ خُذُوهُ فَاعْمِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ۖ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ۖ ذُقْ ۖ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ۖ إِنَّ هَٰذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ﴾
[الدخان: ٤٣-٥٠]

Allāh ﷻ says: Verily, the tree of Zaqqúm, Will be the food for sinners; Like molten brass, it will boil in their bellies, Like the seething of boiling water. (It will be said to the angels): Seize him, and drag him into the midst of the blazing

Fire, Then pour over his head the torment of boiling water. Taste (this)! Verily, you thought you were mighty and generous. Verily! This is that which you used to doubt.

(Ad-Dukhān: 43-50)

وَقَالَ تَعَالَى: ﴿مِن وَّرَآئِهِ جَهَنَّمُ وَيُسْقَى مِن مَّاءٍ صَدِيدٍ ۝ يُسَجَّرُ حَهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ط وَمِن وَّرَآئِهِ عَذَابٌ غَلِيظٌ﴾

[Ibraheem: 16-17]

Allāh ﷻ says: In front of him (every rebellious transgressor) is Hell, and he will be made to drink boiling festering water. Which he will sip, but will be unable to swallow it, and death will approach him from every side, yet he will not die; and in front of him will be a harsh torment (becoming ever severe, and he will continue to sob for an eternity).

(Ibraheem: 16-17)

AHADITH

﴿127﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ! قَدْ شَيْبَتَ قَالَ: شَيْبَتْنِي هُوْدُ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ومن سورة الواقعة، رقم: ٣٢٩٧

127. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Abu Bakr said: O Rasūlullāh! Indeed you have aged! He replied: (The Sūrah) Hūd, Al- Wāqī 'ah, Al-Mursalat, 'Ammā Yata Sā 'alūn, and Idhash Shamsu Kuwwirat have aged me. (Tirmidhi)

﴿128﴾ عَنْ خَالِدِ بْنِ عَمِيْرِ الْعَدَوِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَطَبْنَا عُثْمَةَ بِنَ عَزْرَانَ رَضِيَ اللَّهُ عَنْهُ، فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَمَا بَعْدُ، فَإِنَّ الدُّنْيَا قَدْ آذَنْتَ بِصُرْمٍ، وَوَلَّتْ حَدَاءً، وَلَمْ يَتَّقِ مِنْهَا إِلَّا ضَبَابَةَ كُضْبَابِيَةِ الْإِنَاءِ يَتَصَابِئُهَا صَاحِبُهَا، وَإِنَّكُمْ مُنْقَلِبُونَ مِنْهَا إِلَى دَارٍ لَا رُزْأَالَ لَهَا، فَاتَّقِلُوا بِخَيْرٍ مَا بَحَضَرَتْكُمْ، فَإِنَّهُ قَدْ ذَكَرَ لَنَا أَنَّ الْحَجَرَ يُلْقَى مِنْ شَفَةِ جَهَنَّمَ فَيَهْوَى فِيهَا سَبْعِينَ عَامًا، لَا يُدْرِكُ لَهَا قَعْرًا، وَوَاللَّهِ لَتَمْلَأَنَّ، أَفَعَجِبْتُمْ؟ وَلَقَدْ

ذُكِرَ لَنَا أَنَّ مَا بَيْنَ مِصْرَاعَيْنِ مِنْ مِصْرَاعِ الْجَنَّةِ مَسِيرَةٌ أَرْبَعِينَ سَنَةً، وَلَيَأْتِينَ عَلَيْهَا يَوْمَ
 وَهُوَ كَطَيْطُمِنَ الرَّحَامِ، وَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللَّهِ ﷺ، مَا لَنَا طَعَامَ إِلَّا وَرَقَ
 الشَّجَرِ، حَتَّى قَرَحَتْ أَسْدَاقُنَا فَالْتَقَطْتُ بُرْدَةً فَشَقَقْتُهَا بَيْنِي وَبَيْنَ سَعْدِ بْنِ مَالِكٍ،
 فَاسْتَرَزْتُ بِبِضْفِهَا، وَاتَّرَزَ سَعْدٌ بِبِضْفِهَا، فَمَا أَصْبَحَ الْيَوْمَ مِنَّا أَحَدٌ إِلَّا أَصْبَحَ أَمِيرًا عَلَى
 مِصْرٍ مِنَ الْأَمْصَارِ، وَإِنِّي أَعُوذُ بِاللَّهِ أَنْ أَكُونَ فِي نَفْسِي عَظِيمًا وَعِنْدَ اللَّهِ صَغِيرًا، وَإِنَّهَا
 لَمْ تَكُنْ نُبُوءَةً قَطُّ إِلَّا تَنَاسَخَتْ، حَتَّى تَكُونَ آخِرَ عَاقِبَتِهَا مُلْكًا، فَسْتَخِيرُونَ وَتُجْرَبُونَ
 الْأَمْرَاءَ بَعْدَنَا.

رواه مسلم، باب الدنيا سجن للمؤمن و جنة للكافر، رقم: ٧٤٣٥.

128. Khālid ibne-'Umair Al 'Adawī رضي الله عنه narrates that Utbah ibne-Ghazwān رضي الله عنه in a sermon after glorifying and praising Allāh, said to us: Undoubtedly, the world has announced its termination; and has turned on its heel in a hasty flight; and what is left are but a few drops, like the residual drops in a bowl which the drinker sucks out. And indeed, you will all be transferred (at death) from the world, to a never-ending abode. So depart with the best deeds with you. For verily, it has been mentioned to us that when a stone is cast from the edge of Hell, it continues to fall for seventy years but will not reach its depth. And by Allāh, Hell will be filled (with men and *Jinn*). So, does this surprise you? And it has been mentioned to us that the expanse between the two panels of the door of Paradise is (a journey of) forty years, yet a day will come, when this expanse will be packed due to the large crowds of people. And verily, I have seen that time, when I was the seventh among seven (Sahābah) with Rasūlullāh ﷺ we had nothing to eat but leaves of tree, until the corners of our mouths became festered with ulcers. And I managed to acquire a piece of broad cloth which I divided between myself and Sa'd ibne-Mālik. So, I wore it to cover my lower half, and Sa'd ibne-Mālik wore the other piece. But, today each of us is an *Amīr* (Governor) of a city from amongst the great cities. And verily, I seek refuge in Allāh that I should ever consider myself great whereas I am regarded low by Allāh. And verily, never is there a prophethood (and its ways) except that gradually it goes into oblivion, until worldly kingdom takes its place. So, in the near future you will realise and have the experience of other governors. (Muslim)

Note: The characteristic of prophetic ways is that justice is

established and people develop an indifference to this world and the love of the Hereafter prevails. Whereas in worldly kingdoms, these characteristics are not usually found.

(Takmalah, Fathul Mulhim)

﴿129﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ كُلَّمَا كَانَ لَيْلَتَهَا مِنْ رَسُولِ اللَّهِ ﷺ يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ فَيَقُولُ: السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَأَنَا كُمْ مَاتَوْعَدُونَ وَعَدَاؤُكُمْ جَلُونَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَا حِقْرُونَ، اَللَّهُمَّ! اغْفِرْ لِأَهْلِ بَقِيعِ الْعَرَقِيبِ.

رواه مسلم، باب ما يقال عند دخول القبور.....رقم: ٢٢٥٥.

129. 'A'ishah Radiyallāhu 'anha narrates that whenever it was her turn for Rasūlullāh ﷺ to spend the night, he would go out at the end of the night to Baqī' (graveyard) and say: Peace be upon you. O dwellers of the abode of believers. The tomorrow which you were being promised about has reached you at its appointed time; and Allāh willing, we shall be joining you. O Allāh! Forgive the dwellers of Baqī'.

(Muslim)

﴿130﴾ عَنْ مُسْتَوْرِدِ بْنِ شَدَّادٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: وَاللَّهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ فِي النِّيمِ، فَلْيَنْظُرْ أَحَدُكُمْ بِمِ تَرْجِعُ؟

رواه مسلم، باب فناء الدنيا.....رقم: ٧١٩٧.

130. Mustawrid ibne-Shaddad ؓ narrates that Rasūlullāh ﷺ said: By Allāh! This world compared to the Hereafter is like one of you dipping his finger in the ocean and then observing the quantity of water on it.

(Muslim)

﴿131﴾ عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ اتَّبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ.

رواه الترمذی وقال هذا حديث حسن، باب حديث الكيس من دان نفسه.....رقم: ٢٤٥٩.

131. Shaddad ibne-Aws ؓ narrates that Nabí ﷺ said: He is wise and shrewd who takes account of himself and prepares for what is after death. And he is weak and incapable who follows his desires and yet pins high hopes on Allāh's Mercy. (Tirmidhi)

﴿132﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: آتَيْتُ النَّبِيَّ ﷺ عَاشِرَ عَشْرَةِ فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا نَبِيَّ اللَّهِ! مَنْ أَكْيَسُ النَّاسِ، وَأَحْزَمُ النَّاسِ؟ قَالَ: أَكْثَرُهُمْ ذِكْرًا لِلْمَوْتِ، وَأَكْثَرُهُمْ اسْتِعْدَادًا لِلْمَوْتِ قَبْلَ نُزُولِ الْمَوْتِ، أُولَئِكَ هُمُ الْأَكْيَاسُ، ذَهَبُوا بِشَرَفِ الدُّنْيَا وَكَرَامَةِ الْآخِرَةِ.

رواه ابن ماجه با اختصار، رواه الطبراني في الصغير واسناده حسن، مجمع الزوائد ٥٥٦/١

132. 'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates that 1 came to Nabī ﷺ, being the tenth one of ten Sahabah. A man of the Ansār stood up and said: O Nabī Allāh! Who is the wisest and the most resolute amongst people? He replied: He who remembers death the most, and prepares most diligently for death before it overtakes him. Undoubtedly, these are the wisest. They have acquired the nobility of this world and the dignity of the Hereafter.

(Ibne-Mājah, Tabarāni, Majma- 'uz-Zawāid)

﴿133﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَّ النَّبِيُّ ﷺ خَطًّا مَرَبَعًا، وَخَطَّ خَطًّا فِي الْوَسْطِ خَارِجًا مِنْهُ، وَخَطَّ خَطًّا صِغَارًا إِلَى هَذَا الْيَدَى فِي الْوَسْطِ مِنْ جَانِبِهِ الْيَدَى فِي الْوَسْطِ، فَقَالَ: هَذَا الْإِنْسَانُ، وَهَذَا أَجَلُهُ مُحِيطٌ بِهِ، أَوْ قَدْ أَحَاطَ بِهِ. وَهَذَا الْيَدَى هُوَ خَارِجٌ أَمَلُهُ، وَهَذِهِ الْخَطُّ الصِّغَارُ الْأَعْرَاضُ، فَإِنْ أَخْطَأَ هَذَا نَهَشَهُ هَذَا، وَإِنْ أَخْطَأَ هَذَا نَهَشَهُ هَذَا.

رواه البخارى، باب فى الامل وطوله، رقم: ٦٤١٧

133. 'Abdullāh ﷺ narrates that Nabī ﷺ traced a square and traced a line in the middle protruding out of its border and traced smaller lines up to the one that was in the middle and then he said: This middle line is man, and this (square) is death surrounding him (decreed life-span). And the line protruding out of the square shows his hopes. And these smaller lines, are the incidents (to take place). If one incident misses, him, he is mangled by the other. And if it misses him, he is mangled by yet another.

(Bukhārī)

﴿134﴾ عَنْ مُحَمَّدِ بْنِ لَيْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: ائْتَانِ يَكْرَهُهُمَا ابْنُ آدَمَ الْمَوْتُ، وَالْمَوْتُ خَيْرٌ مِنَ الْفِتْنَةِ وَبِكْرَةُ قَلَّةِ الْمَالِ، وَقَلَّةُ الْمَالِ أَقْلٌ لِلْحِسَابِ.

رواه احمد با سندين ورجال احدهما رجال الصحيح، مجمع الزوائد ٤٥٣/١

134. Mahmūd ibne-Labīd رضي الله عنه narrates that indeed Nabī ﷺ said: There are two things that the son of Adam dislikes: Death, although death is better (for a believer) than trials (which endanger his faith); and scarcity of worldly belongings. And this scarcity of worldly belongings results in less reckoning on the Day of Judgement. (Musnad Ahmad)

﴿135﴾ عَنْ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ لَقِيَ اللَّهَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَآمَنَ بِالْبَعْثِ وَالْحِسَابِ دَخَلَ الْجَنَّةَ.

ذكر الحافظ ابن كثير هذا الحديث بطوله في البداية والنهاية ٢٠٤/٥

135. Abu Salamah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He, who meets Allāh testifying that none is worthy of worship but Allāh and that Muhammad is the Messenger of Allāh, and believes in resurrection and in reckoning, enters Paradise. (Al-Bidāya wan Nihāyah)

(Al-Bidāya wan Nihāyah)

﴿136﴾ عَنْ أُمِّ الثَّرَدَاءِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: ثَلُثُ لَأَبِي الثَّرَدَاءِ: الْأُتْبَعِي لِأَضْيَافِكَ مَا يَتَّبِعِي الرَّجَالُ لِأَضْيَافِهِمْ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أَمَامَكُمْ عَقَبَةً كَوُودًا لَا يَجَاوِزُهَا الْمُتَقَلِّبُونَ فَأَحِبُّ أَنْ تَخَفَّفَ لَيْتَكَ الْعَقَبَةَ.

رواه البيهقي في شعب الایمان ٢٠٩/٧

136. Umme Darda' Radiyallahu 'anha narrates: I enquired from Abu Dardā': Why do you not go and seek for your guests what men (usually) seek (fine food and drink) for their guests? So he replied: I heard Rasūlullāh ﷺ saying: Verily, before you is a very difficult pass! The heavily burdened shall not cross through it with ease, so I desire to keep myself light for that passage. (Baihaqī)

(Baihaqī)

Note: 'Men seek fine food and drink' means that his wife wanted him to take out time and effort to earn more, if not for his family, then at least for the sake of his guests.

﴿137﴾ عَنْ هَانِئِ مَوْلَى عُثْمَانَ رَجِمَهُ اللَّهُ أَنَّهُ قَالَ: كَانَ عُثْمَانُ إِذَا وَقَفَ عَلَى قَبْرِ بَنِي حَتَّى يَسْأَلُ لِخَيْتِهِ، فَيَقِيلُ لَهُ تَذَكُّرُ الْجَنَّةِ وَالنَّارِ فَلَا تَبْكِي وَتَبْكِي مِنْ هَذَا؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ الْقَبْرَ أَوَّلُ مَنْزِلٍ مِنَ مَنَازِلِ الْآخِرَةِ فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ،

وَأَنَّ لَمْ يَنْسُجْ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: مَا رَأَيْتُ مَنْظَرًا قَطُّ إِلَّا وَالْقَبْرُ أَقْطَعُ مِنْهُ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى فظاعة القبر..... رقم: ٢٣٠٨

137. Hāni Rahimahullahu, the freed slave of 'Uthman رضي الله عنه narrates that when 'Uthman stood by a grave he would weep until his tears wet his beard. So, he was asked; When Paradise and Hell are mentioned, you do not weep, but (why do) you weep at this (sight of the grave)? So he replied: Indeed, Rasūlullāh صلى الله عليه وسلم said: Verily, the grave is the first stage among the stages of the Hereafter; if one is saved from (the Punishment of) it, then what is to follow will be easier. And if one does not find safety from it, then what is to follow shall be more severe than it. And Rasūlullāh صلى الله عليه وسلم said: I have not seen a sight more horrifying than (the Punishment of) the grave. (Tirmidhi)

﴿138﴾ عَنْ عُثْمَانَ بْنِ عَمْرٍاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا فَرَّغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَّ عَلَيْهِ فَقَالَ: اسْتَغْفِرُوا لِأَخِيكُمْ وَاسْأَلُوا لَهُ بِالنَّشِيبِ فَإِنَّهُ الْآنَ يُسْأَلُ.

رواه ابو داؤد، باب الاستغفار عند القبر..... رقم: ٣٢٢١

138. 'Uthman ibne-'Affan رضي الله عنه narrates that when Nabí صلى الله عليه وسلم used to finish the burial of the dead, he would stay at his grave and say: Seek forgiveness for your brother and beg steadfastness for him, as indeed he is now being questioned. (Abu Dawud)

﴿139﴾ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ مُصَلًّا فَرَأَى نَاسًا كَانَهُمْ يَكْتَشِرُونَ قَالَ: أَمَا إِنَّكُمْ لَوْ أَكْثَرْتُمْ ذِكْرَ هَازِمِ اللَّذَاتِ لَشَغَلَكُمْ عَمَّا أَرَى الْمَوْتِ فَأَكْثِرُوا مِنْ ذِكْرِ هَازِمِ اللَّذَاتِ الْمَوْتِ، فَإِنَّهُ لَمْ يَأْتِ عَلَى الْقَبْرِ يَوْمَ إِلَّا تَكَلَّمَ فَيَقُولُ: أَنَا بَيْتُ الْعُرْبَةِ، وَأَنَا بَيْتُ الرَّوحَةِ وَأَنَا بَيْتُ التُّرَابِ وَأَنَا بَيْتُ الدُّودِ، فَإِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ: مَرْحَبًا وَأَهْلًا، أَمَا أَنْ كُنْتُ لِأَحَبِّ مَنْ يَمْشِي عَلَى ظَهْرِي إِلَى فِإْذٍ وَلَيْتَكَ الْيَوْمَ وَصِرْتَ إِلَيَّ فَسَتَرَى صَنِيعِي بِكَ، قَالَ: فَيَتَسَبَّحُ لَهُ مَدَّ بَصَرِهِ وَيَفْتَحُ لَهُ بَابَ إِلَى الْجَنَّةِ، وَإِذَا دُفِنَ الْعَبْدُ الْفَاجِرُ وَالْكَافِرُ قَالَ لَهُ الْقَبْرُ لَا مَرْحَبًا وَلَا أَهْلًا، أَمَا أَنْ كُنْتُ لِأَبْغَضِ مَنْ يَمْشِي عَلَى ظَهْرِي إِلَى فِإْذٍ وَلَيْتَكَ الْيَوْمَ وَصِرْتَ إِلَيَّ فَسَتَرَى صَنِيعِي بِكَ،

قَالَ: فَيَلْتَمِسُ عَلَيْهِ حَتَّى يَلْتَقِيَ عَلَيْهِ وَتَخْتَلِفَ أَضْلَاعُهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ بِأَصَابِعِهِ فَاذْخَلَ بَعْضَهَا فِي جَوْفِ بَعْضٍ قَالَ: وَيُقَيِّضُ اللَّهُ لَهُ سَبْعِينَ تَبِينًا لَوْ أَنَّ وَاحِدًا مِنْهَا نَفَخَ فِي الْأَرْضِ مَا أَنْبَتَتْ شَيْئًا مَا بَقِيَتِ الدُّنْيَا، فَيَنْهَسُنَّهُ وَيَخْدُسُنَّهُ حَتَّى يُفْضَى بِهِ إِلَى الْجَسَابِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا الْقَبْرِ رَوْضَةٌ مِنْ رَبَاضِ الْجَنَّةِ، أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ. رواه الترمذی وقال: هذا حديث حسن غريب، باب حديث اكثر واذا ذكر هاذم اللغات رقم: ٢٤٦٠

139. Abu Sa'īd رضي الله عنه narrates that Rasūlullāh ﷺ while entering his *Masjid* saw some persons laughing in a manner that their teeth were visible. He said: Behold! If you frequently remember the destroyer of pleasures, that is, death, it will distract you from what I am seeing (your excessive laughing). So remember frequently the destroyer of pleasures, that is, death. For verily, not a day passes upon the grave but that it cries out saying: I am the house of exile; and I am the house of loneliness; and I am the house of dust; and I am the house of worms. When a believing slave of Allāh is buried, the grave says to him: You are most welcome! Indeed, you were the most beloved to me of all those who used to walk upon me. So now, when you have been placed in my charge and you have been brought to me, you will see my excellent treatment. Rasūlullāh ﷺ then said: So the grave expands for him as far as the eye can see; and a door of Paradise is opened for him. And when an immoral slave of Allāh or an unbeliever is buried; the grave says to him: You are most unwelcome! Indeed you were the most despised by me of all those who used to walk upon me. So today, as you have been placed in my charge, and you have been brought to me, you will soon see my treatment towards you. Rasūlullāh ﷺ said: The grave then closes on him until its one side meets the other, and his ribs get intermingled; Rasūlullāh ﷺ then (illustrating) placed the fingers (of one hand) between the fingers (of the other hand). He added: Allāh sends upon him seventy serpents; if one of them were to breathe upon the earth, it would not produce any crops as long as the world remained; they will go on biting and lacerating him until he is brought forth for his Account on the Day of Resurrection. Rasūlullāh ﷺ said: The grave is either a garden from among the gardens of Paradise or a pit from among the pits of Hell. (Tirmidhi)

﴿140﴾ عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَأَتَيْنَاهَا إِلَى الْقَبْرِ وَلَمَّا يَلْحَدُ فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَجَلَسْنَا حَوْلَهُ كَمَا عَلِيَ رُوؤُسِنَا الطَّيْرُ وَفِي يَدِهِ عُودٌ يَنْكُثُ بِهِ فِي الْأَرْضِ، فَرَفَعَ رَأْسَهُ فَقَالَ: اسْتَعِينُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ: وَيَأْتِيهِ مَلَكَانِ فَيَجْلِسَانِيهِ فَيَقُولَانِ لَه: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: دِينِي الْإِسْلَامُ، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ قَالَ فَيَقُولُ: هُوَ رَسُولُ اللَّهِ ﷺ، فَيَقُولَانِ: وَمَا يَذْرِيكَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ فَأَمَنْتُ بِهِ وَصَدَّقْتُ قَالَ: فَيَأْتِيهِ مُنَادٍ مِنَ السَّمَاءِ أَنْ قَدْ صَدَّقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ وَالْبِسُوهُ مِنَ الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ قَالَ: فَيَأْتِيهِ مِنْ رُوحِهَا وَطَيْبِهَا قَالَ وَيُفْتَحُ لَهُ فِيهَا مَدَّ بَصَرِهِ قَالَ: وَإِنَّ الْكَافِرَ، فَذَكَرَ مَوْتَهُ قَالَ: وَتَمَادُ رُوحُهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلَكَانِ فَيَجْلِسَانِيهِ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي، فَيَأْتِيهِ مُنَادٍ مِنَ السَّمَاءِ أَنْ كَذَبَ فَأَفْرِشُوهُ مِنَ النَّارِ وَالْبِسُوهُ مِنَ النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ قَالَ: فَيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا قَالَ: وَيُضَيَّقُ عَلَيْهِ قَبْرَهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ.

رواه ابو داؤد، باب المسألة في القبر..... برقم: ٤٧٥٣

140. Bara ibne-'Azib Radiyallāhu 'anhuma narrates: We went out with Rasūlullāh ﷺ along with the funeral of a man from the Ansār until we reached the grave, which had not yet been completely dug. So, Rasūlullāh ﷺ sat and we sat around him in silence as though birds were perched upon our heads, and in his hand was a stick with which he was making marks on the ground. He then raised his head and said two times or three times: Seek refuge in Allāh from the Punishment of the grave. He then said: (When a believer is buried in the grave), and two angels will approach the buried person and make him sit up, and then ask him: Who is your *Rabb*? He will reply: My *Rabb* is Allāh. Then they will ask him: What is your religion? He will reply: My religion is Islam. Then they will ask him: What do you say about this man who was sent to you? He will reply: He is the Messenger of Allāh. Then they will ask him: What makes you certain of that? He will reply: I read the Book of Allāh and I believed and I testified in it. Then, a caller will announce from the heavens: My slave has said the

truth so spread for him a bedding from Paradise and dress him from the clothes of Paradise, and open for him a window towards Paradise. The joy, pleasant breeze and fragrances of Paradise will reach him, and the grave will be expanded for him as far as his eye can see. Then Rasûlullāh ﷺ mentioned the death of an unbeliever: Verily, the soul of an unbeliever shall be returned to his body. Two angels will approach him, and make him sit up, and ask him: Who is your *Rabb*? He will reply: Alas Alas! I do not know! Then they will ask him: What is your religion? He will reply: Alas Alas! I do not know! Then they will ask him: What do you say about this man who was sent to you? He will reply: Alas Alas! I do not know! At this, a caller from the heavens will announce: He has lied. So spread for him a bedding of the Fire, and clothe him with the Fire, and open for him a window to the Fire that its heat and scorching wind reach him, and his grave will close upon him until his ribs are intertwined. (Abu Dāwūd)

Note: The announcement from the heavens about an unbeliever, 'he has lied,' means that he is pretending to be ignorant, though in fact he had refuted Allāh's Oneness. His Prophet and Islam. (Ma'riful Hadith)

﴿141﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قُرْعَ نِعَالِهِمْ، أَنَاهُ مَلَكَانِ فَيَقْعِدَانِهِ فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ لِمُحَمَّدٍ ﷺ؟ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ، فَيَقَالُ لَهُ: انْظُرْ إِلَى مَقْعِدِكَ مِنَ النَّارِ قَدْ أَبَدَلَكِ اللَّهُ بِهِ مَقْعِدًا مِنَ الْجَنَّةِ، فَيَرَاهُمَا جَمِيعًا وَأَمَّا الْكَافِرُ فَيَقَالُ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: لَا أَدْرِي، كُنْتُ أَقُولُ مَا يَقُولُهُ النَّاسُ، فَيَقَالُ: لَا دَرَيْتَ وَلَا تَلَيْتَ، وَيُضْرَبُ بِمِطْرَاقٍ مِنْ حَدِيدٍ ضَرْبَةً فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ غَيْرَ الثَّقَلَيْنِ.

رواه البخاري، باب ماجاء في عذاب القبر، رقم: ١٣٧٤

141. Anas ibne-Malik ﷺ narrates that Rasûlullāh ﷺ said: Verily, the slave of Allāh, when he is placed in his grave, and his companions depart, he indeed hears the beat of their sandals, and then two angels come to him and make him sit up and ask: What did you use to say of this man, Muhammad ﷺ? As for the

Mu'min (believer) he will say: I bear witness that he is the slave of Allāh and His Messenger. It will then be said to him: Look towards your dwelling in Hell; Allāh has replaced it with a dwelling in Paradise. He will then see both the dwellings. And as for the *Munāfiq* (hypocrite) and *Kāfir* (unbeliever), it will be said to them: What did you use to say concerning this man? He will reply: I do not know; I used to say what the people were saying. It will then be said to him: Indeed, you knew not, nor did you follow those who knew. Then, he will be beaten by hammers of iron, causing him to scream, the sound of which will be heard by everyone around him except men and *Jinn*. (Bukhari)

﴿142﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ لِمَنْ فِي الْأَرْضِ: اللَّهُ اللَّهُ وَفِي رِوَايَةٍ لَا تَقُومُ السَّاعَةُ عَلَى أَحَدٍ يَقُولُ: اللَّهُ، اللَّهُ

رواه مسلم، باب ذهاب الإيمان آخر الزمان، رقم: ٣٧٦، ٣٧٥

142. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: The Hour of the Day of Resurrection will not come until there will be no one left in the world who says Allāh, Allāh. And in another narration: The Hour of the Day of Resurrection will not be established so long as there is someone saying, Allāh, Allāh. (Muslim)

Note: This means that the Day of Resurrection will occur when the world becomes devoid of Allāh's remembrance. This *Hadīth* also explains that the Day of Resurrection will not be established so long there is a single man saying: O people! Fear Allāh and worship Him. (Mīrquāt)

﴿143﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: قَالَ لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ النَّاسِ.

رواه مسلم، باب قرب الساعة، رقم: ٢٤٠٢

143. 'Abdullah رضي الله عنه narrates that Nabī ﷺ said: The Last Hour will come only upon the most wicked people. (Muslim)

﴿144﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَخْرُجُ الدُّجَالُ فِي أُمَّتِي فَيَمُوتُكَ أَرْبَعِينَ: لَا أَتْرَى أَرْبَعِينَ يَوْمًا، أَوْ أَرْبَعِينَ شَهْرًا، أَوْ أَرْبَعِينَ عَامًا، فَيَبْتَغِ اللَّهُ عِيْسَى بْنِ مَرْيَمَ كَأَنَّهُ عُرْوَةٌ بَيْنَ مَسْعُودٍ، فَيَطْلُبُهُ فَيَهْلِكُهُ ثُمَّ يَمُوتُكَ النَّاسُ سَبْعَ مِائَتِينَ، لَيْسَ بَيْنَ اثْنَيْنِ عِدَاوَةٌ، ثُمَّ يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى

عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبَضْتُهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلْتُهُ عَلَيْهِ، حَتَّى تَقْبِضَهُ قَالَ: فَيَقْبِضُ شِرَارَ النَّاسِ فِي خِيفَةِ الطَّيْرِ وَأَخْلَامِ السِّبَاعِ لَا يَعْرِفُونَ مَعْرُوفًا وَلَا يُنْكِرُونَ مُنْكَرًا، فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَجِيبُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ، وَهُمْ فِي ذَلِكَ دَارٌ رِزْقُهُمْ، حَسَنَ عَيْشُهُمْ، ثُمَّ يَنْفِخُ فِي الصُّورِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْفَى لَيْتًا وَرَفَعَ لَيْتًا، قَالَ: وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضِ إِبِلِهِ قَالَ: فَيَضَعُ، وَيَضَعُ النَّاسُ، ثُمَّ يُرْسِلُ اللَّهُ مَطْرًا كَأَنَّهُ الطَّلُّ فَتَنْبُثُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يَنْفِخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يُنظَرُونَ، ثُمَّ يُقَالُ: أَخْرِجُوا بَنَاتِ النَّارِ، فَيُقَالُ: مِنْ كَمِّ؟ فَيُقَالُ: مِنْ كُلِّ الْفَبِّ، تَسْعِمَانِيَّةٌ وَتَسْعَةُ وَتَسْعِينَ قَالَ: فَذَلِكَ يَوْمٌ يُجْعَلُ الْوُلْدَانُ شَيْئًا، وَذَلِكَ يَوْمٌ يُكْشَفُ عَنْ سَاقِي.

رواه مسلم، باب في خروج الدجال، رقم: ٧٣٨١

وَفِي رِوَايَةٍ: فَسُئِلَ ذَلِكَ عَلَى النَّاسِ حَتَّى تَغْيِرَتْ وَجُوهُهُمْ، فَقَالَ النَّبِيُّ ﷺ:

مِنْ يَأْجُوجَ وَمَا يَأْجُوجَ تَسْعِمَانِيَّةٌ وَتَسْعَةُ وَتَسْعِينَ وَمِنْكُمْ وَاحِدٌ

(الحديث) رواه البخاري، باب قوله: وترى الناس سكارى، رقم: ٤٧٤٦

144. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Dajjāl will appear in my *Ummah* and remain for forty; I do not know whether for forty days, or forty months, or forty years. Then Allāh will send 'Isa ibne Maryam resembling 'Urwah ibne-Mas'ūd. He will seek out Dajjāl and then destroy him. Thereafter, people shall remain for seven years without enmity even between two persons. Then Allāh will send a cool breeze from the direction of Syria; whereupon 'none shall remain upon the face of the earth whose heart has the tiniest particle of *Īmān*, except that his life shall be seized by this, breeze. Even if one of you were to enter the innermost recess of a mountain, it (the breeze) would enter even there and seize him. Thereafter, only the most wicked people shall remain who are as unstable as birds (easily startled) with a tendency to wickedness with the intelligence of beasts of prey (who have little intelligence and show violence and anger), neither knowing right nor objecting to evil. Then *Shaitān* will appear to them and say: Will you not comply to my command? They will say: What do you command us? He will then order them to worship idols (and they will obey him).

Abundant sustenance will be granted to them and apparently they will enjoy a good and luxurious life.

Then the Trumpet will be blown; and everyone who hears it will bend one side of his neck, and raise the other, listening attentively. The first to hear it will be a man plastering a water tank for his camels. Then he will collapse senseless, and die and so will all the people with him. Then Allāh will send down rain resembling dew, causing the bodies of the people to sprout like plants from the earth. Thereafter the Trumpet will be blown a second time, and the people will rise looking around. Then it will be said: O people! Hasten towards your *Rabb!* The angels will be told to restrain them for they are to be questioned. Command then will be given to bring forth those who are to go to Hell and when they asked what proportion is to be brought forth, they will be told it is nine hundred and ninety nine out of every thousand. That will be a day, which will make children grey haired; and that is the day when the Shin will be bared (Muslim)

In another narration it is stated: Hearing that nine-hundred-and-ninety-nine out of a thousand will be doomed to the Fire (of Hell), the Sahābah were deeply grieved and it showed on their faces. Then Rasūlullāh ﷺ said: Nine-hundred-and-ninety-nine will be from Yājūj Mājūj (Gog and Magog) and one from you. (Bukhārī)

Note: Shin is one of the allegorical terms used in the Qurān like face and hand. It is a special attribute of Allāh. We should believe in it in the same manner as we believe in the existence, life, the hearing and seeing of Allāh. (Tafsir Usmani).

In a *Hadīth* of Sahīh Bukhārī and Muslim narrated by Abu Sa'īd Khudri ؓ, Rasūlullāh ﷺ is quoted as saying: Allāh ﷻ will bare His Shin and then all the believers, men and women, will prostrate themselves before Him; but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their backs will be as stiff as a single column.

Dājjāl is the Great Deceiver who will appear near the end of the world and will claim to be God and will be killed by 'Isa ؑ at his Second Coming.

﴿145﴾ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَيْفَ أَنْعَمَ وَصَاحِبِ الْقَرْنِ قَبْدَ التَّقَمِّ الْقَرْنَ وَاسْتَمَعَ الْأَذْنَ مَتَى يُؤْمَرُ بِالنَّفْخِ فَيَنْفُخُ فَكَأَنَّ ذَلِكَ ثَقَلَ عَلَى أَصْحَابِ النَّبِيِّ ﷺ، فَقَالَ لَهُمْ: قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ، عَلَى اللَّهِ تَوَكَّلْنَا.

رواه الترمذى وقال: هذا حديث حسن، باب ماجاء فى شان الصور، رقم: ٢٤٣١

145. Abu Saïd رضي الله عنه narrates that Rasûlullâh ﷺ said: How can I enjoy life and be at ease, when the one entrusted with the Horn has placed it to his mouth and has lent his ear attentively, waiting for the order to blow it. This statement seemed to bear heavily upon the Sahâbah of Rasûlullâh ﷺ, so he said to them: Say: (Allâh is sufficient for us! The Most Excellent is He in whom we trust!) (Tirmidhî)

﴿146﴾ عَنِ الْمُقَدَّادِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: تُدْنِي الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ، حَتَّى تَكُونَ مِنْهُ كَمُقَدَّارِ مِثْلِ فَيَكُونُ النَّاسُ عَلَى قَدْرِ أَعْمَالِهِمْ فِي الْعَرَقِ، فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبَتَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ الْجَامَا قَالَ: وَأَشَارَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ إِلَى فِيهِ.

رواه مسلم، باب فى صفة يوم القيامة، رقم: ٧٢٠٦

146. Miqdād رضي الله عنه narrates: I heard Rasûlullâh ﷺ saying: The sun shall be brought close to the creation on the Day of Resurrection until there is one mile between it and them. Mankind will sweat according to what they have done; the sweat reaching to the ankles of some, to the knees of others, to the waist of others, while some will have their mouths covered by the sweat. Rasûlullâh ﷺ pointed his hand to his mouth. (Muslim)

﴿147﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُخَشِرُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَةَ أَصْنَافٍ: صِنْفًا مُشَاةً وَصِنْفًا رُكْبَانًا وَصِنْفًا عَلَى وُجُوهِهِمْ قِيلَ: يَا رَسُولَ اللَّهِ! وَكَيْفَ يَمْشُونَ عَلَى وُجُوهِهِمْ؟ قَالَ: إِنَّ الَّذِي أَمْشَاهُمْ عَلَى أَعْدَائِهِمْ قَادِرٌ عَلَى أَنْ يَمْشِيَهُمْ عَلَى وُجُوهِهِمْ، أَمَا إِنَّهُمْ يَتَّقُونَ بِوُجُوهِهِمْ كُلَّ حَدَبٍ وَشَوْكَةٍ.

رواه الترمذى وقال: هذا حديث حسن، باب ومن سورة بنى اسرائيل، رقم: ٣١٤٢

147. Abu Hurairah رضي الله عنه narrates that Rasûlullâh ﷺ said: Mankind will be assembled on the Day of Resurrection in three classes, one

walking, one riding and one walking on their faces. It was asked: O Rasúlullāh! How will they walk on their faces? He replied: Verily, the one who made them walk on their feet is able to make them walk on their faces. They will avoid with their face every obstacle and thorn. (Tirmidhī)

﴿148﴾ عَنْ عَبْدِ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجَمَانٌ، فَيَنْظُرُ أَيَمَنَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ مِنْ عَمَلِهِ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تَلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ.

رواه البخارى، باب كلام الرب تعالى..... برقم: ٧٥١٢

148. 'Adī ibne-Hātim رضي الله عنه narrates that Rasúlullāh ﷺ said: There is not anyone of you but that his *Rabb* will speak directly to him, without any interpreter between them. Then he will look to his right, and he will not see anything except what he had sent ahead from his deeds. And he will look to his left, and he will not see anything except what he had sent ahead. And he will look in front of him, and he will not see anything except the Fire in front of his face. So protect yourselves from the Fire even if it should be by half a date. (Bukhārī)

﴿149﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ فِي بَعْضِ صَلَاتِهِ: اَللّٰهُمَّ حَاسِبِيْ حِسَابًا يَّمِيْنًا فَلَمَّا انْصَرَفَ قُلْتُ: يَا نَبِيَّ اللهِ! مَا الْحِسَابُ الْيَمِيْنُ؟ قَالَ: اَنْ يَنْظُرَ فِيْ كِتَابِهِ فَيَتَجَاوَزَ عَنْهُ اِنَّهُ مِنْ نَوْفِيسِ الْحِسَابِ يَوْمَئِذٍ يَاعَائِشَةُ هَلَكْ.

(الحديث) رواه احمد ٤٨/٦

149. A'isha Radiyallāhu 'anha narrated: I heard Rasúlullāh ﷺ saying in one of his *Salāt* O Allāh! Make my account easy.

When he finished his *Slaāt*, I asked: O Nabiyallah! What is 'easy account'? He replied: That one's book of deeds be looked into and then he be forgiven. Verily, O 'A'ishah! He who will be interrogated on that Day will be ruined! (Musnad Ahāmad)

﴿150﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ اتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: أَخْبِرْنِيْ مَنْ يُّقْوَى عَلَى الْقِيَامِ يَوْمَ الْقِيَامَةِ الَّذِي قَالَ اللهُ عَزَّ وَجَلَّ ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ رَبِّ

الْعَلَمِينَ ﴿ فَقَالَ: يُخَفَّفُ عَلَى الْمُؤْمِنِ حَتَّى يَكُونَ عَلَيْهِ كَالصَّلَاةِ الْمَكْتُوبَةِ.

رواه البيهقي في كتاب البعث والنشور، مشكوة المصابيح، رقم: ٥٥٦٣

150. Abu Sa'íd Al Khudrí رضي الله عنه approached Rasúllullāh ﷺ and asked: Inform me who will be strong enough to stand on the Day of Resurrection, about which Allāh ﷻ has mentioned: (The Day the people will stand before the *Rabb*-Sustainer of the worlds). He replied: That Day will be so shortened for the believer as is the (the duration of) obligatory *Salāt*. (Baihaqi, Mishkāt)

﴿151﴾ عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَتَانِي آتٍ مِنْ عِنْدِ رَبِّي فَخَيَّرَنِي بَيْنَ أَنْ يَدْخِلَ نِصْفَ أُمَّتِي الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ، فَاخْتَرْتُ الشَّفَاعَةَ وَهِيَ لِمَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا.

رواه الترمذي، باب منه حديث تخيير النبي ﷺ،، رقم: ٢٤٤١

151. 'Awf ibne-Mālik Al Ashja'í رضي الله عنه narrates that Rasúllullāh ﷺ said: An angel came to me from my *Rabb*, and gave me the option to choose between half of my *Ummah* going to Paradise, or my right for intercession. So I chose intercession (so that my entire *Ummah* benefits from it and none is deprived) and it is for those who die without ascribing any partner to Allāh. (Tirmidhí)

﴿152﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي.

رواه الترمذي وقال: هذا حديث حسن صحيح غريب، باب منه حديث

شفاعتي، رقم: ٢٤٣٥

152. Anas ibne-Mālik رضي الله عنه narrates that Rasúllullāh ﷺ said: My intercession will be for those of my *Ummah* who have committed major sins. (Tirmidhí)

﴿153﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ مَآجِ النَّاسِ بَعْضُهُمْ فِي بَعْضٍ، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: اشْفَعْ لَنَا إِلَى رَبِّكَ، فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِإِبْرَاهِيمَ فَإِنَّهُ خَلِيلُ الرَّحْمَنِ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِمُوسَى فَإِنَّهُ كَلِمَةُ اللَّهِ، فَيَأْتُونَ مُوسَى فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِعِيسَى فَإِنَّهُ رُوحُ اللَّهِ وَكَلِمَتُهُ، فَيَأْتُونَ عِيسَى فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ ﷺ فَيَأْتُونِي فَأَقُولُ: أَنَا لَهَا، فَاسْتَاذِنُ عَلَى رَبِّي فَيُؤَذِّنُ لِي، وَيُلْهِمُنِي مَحَامِدَ أَحْمَدُهُ بِهَا

لَا تَحْضُرُنِي الْآنَ، فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، وَاجْرُ لَهُ سَاجِدًا، فَيَقَالُ: يَا مُحَمَّدُ! اِرْزُقْ رَأْسَكَ وَقُلْ يُسْمَعُ لَكَ، وَسَلْ تُعْطَى، وَاشْفَعْ تُشْفَعُ، فَأَقُولُ: يَا رَبِّ! أُمَّتِي أُمَّتِي، فَيَقَالُ: اِنطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيْمَانٍ، فَانطَلِقْ فَأَفْعَلْ ثُمَّ أَعُوذُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ اجْرُ لَهُ سَاجِدًا فَيَقَالُ: يَا مُحَمَّدُ! اِرْزُقْ رَأْسَكَ وَقُلْ يُسْمَعُ لَكَ، وَسَلْ تُعْطَى، وَاشْفَعْ تُشْفَعُ، فَأَقُولُ: يَا رَبِّ! أُمَّتِي أُمَّتِي، فَيَقُولُ: اِنطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ أَدْنَى أَدْنَى مِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ فَأَخْرِجْهُ مِنَ النَّارِ مِنَ النَّارِ، فَانطَلِقْ فَأَفْعَلْ، ثُمَّ أَعُوذُ الرَّابِعَةَ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ اجْرُ لَهُ سَاجِدًا فَيَقَالُ: يَا مُحَمَّدُ! اِرْزُقْ رَأْسَكَ، وَقُلْ يُسْمَعُ، وَسَلْ تُعْطَى، وَاشْفَعْ تُشْفَعُ، فَأَقُولُ: يَا رَبِّ! اِنذَنْ لِي فِيمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَيَقُولُ: وَعِزَّتِي وَجَلَالِي وَكِبْرِيَانِي وَعَظَمَتِي لَا أُخْرِجَنَّ مِنْهَا مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ.

رواه البخارى، باب كلام الرب تعالى، رقم: ٧٥١٠

(وَفِي حَدِيثِ طَوْبِلِ) عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ فَيَقُولُ اللَّهُ تَعَالَى: شَفَعَتِ الْمَلَائِكَةُ وَشَفَعَ النَّبِيُّونَ وَشَفَعَ الْمُؤْمِنُونَ، وَلَمْ يَبْقَ إِلَّا أَرْحَمُ الرَّاحِمِينَ، فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيَخْرِجُ مِنْهَا قَوْمًا لَمْ يَعْمَلُوا خَيْرًا قَطُّ، قَدْ عَادُوا حُمَمًا فَيُلْقِيهِمْ فِي نَهْرٍ فِي أَقْوَاءِ الْجَنَّةِ يُقَالُ لَهُ نَهْرُ الْحَيَاةِ، فَيَخْرُجُونَ كَمَا تَخْرُجُ الْحَبَّةُ فِي حَمِيلِ السَّيْلِ قَالَ: فَيَخْرُجُونَ كَاللُّوْلُؤِ فِي رِقَابِهِمُ الْخَوَاتِمُ، يَعْرِفُهُمْ أَهْلُ الْجَنَّةِ، هُوَ لَا عِتْقَاءَ لِلَّذِينَ أَدْخَلَهُمُ اللَّهُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلَا خَيْرٍ قَدَّمُوهُ، ثُمَّ يَقُولُ: أَدْخُلُوا الْجَنَّةَ فَمَا زَأَيْتُمُوهُ فَهَرَلَكُمْ، فَيَقُولُونَ: رَبَّنَا أَعْظَمْنَا مَا لَمْ تُعْطِ أَحَدًا مِنَ الْعَالَمِينَ، فَيَقُولُ: لَكُمْ عِنْدِي أَفْضَلُ مِنْ هَذَا، فَيَقُولُونَ: يَا رَبَّنَا! أَيُّ شَيْءٍ أَفْضَلُ مِنْ هَذَا؟ فَيَقُولُ: رِضَائِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا

رواه مسلم، باب معرفة طريق الرؤية، رقم: ٤٥٤

153. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: On the Day of Resurrection, mankind will be in confusion. Then they will approach Adam عليه السلام and say: Intercede for us before your Rabb. He will reply: I am not eligible to intercede, you should approach Ibrāhīm, as he is the *Khaleel* (close friend) of *Ar-Rahmān*. So, they will approach Ibrāhīm عليه السلام, but he will say to them: I am not eligible, you should approach Mūsā, as he is *Kalīmullāh* (who

speaks to Allāh Ta'ālā). So, they will approach Mūsā عليه السلام, but he will say: I am not eligible, you should approach 'Isa, as he is *Rūhullāh* and *Kalimatullāh* (the Spirit of Allāh, and Word of Allāh). So, they will approach 'Isa عليه السلام; but he will say: I am not eligible, you should approach Muhammad عليه السلام. Thus, they will approach me and I will say, I am the one to intercede. So I will beseech my *Rabb*; and He will oblige me. Then He will inspire me with such words that I will praise Him with, but I have no knowledge of these words now. So I will praise Him by those praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So, I will submit: O my *Rabb*! My *Ummah*! My *Ummah*! (Have mercy on it). It will then be said: Go and take out of the Fire whoever has, in his heart, *Īmān* equivalent to a grain of barley. So, I will go and obey as commanded.

Then I will return and praise Him again by the same praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will beseech: O My *Rabb*! My *Ummah*! My *Ummah*! Then it will be said: Go and take out from the Fire whoever has, in his heart, *Īmān* equivalent to a particle of dust or a mustard seed. So, I will go and comply with the command.

Then I will return and, praise Him once more by the same praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will implore: O My *Rabb*! My *Ummah*! My *Ummah*! Then it will be said: Go and take out from the Fire whoever has *Īmān*, in his heart, as much as the smallest, smallest, smallest grain of mustard seed. So I will go and do as bidden.

And then, I will return for the fourth time and praise Him by the same praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will urge: O My *Rabb*! Permit me (to intercede) for anyone who

has said *Lā ilāha illallāh*. Thus, Allāh ﷻ will say: By My Honour, and By My Majesty, and By My Grandeur, and By My Sublimity; whoever has said *Lā ilāha illallāh*, I will certainly take him out of the Fire.

(Bukhārī)

And in the narration of Abu Sa'īd Al Khudrī ': (In reply to the urges of Rasūlullāh ﷺ for the fourth time) Allāh ﷻ will say: The Angels have interceded, and the Prophets have interceded, and the believers have interceded, and none remain except the Most Merciful of the Mercifuls. He will then grasp a handful from the Fire, taking out those who had not done a single virtuous act, and who had been turned to charcoal. He will then put them into a river of life at the entrance of Paradise, called *Nahar-ul-Hayāt* (the River of Life). They will be revived like the seedlings that sprout in the silt carried by a flood. And they will come forth like pearls; around their necks shall be straps of gold. The dwellers of Paradise will recognize them by these straps as those whom Allāh had released from the Fire and made to enter Paradise without having done any good deed. Then Allāh will say to them: Enter into Paradise, and whatever you have seen is yours. So they will say: O our *Rabb!* You have given us what none was given in the world! He will reply: For you I have something better than this. They will say: O our *Rabb!* What could be better than this? He will then reply: My Pleasure, and now I will never be angry with you.

(Muslim)

Note: 'Isa عليه السلام has been referred in this *Hadīth* as *Rūhullāh* and *Kalimatullāh*, as he was born without a father on the Command of Allāh: Kun! (Be! and it became), and by a breath of Jibrāil عليه السلام (as commanded by Allāh) in the collar of his mother causing him to be a soul and a living being.

(Tafsīr ibne-Kathīr)

﴿154﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يَخْرُجُ قَوْمٌ مِنَ النَّارِ بِشَفَاعَةِ مُحَمَّدٍ ﷺ فَيَدْخُلُونَ الْجَنَّةَ يُسَمَّوْنَ الْجَهَنَّمِيِّينَ.

رواه البخارى، باب صفة الجنة والنار، رقم: ٦٥٦٦

154. 'Imrān ibne-Husain Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: A group of people will come out of the Fire by

the intercession of Muhammad ﷺ and enter Paradise; they will be called the *Jahannami'n* (people of Hell). (Bukhari)

﴿155﴾ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ مِنْ أُمَّتِي مَنْ يُشْفَعُ لِنَفْسِهِ مِنَ النَّاسِ، مِنْهُمْ مَنْ يُشْفَعُ لِلْقَبِيلَةِ، وَمِنْهُمْ مَنْ يُشْفَعُ لِلْعُصْبَةِ، وَمِنْهُمْ مَنْ يُشْفَعُ لِلرَّجُلِ حَتَّى يَدْخُلُوا الْجَنَّةَ.

رواه الترمذى وقال: هذا حديث حسن، باب منه دخول سبعين الفا.....رقم: ٢٤٤٠

155. Abu Sa'īd رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: Verily, from amongst my *Ummah*, there will be some people who will intercede for a nation and some who will intercede for a tribe, and some who will intercede for a small group, and some who will intercede for a single man, until they enter Paradise. (Tirmidhi)

﴿156﴾ عَنْ حَدِيثِهَا وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا (فِي حَدِيثِ طَوِيلٍ) قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَتُرْسَلُ الْأَمَانَةُ وَالرَّحِمُ فَتَقُومَانِ جَنْبَيْ الصِّرَاطِ يَمِينًا وَشِمَالًا، فَيَمُرُّ أَوْلَاكُمْ كَالْبَرْقِ قَالَ قُلْتُ: يَا أَبَى أَنْتَ وَأُمِّي أَيْ شَيْءٍ كَمَرِ الْبَرْقِ؟ قَالَ: أَلَمْ تَرَوْا إِلَى الْبَرْقِ كَيْفَ يَمُرُّ وَيَرْجِعُ فِي طَرْفَةِ عَيْنٍ؟ ثُمَّ كَمَرِ الرِّيحِ، ثُمَّ كَمَرِ الطَّيْرِ وَشِدِّ الرِّجَالِ، تَجْرِي بِهِمْ أَعْمَالُهُمْ، وَنَبِيُّكُمْ قَائِمٌ عَلَى الصِّرَاطِ يَقُولُ: رَبِّ سَلِّمْ سَلِّمْ، حَتَّى تَعْجَزَ أَعْمَالُ الْعِبَادِ، حَتَّى يَجِيءَ الرَّجُلُ فَلَا يَسْتَطِيعُ السَّيْرَ إِلَّا رَحْفًا قَالَ: وَفِي حَافَتِي الصِّرَاطِ كَلَالِيْبُ مُعَلَّقَةٌ مَأْمُورَةٌ تَأْخُذُ مَنْ أَمَرَتْ بِهِ فَمَخْدُوشٌ نَاجٍ وَمَخْدُوشٌ فِي النَّارِ وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ إِنْ فَعَرَ جَهَنَّمَ لَسَبْعِينَ خَرِيْفًا.

رواه مسلم، باب ادنى اهل الجنة منزلة فيها، رقم: ٤٨٢

156. Hudhaifah and Abu Hurairah Radiyallahu 'anhuma both narrate in a lengthy narration that Rasūlullāh صلى الله عليه وسلم said: The qualities of 'trustworthiness' and 'kinship' will be sent and will stand on the two sides of the *Sirāt* (the bridge over Hell), right and left (so as to intercede for those who cared for them or object to those who disregarded them). Then the first amongst you shall pass over it like lightning. I said: May my father and mother be sacrificed for you what is meant by "pass like the lightning?" He replied: Do you not see now lightning passes and returns within the blink of an eye! Then, (the next in rank) would pass like the

wind, and like a swift bird, and like a fast runner. That is, everyone will cross according to his deeds.

And your Nabi ﷺ will be standing on (the *Sirāt*) saying: O my *Rabb!* Grant safety! Grant safety! Until such people will come that due to the weakness of their deeds, they will only be able to crawl. He (then) said: And on the sides of the *Sirāt* hooks would be suspended ready to catch anyone whom they would be ordered to catch. So, some will escape wounded and some would be piled up in Fire. And by the One in Whose hand is the life of Abu Hurairah; indeed, the depth of Hell is seventy years. (Muslim)

﴿157﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: بَيْنَمَا أَنَا أَسِيرُ فِي الْجَنَّةِ إِذَا أَنَابْتَهُرِ حَافَتَاهُ قَبَابُ اللَّيْلِ الْمُجَوَّفِ، قُلْتُ: مَا هَذَا يَا جِبْرِيْلُ؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ رَبُّكَ، فَإِذَا طِينُهُ مِسْكٌ أَذْفَرُ.

رواه البخاري، باب في الحوض مرقم: ٦٥٨١.

157. Anas ibne-Mālik رَضِيَ اللَّهُ عَنْهُ narrates that Nabī Rasūlullāh ﷺ said: While I was passing through Paradise, I found myself by a river on the two sides of which were domes of hollow pearls. I asked: What is this O Jibra'il? He replied: This is the Kauthar that your *Rabb* granted. Its soil was the most excellent musk. (Bukharī)

﴿158﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: حَوْضِي مَسِيرَةُ شَهْرٍ، وَرِزْوَانِي سَوَاءٌ، وَمَاؤُهُ أَيْضٌ مِنَ الْوَرِقِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكَيْفَرَانُهُ كَنَجْمِ السَّمَاءِ، فَمَنْ شَرِبَ مِنْهُ فَلَا يَظْمَأُ بَعْدَهُ أَبَدًا.

رواه مسلم، باب اثبات حوض نبينا..... مرقم: ٥٩٧١.

158. 'Abdullāh ibne-'Amr ibn il-'As RadiyAllāhu 'anhuma narrates: Rasūlullāh ﷺ said: My pond (*Al-Kauthar*) is as large as a month's journey and its sides are equal. Its water is brighter than silver, and its fragrance is more delightful than musk. And its drinking cups are (as numerous) as the stars in the sky. Whoever will drink from it shall never feel thirst thereafter. (Muslim)

Note: The distance of one month's journey implies that the size of *Al-Kauthar* is so large that it will take one month to go across it.

﴿159﴾ عَنْ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِكُلِّ نَبِيٍّ حَوْضًا وَإِنَّهُمْ يَتَبَاهَوْنَ أَيُّهُمْ أَكْثَرُ وَارِدَةٌ وَإِنِّي أَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ وَارِدَةً.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ماجاء فى صفة الحوض رقم: ٢٤٤٣

159. Samurah رضي الله عنه narrated that Rasûlullâh ﷺ said: Verily for every prophet there is a pond, and indeed they will vie with one another about which of them will have the largest number coming down to it. I hope, indeed, my pond will be the most heavily attended. (Tirmidhî)

﴿160﴾ عَنْ عِبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، أَدَخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ. زَادَ جُنَادَةَ: مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ أَيُّهَا شَاءَ.

رواه البخارى، باب قوله تعالى يأهل الكتاب رقم: ٣٤٣٥

160. 'Ubādah ibne-Sāmit Radiyallāhu 'anhuma narrates that Nabî ﷺ said: Who bears witness that none is worthy of worship but Allāh, the Alone, without any partners, and that Muhammad is His slave and Messenger, and that 'Isa عليه السلام is the slave of Allāh, and His Messenger, and His Word that was granted to Maryam عليها السلام and a Spirit from Him, and that Paradise is a reality, and that Fire is a reality. Allāh will indeed, send him to Paradise whatever his deeds may be. Junādah رضي الله عنه added in his narration: He may enter from any of the eight doors of Paradise that he wishes!

(Bukharî)

﴿161﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، فَافْرَأُوا إِنْ شِئْتُمْ. ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ﴾

رواه البخارى، باب ماجاء فى صفة الجنة رقم: ٣٢٤٤

161. Abu Hurairah رضي الله عنه reported that Rasûlullâh ﷺ in a *Hadîth Qudsi* narrated that Allāh *Ta'ālā* has said: I have prepared for My pious slaves that which no eye has seen and no ear has heard, and which has not entered into the heart of any man. If you wish, recite: And no one knows what delights of the eyes have been hidden

from them! (As-Sajdah: 16)

(Bukhārī)

﴿162﴾ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

رواه البخارى، باب ماجاء فى صفة الجنة رقم: ٣٢٥٠

162. Saḥī ibne-Sa'd Al Sa'īdī رضي الله عنه narrates that Rasūlullāh ﷺ said: The space that a whip occupies in Paradise is better than the world and what it contains. (Bukhārī)

﴿163﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَقَلَابُ قَوْسٍ أَحَدِكُمْ أَوْ مَوْضِعُ قَدَمٍ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ إِطْلَعَتْ إِلَى الْأَرْضِ لَأَضَاءَتْ مَا بَيْنَهُمَا، وَلَمَلَّتْ مَا بَيْنَهُمَا رِيحًا، وَلَتَصْنِفُهَا يَغْنِي الْخِمَارَ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

رواه البخارى، باب صفة الجنة والبار، رقم: ٦٥٦٨

163. Anas رضي الله عنه narrated that Rasūlullāh ﷺ said: The length of any of your bows, or the space that a step occupies in Paradise is better than the world and what it contains. And if a woman of the women of Paradise were to look upon the earth, the entire space between Paradise and the earth would become illuminated and filled with fragrance, and her scarf is better than the world and what it contains. (Bukhārī)

﴿164﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يُلْغُ بِهِ النَّبِيُّ ﷺ قَالَ: إِنَّ فِي الْجَنَّةِ شَجْرَةً، يَسِيرُ الرَّابِئُ فِي ظِلِّهَا مِائَةَ عَامٍ، لَا يَقْطَعُهَا، وَأَقْرَأُ وَإِنْ شِئْتُمْ ﴿وَوَظِلٌّ مُمْدُودٌ﴾.

رواه البخارى، باب قوله وظل ممدود، رقم: ٤٨٨١

164. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily there is a tree in Paradise that a rider, traveling under its shade for one hundred years, will not be able to cross it. Recite, if you wish: (in shade long extended) (Al-Wāqī'a:30) (Bukhārī)

﴿165﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَشْرَبُونَ، وَلَا يَنْفَلُونَ وَلَا يَبُولُونَ، وَلَا يَتَغَوَّطُونَ وَلَا يَمْتَحِطُونَ قَالُوا: فَمَا بَالُ الطَّعَامِ؟ قَالَ: جُشَاءٌ وَرَشْحٌ كَرَشِحِ الْمَسْكِ، يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ، كَمَا يُلْهَمُونَ النَّفْسَ.

رواه مسلم، باب فى صفات الجنة واهلها، رقم: ٧١٥٢

165. Jābir رضي الله عنه narrates: I heard Nabí ﷺ saying: Verily the people of Paradise will eat and drink, and they will not spit, nor urinate, nor defecate, nor blow their noses. The Sahabah asked: Then what will happen to the food (that they eat)? He replied: It will produce belching and sweat like musk. They will be inspired to recite the glory of Allāh and (His) Praise, just as they breathe! (Muslim)

﴿166﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يُنَادِي مُنَادٍ: إِنَّ لَكُمْ أَنْ تَصْحُوا فَلَا تَنْقُمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَخِيُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشْبُوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَتَعَمُوا فَلَا تَبْأَسُوا أَبَدًا فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَنُودُوا أَنْ تَبْلُغُمُ الْجَنَّةَ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾

رواه مسلم، باب في دوام نعيم أهل الجنة..... رقم: ٧١٥٧

166. Abu Sa'id Al Khudri and Abu Hurairah Radiyallāhu 'anhuma narrate that Rasūlullāh ﷺ said: An announcer shall announce (in Paradise): Verily, for you it is decreed that you shall remain in perfect health, never to fall ill. And verily, for you it is decreed that you shall continue to live, never to die. And verily, for you (it is decreed) that you shall remain young, never to grow old. And verily, for you it is decreed that you shall live in pleasure and delight, never in misery and in distress, and that (is the meaning of what) Allāh ﷻ has said.

It will be announced to them that this is the Paradise that you have inherited by virtue of what you used to do. (Muslim)

﴿167﴾ عَنْ صُهَيْبٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، قَالَ يَقُولُ اللَّهُ تَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ.

رواه مسلم، باب آيات رؤية المؤمنين في الآخرة..... رقم: ٤٤٩

167. Suhaib رضي الله عنه narrates that Nabí ﷺ in a *Hadīth Qudsi* said: When the people of Paradise will have entered Paradise, Allāh *Ta'ālā* will say: Do you desire that I may bestow upon you with one more Blessing? They will reply: Have you not enlightened our faces! Have you not made us enter into Paradise, and saved us from the Fire! Rasūlullāh said: Then Allāh will remove the veil, between him and them); and they will not have been given

anything dearer to them than looking at their Sustainer, the Mighty and the Magnificent. (Muslim)

﴿168﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَغْبِطُوا فَاجِرًا بِنِعْمَةٍ، إِنَّكَ لَا تَدْرِي مَا هُوَ لَاقٍ بَعْدَ مَوْتِهِ، إِنَّ لَهُ عِنْدَ اللَّهِ قَاتِلًا لَا يَمُوتُ.

رواه الطبراني في الاوسط ورجاله ثقات، مجمع الزوائد ١٠/٤٤٣

168. Abu Hurairah رضي الله عنه narrates that Rasûlullâh ﷺ said: Do not envy an evil person's well being because verily you do not know what he will meet with after his death. Indeed, Allâh has a killer (the Hell Fire) for him and he will never die.

(Tabarānī, Majma'uz-Zawaid, Sharh-us Sunnah)

﴿169﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: نَارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ قِيلَ: يَا رَسُولَ اللَّهِ! إِنْ كَانَتْ لِكَافِيَةٍ، قَالَ: فَصَلَّتْ عَلَيْهِنَّ بِسَعَةِ وَسَبْتَيْنِ جُزْءًا أَكْثَهُنَّ مِثْلَ حَرِّهَا.

رواه البخارى، باب صفة النار وانها مخلوقة، رقم: ٣٢٦٥

169. Abu Hurairah رضي الله عنه narrates that Rasûlullâh ﷺ said: Your fire is one part from seventy parts of the Fire of Hell. It was said: O Rasûlullâh! Even this would have been enough! He replied: It has sixty-nine parts in excess of fires in this world, each of these being equivalent to their heat. (Bukhārī)

﴿170﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُؤْتَى بِأَنعَمِ أَهْلِ الدُّنْيَا، مِنْ أَهْلِ النَّارِ، يَوْمَ الْقِيَامَةِ، فَيُصْبَغُ فِي النَّارِ صَبْغَةً: ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ! أَهْلٌ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّبِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا، وَاللَّهِ يَا رَبِّ! وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ، فَيُصْبَغُ صَبْغَةً فِي الْجَنَّةِ، فَيُقَالُ لَهُ: يَا ابْنَ آدَمَ! أَهْلٌ رَأَيْتَ بُؤْسًا قَطُّ؟ هَلْ مَرَّبِكَ شِدَّةٌ قَطُّ؟ فَيَقُولُ: لَا، وَاللَّهِ يَا رَبِّ! فَأَمَرَ بِي بُؤْسٌ قَطُّ، وَلَا رَأَيْتُ شِدَّةً قَطُّ.

رواه مسلم، باب صبغ انعم اهل الدنيا في النار، رقم: ٧٠٨٨

170. Anas رضي الله عنه narrates that Rasûlullâh ﷺ in a *Hadith Qudsi* said: On the Day of Resurrection a person from the people of the Fire, who had been living the most comfortable and luxurious life in the world, will be brought, and dipped once in the Fire. Then he will be asked: O son of Adam! Do you recall seeing any good, a moment of comfort or luxury? He will reply: No, by Allâh, O my *Rabb!*

And a person from the people of Paradise, who had been living a most distressful life in the world, will be brought, (and) dipped once in Paradise. Then he will be asked: Have you experienced any misfortune? Has any distress come your way? To which he will reply: No, by Allāh, O my Rabb! No misfortune has ever come my way and I have never experienced any distress. (Muslim)

﴿171﴾ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حَنْجَرِيهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى تَرَاقُوتِهِ

رواه مسلم، باب جهنم، رقم: ٢١٧٠

171. Samurah ibne-Jundub رضي الله عنه narrates that Nabī ﷺ said: There will be some to whose ankles the Fire will reach, some to whose knees the Fire will reach, some to whose waist the Fire will reach and some to whose collar-bone the Fire will reach. (Muslim)

﴿172﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ هَذِهِ آيَةَ ﴿اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ (البقرة: ١٣٢) قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ أَنَّ قَطْرَةً مِنَ الزَّقْوَمِ قَطِرَتْ فِي دَارِ الدُّنْيَا لَأَفْسَدَتْ عَلَى أَهْلِ الدُّنْيَا مَعَايِشَهُمْ، فَكَيْفَ بِمَنْ يَكُونُ طَعَامَهُ.

رواه الترمذي وقال: هذا حديث حسن صحيح، باب ماجاء في صفة شراب اهل النار، رقم: ٢٥٨٥

172. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ recited the following verse:

Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden), as He should be feared, and die not except in a state of Islam.

Rasūlullāh ﷺ (while describing the fear of Allāh and the punishment of the Hereafter) said: If a single drop of Az-Zaqqūm (a tree in Hell) were to be dropped into this world, it would spoil the people's means of livelihood; so what about those whose food it is? (Tirmidhī)

﴿173﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ لِعِبْرِيْلَ: اذْهَبْ فَانظُرْ إِلَيْهَا، فَذَهَبَ فَانظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبِّ وَعِزَّتِكَ لَا يَسْمَعُ

بِهَا أَحَدٌ إِلَّا دَخَلَهَا ثُمَّ حَفَّهَا بِالْمَكَارِهِ، ثُمَّ قَالَ: يَا جِبْرِيْلُ! اذْهَبْ فَانظُرْ إِلَيْهَا فَذْهَبَ
 فَانظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبِّ وَعِزَّتِكَ! لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ، قَالَ: فَلَمَّا
 خَلَقَ اللهُ تَعَالَى النَّارَ قَالَ: يَا جِبْرِيْلُ! اذْهَبْ فَانظُرْ إِلَيْهَا، فَذْهَبَ فَانظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ:
 أَيُّ رَبِّ وَعِزَّتِكَ! لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلُهَا، فَحَفَّهَا بِالشَّهَوَاتِ، ثُمَّ قَالَ: يَا جِبْرِيْلُ!
 اذْهَبْ فَانظُرْ إِلَيْهَا فَذْهَبَ فَانظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبِّ وَعِزَّتِكَ وَجَلَالِكَ! لَقَدْ
 خَشِيتُ أَنْ لَا يَتَّقَى أَحَدٌ إِلَّا دَخَلَهَا.

رواه ابو داؤد، باب في خلق الجنة والنار: ٤٧٤٤

173. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ in a *Hadīth Qudsi* said: When Allāh had created Paradise, He said to Jibrail (عليه السلام): Go and visit it! So he went and saw it, returned, and submitted: O my *Rabb!* By Your Might and Honour, none shall hear about it except that he shall (strive to) enter it! Then (Allāh) surrounded it with adversities (adherence to *Sharī'ah*, which at times is against personal desires) and ordered: O Jibrail! Go and visit it (again). So he went, saw it, and returned; then submitted: O my *Rabb!* By Your Might and Honour, indeed I fear that none shall (be able to) enter it! Then, Rasúlullāh ﷺ said: When Allāh created the Fire (of Hell), then He said: O Jibrail! Go and visit it! So he went and saw it, returned, and submitted: O my *Rabb!* By Your Might and Honour, none shall hear about it except that he shall (strive to) avoid it! Then (Allāh) surrounded it with carnal desires, and ordered: O Jibrail! Go and visit it (again)! So he went, saw it. And returned, then submitted: O my *Rabb!* By Your Might, Honour, and Majesty; I fear that none shall (be able to) avoid it!

(Abu Dāwūd)

SUCCESS IS IN OBEYING THE COMMANDMENTS OF ALLĀH TA'ĀLĀ

In order to seek benefit directly from Allāh Ta'ālā, it is necessary to believe that complete success in this World and the Hereafter lies only in complying with His Commandments in the way shown by Rasūlullāh ﷺ

VERSES OF QUR'AN

قَالَ اللهُ تَعَالَى: ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ط وَمَنْ يَعِصِ اللهُ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا﴾

[الاحزاب: ٣٦]

Allāh ﷻ says: It is unbecoming of a believing man or a believing woman, when Allāh and His Messenger have decreed a matter that they should claim freedom of choice in their affairs. And whosoever disobeys Allāh and His Messenger, he has most certainly gone astray. (Al-Ahzāb: 36)

وَقَالَ تَعَالَى: ﴿وَمَا أَرْسَلْنَا مِنْ رُسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللهِ﴾ [النساء: ٦٤]

Allāh ﷻ says: We sent no messenger except that he be obeyed by Allāh's will. (An-Nisa:64)

وَقَالَ تَعَالَى: ﴿وَمَا اتَّكُمُ الرَّسُولُ فَخُذُوهُ ج وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

[الحشر: ٧]

Allāh ﷻ says: And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from it.

(Al-Hashr:7)

وَقَالَ تَعَالَى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾
[الاحزاب: ٢١]

Allāh ﷻ says: Indeed in the Messenger of Allāh you have a good example (to follow), for the one who hopes for (the meeting with) Allāh and the Last Day and remembers Allāh much.

(Al-Ahzāb: 21)

وَقَالَ تَعَالَى: ﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ
عَذَابٌ أَلِيمٌ﴾
[النور: ٦٣]

Allāh ﷻ says: So let those who oppose His (Allāh's) Command, beware, lest some trial or painful Punishment befall them.

(An-Nūr:63)

وَقَالَ تَعَالَى: ﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾
[النحل: ٩٧]

Allāh ﷻ says: Whoever does righteous deeds-whether male or female-while he (or she) is a true believer, verily to him We will give a good life (in this world, respect, contentment, lawful provision, the pleasure of the remembrance of Allāh and the delights of His love). And We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

(An-Nahī: 97)

وَقَالَ تَعَالَى: ﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾
[الاحزاب: ٧١]

Allāh ﷻ says: And whoever obeys Allāh and His Messenger, he has indeed achieved a great success.

(Al-Ahzāb: 71)

وَقَالَ تَعَالَى: ﴿قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ
وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾
[ال عمران: ٣١]

Allāh ﷻ said to His Prophet ﷺ: Say (to mankind): If you (really) love Allāh, then follow me. Allāh will love you and forgive you your sins. And Allāh is Forgiving, Most Merciful. (Aal-'Imrān: 31)

﴿قَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا﴾

[مریم: ۹۶]

Allāh ﷻ says: Verily, those who believe (in the Oneness of Allāh and His Messenger) and do good deeds, the Most Gracious (Allāh) will bestow love for them (in the hearts of mankind). (Maryam: 96)

﴿قَالَ تَعَالَى: ﴿وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَفُ ظُلْمًا وَلَا هَضْمًا﴾

[طه: ۱۱۲]

Allāh ﷻ says: And he who performs deeds of righteousness, and he is a believer, he will have no fear of injustice or of any curtailment (of his reward). (TāHā: 112)

﴿قَالَ تَعَالَى: ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿۱﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

[الطلاق: ۳، ۲]

Allāh ﷻ says: And whosoever fears Allāh (that is, fulfils all His Commandments and avoids all that is forbidden). He (Allāh) will make for him a way out (of every difficulty). And He will provide him from where (sources) he could never imagine. (At-Talāq: 2-3)

﴿قَالَ تَعَالَى: ﴿أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ

نُمَكِّنْ لَهُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِذْرَازًا ﴿۱﴾ وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ

[الانعام: ۶]

﴿فَأَهْلَكْنَاهُمْ بَدُنُوبِهِمْ ﴿۲﴾ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ﴾

Allāh ﷻ says: Do they not see how many a generation We destroyed before them; whom We had empowered on the earth more, than We had empowered you (in physical

strength, wealth in abundance, hailing from noble families, enjoying respect, long lives, holding estate and power etc.). And we sent down on them abundant showers from the sky, and made the rivers flow beneath them. But We destroyed them for their sins, and created after them other generations. (Al-An'ām:6)

وَقَالَ تَعَالَى: ﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَقِيَّةُ الصَّالِحَةُ خَيْرٌ
عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا﴾
[الكهف: ٤٦]

Allāh ﷻ says: Wealth and children are adornments of worldly life; but good deeds, the fruit of which endures for ever are of far greater merit with your *Rabb* and a far better source of hope. (Al-Kahf: 46)

وَقَالَ تَعَالَى: ﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ط وَكَنُجْرِبِينَ الدِّينِ صَبِرُوا أَجْرُهُمْ
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾
[النحل: ٩٦]

Allāh ﷻ says: All that is with you is bound to come to an end, whereas that which is with Allāh is everlasting. And most certainly shall We grant to those, who are patient in adversity, their reward in accordance with the best that they ever did. (An-Nahl: 96)

وَقَالَ تَعَالَى: ﴿وَمَا أُوْتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا وَمَا عِنْدَ اللَّهِ
خَيْرٌ وَأَبْقَى ط أَفَلَا تَعْقِلُونَ﴾
[القصص: ٦٠]

Allāh ﷻ says: And whatever you are given (now) is but for the (passing) provision of life in this world and for its adornment, whereas that which is with Allāh is (so much) better and Everlasting. Have you then no Sense?

(Al-Qasas: 60)

AHADITH

﴿174﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَا بَرِّوْا بِالْأَعْمَالِ سَبْعًا، هَلْ تَنْتَظِرُونَ إِلَّا فَقْرًا مُنْسِيًا، أَوْ غِنًى مُطْعِمًا، أَوْ مَرَضًا مُفْسِدًا، أَوْ مَرَمًا مُفْنِدًا، أَوْ مَوْتًا مُجْهِزًا أَوْ الدَّجَالَ فَشَرُّ غَائِبٍ يَنْتَظَرُ أَوْ السَّاعَةَ؟ فَالسَّاعَةُ أَذْهَى وَأَمْرٌ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى المبادرة بالعمل برقم: ٢٣٠٦

الجامع الصحيح وهو سنن الترمذى طبع دارالباز

174. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Hasten to perform good deeds before you are overtaken by seven things: Are you waiting for,

1. Such poverty that makes one unmindful of devotion, or 2. Wealth that makes one rebellious, or 3. Sickness that disables, or 4. Old age that makes one lose his senses, or 5. Sudden death (often not giving an opportunity of turning with repentance), or 6. Dajjāl who is the worst evil of those absent evils being awaited, or 7. The Hour? And the Hour is very grievous and very bitter. (Tirmidhi)

Note: This means that one should prepare for his Hereafter by performing good deeds before any of the above mentioned seven situations arises, thus rendering him unable to do good deeds.

﴿175﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ: فَيَرْجِعُ أَثْنَانِ وَيَبْقَى وَاحِدٌ، يَتَّبِعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ.

رواه مسلم، كتاب الزهد: ٧٤٢٤

175. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: Three follow the dead, two return and one remains with him. His family, his wealth and his deeds follow him whereas his family and wealth return and his deeds remain with him. (Muslim)

﴿176﴾ عَنْ عُمَرَ وَرَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ حَظَبَ يَوْمَ مَاقَالٍ فِي حُطْبَتِهِ: أَلَا إِنَّ الدُّنْيَا عَرَضٌ خَاصِرٌ يَأْكُلُ مِنْهَا الْبِرَّ وَالْفَاجِرُ أَلَا وَإِنَّ الْآخِرَةَ أَجَلٌ صَادِقٌ يَقْضَى فِيهَا مَلِكٌ قَادِرٌ، أَلَا وَإِنَّ الْخَيْرَ كُلَّهُ بِحَدِّ فَيْرِهِ فِي الْجَنَّةِ، أَلَا وَإِنَّ الشَّرَّ كُلَّهُ بِحَدِّ فَيْرِهِ فِي

مَلِكٍ قَادِرٍ، أَلَا وَإِنَّ الْخَيْرَ كُلَّهُ بِحَدِّ أَفْيَرِهِ فِي الْجَنَّةِ، أَلَا وَإِنَّ الشَّرَّ كُلَّهُ بِحَدِّ أَفْيَرِهِ فِي
النَّارِ أَلَا فَاعْمَلُوا وَأَنْتُمْ مِنَ اللَّهِ عَلَى حَدِّ، وَاعْمَلُوا أَنْتُمْ مَفْرُوضُونَ عَلَى أَعْمَالِكُمْ، فَمَنْ
يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ، وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ. مسند الشافعي ١٤٨/١

176. 'Amr رضي الله عنه narrates that Nabí ﷺ one day delivered a sermon saying: Behold! The world and its things are indeed a temporary commodity (and as such have no worth and value), shared and consumed by both the pious and the impious people alike! Indeed, the Hereafter is truly a reality and will arrive at its appointed time in which Judgement will be made by a Powerful King. Behold! Indeed all good, in its entirety is in Paradise. Indeed all evil, in its entirety is in the Fire. Understand well, do good deeds with due fear of Allāh, and know that you will be confronted by your deeds. Whosoever does a particle weight of good, shall see it; and whosoever does a particle weight of evil, shall see it. (Musnad Shāfi)

﴿١٧٧﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا
أَسْلَمَ الْعَبْدُ فَحَسُنَ إِسْلَامُهُ يُكَفِّرُ اللَّهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَفَهَا وَكَانَ بَعْدَ ذَلِكَ الْقِصَاصُ:
الْحَسَنَةُ بِعَشْرِ أَضْعَافٍ إِلَى سَبْعِ مِائَةٍ ضِعْفٍ وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَنْهَا.

رواه البخاري، باب حسن إسلام المرء، رقم: ٤١

177. Abu Sa'íd Al Khudrí رضي الله عنه narrates that he heard Rasúlullāh ﷺ saying: When the slave of Allāh enters into Islām and the beauty of Islām comes into his life, every evil deed that he had committed previously is forgiven by Allāh. Thereafter, starts the settlement of accounts; the reward of a good deed is ten times to seven hundred times and the punishment for an evil deed is equivalent to it unless Allāh overlooks it. (Bukhārī)

Note: The beauty of Islām comes into his life means that one's heart should be illuminated with *Imān* and the body should be dedicated in obedience to Allāh ﷻ.

﴿١٧٨﴾ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ
الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا.

(وهو جزء من الحديث) رواه مسلم، باب بيان الإيمان والإسلام، رقم: ٩٣

178. 'Umar رضي الله عنه narrates that Nabí ﷺ said: Islām means that you bear witness that there is none worthy of worship except Allāh and Muhammad is His Messenger, and to establish *Salāt*, and pay *Zakāt*, and fast in the month of Ramadān, and to perform *Hajj* to the House of Allāh if you are able to do so. (Muslim)

﴿179﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ، وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ وَتَسْلِمَ عَلَى أَهْلِكَ فَمَنْ انْتَقَصَ شَيْئًا مِنْهُنَّ فَهُوَ سَهْمٌ مِنَ الْإِسْلَامِ يَدْعُهُ، وَمَنْ تَرَكَهُنَّ كُلَّهُنَّ فَقَدْ وَلَّى الْإِسْلَامَ ظَهْرَهُ.

رواه الحاكم في المستدرک ۲۱/۱ وقال: هذا الحديث مثل الاول في الاستقامة

179. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: Islām is that you worship Allāh ﷻ and do not ascribe any partner to Him, and to establish *Salāt*, to pay *Zakāt*, to fast in Ramadān, to perform *Hajj* to the House of Allāh, to enjoin good, to forbid from evil and to offer *Salām* to your family. So, if anyone is deficient in any of these, he has left a part of Islām and he, who leaves all of them, has turned his back to Islām. (Mustadrak Hākim)

﴿180﴾ عَنْ حَدِيثِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْإِسْلَامُ ثَمَانِيَةٌ سَهْمٌ، الْإِسْلَامُ سَهْمٌ وَالصَّلَاةُ سَهْمٌ وَالزَّكَاةُ سَهْمٌ وَحُجُّ الْبَيْتِ سَهْمٌ وَالصِّيَامُ سَهْمٌ وَالْأَمْرُ بِالْمَعْرُوفِ سَهْمٌ وَالنَّهْيُ عَنِ الْمُنْكَرِ سَهْمٌ وَالْجِهَادُ فِي سَبِيلِ اللَّهِ سَهْمٌ وَقَدْ خَابَ مَنْ لَا سَهْمَ لَهُ.

رواه البزار وفيه يزيد بن عطاء وثقه احمد وغيره وضعفه جماعة وبقية رجاله ثقات، مجمع فتاوى ۱/۱۹۱

180. Hudhaifah رضي الله عنه narrates that Nabí ﷺ said: Islām has eight parts. *Īmān* is one part, and performing *Salāt* is one part, and giving *Zakāt* is one part, and performing *Hajj* to the House of Allāh is one part, and fasting in Ramadān is one part, and enjoining good is one part, and forbidding evil is one part, and *Jihād* in the Path of Allāh is one part. Indeed, one is unsuccessful who has no share in any of these parts. (Majmauz-Zawāid, Bazzār)

﴿181﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: الْإِسْلَامُ أَنْ تُسَلِّمَ وَجْهَكَ لِلَّهِ وَتَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ.

(الحديث) رواه احمد ۱/۳۱۹

181. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Nabi ﷺ said: Islām is to surrender yourself to Allāh (with correct belief and actions) and bear witness with heart and tongue that there is none worthy of worship except Allāh and that Muhammad is His slave and Messenger, and to establish *Salāt*, and to pay *Zakāt*.

(Musnad Ahmad)

﴿182﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: ذُلِّي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ، قَالَ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمَمْفُوضَةَ، وَتَصُومُ رَمَضَانَ، قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! لَا أُرِيدُ عَلَى هَذَا، فَلَمَّا وُلِّي قَالَ النَّبِيُّ ﷺ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا.

رواه البخارى، باب وجوب الزكاة، رقم: ١٣٩٧

182. Abu Hurairah رضى الله عنه narrates that a villager came to Rasūlullāh ﷺ and said: Guide me to a deed, by doing which I shall enter Paradise. Rasūlullāh ﷺ replied: Worship Allāh and do not ascribe any partner to Him, and establish the obligatory *Salāt*, and pay the obligatory *Zakāt*, and fast in Ramadān. The villager replied: By Him in Whose Hand my life is, I shall not add anything to it. When he had turned away, Nabi ﷺ said: Anyone who wishes to see a man from among the people of Paradise, he may look at this man.

(Bukhārī)

﴿183﴾ عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ نَجِدٌ ثَائِرُ الرَّأْسِ نَسَمَعُ دَوَى صَوْتِهِ وَلَا نَفْقَهُ مَا يَقُولُ حَتَّى دَنَا فِإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ، فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: لَا، إِلَّا أَنْ تَطَوَّعَ، قَالَ رَسُولُ اللَّهِ ﷺ: وَصِيَامُ رَمَضَانَ، قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: لَا، إِلَّا أَنْ تَطَوَّعَ، قَالَ: وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الزَّكَاةَ، قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: لَا، إِلَّا أَنْ تَطَوَّعَ، قَالَ: فَأَذْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أُرِيدُ عَلَى هَذَا وَلَا أَنْقُصَ، قَالَ رَسُولُ اللَّهِ ﷺ: أَفْلَحَ إِنْ صَدَقَ.

رواه البخارى، باب الزكاة من الاسلام، رقم: ٤٦٠

183. Talha ibne-'Ubaidullah رضى الله عنه narrates that a man of the people of Najd with dishevelled hair came to Rasūlullāh ﷺ. We could hear the sound of his voice but could not understand what he

was saying till he came close to Rasûlullâh ﷺ and we realised that he was asking about Islâm. Rasûlullâh ﷺ said: Five times of *Salât* each day and night. He asked: Must I observe any more than them? He replied: No, unless you do it voluntarily. Then Rasûlullâh ﷺ said: And fasting during the month of Ramdân is obligatory. He asked: Must I observe anything else? Rasûlullâh ﷺ replied: No, unless you do it voluntarily. Rasûlullâh ﷺ then mentioned *Zakât* to him and he asked: Must I pay anything else? He replied: No, unless you give voluntarily. Then he turned and left saying: By Allâh, I will not do more than that nor less than that. Rasûlullâh ﷺ remarked: He has succeeded if (he keeps) true to his words. (Bukhârî)

﴿184﴾ عَنْ عِبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ: يَا يَعْزُبِي عَلَى الْآلِ تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تُسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبَهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُوا فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللَّهُ فَهُوَ إِلَى اللَّهِ، إِنْ شَاءَ عَفَا عَنْهُ، وَإِنْ شَاءَ عَاقَبَهُ فَبِأَعْيُنِنَا عَلَى ذَلِكَ.

رواه البخارى، كتاب الايمان، رقم: ١٨٠٠

184. 'Ubadah ibne-Samit ؓ narrates that Rasûlullâh ﷺ said to a group of his Sahabah who were sitting around him: Swear allegiance to me that you will not ascribe any partner to Allâh, and will not steal, and will not commit adultery, and will not kill your children and will not falsely accuse anyone, and will not be disobedient concerning what is good. Thus, whoever fulfils this oath; Allâh will be responsible for his reward. Whoever will commit any of these sins and is punished in this world, then that punishment will be an atonement for him. But if any of these sins are done and Allâh conceals them, then his matter is with Allâh; if He wants, He may forgive him, and if He wants, He may punish him. ('Ubadah ibne-Samit ؓ said) So we swore allegiance to him on that basis. (Bukhârî)

﴿185﴾ عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْصَانِي رَسُولُ اللَّهِ ﷺ بِعَشْرِ كَلِمَاتٍ قَالَ: لَا تُشْرِكْ بِاللَّهِ وَإِنْ قُضِلْتَ وَحَرِّقْتَ، وَلَا تَعْفَنَ وَالذِّكْرَ وَإِنْ أَمْرًا أَنْ تَسْخُوجَ مِنْ أَهْلِكَ

وَمَا لِكَ، وَلَا تَشْرُكَنَّ صَلَاةَ مَكْتُوبَةٍ مُتَعَمِّدًا، فَقَدْ بَرِئْتَ مِنْهُ ذِمَّةُ اللَّهِ، وَلَا تَشْرَبَنَّ خَمْرًا فَإِنَّهُ رَأْسُ كُلِّ فَاحِشَةٍ، وَإِيَّاكَ وَالْمَعْصِيَةَ فَإِنَّ بِالْمَعْصِيَةِ حَلَّ سَخَطِ اللَّهِ عَزَّ وَجَلَّ، وَإِيَّاكَ وَالْفِرَارَ مِنَ الرُّحْبِ وَإِنْ هَلَكَ النَّاسُ، وَإِذَا أَصَابَ النَّاسَ مَوْتُ وَأَنْتَ فِيهِمْ فَائْتِثْ، وَأَنْفِقْ عَلَى عِيَالِكَ مِنْ طَوْلِكَ وَلَا تَرْفَعْ عَنْهُمْ عَصَاكَ أَدْبًا وَأَخْفِهِمْ فِي اللَّهِ. رواه احمد ٢٣٨/٥

185. Mu'adh رضي الله عنه narrates that Rasūlullāh ﷺ enjoined upon me ten things: Do not ascribe anything as a partner to Allāh even though you may be killed and burnt; and do not disobey your parents even if they order you to leave your wife and spend all your wealth; and do not deliberately neglect any obligatory *Salāt*, since he who deliberately neglects *Salāt* is no longer within the responsibility of Allāh; and do not drink wine, since indeed it is the root of every evil deed; and beware of disobedience for verily disobedience causes the wrath of Allāh to descend; and beware of fleeing from the line of battle even though your companions die; and if people die (from a calamity like plague, etc.) and you are among them, stay where you are; and spend on your family according to your means; and do not refrain (from using) the cane in bringing (them) up with good habits; and make them fear Allāh.

(Musnad Ahmad)

Note: In this *Hadīth* the obedience of parents mentioned is the obedience of the highest level. Similarly not to ascribe anything as a partner to Allāh even though one may be killed or burnt for it, is the highest level of steadfastness; whereas in such a state it is permissible to utter words of disbelief if the heart remains contented with *īmān*.

(Mirqāt)

﴿186﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ آمَنَ بِاللَّهِ وَبِرَسُولِهِ وَأَقَامَ الصَّلَاةَ، وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَدْخُلَهُ الْجَنَّةَ، جَاهِدَ فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي أَرْضِهِ النَّبِيُّ وُلِدَ فِيهَا فَقَالُوا: يَا رَسُولَ اللَّهِ! أَفَلَا تُبَشِّرُ بِهِ النَّاسَ؟ قَالَ: إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ وَفَوْقَهُ عَرْشُ الرَّحْمَنِ وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ. رواه البخارى، باب درجات المجاهدين في سبيل الله مرقوم: ٢٧٩٠

186. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: Anyone who believes in Allāh and His Messenger, establishes *Salāt*, and fasts during *Ramadān*, Allāh has taken it upon Himself to send him to Paradise; whether he was engaged in *Jihād* in the Path of Allāh, or whether he remained in the land where he was born. The Sahābah inquired: O Rasūlullāh! Should we not give this good news to the people? Rasūlullāh ﷺ replied: (No, because) there are one hundred ranks in Paradise which Allāh has prepared for those who engage in *Jihād* in the Path of Allāh and between two ranks there is a distance equal to the distance between the earth and the sky. So, when you ask Allāh for Paradise, ask Him for *Firdaus*, for it is the best and highest part of Paradise, above it is the Throne of the Compassionate One and from it the rivers of Paradise flow.

(Bukhari)

﴿187﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: خَمْسٌ مَنْ جَاءَ بِهِنَّ مَعَ إِيمَانٍ دَخَلَ الْجَنَّةَ مَنْ حَافِظٌ عَلَى الصَّلَوَاتِ الْخَمْسِ عَلَى وَضُوئِهِنَّ وَرُكُوعِهِنَّ وَسُجُودِهِنَّ وَمَوَاقِفِهِنَّ وَصَامَ رَمَضَانَ وَحَجَّ الْبَيْتِ إِنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَأَتَى الزَّكَاةَ طَيِّبَةً بِهَا نَفْسُهُ وَأَدَّى الْأَمَانَةَ، قِيلَ يَا رَسُولَ اللَّهِ! وَمَا أَدَاءُ الْأَمَانَةِ؟ قَالَ أَلْغَسُلُ مِنَ الْجَنَابَةِ إِنْ اللَّهُ لَمْ يَأْمَنْ ابْنَ آدَمَ عَلَى شَيْءٍ مِنْ دِينِهِ غَيْرَهَا. رواه الطبراني بإسناد جيد، الترغيب ٢٤١/١

187. Abu Dardā' رضي الله عنه narrates that Rasūlullāh ﷺ said: He who comes to Allāh with *Imān* and having performed these five (deeds) will enter Paradise: He who regularly offered the five *Salāt* at their prescribed time with properly performed ablution, bowing and prostrations; fasted during the month of *Ramadān*; performed *Hajj* if he had the means; paid *Zakāt* gladly; and fulfilled the trust placed in him. It was asked: O Rasūlullāh! What does fulfilling the trust mean? Rasūlullāh ﷺ answered: To take bath after *Janābah* (a man is in a state of *Janābah* when semen is discharged out with passion while one is awake or asleep), for Allāh ﷻ has not placed a trust with the son of Adam regarding any religious deed except this purification (since this bath is a secret act that can only be performed by the Fear of Allāh).

(Tabarāni)

﴿188﴾ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَجَعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَنَا زَعِيمٌ لِمَنْ آمَنَ بِي وَأَسْلَمَ وَهَاجَرَ بَيْتِي فِي رُبْعِ الْجَنَّةِ، وَبَيْتِي فِي وَسْطِ

الْجَنَّةِ، وَأَنَارِ عَيْنِ لِمَنْ آمَنَ بِي وَأَسْلَمَ وَجَاهَدَ فِي سَبِيلِ اللَّهِ بَيِّنَاتٍ فِي رِزْقِ الْجَنَّةِ، وَبَيِّنَاتٍ فِي وَسْطِ الْجَنَّةِ وَبَيِّنَاتٍ فِي أَعْلَى عَرْفِ الْجَنَّةِ، فَمَنْ فَعَلَ ذَلِكَ لَمْ يَدَعْ لِلْخَيْرِ مَطْلَبًا وَلَا مِنَ الشَّرِّ مَهْرَبًا يَمُوتُ حَيْثُ شَاءَ أَنْ يَمُوتَ. رواه ابن حبان، قال المحقق: استاده صحيح ٤٨٠/١٠

188. Fadālah ibne-'Ubaid Al Ansari رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Whoever has *Īmān* upon me, obeys me, and does *Hijrah* (migrates), I assume responsibility for providing a house in the outskirts of Paradise and a house in the midst of Paradise. And for a person, who has *Īmān* upon me, obeys me, and engages in *Jihād* in the Path of Allāh, I assume responsibility for providing him with a house in the outskirts of Paradise, a house in the midst of Paradise, and a house in the upper part of Paradise. Whosoever does this has obtained goodness of every kind and is saved from evil of every kind and in whatever circumstances he dies (he will deserve Paradise). (Ibne-Hibbān)

﴿189﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا يُصَلِّيَ الْخَمْسَ وَيَصُومُ رَمَضَانَ غُفِرَ لَهُ.

(الحديث) رواه احمد ٢٣٦/٥

189. Mu'ādh ibne-Jabal رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He who meets Allāh in such a state that he does not ascribe any partner to Him, observes the five times *Salāt* and fasts during the month of Ramadān, he will be forgiven. (Musnad Ahmad)

﴿190﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا وَأَدَّى زَكَاةَ مَالِهِ طَيْبًا بِهَا نَفْسَهُ مُحْتَسِبًا وَسَمِعَ وَأَطَاعَ فَلَهُ الْجَنَّةُ.

(الحديث) رواه احمد ٣٦١/٢

190. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who meets Allāh in such a state that he had not associated any partner with Him, and had paid *Zakāt* on his wealth gladly, expecting a reward thereof, and had listened to and obeyed (the *Īmām*, leader of the Muslims), for him is Paradise. (Musnad Ahrnad)

﴿191﴾ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ. رواه الترمذى وقال: حديث فضالة حديث حسن صحيح، باب ما جاء في فضل من مات

191. Fadālah ibne-'Ubaid رضي الله عنه narrates that Nabí صلى الله عليه وسلم said: The *Mujāhid* (one striving in the Path of Allāh) is he who fights against his personal desires. (Tirmidhī)

﴿192﴾ عَنْ عُثْبَةَ بْنِ عَبْدِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لَوْ أَنَّ رَجُلًا يَجْرُ عَلَى وَجْهِهِ مِنْ يَوْمٍ وُلِدَ إِلَى يَوْمٍ يَمُوتُ فِي مَرْضَاةِ اللهِ عَزَّ وَجَلَّ لَحَقَّرَهُ يَوْمَ الْقِيَامَةِ.

رواه احمد والطبراني في الكبير وفيه: بقية وهو مدلس ولكنه صرح بالتحديث وبقية رجاله

وتقراء مجمع الزوائد ١/٢١٠

192. 'Utbah ibne-'Abd رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: If a person were to remain in prostration, from the day of his birth till the day he died, to please Allāh عز وجل, then despite this on the Day of Resurrection, he will consider this deed to be small.

(Musnad Ahmad, Tabarāni, Majma-'uz Zawāid)

﴿193﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: خَضَلْتَانِ مَنْ كَانَتْ فِيهِ كِتْبَةُ اللهِ شَاكِرًا صَابِرًا، وَمَنْ لَمْ تَكُنَا فِيهِ لَمْ يَكْتِبْهُ اللهُ شَاكِرًا وَلَا صَابِرًا: مَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ فَوْقَهُ فَاقْتَدَى بِهِ، وَمَنْ نَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ دُونَهُ فَحَمِدَ اللهُ عَلَى مَا فَضَّلَهُ بِهِ عَلَيْهِ، كَتَبَهُ اللهُ شَاكِرًا وَصَابِرًا وَمَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ دُونَهُ وَنَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ فَوْقَهُ فَاسِيفَ عَلَى مَا فَاتَهُ مِنْهُ، لَمْ يَكْتِبْهُ اللهُ شَاكِرًا وَلَا صَابِرًا. رواه الترمذی وقال: هذا حديث حسن غريب، باب انظروا الى من هو اسفل منكم، رقم: ٢٥١٢

193. 'Abdullah ibne-'Amr Radiyallāhu 'anhuma narrates: I heard Rasūlullāh صلى الله عليه وسلم saying: He who has two habits will be reckoned by Allāh as amongst the grateful and the patient. And if he does not possess these two habits, he will not be reckoned by Allāh as amongst the grateful and patient: He who sees his superior in Islām and follows him, and sees one inferior in worldly things and then expresses his thanks to Allāh, that out of His Mercy and Grace Allāh has kept him in a better state. Then Allāh reckons him amongst the grateful and patient. And he, who looks to his inferiors concerning religion, and looks to one superior in worldly riches, and expresses sorrow for getting less, then Allāh will not record him as amongst the grateful and patient. (Tirmidhī)

﴿194﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ.

رواه مسلم، باب الدنيا سجن للمؤمن..... رقم: ٧٤١٧

194. Abu Hurairah رضي الله عنه narrates that Rasûlullâh ﷺ said: The world is a believer's prison, and an unbeliever's Paradise.

(Muslim)

Note: For a believer the rewards and delights of Paradise which are there for him make this world like a prison; and for the unbeliever, -there is endless Punishment in the Hereafter and so this world is for him like Paradise.

(Mirqât)

﴿195﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا اتَّخَذَ الْفَيْءُ دَوْلًا، وَالْأَمَانَةُ مَغْنَمًا، وَالزَّكَاةُ مَغْرَمًا، وَتُعَلِّمُ لِغَيْرِ الدِّينِ، وَأَطَاعَ الرَّجُلُ أُمَّرَأَتَهُ وَعَقَّى أُمَّهُ، وَأَذْنَى صَدِيقَهُ وَأَقْضَى أَبَاهُ وَظَهَرَتِ الْأَضْوَاءُ فِي الْمَسَاجِدِ، وَسَادَ الْقَبِيلَةَ فَاسِقُهُمْ، وَكَانَ رَعِينُ الْقَوْمِ أَرْدَلَهُمْ، وَأَكْرَمَ الرَّجُلِ مَخَافَةُ شَرِّهِ وَظَهَرَتِ الْفِتْنَاتُ وَالْمَعَارِيفُ، وَشَرِبَتِ الْخُمُورُ، وَلَعَنَ آخِرُ هَذِهِ الْأُمَّةِ أَوْلَهَا فَلْيَبْتَغُوا عِنْدَ ذَلِكَ رِيحًا حَمْرَاءَ وَزَلْزَلَةً وَخُسْفًا وَمَسْحًا وَقُدْفًا، وَأَيَاتٍ تَتَابِعُ كِنِظَامِ قُطْعِ سِلْكِكَ فَتَتَابِعُ.

رواه الترمذى وقال:

هذا حديث غريب، باب ما جاء في علامة حلول المسخ والخسف رقم: ٢٢١١

195. Abu Hurairah رضي الله عنه narrates that Rasûlullâh ﷺ said: When captured enemy assets will be considered as one's own wealth; and property given in trust will be considered as booty for oneself; Zakât will be looked upon as a fine; knowledge will be acquired for worldly needs and gains and not for Islâmic objectives; a man will obey his wife and disobey his mother; a man will bring his friends nearer and drive his father far of; noises will be raised in the *masajids*; the most wicked of a tribe will become its ruler; the most worthless member of a people will become its leader; a man will be honoured for fear of the evil he may do; singing girls and musical instruments will come into vogue; drinking of wine will become common; and the later generations will begin to curse the previous generations; then wait, for red violent winds, earthquakes, swallowing up by the earth, defacement (of human faces), pelting of stones from the skies as rain, and a continuing

chain of disasters followed one by another, like beads of a necklace falling one after the other rapidly when its string is cut.

(Tirmidhi)

﴿196﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مَثَلَ الَّذِي يَعْمَلُ السَّيِّئَاتِ، ثُمَّ يَفْعَلُ الْحَسَنَاتِ، كَمَثَلِ رَجُلٍ كَانَتْ عَلَيْهِ دِرْعٌ ضَيْقَةٌ قَدْ خَنَقَتْهُ، ثُمَّ عَمِلَ حَسَنَةً فَأَنْفَكَتْ حَلْقَةً ثُمَّ عَمِلَ حَسَنَةً أُخْرَى فَأَنْفَكْتَ حَلْقَةً أُخْرَى، حَتَّى يَخْرُجَ إِلَى الْأَرْضِ.

رواه احمد ١٤٥/٤

196. Uqbah ibne-'Amir رضي الله عنه narrates that Rasúlullāh ﷺ said: One who does evil deeds and afterwards keeps doing good deeds, is like a person wearing a tight armour which is choking him. When he does a good deed a ring is loosened, with the next good deed a second ring is loosened, thus with every good deed the rings are loosened one after the other so the armour eventually falls to the ground.

(Musnad Ahmad)

Note: It means that a sinner is tied in his sins, and is in a state of distress. By doing good deeds his ties of sins are progressively loosened and distress removed.

﴿197﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: مَا ظَهَرَ الْغُلُولُ فِي قَوْمٍ قَطُّ إِلَّا أَلْقَى فِي قُلُوبِهِمُ الرُّغْبَ وَلَا فَنَسَى الزَّيْنَةَ فِي قَوْمٍ قَطُّ إِلَّا كَثُرَ فِيهِمُ الْمَوْتُ وَلَا نَقَصَ قَوْمٌ الْمِكْيَالَ وَالْمِيزَانَ إِلَّا قُطِعَ عَنْهُمْ الرِّزْقُ وَلَا حَكَمَ قَوْمٌ بِغَيْرِ الْحَقِّ إِلَّا فَنَسَى فِيهِمُ الدَّمَ وَلَا خَرَّ قَوْمٌ بِالْعَهْدِ إِلَّا سَلِطَ عَلَيْهِمُ الْعَدُوُّ.

رواه الامام مالك في الموطأ باب ماجاء في الغلول ص ٤٧٦

197. Abdullāh ibne- 'Abbās Radiyallāhu 'anhuma said: When dishonesty in the captured enemy assets becomes evident among people, Allāh puts fear of the enemy into their hearts; and when fornication becomes widespread among people, death prevails among them; and when people indulge in short measure and weight, their sustenance is cut off; and when people do injustice in their decisions, bloodshed becomes widespread among them; and when people break their covenants, the enemy is imposed upon them.

(Muatta Imām Mālik)

﴿198﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَجُلًا يَقُولُ: إِنَّ الظَّالِمَ لَا يَضُرُّ إِلَّا نَفْسَهُ فَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: بَلَى وَاللَّهِ حَتَّى الْحَبَارَى لَتَمُوتَ فِي وَتَكْرَهَا هَزْلًا لِيُظْلَمَ الظَّالِمُ.

رواه البيهقي في شعب الإيمان ٥٤/٦

198. Abu Hurairah رضي الله عنه says that he heard a person saying: A cruel person only harms himself. Upon this Abu Hurairah رضي الله عنه said: He not only harms himself, but I swear by Allāh, that due to the cruelty of the oppressor the bustard (ruddy goose) withers away and perishes in its nest. (Baihaqi)

Note: The harm of cruelty is not restricted to the cruel person, but it is a source of widespread calamities of all sorts. Rains are stopped, even birds consequently do not find a single grain and ultimately perish in their nests out of sheer hunger.

﴿199﴾ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْني مِمَّا يُكْبِرُ أَنْ يَقُولَ لِأَصْحَابِهِ: هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا؟ قَالَ: فَيَقْصُصُ عَلَيْهِ مَا شَاءَ اللَّهُ أَنْ يَقْصُصَ، وَإِنَّهُ قَالَ ذَاتَ غَدَاةٍ إِنَّهُ آتَانِي اللَّيْلَةَ آتِيَانِ، وَإِنَّهُمَا ابْتَعَانِي وَإِنَّهُمَا قَالَا لِي: انْطَلِقْ، وَإِنِّي انْطَلَقْتُ مَعَهُمَا، وَإِنَّا آتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِصَخْرَةٍ وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ فَيَبْلُغُ رَأْسَهُ فَيَتَهَدَّهَذَا الْحَجَرُ هَاهُنَا، فَيَنْبَعُ الْحَجَرُ فَيَأْخُذُهُ فَلَا يَرْجِعُ إِلَيْهِ حَتَّى يَبْصُحَ رَأْسُهُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرْءَ الْأَوَّلِي، قَالَ: قُلْتُ سُبْحَانَ اللَّهِ، مَا هَذَا؟ قَالَ: قَالَا لِي: انْطَلِقْ انْطَلِقْ، فَاَنْطَلَقْنَا فَآتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِكَلْبٍ مِنْ حَدِيدٍ، وَإِذَا هُوَ يَأْتِي أَحَدَ سِقَى وَجْهِهِ فَيَشْرِبُ شِدْقَهُ إِلَى قَفَاهُ، وَمَنْجِرَةٌ إِلَى قَفَاهُ، وَعَيْنُهُ إِلَى قَفَاهُ، قَالَ وَرَبُّمَا قَالَ أَبُو رَجَاءٍ: فَيَسْقُ. قَالَ: ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الْآخِرِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ بِالْجَانِبِ الْأَوَّلِ، فَمَا يَفْرُغُ مِنْ ذَلِكَ الْجَانِبِ حَتَّى يَبْصُحَ ذَلِكَ الْجَانِبِ كَمَا كَانَ ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ مِثْلَ مَا فَعَلَ الْمَرْءَ الْأَوَّلِي، قَالَ: قُلْتُ لَهُمَا: سُبْحَانَ اللَّهِ، مَا هَذَا؟ قَالَ: قَالَا لِي: انْطَلِقْ انْطَلِقْ، فَاَنْطَلَقْنَا فَآتَيْنَا عَلَى مِثْلِ التُّورِ، قَالَ وَأَحْسِبُ أَنَّهُ كَانَ يَقُولُ: فَإِذَا فِيهِ لَفْظٌ وَأَصْوَاتٌ، قَالَ: فَاَطَّلَعْنَا فِيهِ فَإِذَا فِيهِ رِجَالٌ وَنِسَاءٌ عُرَاةٌ، وَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ مِنْ أَسْفَلٍ مِنْهُمْ، فَإِذَا آتَاهُمْ ذَلِكَ اللَّهَبُ صُوضُوا، قَالَ: قُلْتُ لَهُمَا: مَا هَذَا؟ قَالَ: قَالَا لِي: انْطَلِقْ انْطَلِقْ، قَالَ: فَاَنْطَلَقْنَا فَآتَيْنَا عَلَى نَهْرٍ، حَسِبْتُ أَنَّهُ كَانَ يَقُولُ: أَحْمَرُ مِثْلَ الدَّمِ، وَإِذَا فِي النَّهْرِ رَجُلٌ

سَابِحٌ يَسْبِحُ، وَإِذَا عَلَى شَطِئِ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً، وَإِذَا ذَلِكَ السَّابِحُ سَبَحَ مَا سَبَحَ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ فَيَقْرَأُ لَهُ فَأَهُ قِيلَقْمَهُ حَجْرًا فَيَنْطَلِقُ يَسْبِحُ، ثُمَّ يَرْجِعُ إِلَيْهِ، كُلَّمَا رَجَعَ إِلَيْهِ فَعَرَّ لَهُ فَأَهُ قَالَقْمَهُ حَجْرًا، قَالَ: قُلْتُ لَهُمَا: مَا هَذَا؟ قَالَ: قَالَ لِي: انْطَلِقْ انْطَلِقْ، قَالَ: فَاَنْطَلَقْنَا فَاتَيْنَا عَلَى رَجُلٍ كَرِيهِ الْمَرْأَةِ كَمَا كَرِهَ مَا أَنْتَ رَأَيْتَ رَجُلًا مَرَأَةً، فَإِذَا عِنْدَهُ نَارٌ يَحُشُّهَا وَيَسْعَى حَوْلَهَا، قَالَ: قُلْتُ لَهُمَا: مَا هَذَا؟ قَالَ: قَالَ لِي: انْطَلِقْ انْطَلِقْ، فَاَنْطَلَقْنَا فَاتَيْنَا عَلَى رَوْضَةٍ مُعْتَمَةٍ فِيهَا مِنْ كُلِّ لَوْنِ الرَّبِيعِ، وَإِذَا بَيْنَ ظَهْرِي الرَّوْضَةِ رَجُلٌ طَوِيلٌ لَا أَكَادُ أَرَى رَأْسَهُ طَوِيلًا فِي السَّمَاءِ، وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرٍ وَلِدَانٌ رَأَيْتُهُمْ قَطُ، قَالَ: قُلْتُ لَهُمَا: مَا هَذَا؟ مَا هَؤُلَاءِ؟ قَالَ: قَالَ لِي: انْطَلِقْ انْطَلِقْ، قَالَ: فَاَنْطَلَقْنَا فَاتَيْنَا إِلَى رَوْضَةٍ عَظِيمَةٍ لَمْ أَرِ رَوْضَةً قَطُ أَعْظَمَ مِنْهَا وَلَا أَحْسَنَ، قَالَ: قَالَ لِي: إِرْقُ، فَارْتَقَيْتُ فِيهَا، قَالَ: فَارْتَقَيْتَا فِيهَا فَاتَيْنَا إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَيْنٍ ذَهَبٍ وَلَبِنٍ قِصْبَةٍ، فَاتَيْنَا بَابَ الْمَدِينَةِ فَاسْتَفْتَحْنَا فَفُتِحَ لَنَا فَدَخَلْنَاهَا فَتَلَقَانَا فِيهَا رَجَالٌ شَطْرَ مَنْ خَلَقَهُمْ كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ، وَشَطْرَ كَأَقْبَحِ مَا أَنْتَ رَأَيْتَ، قَالَ: قَالَ لَهُمْ: إِذْهَبُوا فَفَعَلُوا فِي ذَلِكَ النَّهْرِ، قَالَ: وَإِذَا نَهْرٌ مُعْتَرِضٌ يَجْرِي كَأَنَّ مَاءَهُ الْمَخْضُ مِنَ الْبِيضِ، فَذَهَبُوا فَوَقَعُوا فِيهِ، ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنِ صُورَةٍ، قَالَ: قَالَ لِي: هَلِ هُنَّ جَنَّةٌ عَدْنٌ وَهَذَاكَ مَنْزِلُكَ، قَالَ: فَسَمَا بَصْرِي صُعْدًا فَإِذَا قَصْرٌ مِثْلُ الرَّبَابِيَةِ الْبَيْضَاءِ، قَالَ: قَالَ لِي: هَذَاكَ مَنْزِلُكَ، قَالَ: قُلْتُ لَهُمَا: بَارَكَ اللَّهُ فِيكُمْمَا، ذَرَانِي فَادْخُلْهُ، قَالَ: أَمَا الْآنَ فَلَا وَأَنْتَ دَاخِلُهُ، قَالَ: قُلْتُ لَهُمَا: فَإِنِّي قَدَرَأَيْتُ مِنْذُ اللَّيْلَةِ عَجَبًا، فَمَا هَذَا الَّذِي رَأَيْتُ؟ قَالَ: قَالَ لِي: أَمَا إِنَّا سَخَّيْرُكَ، أَمَا الرَّجُلُ الْأَوَّلُ الَّذِي أَتَيْتَ عَلَيْهِ يُتْلَعُ رَأْسُهُ بِالْحَجَرِ فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ وَيَتَأَمَّ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ، وَأَمَا الَّذِي أَتَيْتَ عَلَيْهِ يُشْرَسُ شُرْبِدْقُهُ إِلَى قَفَاهُ وَمَنْجَرُهُ إِلَى قَفَاهُ وَعَيْنُهُ إِلَى قَفَاهُ فَإِنَّهُ الرَّجُلُ يَغْدُو مِنْ بَيْتِهِ فَيَكْذِبُ الْكُذْبَةَ تَبْلُغُ الْآفَاقَ، وَأَمَا الرَّجُلُ وَالْيَسَاءُ الْمَرْأَةُ اللَّذَيْنِ فِي مِثْلِ بِنَاءِ التَّنُورِ فَهُمُ الرُّنَاةُ وَالزَّوَانِي، وَأَمَا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يَسْبِحُ فِي النَّهْرِ وَيَلْقَمُ الْحِجَارَةَ فَإِنَّهُ أَكَلَ الرِّبَا، وَأَمَا الرَّجُلُ الْكَرِيهُ الْمَرْأَةَ الَّذِي عِنْدَ النَّارِ يَحُشُّهَا وَيَسْعَى حَوْلَهَا فَإِنَّهُ مَالِكٌ حَازِنٌ جَهَنَّمَ، وَأَمَا الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرَّوْضَةِ فَإِنَّهُ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ وَأَمَا الْوِلْدَانُ الَّذِينَ حَوْلَهُ فَكُلُّ مَوْلُودٍ مَاتَ عَلَى الْفِطْرَةِ. قَالَ: فَقَالَ بَعْضُ الْمُسْلِمِينَ: يَا رَسُولَ اللَّهِ، وَأَوْلَادُ الْمُشْرِكِينَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: وَأَوْلَادُ الْمُشْرِكِينَ، وَأَمَا الْقَوْمُ الَّذِينَ كَانُوا شَطْرًا مِنْهُمْ حَسَنٌ وَشَطْرًا مِنْهُمْ قَبِيحٌ فَإِنَّهُمْ قَوْمٌ

خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا نَبَّأَنَا أَنَّ اللَّهَ عَنَّهُمْ.

رواه البخارى، باب تعبير الرؤيا بعد صلاة الصبح برقم: ٧٠٤٧

199. Samurah ibne-Jundub رضي الله عنه narrates that Rasûlullâh ﷺ very often used to ask his companions: Did anyone of you have a dream? So one of them would narrate a dream, and Rasûlullâh ﷺ would interpret it. One morning Nabî ﷺ said: Last night two persons came to me (in a dream) and woke me up and said: Proceed with us. I proceeded with them and when we came across a man lying down, and then another man was standing over his head, holding a big rock, and he was throwing the rock at the man's head (who was lying down), crushing his head. The rock rolled away at the other end, the thrower followed it and brought it back. By the time he reached the man, his head had been restored to its normal state. The thrower then did the same as he had done before. I said to my companions: *'Subhānallāh!* Who are these two persons? They said: Proceed! Proceed! So, we proceeded and came to a man lying flat on his back; and another man was standing over his head with iron pincers, and he would put the pincers in one side of the man's mouth, tearing that side of his face, his nose and eyes to the back of the neck, and similarly the same is done at the other side. He hardly completed one side when the other side is restored to its normal state, then he returns to the first side to repeat it. I asked my two companions: *Subhānallāh!* Who are these two persons? They said: Proceed! Proceed! So, we proceeded and came across some thing like a baking oven; Rasûlullâh ﷺ said: in that oven there was a lot of noise and screaming. We looked into it and found naked men and women, and a flame of fire reaching to them from underneath, and when it reached them they screamed loudly. I asked them: Who are these? They said: Proceed! Proceed! And so, we proceeded. Then we came across a river, like red blood. Rasûlullâh ﷺ added: In the river there was a man swimming, and on the bank there was a man who had collected many stones. The swimming man went close to the man with the stones. The former opened his mouth and the latter (on the bank) threw a stone into his mouth, whereupon he went swimming again. He returned, and every time this was repeated. I asked my

two companions: Who are these? They said to me: Proceed! Proceed! And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you would have ever seen! Beside him, there was a fire and he was kindling it and running around it. I asked my companions: Who is this (man)? They replied: Proceed! Proceed! So, we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children, in such large numbers that I had never seen anything like it. I said to my companions: Who is this? They replied: Proceed! Proceed! So, we proceeded till we came to a majestic huge garden, larger and better than any I had ever seen! My two companions said to me: Go up and ascend. Rasūlullāh ﷺ added: So we ascended till we reached a city built of gold and silver bricks, and we went to its gate, and it was opened and we entered the city and found in it, men with one half of their bodies as handsome as the most handsome person you had ever seen. The other half of their bodies as ugly as the most ugly person you had ever seen. My two companions ordered those men to jump into the river. There was a river flowing across (the city), and its water was as white as milk. Those men went and dipped themselves in it and when they returned to us, their ugliness had disappeared and they became handsome fully. Rasūlullāh ﷺ further added: My two companions then pointing, said to me, that is your place, the *Jannat-ul- 'Adan*. I raised my sight, and there I saw a palace like a white cloud! My two companions told me: That (palace) is your palace. I said to them: (May Allāh bless you both.) Let me enter it. They replied: Not now, but you shall enter it (one day). I said to them: I have seen many wonders tonight. What does all this mean? They replied: We will inform you. As for the first man you came upon, whose head was being crushed with the rock, he is the symbol of the one who memorizes the Qur'ān and then neither recites it nor acts on its orders, and sleeps neglecting the obligatory *Salāt*. And for the man you came upon whose sides of Mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the

world. And those naked men and women, whom you saw in an oven-like structure, are the fornicating men and women. The man whom you saw swimming in the river and who was given a stone to swallow, is the eater of *Ribā* (usury), and the ugly looking man whom you saw near the fire kindling it and going round it, is *Mālik*, the Warden of Hell, and the tall man whom you saw in the garden, is *Ibrāhīm* عليه السلام, and the children around him are those children who die with the natural faith with which every child is born. The narrator added: Some Muslims asked Nabí ﷺ: O Rasūlullāh! What about the polytheist's children? Rasūlullāh ﷺ replied: And also polytheist's children. Rasūlullāh ﷺ added: The men you saw half handsome and half ugly, were those persons who along with good deeds had also done evil deeds but Allāh forgave them.

(Bukhārī).

﴿200﴾ عَنْ أَبِي ذَرٍّ وَأَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِنِّي لَأَعْرِفُ أُمَّتِي يَوْمَ الْقِيَامَةِ بَيْنَ الْأُمَمِ، قَالُوا يَا رَسُولَ اللهِ! وَكَيْفَ تَعْرِفُ أُمَّتَكَ؟ قَالَ: أَعْرِفُهُمْ يُوتُونَ كُتُبَهُمْ بِأَيْمَانِهِمْ وَأَعْرِفُهُمْ بِسِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ آثَرِ السُّجُودِ وَأَعْرِفُهُمْ بِنُورِهِمْ يَسْعَى بَيْنَ أَيْدِيهِمْ.

رواه احمد ١٩٩/٥

200. Abu Dhar and Abu Dardā Radiyallāhu 'anhuma narrate that Rasūlullāh ﷺ said: I will indeed recognize my *Ummah* among all other *Ummahs* on the Day of Resurrection. The Sahābah said: O Rasūlullāh! How would you recognize your people? He said: I will recognize them by their book of deeds in their right hands; I will recognize them from their shining faces due to the prostration marks on their foreheads; and I will recognize them by a light running in front of them.

(Musnad Ahmād)

Note: This light will be the light of *Īmān* of every believer, which will be in proportion to the strength of his *Īmān*.

(Kashf-ur-Rahman)

SALĀT

PRAYERS

In order to benefit directly from the Power of Allāh Ta'ālā by fulfilling the Commandments of Allāh Ta 'ala in the way of Rasūlullāh ﷺ, Salāt is the most important and basic action

OBLIGATORY PRAYERS

VERSES OF QUR'ĀN

قَالَ اللَّهُ تَعَالَى: ﴿إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾ [العنكبوت: ٤٥]

Allāh ﷻ says: Verily Salāt restrains (oneself) from immorality and all that is forbidden. (Al-Ankabūt: 45)

وَقَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (البقرة: ٢٧٧)

Allāh ﷻ says: Indeed, those who believe and do righteous deeds, and establish Salāt and give Zakāt, their reward is with their Rabb (Sustainer & Cherisher), and neither fear shall come upon them, nor will they grieve. (Al-Baqarah: 277)

وَقَالَ تَعَالَى: ﴿قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيَنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِمَّن قَبْلَ أَنْ يَأْتِيَهُمْ يَوْمَ لَا يَتَّبِعُ فِيهِ وَلَا خِلَالَ﴾ [البراهيم: ٣١]

Allāh ﷻ said to His Prophet ﷺ: Tell My slaves who have

believed, to establish *Salāt* and spend from what We have provided them, secretly and publicly, before a Day comes in which there shall be no trading (i.e. ransom exchange), nor any friendship. (Ibrāhīm: 31)

وَقَالَ تَعَالَى: ﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبِلْ دُعَاءً﴾

[إبراهيم: ٤٠]

Allāh ﷻ quoted in Qurān supplication of Ibrahim عليه السلام as: O My Rabb! Make me an establisher of *Salāt*, and from my descendants also. Our Rabb! And accept my *Du'a* (supplication). (Ibrāhīm: 40)

وَقَالَ تَعَالَى: ﴿اقِمِ الصَّلَاةَ لِلذَّكَوٰةِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾
[بنى اسرائيل: ٧٨]

Allāh ﷻ said: to His Prophet ﷺ: Perform *Salāt* from midday till the darkness of the night (i.e. *Zuhr*, 'Asr, *Maghrib* and 'Isha prayers) and recite the Qur'ān in the early dawn (i.e. *Fajr*, the morning prayer). Verily, the recitation of the Qur'ān in the early dawn is witnessed (by angels). (Bani Israil: 78)

وَقَالَ تَعَالَى: ﴿وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ﴾
[المؤمنون: ٩٦]

Allāh ﷻ says: (mentioning a virtue of successful believers) And they who carefully maintain (and are mindful of) their *Salāt*. (Al-Mu'minūn: 9)

وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾
[الجمعة: ٩]

Allāh ﷻ says: O you who believe! When the Adhdān is called for the prayer on the day of Jumu'ah (Friday), then hasten to the remembrance of Allāh and leave all trading (and other engagements) aside. That is better for you, if you but knew. (Al-Jumu'ah: 9)

AHADITH

﴿ 1 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ .
رواه البخارى، باب دعاؤكم ايمانكم..... رقم: 8.

1. 'Abdullāh Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Islam has been built upon five pillars: 1) To testify that none is worthy of worship but Allāh and that Muhammad is the Messenger of Allāh, 2) to establish *Salāt*, 3) to give *Zakāt*, 4) to perform *Hajj*, and 5) to fast (*Saum*) in Ramadān.
(Bukhārī)

﴿ 2 ﴾ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ رَحِمَهُ اللَّهُ مَرَسَلًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَوْحَى إِلَيَّ أَنْ أَجْمَعَ السَّمَالَ، وَأَكُونَ مِنَ التَّاجِرِينَ، وَلَكِنْ أَوْحَى إِلَيَّ أَنْ: سَبِّحَ بِحَمْدِ رَبِّكَ وَتَكُنْ مِنَ السَّاجِدِينَ، وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ .

رواه البغوى فى شرح السنة، مشكاة المصابيح، رقم: ٥٢٠٦.

2. Jubair ibne-Nufair رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said: It has not been revealed to me that I should amass wealth and be amongst the merchants, but it has been revealed to me: Glorify and praise your *Rabb* and be amongst those who prostrate themselves to Him and worship your *Rabb* till the certainty (death) comes to you.
(Sharh-hus-Sunnah, Mishkāt-ul-Masābīh)

﴿ 3 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ فِي سُؤَالِ جِبْرِئِيلَ إِيَّاهُ عَنِ الْإِسْلَامِ فَقَالَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَأَنْ تُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَحُجَّ الْبَيْتَ، وَتَعْتَمِرَ، وَتَغْتَسِلَ مِنَ الْجَنَابَةِ، وَأَنْ تُتِمَّ الْوُضُوءَ، وَتُصُومَ رَمَضَانَ قَالَ: فَإِذَا فَعَلْتُ ذَلِكَ فَأَنَا مُسْلِمٌ؟ قَالَ: نَعَمْ، قَالَ: صَدَقْتَ .

رواه ابن خزيمة ٤/١

3. 'Abdullāh Ibne-'Umar Radiyallāhu 'anhuma narrates that in reply to a question of Jibr'a'il رَضِيَ اللَّهُ عَنْهُ about Islām Rasūlullāh ﷺ said: Islām is bearing witness that none is worthy of worship but Allāh and that Muhammad is the Messenger of Allāh, and that you

establish *Salāt*, and give *Zakāt*, and perform *Hajj* to the House of Allāh and perform *Umrah*, and take bath after *Janābah* and perform complete *Wudú*, and *Saum* in Ramadān. Jibr'a'il then said: If I do all of that, then am I a Muslim? He replied: Yes. Jibr'a'il then confirmed: You have spoken the truth. (Ibne-Khuzaimah)

Note: A person is in the state of *Janabah* after intercourse, or discharge of semen with passion while he is awake or asleep.

﴿ 4 ﴾ عَنْ قُرَّةِ بِنِ دَعْمُوسَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَلْقَيْنَا النَّبِيَّ ﷺ فِي حَبَّةِ الْوَدَاعِ فَقُلْنَا: يَا رَسُولَ اللَّهِ! مَا تَعْهَدُ لَنَا؟ قَالَ: أَعْهَدُ إِلَيْكُمْ أَنْ تَقِيمُوا الصَّلَاةَ وَتُؤْتُوا الزَّكَاةَ وَتَحُجُّوا الْبَيْتَ الْحَرَامَ وَتَصُومُوا رَمَضَانَ فَإِنَّ فِيهِ لَيْلَةً خَيْرٌ مِنْ أَلْفِ شَهْرٍ وَتَحَرِّمُوا دَمَ الْمُسْلِمِ وَمَالَهُ وَالْمُعَاهِدَ إِلَّا بِحَقِّهِ وَتَعْتَصِمُوا بِاللَّهِ وَالطَّاعَةِ.

رواه البيهقي في شعب الإيمان ٢٤٢/٤

4. Qurrah ibne-Da'mūs رضي الله عنه narrates that we met Nabi ﷺ during the Farewell *Hajj* and asked: O Rasūlullāh! What do you enjoin upon us? He replied: I enjoin upon you to establish *Salāt*, and give *Zakāt*, and perform *Hajj* of the Sacred House of Allāh, and *Saum* in Ramadān, as verily therein is a night superior to a thousand months; and likewise prohibit you from shedding the blood of a Muslim and a Mu'āhid or taking their property except to uphold justice; and advise you to hold fast to that *Deen* of Allāh and adhere to obedience (of those who are steadfast in *Deen*). (Baihaqī)

Note: A *Mu'āhid* literally mean one who has entered into a treaty or alliance, referring to a non-muslim living in an Islamic country under the protection of the Islamic State, having entered into a pact with the state known as a pact of *Dhimmah*. As a token of his allegiance and submission to the state, he pays a minimal annual tax known as *Jizyah*, far less than the benefits and protection that is secured for him. He is also known by the title of *Dhimmi*. A non-muslim entering the Islamic State for a temporary period, under the protection and guarantee of any Muslim, similarly enjoys protection of his life, wealth and dignity. The life, wealth, and honour of every Muslim as well as

non-muslims under the conditions previously mentioned are deemed sacred and protected, with the exception of crimes that require compensation for the same, such as the death penalty for the murderer, and monetary compensation for destruction of another's property etc.

﴿ 5 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَمِفْتَاحُ الصَّلَاةِ الطُّهُورُ.
رواه احمد ٣/٣٤٠

5. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Nabī ﷺ said: The key to Paradise is *Salāt* and the key to *Salāt* is *Wudū*.
(Musnad Ahmad)

﴿ 6 ﴾ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: جُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ.
(وهو بعض الحديث) رواه النسائي، باب حب النساء، رقم: ٣٣٩١

6. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: The comfort and delight of my eyes has been placed in *Salāt*.
(Nasai).

﴿ 7 ﴾ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الصَّلَاةُ عَمُودُ الدِّينِ.
رواه ابو نعيم في الحلية وهو حديث حسن، الجامع الصغير ٢/١٢٠

7. 'Umar رضي الله عنه narrates that Rasūlullāh ﷺ said: *Salāt* is a pillar of *Deen*.
(Hiiyat-ul-Awliya, Jāmi'us-Saghīr)

﴿ 8 ﴾ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ آخِرُ كَلَامِ رَسُولِ اللَّهِ ﷺ: الصَّلَاةُ الصَّلَاةُ، اتَّقُوا اللَّهَ فِيمَا مَلَكَتْ أَيْمَانُكُمْ.
رواه ابو داود، باب في حق المملوك، رقم: ٥١٥٦

8. 'Ali رضي الله عنه narrates that the last words of Rasūlullāh ﷺ were: *As-Salāt, as-Salāt*; I fear Allāh about those whom your right hand possesses (your slaves and subordinates).
(Abu Dāwūd)

Note: 'Vigilantly observe, guard and establish *Salāt*.

﴿ 9 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ أَقْبَلَ مِنْ خَبِيرٍ، وَمَعَهُ غُلَامَانِ، فَقَالَ عَلِيُّ: يَا رَسُولَ اللَّهِ! أَخْدِمْنَا، قَالَ: خُذْ أَيَّهُمَا شِئْتَ، قَالَ: جِرْلِي قَالَ: خُذْ هَذَا وَلَا تَضْرِبْهُ، فَإِنِّي قَدْ رَأَيْتَهُ يُصَلِّي مَقْبَلَنَا مِنْ خَبِيرٍ، وَإِنِّي قَدْ نَهَيْتُ عَنْ ضَرْبِ أَهْلِ الصَّلَاةِ.
(وهو بعض الحديث) رواه احمد والطبراني، مجمع الزوائد ٤/٤٣٣

9. Abu Umamah رضي الله عنه narrates that Nabí ﷺ returned from Khyber and with him were two slaves. So, 'Ali رضي الله عنه said: O Rasúlullāh! Grant us a servant. He replied: Take anyone you desire of the two. 'Ali said: Choose for me. Rasúlullāh pointing to one said: Take him, but do not beat him; for I saw him offering *Salāt* on our return from Khyber, and I have been forbidden to beat those who perform *Salāt*. (Musnad Ahmad, Tabarani, Majnea'uz-Zawaid)

﴿ 10 ﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ عَزَّ وَجَلَّ، مَنْ أَحْسَنَ وَضُوءَهُنَّ وَصَلَّاهُنَّ لَوْ قَبِيحًا وَآتَمَّ رُكُوعَهُنَّ وَخُشُوعَهُنَّ، كَانَ لَهُ عَلَى اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ، وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ لَهُ عَلَى اللَّهِ عَهْدٌ، إِنْ شَاءَ غَفَرَهُ، وَإِنْ شَاءَ عَذَّبَهُ. رواه ابو داؤد، باب المحافظة على الصلوات، رقم: ٤٢٥

10. 'Ubādah ibne-Sāmit رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: Five times *Salāt* has been made mandatory by Allāh 'Azza wa Jall. He who performs his *Wu'ú* well, and offers *Salāt* at their appointed time, performing complete *Rukú'*, and with fear and devotion, for such there is a covenant from Allāh, that He will forgive him; and the one who does not do so, no covenant for him is with Allāh. If He wills, He may forgive him and if He wills, He may punish him. (Abu Dāwúd)

﴿ 11 ﴾ عَنْ حَنْظَلَةَ الْأَسِيدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ حَافِظٌ عَلَى الصَّلَوَاتِ الْخَمْسِ عَلَى وَضُوءِهَا وَمَوَاقِيتِهَا وَرُكُوعِهَا وَسُجُودِهَا يَرَاهَا حَقًّا لِلَّهِ عَلَيْهِ حَرَمٌ عَلَى النَّارِ. رواه احمد ٤/٢٦٧

11. Hanzalah Al Usaidí رضي الله عنه narrates that Rasúlullāh ﷺ said: The person who guards the five times *Salāt*, its *Wudú*, its prescribed time, its proper *Rukú'* and *Sujú'd*, while perceiving it to be the Right of Allāh on him, he is forbidden upon Fire. (Musnad Ahmad)

﴿ 12 ﴾ عَنْ أَبِي قَتَادَةَ بْنِ رَبِيعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ عَزَّ وَجَلَّ: إِنِّي فَرَضْتُ عَلَى أُمَّتِكَ خَمْسَ صَلَوَاتٍ، وَعَهْدْتُ عِنْدِي عَهْدًا، أَنَّهُ مَنْ جَاءَ يُحَافِظُ عَلَيْهِنَّ لَوْ قَبِيحًا أَذْخَلْتُهُ الْجَنَّةَ، وَمَنْ لَمْ يُحَافِظْ عَلَيْهِنَّ فَلَا عَهْدَ لَهُ عِنْدِي. رواه ابو داؤد، باب المحافظة على الصلوات، رقم: ٤٣٠

12. Abu Qatādah ibne-Rib'í رضي الله عنه reported that Rasúlullāh ﷺ

narrates in a *Hadith Qudsi* that Allāh ﷻ has said: Verily, I have enjoined upon your *Ummah* five times *Salāt*, and I have taken upon myself an oath that anyone who observes them at their appointed time, I shall admit him into Paradise; if anyone does not offer them regularly, there is no such guarantee from Me for him (I may punish him or forgive him). (Abu Dāwūd)

﴿ 13 ﴾ عَنْ عُثْمَانَ بْنِ عَمْرٍاءَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ عَلِمَ أَنْ الصَّلَاةَ حَقٌّ وَاجِبٌ دَخَلَ الْجَنَّةَ. رواه عبد الله بن أحمد في زهداته و أبو يعلى الا انه قال: حَقٌّ مَكْتُوبٌ وَاجِبٌ . واليزار بنحوه ورجاله موثقون، مجمع الزوائد ١٥/٢

13. 'Uthmān ibne-'Affān رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said: He who believes that *Salāt* is the obligatory right (of Allāh) will enter Paradise. (Musnad Ahmad, Abu Ya'la, Bazzār, Majma'uz-Zawā'id)

﴿ 14 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ قُرْطِبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ الصَّلَاةُ فَإِنْ صَلَحَتْ صَلَحَ سَائِرُ عَمَلِهِ، وَإِنْ فَسَدَتْ فَسَدَ سَائِرُ عَمَلِهِ. رواه الطبراني في الاوسط ولا باس باسناده انشاء الله، الترغيب ٢٤٥/١

14. 'Abdullāh ibne-Qurt رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said: On the Day of Judgement. The first thing a slave of Allāh will be held accountable for is *Salāt*. If it is found sound and satisfactory, the rest of his deeds will also be sound and satisfactory, and if found corrupt and rotten, then the rest of his deeds will also be corrupt and rotten. (Tabarānī, Targhib)

﴿ 15 ﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: إِنَّ فَلَانًا يُصَلِّي فَيَأْخُذُ بِالسَّرِقِ قَالَ: سَيَنْهَاهُ مَا يَقُولُ. رواه اليزار ورجاله ثقات، مجمع الزوائد ٥٣١/٢

15. Jabir رَضِيَ اللَّهُ عَنْهُ narrates that a man said to Nabi ﷺ: Verily so and so offers *Salāt*, then at the break of dawn he steals. He replied: Shortly his *Salāt* will prevent him from that sin.

(Bazzār, Majma'uz-Zawā'id)

﴿ 16 ﴾ عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْمُسْلِمَ إِذَا تَوَضَّأَ فَأَحْسَنَ التَّوَضُّؤَ، ثُمَّ صَلَّى الصَّلَاةَ الْخَمْسَ، تَحَاتَّتْ عَطَايَاهُ كَمَا يَتَحَاتُّ هَذَا الْوَرَقُ، وَقَالَ: «وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزَلْفًا مِنَ اللَّيْلِ ط إِنَّ الْحَسَنَاتِ يُدْهِبُنَ السَّيِّئَاتِ ط ذَلِكَ ذِكْرِي لِلَّذَا كَرِهْتُمْ» (وهو جزء من الحديث) رواه احمد ٤٣٧/٥

16. Salmān رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily a Muslim, when he performs *Wudū* and performs it excellently, then offers the five times *Salāt*, his sins are shed just as these leaves shed. Then, he recited:

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفَا مِنَ اللَّيْلِ ط إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ط ذَلِكَ ذِكْرِي
لِلَّذَا كَرِهْتَ

And perform *Salāt* at the two ends of the day and in some hours of the night (the five mandatory *Salāt*); verily good deeds remove evil deeds. This is a reminder (advice) for the mindful (those who accept advice). (Hūd: 114) (Musnad Ahmad)

Note: According to some scholars, 'two ends' means two parts. The first part stands for *Fajr Salāt*, and the second part for *Zuhr* and '*Asr Salāt*. Performing *Salāt* in some hours of the night stands for *Maghrib* and '*Ishā Salāt*.

(Tafsir ibne-Kathir)

﴿ 17 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: الصَّلَاةُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانَ إِلَى رَمَضَانَ، مُكْفِرَاتٌ لِمَا بَيْنَهُنَّ إِذَا اجْتَنَبَ الْكَبَائِرَ.
رواه مسلم، باب الصلوات الخمس..... رقم: ٥٥٢

17. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The five times *Salāt* and the prayer of Friday to Friday, and the fasting of Ramadān to Ramadān, are atonements for sins that have been committed between them, provided the sinner avoids major sins.

(Muslim).

﴿ 18 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ حَافِظٌ عَلَيَّ هَؤُلَاءِ الصَّلَاةِ الْمَكْتُوباتِ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ.

(الحديث) رواه ابن خزيمة في صحيحه، ١٨٠/٢

18. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who guards the obligatory *Salāt* will not be written amongst the neglectful. (Ibne Khuzaimah)

﴿ 19 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: أَنَّهُ ذَكَرَ الصَّلَاةَ يَوْمًا، فَقَالَ: مَنْ حَافِظٌ عَلَيْهَا كَانَتْ لَهُ نُورًا وَبُرْهَانًا، وَنَجَاةً يَوْمَ الْقِيَامَةِ، وَمَنْ لَمْ يُحَافِظْ عَلَيْهَا

لَمْ يَكُنْ لَهُ نُورٌ وَلَا بُرْهَانٌ، وَلَا نَجَاةٌ، وَكَانَ يَوْمَ الْقِيَامَةِ مَعَ فِرْعَوْنَ وَهَامَانَ وَأَبِي بَنِي خَلْفٍ.

رواه احمد والطبراني في الكبير والاوسط، ورجال احمد نقات، مجمع الزوائد ٢١/٢

19. 'Abdullāh ibne- Amr Radiyallāhu 'anhuma narrates that one day, Rasūlullāh ﷺ mentioned *Salāt* and said: For him who remains mindful of his *Salāt*, it will be a light and an argument in his favour and a means of his salvation on the Day of Judgement; and for him who is not mindful of his *Salāt*, there shall be neither a light, nor an argument in his favour, nor a means for his salvation. And on the Day of Judgement, he will be with Fir'aun, Hāmān and Ubayy ibne-Khalaf. (Musnad Ahāmad, Tabarānī, Majma'uz Zawāid)

Note: Fir'aun was the king of Egypt at the time of Mūsā عليه السلام, Hāmān was his minister, and Ubayy ibne-Khalaf was an ardent idolater and adversary of Rasūlullāh ﷺ.

﴿ 20 ﴾ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ الرَّجُلُ إِذَا أَسْلَمَ عَلَى عَهْدِ النَّبِيِّ ﷺ عَلَّمُوهُ الصَّلَاةَ.

رواه الطبراني في الكبير ٨/٣٨٠ وفي الحاشية:

قال في المجمع ٢٩٣/١: رواه الطبراني والبيزار ورجال الصريح

20. Abu Mālik Al Ashja'i narrates from his father Radiyallāhu 'anhuma, who said that whenever a man accepted Islām during the time of Nabī ﷺ, the Sahābah used to teach him *Salāt*.

(Tabarānī)

﴿ 21 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! أَيُّ الدُّعَاءِ أَسْمَعُ؟ قَالَ: جَوْفَ اللَّيْلِ الْآخِرِ، وَدُبْرَ الصَّلَوَاتِ الْمَكْتُوباتِ.

رواه الترمذى وقال: هذا حديث حسن، باب حديث ينزل ربنا كل ليلة..... رقم: ٣٤٩٩

21. Abu Umāmah رضي الله عنه narrates that Rasūlullāh ﷺ was asked: O Rasūlullāh! At what time is *Du'ā* the most readily listened to and accepted? He replied: The one made during the course of latter part of the night, and after the obligatory *Salāt*. (Tirmidhī)

﴿ 22 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: الصَّلَوَاتُ الْخَمْسُ كَفَّارَةٌ لِمَا بَيْنَهَا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: أَرَأَيْتَ لَوْ أَنَّ رَجُلًا كَانَ يَغْتَمِلُ فَكَانَ بَيْنَ مَنْزِلِهِ وَمُعْتَمَلِهِ خَمْسَةُ أَنْهَارٍ، فَإِذَا آتَى مُعْتَمَلَهُ عَمِلَ فِيهِ مَا شَاءَ اللَّهُ

فَأَصَابَهُ الْوَسْخُ أَوْ الْعَرَقُ لِكُلِّمَا مَرَّ بِنَهْرٍ اغْتَسَلَ مَا كَانَ ذَلِكَ يُبْقِي مِنْ ذَرَنِهِ، فَكَذَلِكَ الصَّلَاةُ كُلَّمَا عَمِلَ خَطِيئَةً فَدَعَا وَاسْتَغْفَرَ غُفِرَ لَهُ مَا كَانَ قَبْلَهَا . رواه البيهقي والطبراني في الارسط والكبير وزاد فيه ثُمَّ صَلَّى صَلَاةً اِسْتَغْفَرَ غَفَرَ اللهُ لَهُ مَا كَانَ قَبْلَهَا و فيه: عبد الله بن قريظ ذكره ابن حبان في الثقات، بغيره رجاله رجال الصحيح، مجمع الزوائد ٢/٢٢٢

22. Abu Sa'id Al Khudri رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: The five *Salāt* are an atonement for the minor sins committed between them. Then he said: A man goes to work and between his house and his place of work are five streams. When he reaches his place of work and labours there to the extent, that Allāh willed, he becomes dirty and sweaty. Then, (on his way back) he passes by the streams, bathing in all, and this repeated bathing leaves no dirt or sweat on him. *Salāt* is just like that. Whenever, someone commits a sin, and performs *Salāt*, makes *Du'ā*, and asks forgiveness, then he is forgiven for the sins he committed preceding the *Salāt*. (Bazzār, Tabarānī, Majma'uz-Zawāid)

﴿ 23 ﴾ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَمَرْنَا أَنْ نُسَبِّحَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَنُحَمِّدَهُ ثَلَاثًا وَثَلَاثِينَ وَنُكَبِّرَهُ أَرْبَعًا وَثَلَاثِينَ قَالَ: فَرَأَى رَجُلٌ مِنَ الْأَنْصَارِ فِي الْمَنَامِ، فَقَالَ: أَمَرَكُمْ رَسُولُ اللَّهِ ﷺ أَنْ تَسْبِّحُوا فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَتُحَمِّدُوا اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَتُكَبِّرُوا أَرْبَعًا وَثَلَاثِينَ؟ قَالَ: نَعَمْ، قَالَ: فَاجْعَلُوا حَمْسًا وَعِشْرِينَ وَاجْعَلُوا التَّهْلِيلَ مَعَهُنَّ فَقَدَا عَلَى النَّبِيِّ ﷺ فَحَدَّثَهُ فَقَالَ: افْعَلُوا.

رواه الترمذی وقال: هذا حديث صحيح، باب منه ماجاء في

التسبيح والتكبير والتحميد عند المنام، رقم: ٣٤١٣، الجامع الصحيح وهو سنن الترمذی، طبع دار

الكتب العلمية

23. Zaid ibne-Thābit رضي الله عنه narrates that we were commanded by Rasūlullāh ﷺ to say after every obligatory *Salāt*, *Subhānallhāh* (Glory be to Allāh who is above all faults) 33 times, *Alhamdulillāh* (Praise be to Allāh) 33 times, and *Allāhuakbar* (Allāh is the Greatest) 34 times. One Ansāri dreamt that someone asked him: Has Rasūlullāh ﷺ commanded you to say *Subhānallāh* 33 times, *Alhamdulillāh* 33 times, and *Allāhuakbar* 34 times after every obligatory *Salāt*? He (the Ansāri) said: Yes. The voice in the dream said: Make it 25 times each, and add with it, *Lā ilāha illallāh* (None is worthy of worship but Allāh) 25 times.

In the morning, when he went and narrated his dream to Nabi ﷺ, the Prophet said: Do so. (Tirmidhi)

﴿ 24 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ فُقَرَاءَ الْمُهَاجِرِينَ اتَّوَا رَسُولَ اللَّهِ ﷺ، فَقَالُوا: قَدْ ذَهَبَ أَهْلُ الدُّنْيَا بِالذَّرَجَاتِ الْعُلَى وَالنَّعِيمِ الْمُقِيمِ فَقَالَ: وَمَا ذَاكَ؟ قَالُوا: يَصُومُونَ كَمَا نَصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ وَلَا نَتَصَدَّقُ، وَيُعْتِقُونَ وَلَا نُعْتِقُ فَقَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أَعْلِمُكُمْ شَيْئًا تَذَرِكُونَ بِهِ مَنْ سَقَمَكُمْ، وَتَسْقُونَ بِهِ مَنْ بَعَدَكُمْ؟ وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مِنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ. قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: تُسَبِّحُونَ وَتُكَبِّرُونَ وَتَحْمَدُونَ فِي دُبُرِ كُلِّ صَلَاةٍ، ثَلَاثًا وَثَلَاثِينَ مَرَّةً، قَالَ أَبُو صَالِحٍ: فَرَجَعَ فُقَرَاءُ الْمُهَاجِرِينَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: سَمِعَ إِخْوَانُنَا أَهْلَ الْأَمْوَالِ بِمَا فَعَلْنَا، فَفَعَلُوا مِثْلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ.

رواه مسلم، باب استحباب الذكر بعد الصلاة.....، رقم: ١٢٤٧

24. Abu Hurairah رضي الله عنه narrates that once some poor emigrants came to Rasūlullāh ﷺ and said: The rich have attained the highest ranks and eternal bounties of Allāh. Rasūlullāh ﷺ said: How is that? They replied: They offer *Salāt* like we offer *Salāt*, and they fast like we fast, and they give charity and we cannot give charity, and they set slaves free and we cannot set slaves free. Rasūlullāh ﷺ said: Should I not teach you something through which you would join those who surpassed you; and keep ahead of those who are after you, and nobody can be better than you unless he also does the same? The Sahābah said: Do tell us. So, Rasūlullāh ﷺ said: Recite *Subhānallāh*, *Alhamdulillāhi*, and *Allāhuakbar* thirty three times each, after every obligatory *Salāt*. Abu Salib said: The poor emigrants returned to Rasūlullāh ﷺ and said: Our rich brothers have heard what we did, and have done the same. Rasūlullāh ﷺ then said: This is Allāh's blessing, which He bestows on whosoever He wills. (Muslim)

﴿ 25 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ: مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، فَبِكَ تَسْعَةُ وَتَسْعُونَ، وَقَالَ: تَمَامُ الْمِائَةِ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ

على كلِّ شَيْءٍ قَدِيرٌ، عَفِرَتْ حَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

رواه مسلم باب استحباب الذكر بعد الصلاة، وبيان صفته، رقم: ١٣٥٢

25. Abu Hurairah رضي الله عنه narrates that Rasûlullâh ﷺ said: He who recites *Subhānallâh* (Glory be to Allâh who is above all faults) 33 times, *Alhamdulillâh* (Praise be to Allâh) 33 times and *Allâhuakbar* (Allâh is Greatest) 33 times, which makes a total of 99 times, and then recites once (the following) to complete 100, his sins will be forgiven, even if they are as much as the foam of the sea.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

None is worthy of worship but Allâh, He is One, He has no partner, His is the Kingdom, and for Him is all the Praise, and He has power over all things, (Muslim)

﴿ 26 ﴾ عَنِ الْفَضْلِ بْنِ الْحَسَنِ الضَّمْرِيِّ أَنَّ أُمَّ الْحَكَمِ أَوْضَاعَةَ ابْنَتِي الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُمَا حَدَّثْتُهُ عَنْ إِخْدَاهُمَا أَنَهَا قَالَتْ: أَصَابَ رَسُولَ اللَّهِ ﷺ سَيِّئًا فَذَهَبْتُ أَنَا وَأُخْتِي وَفَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ فَسَكَّرْنَا إِلَيْهِ مَا نَحْنُ فِيهِ وَسَأَلْنَاهُ أَنْ يَأْمُرَنَا بِشَيْءٍ مِنَ السُّبْحِيِّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: سَبَقَكُنَّ يَتَامَى بَدْرٍ، وَلَكِنْ سَادَلَكُنَّ عَلَى مَا هُوَ خَيْرٌ لَكُنَّ مِنْ ذَلِكَ، تُكَبِّرْنَ اللَّهُ عَلَى إِبْرِكُلِي صَلَاةً ثَلَاثًا وَثَلَاثِينَ تَكْبِيرَةً وَثَلَاثًا وَثَلَاثِينَ تَسْبِيحَةً وَثَلَاثًا وَثَلَاثِينَ تَحْمِيدَةً وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

رواه ابوداؤد، باب في مواضع قسم الخمس رقم: ٢٩٨٧

26. Fadl ibne-Hasan Damri Rahimahullâh says that one of the two daughters of Zubair ibne-'Abdul Muttalib, Umme Hakam or Dubâ'ah, Radiyallahû 'anhuma narrates that some prisoners were brought to Rasûlullâh ﷺ. I, my sister and, Fâtima, daughter of Rasûlullâh ﷺ, went to him and explained our difficulties, and asked for some prisoners for (domestic) help. Rasûlullâh ﷺ said: As for the servants, the orphans of Badr are more deserving than you, but I will tell you something better than a servant; after every *Salât*, recite: *Subhānallâh* (Glory be to Allâh. Who is above all faults), *Alhamdulillâh* (Praise be to Allâh) and *Allâhuakbar* (Allâh is Greatest) 33 times each, and recite once (the following):

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

None is worthy of worship but Allāh; He is One, He has no partner, His is the Kingdom, and for Him is all the Praise, and He has power over all things.
(Abu Dāwūd)

﴿ 27 ﴾ عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مُعَقِّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ أَوْ فَاعِلُهُنَّ: ثَلَاثًا وَثَلَاثِينَ تَسْبِيحَةً، وَثَلَاثًا وَثَلَاثِينَ تَحْمِيدَةً، وَآرُبَعًا وَثَلَاثِينَ تَكْبِيرَةً فِي دُبُرِ كُلِّ صَلَاةٍ. رواه مسلم، باب استحباب الذكر بعد الصلاة.....، رقم: ١٣٥٠.

27. Ka'b ibne-'Ujrah رضي الله عنه narrates that Rasūlullāh ﷺ said: Some phrases, when said after Salāt, are such that whoever says them will never be disappointed. These are *Subhānallāh* (Glory be to Allāh Who is above all faults) 33 times, *Alhamdu lillāh* (Praise be to Allāh) 33 times and *Allāhuakbar* (Allāh is the Greatest) 34 times after every obligatory Salāt.
(Muslim)

﴿ 28 ﴾ عَنِ السَّائِبِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَجَاءٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَمَّا رَوَّجَهُ فَاطِمَةُ بَعَثَ مَعَهُ بِخَمِيلَةٍ، وَرِسَادَةٍ مِنْ أَدَمٍ حَشَوْهَا لَيْفًا، وَرَحِيْنًا وَسِقَاءً، وَجَرَّتَيْنِ، فَقَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ لِفَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا ذَاتَ يَوْمٍ: وَاللَّهِ لَقَدْ سَنَوْتُ حَتَّى لَقَدِ اشْتَكَيْتُ صَدْرِي، قَالَ: وَقَدْ جَاءَ اللَّهُ أَبَاكَ بِسَيِّئٍ فَأَذْهَبِي فَاَسْتَخْدِجِيهِ، فَقَالَتْ: وَأَنَا وَاللَّهِ قَدْ طَحَنْتُ حَتَّى مَجِلَّتْ يَدَايَ، فَاتَتْ النَّبِيَّ ﷺ، فَقَالَ: مَا جَاءَ بِكَ أَى بَنِيَّةٌ؟ قَالَتْ: جِئْتُكَ لِأَسَلِمَ عَلَيْكَ وَاسْتَحْيَيْتُ أَنْ تَسْأَلَ وَرَجَعْتَ فَقَالَ: مَا فَعَلْتِ، قَالَتْ: اسْتَحْيَيْتُ أَنْ أَسْأَلَ، فَاتَيْنَاهُ جَمِيعًا، فَقَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ! لَقَدْ سَنَوْتُ حَتَّى اشْتَكَيْتُ صَدْرِي، وَقَالَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا: قَدْ طَحَنْتُ حَتَّى مَجِلَّتْ يَدَايَ، وَقَدْ جَاءَكَ اللَّهُ بِسَيِّئٍ وَسَعَةٍ فَأَخَذِمْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَاللَّهِ لَا أُعْطِيكُمْ وَأَدْعُ أَهْلَ الصُّفَةِ تُطْوَى بَطُونُهُمْ لَا أَحَدٌ مَا أَنْفَقَ عَلَيْهِمْ، وَلَكِنِّي أَبِيعُهُمْ وَأَنْفَقَ عَلَيْهِمْ أَلْمَانَهُمْ، فَرَجَعَا فَاتَاهُمَا النَّبِيُّ ﷺ، وَقَدْ دَخَلَا فِي قَطِيفَتَيْهِمَا إِذَا عَطِيَا رُؤُوسَهُمَا تَكَشَّفَتْ أَقْدَامُهُمَا وَإِذَا عَطِيَا أَقْدَامَهُمَا تَكَشَّفَتْ رُؤُوسَهُمَا فَتَارًا، فَقَالَ: مَكَانِكُمَا ثُمَّ قَالَ: أَلَا أُخْبِرُكُمَا بِخَيْرٍ مِمَّا سَأَلْتُمَانِي؟ قَالَا: بَلَى، فَقَالَ: كَلِمَاتٍ عَلَّمْنِيهِنَّ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: تُسَبِّحَانِ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا، وَتُحَمِّدَانِ عَشْرًا، وَتُكَبِّرَانِ عَشْرًا، وَإِذَا أَوَيْتُمَا إِلَى فِرَاشِكُمَا فَسَبِّحَا ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ، وَكَبِّرَا آرُبَعًا وَثَلَاثِينَ قَالَ: فَوَاللَّهِ مَا تَرَ كُنْهِنَّ مِنْذُ

عَلَّمْتِيهِنَّ رَسُولُ اللَّهِ ﷺ قَالَ: فَقَالَ لَهُ ابْنُ الْكَوَّازِ: وَلَا لَيْلَةَ صَفِينِ، فَقَالَ: فَأَتَاكُمْ اللَّهُ
يَا أَهْلَ الْعِرَاقِ نَعَمْ، وَلَا لَيْلَةَ صَفِينِ.

رواه احمد ٦٠٦/١

28. Sāib رضي الله عنه narrates from 'Alī رضي الله عنه that when Rasūlullāh ﷺ married him to Fātima Radiyāllāhu 'anha, she was seen-off with (a dowry of) a bed sheet, a leather pillow filled with date-bark, two grindstones, a leather water bag, and two large earthen pots. 'Alī رضي الله عنه one day said to Fātima Radiyāllāhu 'anha: I swear by Allāh! Due to pulling of buckets from the well, I feel pain in my chest. Allāh has sent some prisoners to your father go and ask him for a servant. Fātima Radiyāllāhu 'anhā said: My hands are also calloused due to turning the grindstone. At that, she went to Nabī ﷺ. He asked: Dear daughter, what brought you here? She said: "I have come to offer my *Salām*". But due to her shyness, she could not ask him anything and returned. 'Alī رضي الله عنه asked her: What happened? She said: I felt shy to ask him. Then we went to Nabī ﷺ together. 'Alī رضي الله عنه said: O Rasūlullāh! Due to drawing water from the well I feel pain in my chest. Fātima Radiyāllāhu 'anhā said: Due to frequently turning the grindstone my hands are calloused; Allāh has sent you slaves and granted some ease; please give us a servant. Rasūlullāh ﷺ said: I swear by Allāh! I will not give you; the people of Suffah are suffering pangs of hunger, and I have nothing to spend on them. Therefore, I will sell these slaves and spend that money on the people of Suffah. So we returned. At night both of us were sleeping in a small blanket such that when our heads were covered, our legs used to bare, and when our legs were covered, our heads used to be exposed. Rasūlullāh ﷺ came to us. Both of us started to get up hurriedly. He said: Remain at your place. You asked for a servant, should I not tell you something better than what you asked? We said: Do tell us. He said: Jibraīl عليه السلام has taught me a few words. Both of you say after every *Salāt*, ten times *Subhānalhah* (Glory be to Allāh who is above all faults), ten times *Alhamdulillāh* (Praise be to Allāh), and ten times *Allāhuakbar* (Allāh is the Greatest). And when you lie down on your bed, then say 33 times *Subhānallāh*, 33 times *Alhamdulillāh* and 34 times *Allāhuakbar*. 'Alī رضي الله عنه said: I swear by Allāh! Ever since Rasūlullāh ﷺ taught me these words, I have

never forgotten to say them. Ibnul Kawā' Rhimahullāh asked him: And not even on the night of the Battle of Siffin? He said: May Allāh curse you! O people of Iraq! Yes, and not even on the night of the Battle of Siffin.

(Musnad Ahmad)

﴿ 29 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: حَصَلَتَانِ لَا يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ، هُمَا نَسِيْرٌ، وَمَنْ يَعْمَلْ بِهِمَا قَلِيْلٌ: يَسْبِيحُ اللَّهَ دُبُرَ كُلِّ صَلَاةٍ عَشْرًا، وَيُحَمِّدُهُ عَشْرًا، وَيُكَبِّرُ عَشْرًا قَالَ: فَأَنَا رَأَيْتُ النَّبِيَّ ﷺ، يَفْعَلُهَا بِيَدِهِ قَالَ: فَقَالَ: خَمْسُونَ وَمِائَةٌ بِاللِّسَانِ، وَالْفُتُوحُ وَالْحَمْدُ فِي الْمِيزَانِ، وَإِذَا أَوَى إِلَى فِرَاشِهِ سَبَّحَ وَحَمِدَ وَكَبَّرَ مِائَةً، فَبِئْتِكَ مِائَةٌ بِاللِّسَانِ، وَالْفُتُوحُ فِي الْمِيزَانِ، فَأَيُّكُمْ يَعْمَلُ فِي يَوْمِ الْوَأَحِدِ الْفَيْنِ وَالْحَمْدُ مِائَةً سِنَةً، قَالَ: كَيْفَ لَا يُحْصِيهِمَا؟ قَالَ: يَأْتِي أَحَدُكُمْ الشَّيْطَانُ، وَهُوَ فِي صَلَاةٍ، فَيَقُولُ: أَذْكَرُ كَذَا، أَذْكَرُ كَذَا، حَتَّى شَغَلَهُ وَلَعَلَّهُ أَنْ لَا يَقْبَلَ، وَيَأْتِيهِ فِي مَضْجَعِهِ فَلَا يَزَالُ يَتَوَمَّعُ حَتَّى يَنَامَ. رواه ابن حبان، قال المحقق: حديث صحيح ٣٥٤/٥

29. Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Two qualities are such that if a Muslim adopts them, he will certainly enter Paradise. Both of them are easy but those who practice them are very few. One is that after every *Salāt* say *Subhanallāh* (Glory be to Allāh Who is above all faults) ten times, *Alhamdulillah* (Praise be to Allāh) ten times, and *Allāhuakbar* (Allāh is the Greatest) ten times. 'Abdullāh says: I saw Nabí ﷺ counting them on his fingers. Rasūlullāh ﷺ Said: This means one hundred and fifty on the tongue and fifteen hundred on the scale of deeds. (The second quality is that) When one goes to bed he says *Subhānallāh*, *Alhamdulillah* and *Allāhuakbar* for a total of one hundred times. These are one hundred on the tongue and one thousand on the Scale, so who would be committing two thousand five hundred sins in a day?

'Abdullah ﷺ asked: O Rasūlullāh! Why is it that these two qualities are not adopted? He replied: The *Shaitān* comes to one while he is in *Salat* and says remember so and so, remember so and so, until he becomes pre-occupied and thus becomes unmindful of saying these words; and *Shaitān* comes to him on his bed and continuously lulls him to sleep.

(Ibne-Hibbān)

﴿ 30 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِهِ وَقَالَ: يَا مُعَاذُ! وَاللَّهِ إِنِّي لَأَحِبُّكَ، فَقَالَ: أَوْصِيكَ يَا مُعَاذُ! لَا تَدَعَنَّ فِي ذُبُرِ كُلِّ صَلَاةٍ تَقُولُ: اَللّٰهُمَّ! اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ. رواه ابو داؤد، باب في الاستغفار، رقم: ١٥٢٢

30. Mu'adh ibne-Jabal رضي الله عنه narrates that Rasūlullāh ﷺ took his hand and said: O Mu'adh! I swear by Allāh, indeed I love you. Then he said: O Mu'adh! I advise you never to forget saying these words after every Salāt:

اَللّٰهُمَّ! اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

O Allāh! Help me in remembering you, and in thanking you, and in attaining excellence in worshiping you. (Abu Dāwūd)

﴿ 31 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي ذُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ، لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ. رواه النسائي في عمل اليوم والليلة، رقم: ١٠٠، وفي رواية: وَقُلْ هُوَ اللَّهُ أَحَدٌ

رواه الطبراني في الكبير والاسوسط باسناد جيد واحدها صحيح، مجمع الزوائد ١٠/١٢٨

31. Abu Umāmah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who recites *Ayatul Kursi* after every obligatory Salāt, nothing but death restrains him from entering Paradise. In another narration: *Qul hū walāhu Ahad* is to be recited after *Ayatul Kursi*.

(Amālu'l Yaumi wal Lailah by Nasāī. Tabarānī. Majma'uz Zawā'id)

﴿ 32 ﴾ عَنْ حَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي ذُبُرِ الصَّلَاةِ الْمَكْتُوبَةِ كَانَ فِي ذِمَّةِ اللَّهِ إِلَى الصَّلَاةِ الْآخِرَى.

رواه الطبراني واسناده حسن، مجمع الزوائد ١٠/١٢٨

32. Hasan ibne-'Alī Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He, who recites *Ayatul Kursi* after obligatory Salāt, is in the protection of Allāh till the next Salāt.

(Tabarānī, Majma'uz-Zawā'id)

﴿ 33 ﴾ عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا صَلَّيْتُ خَلْفَ نَبِيِّكُمْ ﷺ إِلَّا سَمِعْتُهُ يَقُولُ حِينَ يَنْصَرِفُ: اَللّٰهُمَّ اغْفِرْ خَطَايَايَ وَذُنُوبِي كُلَّهَا، اَللّٰهُمَّ وَاغْفِرْ لِي وَاجْتِبُرْنِي وَاهْدِنِي بِصَالِحِ الْاَعْمَالِ وَالْاَخْلَاقِ، لَا يَهْدِي لِصَالِحِهَا، وَلَا يَضُرُّ سَيِّئِهَا إِلَّا أَنْتَ.

رواه الطبراني في الصغير والاسوسط باسناده جيد، مجمع الزوائد ١٠/١٤٥

33. Abu Ayyúb رضي الله عنه narrates that whenever I offered *Salāt* behind Nabí صلى الله عليه وسلم, I heard him saying this *Du'ā* after completing his *Salāt*

اللَّهُمَّ اغْفِرْ خَطَايَايَ وَذُنُوبِي كُلَّهَا، اللَّهُمَّ وَأَنْعَشْنِي وَأَجْبِرْنِي وَاهْدِنِي لِصَالِحِ الْأَعْمَالِ
وَالْأَخْلَاقِ، لَا يَهْدِي لِصَالِحِهَا، وَلَا يَضُرُّ سَيِّئَهَا إِلَّا أَنْتَ.

O Allih! Forgive all my mistakes and sins. O Allāh! Uplift me, and correct my shortcomings, and guide me towards good deeds and excellent manners; no one except you can guide towards good, nor turn away from evil. (Tabarani, *Majma'uz-Zawaid*)

﴿ 34 ﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ صَلَّى الْبُرْدَيْنِ دَخَلَ الْجَنَّةَ.
رواه البخارى، باب فضل صلوة الفجر، رقم: ٥٧٤

34. Abu Mūsā رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: he, who offers the *Salāt* of two cool times, enters Paradise. (Bukhārī)

Note: The *Salāt* of two cool times refers to 'Asr, the beginning of the cooler hours of the day, and *Fajr* which is at the end of the cool hours of the night. *Fajr Salāt* is difficult to offer because of the tendency to go to sleep at this time, and 'Asr is difficult because this is the time of intense worldly pre-occupation. He who is constant in performing these two *Salāts* will more easily maintain the other three.

(Mirqat-ul-Mafātih)

﴿ 35 ﴾ عَنْ رُوَيْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَنْ يَلْجَأَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا، يَغْنِي الْفَجْرَ وَالْعَصْرَ

رواه مسلم، باب فضل صلاتي الصبح والعصر.....، رقم: ١٤٣٦

35. Ruwaibah رضي الله عنه narrates: I heard Rasūlullāh صلى الله عليه وسلم saying: Undoubtedly he will not enter Hell-Fire, who has offered *Salāt* before the rising of the sun, and before its setting; that is *Fajr* and 'Asr. (Muslimi)

﴿ 36 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَالَ فِي ذُبُرِ صَلَاةِ الْفَجْرِ وَهُوَ شَانِ رَجُلَيْهِ قَبْلَ أَنْ يَتَكَلَّمَ: لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُسْحَبِي وَيُجِيبُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مَرَّاتٍ كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ وَمُجِي

عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ وَكَانَ يَوْمَهُ ذَلِكَ فِي جِزْرِ مِنْ كُلِّ مَكْرُوهٍ وَ حَرَمٍ مِنَ الشَّيْطَانِ وَلَمْ يَنْبَغِ لِدَنْبٍ أَنْ يُدْرِكَهُ فِي ذَلِكَ الْيَوْمِ إِلَّا الشِّرْكَ بِاللَّهِ.

رواه الترمذى وقال: هذا حديث حسن صحيح غريب، باب في نواب كلمة التوحيد

رقم: ٣٤٧٤ ورواه النسائى فى عمل اليوم والليلة ، رقم: ١١٧ وذكر بيديه الخَيْرُ مكان يُحْيِي وَيُمِيتُ، وزادفيه: وَكَانَ لَهُ بِكُلِّ وَاحِدَةٍ قَالَهَا عَتَقَ رَقَبَةً، رقم: ١٢٧ ورواه النسائى ايضا فى عمل اليوم والليلة، من حديث معاذ، وزادفيه: وَمَنْ قَالَهُنَّ حِينَ يَنْصَرِفُ مِنْ صَلَاةِ الْغُضْرِ أُعْطِيَ مِثْلَ ذَلِكَ فِي لَيْلِيهِ، رقم: ١٢٦

36. Abu Dhar رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever after *Fajr Salāt*, while maintaining the posture of sitting in *Salāt* and before talking with anyone, says ten times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

None is worthy of worship but Allāh, He is alone. He has no partner. His is the Kingdom, for Him is all the Praise, He alone gives life, and He alone gives death, and He has power over everything.

Then, ten virtues are recorded for him, and ten sins are erased, and his ranks are raised by ten degrees, and he is protected from every undesirable and unpleasant thing and also from *Shaitān*, and that day he will not be taken to account for any sin except polytheism.

In another narration, the words *يُحْيِي وَيُمِيتُ* (In Whose Hand is all that is good) are in place of *يَبْدُو الْخَيْرُ* (He alone gives life and He alone gives death).

It is also narrated that every time he says this phrase, he receives a reward of freeing a slave. On saying these words after 'Asr he gets the reward for the whole night as he gets the reward for the whole day on saying them after *Fajr*.

(Tirmidhī, 'Amalul Yaumi wal Lailah by Nasal)

﴿ 37 ﴾ عَنْ جُنْدُبِ الْقَسْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى صَلَاةَ الصُّبْحِ فَهُوَ فِي ذِمَّةِ اللَّهِ، فَلَا يَطْلُبُكُمُ اللَّهُ مِنْ دَمِيهِ بِشَيْءٍ فَإِنَّهُ مَنْ يَطْلُبُهُ مِنْ دَمِيهِ بِشَيْءٍ:

يُذْرِكُهُ، ثُمَّ يَكْبُهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ. رواه مسلم، باب فضل صلاة العشاء رقم: ١٤٩٤

37. Jundub Al Qasrī رضي الله عنه narrates that Rasūlullāh ﷺ said: He who offers the *Fajr Salāt*, is indeed in the Protection of Allāh (so do not trouble those who are under Allāh's Protection); for you will be answerable to Allāh for violating this protection; because undoubtedly, if He takes anyone to account for violating this protection, He will catch him and fling him headlong on his face into the Hell-Fire. (Muslim)

﴿ 38 ﴾ عَنْ مُسْلِمِ بْنِ الْحَارِثِ التَّمِيمِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ أَسْرَأَ إِلَيْهِ فَقَالَ: إِذَا انْصَرَفْتَ مِنْ صَلَاةِ الْمَغْرِبِ فَقُلْ: اللَّهُمَّ اجْرِنِي مِنَ النَّارِ سَبْعَ مَرَّاتٍ فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ ثُمَّ مِتَّ فِي لَيْلِكَ كُتِبَ لَكَ جَوَارٌ مِنْهَا، وَإِذَا صَلَّيْتَ الصُّبْحَ فَقُلْ كَذَلِكَ، فَإِنَّكَ إِنْ مِتَّ فِي يَوْمِكَ كُتِبَ لَكَ جَوَارٌ مِنْهَا.

رواه ابو داؤد، باب ما يقول اذا اصبح، رقم: ٥٠٧٩

38. Muslim ibne-Hārith At-tamīmīyī رضي الله عنه narrates that Rasūlullāh ﷺ told him secretly: When you complete the *Maghrib Salāt*, then recite seven times this *Du'ā'*: اللَّهُمَّ اجْرِنِي مِنَ النَّارِ (O Allāh! Protect me from the Fire). After saying this if you happen to die the same night, you will be protected from the Fire. When you have offered your *Fajr Salāt* repeat the same. For undoubtedly, if you happen to die the same day, you will be protected from the Fire. (Abu Dawūd)

Note: Rasūlullāh ﷺ by giving this advice secretly wanted to stress its importance.

﴿ 39 ﴾ عَنْ أُمِّ قُرُوزَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: الصَّلَاةُ فِي أَوَّلِ وَقْتِهَا.

رواه ابو داؤد، باب المحافظة على الصلوات، رقم: ٤٢٦

39. Umme Farwah Radiyallāhu 'anhā narrates that Rasūlullāh ﷺ was asked: Which is the best of the good deeds? He said: To offer *Salāt* at the beginning of its prescribed time. (Abu Dawūd).

﴿ 40 ﴾ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَهْلَ الْقُرْآنِ! أَوْتِرُوا فَإِنَّ اللَّهَ وَتَرِيحُ الْوَتْرِ.

رواه ابو داؤد، باب استحباب الوتر، رقم: ١٤١٦

40. 'Ali عليه السلام narrates that Rasúlullāh صلى الله عليه وسلم said: O People of the Qur'an! Offer *Witr Salāt*, for verily Allāh is *Witr*, and He loves the *Witr*.
(Abu Dāwūd)

Note: *Witr* in Arabic refers to His Oneness, that is being without partners. Allāh also loves actions done in odd numbers. Many examples of it are found in *Sharf'ah* and *Sunnah*. *Witr Salāt* is loved by Allāh because it has an odd number of *Rak'at*.
(Majma' Bihar-ulAnwār)

﴿ 41 ﴾ عَنْ خَارِجَةَ بِنِ حُدَافَةَ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّ اللهَ تَعَالَى قَدْ أَمَدَّكُمْ بِصَلَاةٍ، وَهِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ، وَهِيَ الْوَيْتْرُ، فَبَجَعَلَهَا لَكُمْ فِيمَا بَيْنَ الْعِشَاءِ إِلَى طُلُوعِ الْفَجْرِ.
رواه ابو داؤد، باب استحباب الوتر، رقم: ١٤١٨

41. Khārijah ibne-Hudhāfah رضي الله عنه narrates that one day Rasúlullāh صلى الله عليه وسلم came to us and said: Allāh has granted you an additional *Salāt*, which is better for you than red camels; this *Salāt* is *Al-Witr*. Allāh has appointed its time between *'Isha Salāt* and the break of dawn.
(Abu Dāwūd)

Note: The Arabs considered red camels to be a most valuable and desirable commodity.

﴿ 42 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: أَوْصَانِي خَلِيلِي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِثَلَاثٍ: بِصَوْمِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَالْوَيْتْرَ قَبْلَ النَّوْمِ، وَرَكَعَتِي الْفَجْرِ.
رواه الطبراني في الكبير ورجال رجال الصحيح، مجمع الزوائد ٢/٤٦٠

42. Abu Dardā رضي الله عنه narrates that my friend, Rasúlullāh صلى الله عليه وسلم, enjoined me three things: To fast three days every month, to offer the *Witr Salāt* before sleep, and to offer two *Rak'at Sunnah* of *Fajr*.
(Tabarāni, Majma'uz-Zawāid)

Note: It is better for those who have developed the habit of awakening at night, to offer their *Witr Salāt* at the time of *Tahajjud* that is before the beginning time of *Fajr Salāt*. As for those, who have not developed this habit, they should offer their *Witr Salāt* before sleeping.

﴿ 43 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ

لَهُ، وَلَا صَلَاةَ لِمَنْ لَا طَهُورَ لَهُ، وَلَا دِينَ لِمَنْ لَا صَلَاةَ لَهُ، إِنَّمَا مَوْضِعُ الصَّلَاةِ مِنَ الدِّينِ
كَمَوْضِعِ الرَّأْسِ مِنَ الْجَسَدِ.

رواه الطبرانی فی الاوسط والصغیر وقال: تفرد به الحسین بن الحكم الجبیری، الترغیب ۲۴۶/۱

43. **Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: There is no (perfect) *Imān* for one who has no trustworthiness, and there is no *Salāt* for one who has no *Wudū*, and there is no *Deen* for one who has no *Salāt*. The status of *Salāt* in *Deen* is like the status of the head in a body.** (Tabarani, Targhib)

﴿ 44 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
بَيْنَ الرَّجُلِ وَبَيْنَ الْجِرْكَ وَالْكَفْرِ تَرْكُ الصَّلَاةِ.

رواه مسلم، باب بيان اطلاق اسم الكفر، رقم: ۲۴۷

44. **Jābir ibne-Abdullāh Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: Between man and (his entering into) polytheism and unbelief is the abandonment of *Salāt*.** (Muslim)

Note: Scholars of Islām have offered several explanations to this *Hadīth*. One is that a person who abandons *Salāt* becomes increasingly arrogant and bold in committing sins, which may endanger his faith. Another explanation is that the one who abandons *Salāt* runs the risk of an evil end.

(Mirqāt-ul-Mafātīh)

﴿ 45 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ تَرَكَ الصَّلَاةَ
لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ.

رواه البيهقي، وفيه: سهل بن محمود ذكره ابن

ابن حاتم وقال: روى عنه احمد بن ابراهيم الدورقي وسعدان بن يزيد، قلت: وروى عنه محمد بن عبد

الله المخزومي ولم يتكلم فيه احد، وبقية رجاله رجال الصحيح، مجمع الزوائد ۲/۲۶

45. **Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who abandons *Salāt* shall meet Allāh in a state that Allāh will be very angry with him.**

(Bazzār, Tabarani, Majma'uz-Zawā'id)

﴿ 46 ﴾ عَنْ نَوْفَلِ بْنِ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ فَاتَتْهُ الصَّلَاةُ، فَكَانَ نَمًا
وَبَرَّ أَهْلَهُ وَمَالَهُ.

رواه ابن حبان، قال المحقق: اسناده صحيح ۳۳۰/۴

46. Naufal ibne-Mu'awiya رضي الله عنه narrates that Nabi Rasûlullâh ﷺ said: The person who missed even one Salât is as though he has been deprived of his entire family and wealth. (Ibne-Hibbân)

﴿ 47 ﴾ عَنْ عُمَرَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ. رواه ابو داؤد، باب منى يؤمر الغلام بالصلاة، رقم: ٤٩٥

47. Amr bin Shouib narrates from his father, who heard from his grandfather Radiyallâhu 'anhuma, who narrated that Rasûlullâh ﷺ said: Command your children when they are seven years old, to perform Salât; and beat them for not observing it when they are ten years old. And at this age separate their beds (i.e. do not let brothers and sisters sleep together). (Abu Dâwûd)

Note: Beating should not cause bodily harm and not on the face.

SALÁT IN JAMÁ'AH CONGREGATION

VERSE OF QUR'ÁN

قَالَ اللهُ تَعَالَى: ﴿وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾

[البقرة: ٤٣]

Allāh ﷻ says: And establish *Salāt* and give *Zakāt*; and bow with those who bow in worship (i.e. pray in congregation).

(Al-Baqarah: 43)

AHADITH

﴿ 48 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْمُؤَدِّينُ يُغْفَرُ لَهُ مَدَى صَوْتِهِ، وَيَشْهَدُ لَهُ كُلُّ رَطْبٍ وَرَبَابٍ، وَشَاهِدُ الصَّلَاةِ يُكْتَبُ لَهُ خَمْسٌ وَعِشْرُونَ صَلَاةً، وَيَكْفُرُ عَنْهُ مَا بَيْنَهُمَا.
رواه ابو داؤد، باب رفع الصوت بالاذان، رقم: ٥١٥

48. Abu Hurairah رضي الله عنه narrated that Nabi ﷺ said: The *Muadhdhin* will receive forgiveness to the distance to which his voice reaches. All living and non-living things shall bear witness for him on the Day of Resurrection. He, who attends *Salāt* in congregation, for him is written the reward of twenty five *Salāt*, and it becomes an atonement for his sins between two *Salāt*. (Abu Dāwud)

Note: According to some Scholars the reward of twenty-five *Salāt* is for the *Muadhdhin*, and he gets forgiveness of his sins from the previous *Adhān* to this *Adhān*.

(Badhl-ul-Majhūd)

﴿ 49 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُغْفَرُ لِلْمُؤَدِّنِ مُنْتَهَى آذَانِهِ، وَيَسْتَغْفِرُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ سَمِعَ صَوْتَهُ. رواه احمد والطبراني في الكبير والبيهقي
الا انه قال: وَيُجِيبُهُ كُلُّ رَطْبٍ وَيَابِسٍ ورجالہ رجال الصحیح، مجمع الزوائد ۸۱/۲

49. Ibne- Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: The *Muadhdhin* will receive forgiveness to the extent the voice of his *Adhān* reaches; every living and non-living thing that hears his voice, supplicates for his forgiveness. In another narration it is stated: Every living and non-living thing replies to his *Adhān*.
(Musnad Ahmad, Tabarānī, Bazzār, Majma'uz-Zawā'id)

﴿ 50 ﴾ عَنْ أَبِي صَعْصَعَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: إِذَا كُنْتُ فِي الْبُؤَادِي فَأَرْفَعُ صَوْتَكَ بِالْبَدَاءِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَسْمَعُ صَوْتَهُ شَجَرٌ، وَلَا مَدْرٌ، وَلَا حَجَرٌ، وَلَا جِنٌّ، وَلَا إِنْسٌ إِلَّا شَهِدَ لَهُ. رواه ابن خزيمة ۲۰۳/۱

50. Abu Sa'sa'ah ﷺ narrates that Abu Sa'id ﷺ said: When you are in a desert or countryside, then call the *Adhān* loudly, as I have heard Rasúlullāh ﷺ saying: No tree or clod of earth, or rock, or *Jinn*, or man shall hear his voice; except that they will bear witness for him on the Day of Resurrection. (Ibne-Khuzaimah)

﴿ 51 ﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الْمَقْدَمِ، وَالْمُؤَدِّنُ يُغْفَرُ لَهُ بِمَدِّ صَوْتِهِ، وَيُصَدِّقُهُ مَنْ سَمِعَهُ مِنْ رَطْبٍ وَيَابِسٍ، وَلَهُ مِثْلُ أَجْرِ مَنْ صَلَّى مَعَهُ. رواه النسائي، باب رفع الصوت بالاذان، رقم: ۶۴۷

51. Bara ibne- 'Azib Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Verily, Allāh and His angels send blessings upon the persons of the first row. The one who calls *Adhān* receives forgiveness to the extent to which he raises his voice. All living and non-living things, who hear his call, testify to it. And for him is a reward equivalent to all those who perform *Salāt* with him. (Nasai)

Note: One interpretation of the second sentence of this *Hadith* is that the *Muadhdhin* shall receive forgiveness for his sins to the extent that his voice reaches. Another interpretation is that the sins of the people living within the range of his voice will be forgiven by virtue of his intercession.

﴿ 52 ﴾ عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْمُؤَدِّثُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ.

رواه مسلم، باب فضل الاذان رقم: ٨٥٢

52. Mu'āwiyah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: The *Muadhdhins* will have the longest necks amongst the people on the Day of Resurrection. (Muslim)

Note: Islamic Scholars have mentioned several interpretations to this *Hadāth*:

1. As people go to the *masjid* to offer *Salāt* in response to the *Adhān* of the *Muadhdhin*, it is as though he is their leader and they are his followers. A leader is like a chief who has a long neck, which makes his head prominent.
2. The *Muadhdhin* shall raise his head high, longing to gaze at his magnificent reward, thus giving the appearance of the longest neck.
3. The *Muadhdhin* shall hold his head high, as he has nothing to regret by virtue of his calling the *Adhān*. Whereas the one who regrets, or is ashamed of his actions, lowers his head in humility and shame.
4. The longest neck is an allegorical description, depicting the *Muadhdhin* as the most prominent of all on the Plain of Reckoning. Still others have mentioned that the *Muadhdhins* will proceed speedily towards Paradise.

(Nawawī)

﴿ 53 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ أَدَّنَ ثَنَّتِي عَشْرَةَ سَنَةً، وَجَبَتْ لَهُ الْجَنَّةُ، وَكُتِبَ لَهُ فِي كُلِّ مَرَّةٍ بِتَأْذِينِهِ سِتُونَ حَسَنَةً وَبِإِقَامَتِهِ ثَلَاثُونَ حَسَنَةً.

رواه الحاكم وقال هذا حديث صحيح على شرط البخارى ووافقه الذهبي ٢٠٥/١

53. Ibne-'Umar Radiyallāhu 'anhuma narrates that Nabī ﷺ said: He who calls the *Adhān* for twelve years, Paradise is guaranteed for him and sixty blessings will be recorded for every *Adhān*, and thirty blessings will be recorded for every *Iqāmah*.

(Mustadrak Hākim)

﴿ 54 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثَةٌ لَا يَهْوُلُهُمُ الْقَرْعُ

الْأَكْبَرُ، وَلَا يَأْتِلَهُمُ الْجَسَابُ، هُمْ عَلَى كَتِيبٍ مِنْ مِسْكِ حَتَّى يُفْرَعَ مِنْ حِسَابِ الْعَلَّاقِي:
رَجُلٌ قَرَأَ الْقُرْآنَ ابْتِغَاءً وَجِهَ اللَّهُ، وَأَمَّ بِهِ قَوْمًا وَهُمْ رَاضُونَ بِهِ، وَدَاعٍ يَدْعُو إِلَى الصَّلَاةِ
ابْتِغَاءً وَجِهَ اللَّهُ، وَعَبْدٌ أَحْسَنَ فِيمَا بَيْنَهُ وَبَيْنَ رَبِّهِ وَفِيمَا بَيْنَهُ وَبَيْنَ مَوَالِيهِ.

رواه الترمذى باختصار، وقد رواه الطبرانى فى الاوسط والصغير،

وفيه: عبدالصمد بن عبد العزيز المقرئ ذكره ابن حبان فى الثقات، مجمع الزوائد ٨٥/٢

54. **Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Three persons shall neither be terrified by the greatest horror of the Day of Resurrection, nor shall they be made to render an account of their deeds, (and) they will be upon mounds of Musk until the reckoning of creation is completed. One who recites the Qur'an only to please Allāh and leads Salāt in a manner pleasing to his followers. The other is he who calls towards Salāt, only to please Allāh. And the third is he who maintains a good relationship with his Rabb, and also with his subordinates.**

(Tirmidhi, Tābarānī, Majma'uz-Zawāid)

﴿ 55 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثَةٌ عَلَى
كُتُبَانِ الْمِسْكِ. أَرَاهُ قَالَ: يَوْمَ الْقِيَامَةِ يَغْطُهُمُ الْأَوْلُونَ وَالْآخِرُونَ: رَجُلٌ يُنَادِي بِالصَّلَاةِ
السَّخْمَسِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، وَرَجُلٌ يَوْمَ قَوْمًا وَهُمْ بِهِ رَاضُونَ، وَعَبْدٌ آدَى حَقَّ اللَّهِ وَحَقَّ
مَوَالِيهِ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب احاديث فى صفة

الثلاثة الذين يحسبهم الله، رقم: ٥٦٦

55. **'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Three persons will be upon mounds of Musk on the Day of Resurrection, envied by all the former and latter people. The man who calls Adhān for the five times Salāt during the day and night; and the man who leads the Salāt in a manner that people are pleased with him; and a slave who had fulfilled the rights of Allāh and the rights of his master.** (Tirmidhi)

﴿ 56 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْإِمَامُ ضَامِنٌ
وَالْمُؤَدَّنُ مُؤْتَمَنٌ، اَللَّهُمَّ ارْشِدِ الْإِمَامَةَ وَاعْفِرِ لِلْمُؤَدَّنِينَ.

رواه ابو داؤد باب ما يجب على المؤذن رقم: ٥١٧

56. **Abu Hurairah ﷺ narrates that Rasūlullāh ﷺ said: The Imām**

is responsible and The *Muadhdhin* is entrusted. O Allāh! Guide the *Īmāms* and forgive the *Muadhdhins*. (Abu Dawūd)

Note: The *Īmām* is responsible, means that besides his personal *Salāt*, he bears the responsibility of the *Salāt* of those behind him. Therefore the *Īmām* should perfect his *Salāt* as far as is humanly possible both outwardly and inwardly. In the light of this important responsibility, Rasūlullāh ﷺ made a *Du'ā* for the guidance of the *Īmāms*. The *Muadhdhin* is entrusted means that people have placed their trust on the *Muadhdhin* regarding the timings of the *Salāt* and *Saum*. Therefore, it is essential for the *Muadhdhin* to be particular in calling the *Adhān* at its proper time. However, being human, he may inadvertently err. Hence, Rasūlullāh ﷺ has made a *Du'ā* for his forgiveness. (Badhl-u'l-Majhd)

﴿ 57 ﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ الشَّيْطَانَ إِذَا سَمِعَ الْبَدَاءَ بِالصَّلَاةِ، ذَهَبَ حَتَّى يَكُونَ مَكَانَ الرُّوحَاءِ قَالَ سَلِيمَانُ رَحِمَهُ اللَّهُ: فَسَأَلْتُهُ عَنِ الرُّوحَاءِ؟ فَقَالَ: هِيَ مِنَ الْمَدِينَةِ سِتَّةٌ وَثَلَاثُونَ مِيلًا.

رواه مسلم، باب فضل الاذان رقم: ٨٥٤

57. jābir رضي الله عنه narrates: I heard Nabī ﷺ saying: Verily when the *Shaitān* hears the *Adhān*, he flees until he reaches the place *Rauhā*. Sulaimān Rahimahullāh said: I asked Jābir about *Rauhā*. He replied that it is thirty-six miles from *Madīnah*. (Muslim)

﴿ 58 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا نُودِيَ لِلصَّلَاةِ أَذْبَرَ الشَّيْطَانُ لَهُ ضُرَاطَ حَتَّى لَا يَسْمَعَ التَّأَذِينَ، فَإِذَا قُضِيَ التَّأَذِينَ أَقْبَلَ، حَتَّى إِذَا نُوبَ بِالصَّلَاةِ أَذْبَرَ، حَتَّى إِذَا قُضِيَ التَّنَوُّبِ أَقْبَلَ، حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ يَقُولُ لَهُ: أَذْكَرُ كَذَا، وَأَذْكَرُ كَذَا، لِمَا لَمْ يَكُنْ يَذْكَرُ مِنْ قَبْلُ، حَتَّى يَنْظُرَ الرَّجُلُ مَا يَلْدِرِي كَمْ صَلَّى.

رواه مسلم، باب فضل الاذان رقم: ٨٥٩

58. Abu Hurairah narrates that Nabī ﷺ said: *Shaitān* flees on hearing the call for *Salāt*, loudly breaking wind, until he no longer hears the *Adhān*. When the *Adhān* is completed, he returns until the *Iqāmah* is called. He then again flees until the *Iqāmah* is completed, then he again returns to distract the attention of the

man engaged in *Salāt*, interjecting in his mind, saying: Remember such and such, remember such and such; reminding him of things which he had previously forgotten or was unaware of, until the man is unable to recall how many *Rak'āt* he has prayed. (Muslim)

﴿ 59 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي الْيَدَائِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَأَسْتَهْمُوا.

(وهو جزء من الحديث) رواه البخارى، باب الاستهام فى الاذان، رقم: ٦١٥

59. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: If people knew what blessings lie in the *Adhān* and the first row, and they could not achieve this (distinction) except by casting lots, they would certainly do so. (Bukhārī)

﴿ 60 ﴾ عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا كَانَ الرَّجُلُ بِأَرْضٍ قِي فَحَانَتِ الصَّلَاةُ فَلْيَتَوَضَّأْ، فَإِنْ لَمْ يَجِدْ مَاءً فَلْيَتَيَمَّمْ، فَإِنْ أَقَامَ صَلَاتِي مَعَهُ مَلَكَاهُ، وَإِنْ أَدَّنَ وَأَقَامَ صَلَاتِي خَلْفَهُ مِنْ جُنُودِ اللَّهِ مَا لَا يُرَى طَرَفَاهُ. رواه عبدالرزاق فى مصنفه ٥١٠/١

60. Salmān Al Farsī رضي الله عنه narrates that Rasūlullāh ﷺ said: If a man is in a jungle and the time of *Salāt* approached, he should perform *Wudū*, and if he does not find water, then he should perform *Tayammum*. If he calls the *Iqāmah*, both his angels (who record his deeds) offer *Salāt* with him. And if he calls the *Adhān* and *Iqāmah*, such a vast number of Allāh's forces (angels) will perform *Salāt* with him that the two ends of their rows would not be seen. (Musannaf'Abdur-Razzāq)

﴿ 61 ﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: يَعْجَبُ رَبُّكَ عَزَّ وَجَلَّ مِنْ رَاعِي غَنَمٍ فِي رَأْسِ شَظِيَّةٍ بِجَبَلٍ يُودُنُ لِلصَّلَاةِ وَيُصَلِّي، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَنْظِرُوا إِلَى عَبْدِي هَذَا يُودُنُ وَيُقِيمُ لِلصَّلَاةِ يَخَافُ مِنِّي قَدْ غَفَرْتُ لِعَبْدِي وَأَدْخَلْتُهُ الْجَنَّةَ.

رواه ابو داؤد، باب الاذان فى السفر، رقم: ١٢٠٣

61. 'Uqbah ibne-'Amir رضي الله عنه reports that he heard Rasūlullāh ﷺ narrating a *Hadith Qudsī*: Your *Rabb* is pleased with the shepherd who calls the *Adhān* upon the peak of a mountain and offers *Salāt*. Allāh ﷻ exclaims to the angels: Look at this slave of Mine who calls the *Adhān* and the *Iqāmah* for *Salāt* and he fears Me. I have forgiven him and entered him into Paradise. (Abu Dawūd)

﴿ 62 ﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُتَّانِ لَا تُرَدَّانِ أَوْ قَلَّمَا تُرَدَّانِ: الدُّعَاءُ عِنْدَ الْبِدَاءِ، وَعِنْدَ الْبَأْسِ حِينَ يُلْحِمُ بَعْضُهُ بَعْضًا.

رواه أبو داود، باب الدعاء عند اللقاء، رقم: ٢٥٤٠

62. Sahl ibne-Sa'd رضي الله عنه narrates that Rasūlullāh ﷺ said: Two things are never rejected or seldom rejected; *Du'ā* at the time of *Adhān* and at the time when people are locked in a furious battle.

(Abu Dāwūd)

﴿ 63 ﴾ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا، غُفِرَ لَهُ ذَنْبُهُ.

رواه مسلم، باب استحباب القول مثل قول المؤذن لمن سمعه رقم: ٨٥١

63. Sa'd ibne-Abí Waqqās رضي الله عنه narrates that Rasūlullāh ﷺ said: The one who hears the *Muadhdhin* and responds with (the following), his sins will be forgiven. (Muslim).

وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا

I bear witness that none is worthy of worship but Allāh, Who is Alone, without any partner; and that Muhammad is His slave and Messenger; and I am pleased with Allāh as *Rabb*, and Muhammad as Messenger, and Islām as *Deen*.

﴿ 64 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، فَقَامَ بِلَالٌ يُنَادِي فَلَمَّا سَكَتَ قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ مِثْلَ هَذَا يَقِينًا دَخَلَ الْجَنَّةَ

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يعرجه أحدًا ووافقه الذهبي ٢٠٤/١

64. Abu Hurairah رضي الله عنه narrates: We were with Rasūlullāh ﷺ and Bilal called the *Adhān*. When he finished, Rasūlullāh ﷺ said: Whoever says the same with complete belief and conviction, will enter into Paradise. (Mustadrak Hākim)

Note: From this narration, it appears that in reply to the *Adhān*, one should repeat the exact words of the *Muadhdhin*.

However, a narration of 'Umar رضي الله عنه clarifies that in reply to *Hayya- 'Alas-Salât, Hayya- 'Alal-Falâh* one should say *Lâ haula walâ quwwata illâ billâh* (I have no strength to do good or protect myself from evil, except by the power of Allâh). (Muslim)

﴿ 65 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ إِنَّ الْمُؤَدِّينَ يَفْضُلُونَنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: قُلْ كَمَا يَقُولُونَ فَإِذَا انْتَهَيْتَ فَسَلْ تَعَطُّهُ.

رواه ابو داؤد، باب ما يقول اذا سمع المؤذن، رقم: ٥٢٤

65. 'Abdullâh ibne-'Amr Radiyallâhu 'anhuma narrates that a man said: O Rasûlullâh! Indeed, the *Muadhdhins* have excelled us (as regards the reward of the Hereafter). Rasûlullâh ﷺ replied: Say the same words as they say, and when you come to the end, ask (from Allâh) and you will be granted. (Abu Dâwûd)

﴿ 66 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: إِذَا سَمِعْتُمُ الْمُؤَدِّينَ، فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَأَلُوا اللَّهَ لِي الْوَسِيلَةَ، فَأَيُّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَبْغَى إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ.

رواه مسلم، باب استحباب القول مثل قول المؤذن لمن سمعه..... رقم: ٨٤٩

66. 'Abdullah ibne-'Amr ibn al-'Âs Radiyallâhu 'anhuma narrates: I heard Rasûlullâh ﷺ saying: When you hear the *Muadhdhin*, repeat what he says, and then send *Salawat* upon me. For indeed he who sends one *Salawat* on me will receive ten blessings from Allâh; then ask Allâh to give me the *Wasilah*, which is a rank in Paradise befitting only one of Allâh's slaves, and I hope that I may be that one. If anyone asks that I may be given the *wasilah*, he will be assured of my intercession. (Muslim)

﴿ 67 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَالَ حِينَ يَسْمَعُ الْبَدَاءَ: اللَّهُمَّ رَبِّ هَذِهِ الدُّعْوَةَ التَّامَّةَ وَالصَّلَاةَ الْقَائِمَةَ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مُحَمَّدًا الَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ.

رواه البخاري، باب الدعاء عند النداء، رقم: ٦١٤ ورواه البيهقي في سننه

67. Jābir ibne- 'Abdullāh Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: If anyone says when he hears the *Adhān*:

اللَّهُمَّ رَبِّ هَذِهِ الدُّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ،
وَابْعَثْهُ مَقَامًا مُمَحَّمُونَ الَّذِي وَعَدْتَهُ

O Allāh, *Rabb* of this perfect call, and of the prayers which is established for all times, grant Muhammad the *Wasilah* and excellency and raise him up in a praiseworthy position which You have promised.

He will be assured of my intercession. In another narration the following words are added: إِنَّكَ لَا تُخَيِّفُ الْبَيْعَاتِ (Undoubtedly, You never go back on Your words). (Bukhārī, Baihaqī)

﴿ 68 ﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَالَ حِينَ ينادى الْمُنَادِي:
اللَّهُمَّ رَبِّ هَذِهِ الدُّعْوَةُ التَّامَّةُ، وَالصَّلَاةُ النَّافِعَةُ، صَلَّى عَلَيَّ مُحَمَّدٍ، وَأَرْضَ عَنْهُ رِضًا
لَا تَسْحَطُ بَعْدَهُ، اسْتَجَابَ اللَّهُ لَهُ دَعْوَتَهُ.
رواه احمد ٣/٣٢٧

68. Jābir رضي الله عنه narrates that Rasūlullāh ﷺ said: When the *Muadhdhin* calls the *Ādhān*, whosoever says as follows (after the *Ādhān*), Allāh will accept his *Du'ā*.

O *Rabb* of this complete calling and *Sālāt* which is full of benefits, bestow blessings upon Muhammad and be eternally pleased with him after which You will never be displeased. (Musnad Ahmad)

﴿ 69 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الدُّعَاءُ لَا يَرُدُّ
بَيْنَ الْأَذَانِ وَالْإِقَامَةِ قَالُوا: فَمَاذَا نَقُولُ يَا رَسُولَ اللَّهِ؟ قَالَ: سَلُوا اللَّهَ الْعَاقِبَةَ فِي الدُّنْيَا
وَالْآخِرَةِ.
رواه الترمذى وقال: هذا حديث حسن، باب فى العفو والعافية، رقم: ٣٥٩٤

69. Anas ibne-Malik رضي الله عنه narrates that Rasūlullāh ﷺ said: A *Du'ā* made between the *Ādhān* and the *Iqāmah* is never rejected. The sahabah asked: What *Du'ā* should we make, O Rasūlullāh ﷺ? He replied: Ask Allāh for '*Āfiyah* (well being) in this world and in the Hereafter. (Tirmidhī)

﴿ 70 ﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا تَوَرَّبَ بِالصَّلَاةِ فَبِحَثِّ
أَبْوَابِ السَّمَاءِ وَاسْتَجِيبِ الدُّعَاءَ.
رواه احمد ٣/٣٤٢

70. Jabir رضي الله عنه narrates that Rasūlullāh ﷺ said: When the *Iqāmah* for *Salāt* is being said, the doors of the skies are opened, and *Du'ā* is accepted. (Musnad Ahmad)

﴿ 71 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: مَنْ تَوَضَّأَ فَأَحْسَنَ وَضُوءَهُ، ثُمَّ خَرَجَ عَامِدًا إِلَى الصَّلَاةِ فَإِنَّهُ فِي صَلَاةٍ مَا كَانَ يَعْتَمِدُ إِلَى الصَّلَاةِ، وَإِنَّهُ يُكْتَبُ لَهُ بِأَخَذِي خَطْوَتَيْهِ حَسَنَةً، وَيَمْحَى عَنْهُ بِالْآخِرَى سَيِّئَةٌ، فَإِذَا سَمِعَ أَحَدُكُمْ الْإِقَامَةَ فَلَا يَسْعَ، فَإِنَّ أَعْظَمَكُمْ أَجْرًا أَبْعَدُكُمْ دَارًا قَالُوا: لِمَ يَا أَبَا هُرَيْرَةَ؟ قَالَ: مِنْ أَجْلِ كَثْرَةِ الْخَطَا.

رواه الامام مالك في الموطأ، جامع الرضوء ص ٢٢

71. Abu Hurairah رضي الله عنه narrates that whoever performs *Wudū* and performs it excellently, then goes out intending *Salāt*, undoubtedly he is in *Salāt*, as long as he intends *Salāt*. Undoubtedly, for one step a good deed is written and for the next step an evil deed is erased. When anyone of you hears the *Iqāmah*, he must not run. For undoubtedly, whose house is the farthest will get the greatest reward. Those present asked: Why is that so O Abā Hurairah رضي الله عنه? He said: Because of the greater number of footsteps. (Muata Imām Malik)

﴿ 72 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو الْقَاسِمِ رضي الله عنه: إِذَا تَوَضَّأَ أَحَدُكُمْ فِي بَيْتِهِ، ثُمَّ أَتَى الْمَسْجِدَ كَانَ فِي صَلَاةٍ حَتَّى يَرْجِعَ فَلَا يَقْلُ هَكَذَا، وَشَيْكَ بَيْنَ أَصَابِعِهِ.

رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ٢٠٦/١

72. Abu Hurairah رضي الله عنه narrates that Abul Qasim (Rasūlullāh) ﷺ said: When one of you performed *Wudū* in his house, and then came to the *masjid*, he was in *Salāt* until he returns. Therefore, he should not do like this and Rasūlullāh ﷺ placed the fingers of one hand into the other. (Mustadrak Hākim)

Note: Just as such an action of the hands is undesirable and inconsistent with *Salāt*; similarly such actions are undesirable while one is proceeding towards *Salāt*. The reason being that when one is proceeding to perform *Salāt*, he is virtually engaged in *Salāt*.

﴿ 73 ﴾ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ رَجَمَهُ اللَّهُ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ،

لَمْ يَرْفَعْ قَدَمَهُ الْيَمْنَى إِلَّا كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ حَسَنَةً، وَلَمْ يَضَعْ قَدَمَهُ الْيَسْرَى إِلَّا حَطَّ اللَّهُ عَزَّ وَجَلَّ عَنْهُ سَيِّئَةً، فَلْيَقْرَبْ أَحَدَكُمْ أَوْلِييَعِدْ، فَإِنْ أَتَى الْمَسْجِدَ فَصَلَّى فِي جَمَاعَةٍ غُفِرَ لَهُ فَإِنْ أَتَى الْمَسْجِدَ وَقَدْ صَلَّوْا بَعْضًا وَبَقِيَ بَعْضٌ صَلَّى مَا أَذْرَكَ وَأَتَمَّ مَا بَقِيَ، كَانَ كَذَلِكَ، فَإِنْ أَتَى الْمَسْجِدَ وَقَدْ صَلَّوْا فَأَتَمَّ الصَّلَاةَ، كَانَ كَذَلِكَ.

رواه ابو داؤد، باب ماجاء في الهمدى في المشى الى الصلاة، رقم: ٥٦٣

73. Sa'id ibn al-Musayyib رضي الله عنه narrates on the authority of an Ansāri Sahabī: I heard Rasūlullāh ﷺ saying: When one of you performs *Wudū* and performs it well and goes out to offer *Salāt*, then for every right foot he lifts, Allāh ﷻ records a virtue for him. And for every left foot he puts on the ground, a sin is erased. He has the choice to take short steps or long ones. Then he comes to the *masjid* and offers *Salāt* in congregation, he will be forgiven. And if he reaches the *masjid* and finds that people have already offered a part of their *Salāt*, yet a part remains, he joins the remaining part of the *Salāt*, and thereafter completes that which he had missed. He too gets the same reward of *Salāt*. And if he comes to the *masjid* and finds that people have finished their *Salāt*; so he completes his individual *Salāt*, he too gets the same reward.

(Abu Dawūd)

﴿ 74 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ خَرَجَ مِنْ بَيْتِهِ مُتَطَهِّرًا إِلَى صَلَاةٍ مَكْتُوبَةٍ فَأَجْرُهُ كَأَجْرِ الْحَاجِّ الْمُخْرِمِ، وَمَنْ خَرَجَ إِلَى تَسْبِيحِ الضُّحَى لَا يُنْصِبُهُ إِلَّا إِيَّاهُ فَأَجْرُهُ كَأَجْرِ الْمُغْتَمِرِ، وَصَلَاةٌ عَلَى إِثْرِ صَلَاةٍ لَا لَفْوً بَيْنَهُمَا كِتَابٌ فِي عِلِّيِّينَ.

رواه ابو داؤد، باب ماجاء في فضل المشى الى الصلاة، رقم: ٥٥٧

74. Abu Umāma رضي الله عنه narrates that Rasūlullāh ﷺ said: One who leaves his house having *Wudū* to offer obligatory *Salāt*, his reward is like that of a person performing *Hajj* in the state of *Ehrām*. And the one who goes out, bearing the hardship, solely to offer *Salāt Ad-Duhā*, he gets the reward as that of a person performing *'Umrah*. And the offering of *Salāt* after a previous *Salāt* uninterrupted by any irrelevant talk or action is recorded in *Illiyīn* (an auspicious register of righteous deeds).

(Abu Dāwūd)

Note: 1. *Ehrām* pertains to numerous constraints imposed on those who travel for *Hajj* and *'Umrah* to Makkah.

2. *Duhā Salāt* is a *Nafil* (optional) prayer before mid-day.

﴿ 75 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَتَوَضَّأُ أَحَدُكُمْ فَيُحْسِنُ وَضُوءَهُ وَيُسَبِّغُهُ، ثُمَّ يَأْتِي الْمَسْجِدَ لَا يُرِيدُ إِلَّا الصَّلَاةَ فِيهِ إِلَّا تَبَشَّشَ اللَّهُ إِلَيْهِ كَمَا تَبَشَّشُ أَهْلَ الْغَائِبِ بِطَلْعِهِ.

رواه ابن خزيمة في صحيحه ٣٧٤/٢

75. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever amongst you performs *Wudū* well, and completes it to perfection, then goes to the *masjid* with the sole intention to offer *Salāt*, then Allāh is overjoyed with him, as the family of an absent relative's overjoyed by his sudden appearance. (Ibne-Khuzaimah)

﴿ 76 ﴾ عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَوَضَّأَ فِي بَيْتِهِ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ، فَهُوَ زَائِرُ اللَّهِ، وَحَقَّ عَلَى الْمَزُورِ أَنْ يُكْرِمَ الزَّائِرَ.

رواه الطبراني في الكبير واحد استناديه رجاله رجال الصحيح، مجمع الزوائد ١٤٩/٢

76. Salman رضي الله عنه narrates that Nabi ﷺ said: He who performs *Wudū* in his house and performs it well, then comes to the *masjid*, he is the guest of Allāh, and it is obligatory upon the Host to extend hospitality to his guest. (Tabarāni, Majma'uz-Zawāid)

﴿ 77 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَلَّتِ الْبِقَاعُ حَوْلَ الْمَسْجِدِ، فَأَرَادَ بَنُو سَلِمَةَ أَنْ يَنْتَقِلُوا إِلَى قُرْبِ الْمَسْجِدِ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ لَهُمْ: إِنَّهُ بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ، قَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ! قَدْ أَرَدْنَا ذَلِكَ فَقَالَ: يَا بَنِي سَلِمَةَ! دِيَارُكُمْ! تُكْتَبُ آثَارُكُمْ، دِيَارُكُمْ! تُكْتَبُ آثَارُكُمْ.

رواه مسلم، باب فضل كثرة الخطا الى المساجد، رقم: ١٥١٩

77. Jabir ibne-Abdullah Radiyallāhu 'anhuma narrates that some plots of land surrounding the *Masjid -e-Nabwi* ﷺ were vacant. Banu Salimah intended to shift close to the *masjid*. When this news reached Rasūlullāh ﷺ, he said to them: I have come to know that you intend to shift close to the *masjid*. They replied: O Rasūlullāh! Yes indeed, we wanted this. Then he said: O Bani Salimah! Keep living in your houses, your footsteps are recorded as good deeds. (Muslim)

﴿ 78 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مِنْ حِينَ يُخْرَجُ أَحَدُكُمْ

مِنْ مَنْزِلِهِ إِلَى مَنْجِدِي فَرَجُلٌ تَكْتُبُ لَهُ حَسَنَةً، وَرَجُلٌ تَحُطُّ عَنْهُ سَيِّئَةٌ حَتَّى يَرْجِعَ.

رواه ابن حبان، قال المحقق: اسناده صحيح ٥٠٣/٤

78. Abu Hurairah رضي الله عنه narrates that Nabi ﷺ said: Anyone of you who leaves his home to come to my *masjid*, for, every footstep a virtue is written, and for every other footstep a sin is erased, until he returns. (Ibne-Hibbān)

﴿ 79 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ سَلَامَةٍ مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ. قَالَ: تَعْدِلُ بَيْنَ الْإِثْمَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي ذَاتِهِ فَتَحْبِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ، صَدَقَةٌ، قَالَ: وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُعَيِّطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ.

رواه مسلم، باب بيان ان اسم الصدقة يقع على كل نوع من المعروف برقم: ٢٣٣٥

79. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: *Sadaqah* is due on each joint of man everyday the sun rises. He (then) said: When you impart justice between two persons, it is *Sadaqah* ; and when you help a person mount his animal or to lift and place his belongings upon, it is a *Sadaqah* . He added: And a good word is a *Sadaqah* ; and every footstep you take for *Salāt* is a *Sadaqah* , and when you remove an obstacle from the path, it is a *Sadaqah* .

(Muslim)

﴿ 80 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ لَيُضِيءُ لِلَّذِينَ يَتَخَلَّلُونَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ بِنُورِ سَاطِعِ يَوْمِ الْقِيَامَةِ.

رواه الطبراني في الاوسط و اسناده حسن، مجمع الزوائد ١٤٨/٢

80. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily, Allāh will illuminate those who make their way to the *masjids* in darkness, with a brilliant light on the Day of Resurrection.

(Tabarani, *Majma'uz-Zawāid*)

﴿ 81 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمَشَاءُ وَنَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ، أُولَئِكَ الْخَوَاضُونَ فِي رَحْمَةِ اللَّهِ.

رواه ابن ماجه وفي

اسناده اسماعيل بن رافع تكلم فيه الناس، وقال الترمذي: ضعفه بعض اهل العلم وسمعت محمدا يعني

81. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Those who frequent the *masjids* in darkness, undoubtedly are the people who are immersed in Allāh's Mercy. (Ibne-Mājah, Targhib)

﴿ 82 ﴾ عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: بِبَيْتِ الْمَشَائِينِ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ النَّامُ يَوْمَ الْقِيَامَةِ.

رواه ابو داؤد، باب ماجاء في المشي الى الصلوة في الظلم، رقم: ٥٦١

82. Buraidah رضي الله عنه narrates that Nabi ﷺ said: Good tidings for those who frequent the *masjids* in darkness, of complete Nūr (light) on the Day of Resurrection. (Abu Dāwuid)

﴿ 83 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أَدْلِكُكُمْ عَلَى شَيْءٍ يُكَفِّرُ الْخَطَايَا، وَيَزِيدُ فِي الْحَسَنَاتِ؟ قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ، قَالَ: إِسْبَاغُ الْوُضُوءِ. أَوْ الطُّهُورِ. فِي الْمَكَارِهِ وَكَثْرَةُ الْخَطَا إِلَى هَذَا الْمَسْجِدِ وَالصَّلَاةُ بَعْدَ الصَّلَاةِ، وَمَا مِنْ أَحَدٍ يَخْرُجُ مِنْ بَيْتِهِ مُنْتَظِرًا حَتَّى يَأْتِيَ الْمَسْجِدَ فَيُصَلِّيَ مَعَ الْمُسْلِمِينَ، أَوْ مَعَ الْإِمَامِ، ثُمَّ يَنْتَظِرُ الصَّلَاةَ الَّتِي بَعْدَهَا، إِلَّا قَالَتِ الْمَلَائِكَةُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ.

(الحدث) رواه ابن حبان، قال المحقق: استاده صحيح ١٢٧/٢

83. Abu Sa'id Al-Khudri رضي الله عنه narrates that Rasūlullāh ﷺ said: Should I not guide you to the means by which Allāh forgives sins and increases good deeds They replied: O Rasūlullāh! Please do so. He said: Performing complete *Wudú* even in difficulty, and taking many footsteps to the *masjid*, and after offering one *Salāt* waiting for the next. And whosoever leaves his house in a state of *Wudú* till he reaches the *masjid*, then offers *Salāt* in congregation with the Muslims and waits for the next *Salāt*, it is for him that the angels say: O Allāh! Forgive him, O Allāh! Have Mercy upon him. (Ibne Hibbān).

﴿ 84 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَلَا أَدْلِكُكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخَطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَلِكَ رِبَاطُ.

رواه مسلم، باب فضل اسباغ الوضوء على المكاره، رقم: ٥٨٧

84. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ told his

companions: Should I not guide you to those deeds by which Allāh removes sins and raises ranks? They said: O Rasūlullāh! Please tell us. He said: Performing complete *Wudú* in difficult circumstances, and taking many footsteps towards the *masjid*, and waiting for the next *Salāt* after one *Salāt* is *Ribāt*. (Muslim)

Note: The well-known meaning of *Ribāt* is to take part in the defence of the Islamic frontiers which is undoubtedly a noble action. In this *Hadāth* Rasūlullāh ﷺ has apparently referred to their actions as *Ribāt* because just as soldiers guard the frontiers, so also by his actions, a man guards himself against the onslaught of the *Shaitān* and *Nafs* (innerself). (Mirqāt-ul-Mafātih)

﴿ 85 ﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: إِذَا تَطَهَّرَ الرَّجُلُ ثُمَّ أَتَى الْمَسْجِدَ يَرْغَى الصَّلَاةَ كَتَبَ لَهُ كَاتِبَاهُ. (أَوْ كَاتِبُهُ.) بِكُلِّ خُطْوَةٍ يَخْطُوهَا إِلَى الْمَسْجِدِ عَشْرَ حَسَنَاتٍ، وَالْقَاعِدُ يَرْغَى الصَّلَاةَ كَالْقَانِتِ، وَيُكْتَبُ مِنَ الْمُصَلِّينَ مِنْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ حَتَّى يَرْجِعَ إِلَيْهِ.

رواه احمد ٤/١٥٧

85. 'Uqbah ibne-'Amir رضي الله عنه narrates that Rasūlullāh ﷺ said: When a man performs *Wudú*, then comes to the *masjid* and waits to offer *Salat*, his two scribes or one of them records for him ten good deeds for every step taken towards the *masjid*. And the person sitting in anticipation of *Salāt* is as the one engaged in worship, and from the time that he left his house until he returns to it, he will be counted amongst those engaged in *Salāt*.

(Musnad Ahmad)

﴿ 86 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ (قَالَ اللَّهُ تَعَالَى): يَا مُحَمَّدُ! قُلْتُ: لِيَبِّكَ رَبِّ، قَالَ: فِيْمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ: فِي الْكُفَّارَاتِ، قَالَ: مَا هُنَّ؟ قُلْتُ: مَشَى الْأَقْدَامِ إِلَى الْجَمَاعَاتِ، وَالْجُلُوسُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَاةِ، وَإِسْبَاغُ الْوُضُوءِ فِي الْمَكْرُوهَاتِ، قَالَ: ثُمَّ فِيْمَ؟ قُلْتُ: إِطْعَامُ الطَّعَامِ، وَلِيْنُ الْكَلَامِ، وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسِ نِيَامَ، قَالَ: سَلْ، قُلْتُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي، وَإِذَا أَرَدْتُ فِتْنَةً فِي قَوْمٍ فَتَوَفَّنِي غَيْرَ مُفْتُونٍ، وَأَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُ إِلَى حُبِّكَ، قَالَ رَسُولُ اللَّهِ ﷺ:

إِنهَا حَقٌّ فَأَذْرُسُوهَا ثُمَّ تَعَلَّمُوهَا.

(وهو بعض الحديث) رواه الترمذى وقال: هذا حديث حسن صحيح، باب ومن سورۃ ص، رقم: ۲۲۳۵

86. Mu'adh ibne-Jabal رضي الله عنه narrates in a *Hadith Qudsi* from Nabi ﷺ that Allāh ﷻ said: O Muhammad! I said: I am here at your service O my Rabb He said: In what matter is the Highest Assembly (Arch Angels) disputing? I replied: Concerning the acts of atonement. He said: And what are they? I replied: The steps taken towards the *Jamā'ah* and sitting in *masjids* waiting for the next *Salāt* and performing complete *Wudú* even in difficult circumstances. He then said: In what else are they disputing? I said: Serving of food (in hospitality), and gentleness in speech, and *Salāt* at night while people are asleep. He then said: Ask! I said (in supplication):

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَأَنْ تَغْفِرَ لِي
وَتَرْحَمَنِي، وَإِذَا أَرَدْتَ بِشَيْءٍ فِي قَوْمٍ فَتَوَلَّنِي غَيْرَ مَقْتُونٍ، وَأَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ
وَحُبَّ عَمَلِي يُقَرِّبُ إِلَى حُبِّكَ

OAllāh ﷻ! Verily I ask of You to enable me to do righteous acts, and abstain from forbidden acts, and to grant me the love of the poor; and that You forgive me and have Mercy on me. And if ever you intend to afflict a people with a severe tribulation, take my life unaffiliated. And I ask you for your love, and the love of he who loves you: and the love of an act that will bring me close to Your love.

Rasúlullāh ﷺ (then) said: Verily it is the truth, so say it repeatedly to memorize it. (Tirmidhi)

﴿ 87 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَحَدُكُمْ فِي صَلَاةٍ مَا دَامَتِ
الصَّلَاةُ تَخْبِسُهُ، وَالْمَلَائِكَةُ تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، مَا لَمْ يَقُمْ مِنْ صَلَاتِهِ أَوْ
يُحَدِّثُ.

رواه البخارى، باب اذا قال: احدكم آمين.....، رقم: ۲۲۲۹

87. Abu Hurairah رضي الله عنه narrates that Nabi ﷺ said: A person amongst you gets the reward of *Salāt*, so long as he keeps on waiting for *Salāt*. Angels pray for him: OAllāh! Forgive him, and

bestow Mercy upon him. This continues as long as he remains in a state of *Wudú* or leaves the place of *Salāt*. (Bukhari)

﴿ 88 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مُتَتَبِرُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، كَمَا يَرِي أَحَدُكُمْ بِهَ فَرَسُهُ فِي سَبِيلِ اللَّهِ، عَلَى كَشْحِهِ وَهُوَ فِي الرِّبَاطِ الْأَكْبَرِ.

رواه احمد والطبرانی فی الاوسط، واسناد احمد صالح، الترغيب ٢٨٤/١

88. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: A person, after performing *Salāt*, remains waiting for the next *Salāt*, is like a horseman whose steed rapidly charges him in the Path of Allāh ﷻ, and he is in a great *Ribāt*, that is, defence of Islamic Frontiers (meaning thereby that he is protecting society and himself from *Nafs* and *Shaitahn*). (Musnad Ahmad, Tabarānī, Targhib)

﴿ 89 ﴾ عَنْ هُرَيْرَةَ بِنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْتَغْفِرُ لِلصَّفِّ الْمَقْدَمِ، ثَلَاثًا، وَلِلثَّانِي مَرَّةً.

رواه ابن ماجه، باب فضل الصف المقدم، رقم: ٩٩٦

89. 'Irbadh ibne-Sariyah narrates that Rasūlullāh ﷺ used to pray for forgiveness three times for the first row and once for the second row. (Ibne-Mājah)

﴿ 90 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الْأَوَّلِ، قَالُوا: يَا رَسُولَ اللَّهِ، وَعَلَى الثَّانِي؟ قَالَ: وَعَلَى الثَّانِي، وَقَالَ رَسُولُ اللَّهِ ﷺ: سَوُّوا صُفُوفَكُمْ وَحَادُوا بَيْنَ مَنَابِحِكُمْ، وَلْيُنِوَا فِي أَيْدِي إِخْوَانِكُمْ، وَسَوُّوا الْخُلُلَ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ فِيهَا بَيْنَكُمْ بِمَنْزِلَةِ الْحَدَفِ. يَعْنِي: أَوْلَادَ الصَّانِ الصَّفَارِ.

رواه احمد والطبرانی فی الكبير ورجال احمد متفقون، مجمع الزوائد ٢٥٢/٢

90. Abu Umama رضي الله عنه narrates that Rasūlullāh ﷺ said: Allāh sends Mercy and His angels invoke blessings upon the first row. Those present said: O Rasūlullāh! And upon the second? He replied: Allāh sends Mercy and His angels invoke blessings upon the first row. (Again) they asked: And upon the second? He replied: And also upon the second. And Rasūlullāh ﷺ further said: Straighten your rows, align your shoulders, be gentle to your brothers, and close the gaps. For verily *Shaitahn* enters in the gap between you, like a baby lamb.

(Musnad Ahmad, Tabarānī, Majma'uz-Zawā'id)

Note: To be gentle to your brothers means if someone asks you to straighten your row, by keeping his hand on you, concede to his request.

﴿ 91 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: خَيْرُ صُفُوفِ الرِّجَالِ أُولَاهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أُولَاهَا.

رواه مسلم، باب تسوية الصفوف..... رقم: ٩٨٥

91. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The first row of *Salāt* amongst the men is most rewarding and the last is the least; whereas the last rows of *Salāt* amongst the women are the most rewarding and the first the least. (Muslim)

﴿ 92 ﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَلَّلُ الصَّفَّ مِنْ نَاحِيَةِ إِلَى نَاحِيَةٍ، يَمْسَحُ صُدُورَنَا وَمَنَاكِبَنَا وَيَقُولُ: لَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ وَكَانَ يَقُولُ: إِنَّ اللَّهَ عَزَّ وَجَلَّ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى الصُّفُوفِ الْأُولَى.

رواه ابوداؤد، باب تسوية الصفوف، رقم: ٦٦٤

92. Barā ibne-'Azib Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ used to pass through the rows from one end to the other; setting our chests and shoulders in line and saying: Do not be out of line otherwise your hearts will differ. He used to add: Verily Allāh ﷻ sends Mercy for the first row and His angels ask for their forgiveness. (Abu Dawūd)

﴿ 93 ﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ عَزَّ وَجَلَّ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى الَّذِينَ يَلُونَ الصُّفُوفِ الْأُولَى، وَمَا مِنْ خُطْوَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ خُطْوَةٍ يَمْسُحُ بِهَا صَفًّا.

رواه ابوداؤد، باب في الصلوة تمام..... برقم: ٥٤٣

93. Bara ibne-'Azib Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Verily Allāh ﷻ sends Mercy and His angels invoke blessings for the people who are nearer to the front rows; and there is no step more beloved to Allāh than one taken to complete a row. (Abu Dāwūd)

﴿ 94 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى مَيَّامِنِ الصُّفُوفِ.

رواه ابوداؤد، باب من يستحب ان يلى الامام في الصف..... رقم: ٦٧٦

94. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Verily Allāh ﷻ sends Mercy and His angels invoke blessings for those who are on the right hand side of rows. (Abu Dāwūd)

﴿ 95 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَمَرَ جَانِبَ الْمَسْجِدِ الْأَيْسَرِ لِقَلْبِهِ فَلَهُ أَجْرَانِ.

رواه الطبرانی في الكبير، وفيه: وفيه، وهو مدلس وقد عمنه، ولكنه ثقة، مجمع الزوائد ٢٥٧/٢

95. Ibne-Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who stands on the left side of the row in the masjid, because of the less number of people on that side, gets double the reward. (Tabarānī Majma'uz-Zawāid)

Note: As it became known to the Sahābah that the right hand side of the rows carries added virtue, all of them attempted to avail the same, leaving the left hand side empty. Then Nabī Rasūlullāh ﷺ informed them about the virtues of standing on the left hand side of the row, so that it does not remain incomplete. (Fa'id-ul-Qadr)

﴿ 96 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الَّذِينَ يُصَلُّونَ الصُّفُوفَ.

رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ٢١٤/١

96. 'Aishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Verily Allāh sends Mercy and His angels invoke blessings for those who fill in the gaps to complete the rows. (Musnadrak Hakim)

﴿ 97 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَصِلُ عَبْدٌ صَفًّا إِلَّا رَفَعَهُ اللَّهُ بِهِ دَرَجَةً، وَذُرَّتْ عَلَيْهِ الْمَلَائِكَةُ مِنَ الْبِرِّ.

(وهو بعض الحديث) رواه الطبرانی في الاوسط ولا بأس باسناده، الترغيب ٢٢٢/١

97. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever joins a row (of Salāt), Allāh raises him one rank; and the angels shower (Allāh's) blessings upon him. (Tabarānī, Targhib)

﴿ 98 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: خِيَارُكُمْ أَلَيْسُكُمْ مَنَابِكُ فِي الصَّلَاةِ، وَمَا مِنْ خُطْوَةٍ أَكْثَرَ أَجْرًا مِنْ خُطْوَةٍ مَشَاهَا رَجُلٌ إِلَى فُرْجَةِ

رواه البزار باسناد حسن، وابن حبان في صحيحه **فِي الصَّفِّ فَسَدَهَا.**

كلاهما بالشطر الاول، ورواه بتمامه الطبراني في الاوسط، الترغيب ٢٢٢/١

98. 'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: The best of you are those whose shoulders are more soft in *Salāt*. And there is no step more rewarding than the step, which is taken to fill the gap in the row (of *Salāt*).

(Bazzār, Targhib, Ibne-Hibban, Tabarānī)

Note: The meaning of keeping the shoulders soft in *Salāt* is that when somebody tries to enter the row, the persons offering *Salāt* on the right and left should relax their shoulders to let him join the row.

﴿ 99 ﴾ **عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ سَدَّ فُرْجَةَ فِي الصَّفِّ عُفِّرَ لَهُ.**

رواه البزار واسناده حسن، مجمع الزوائد ٢٥١/٢

99. Abu Juhaifah رضي الله عنه narrates that Nabī Rasūlullāh ﷺ said: He who fills the gap in a row (of *Salāt*) is forgiven.

(Bazzār, Majma'uz-Zawāid)

﴿ 100 ﴾ **عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ وَصَلَ صَفًّا وَصَلَهُ اللَّهُ وَمَنْ قَطَعَ صَفًّا قَطَعَهُ اللَّهُ.** (وهو بعض الحديث) رواه ابو داؤد، باب تسوية الصفوف، رقم: ٦٦٦

100. 'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who joins the row (of *Salāt*), Allāh will join him with His Mercy; and whoever breaks the row (of *Salāt*), Allāh will cut him away from his Mercy.

(Abu Dāwūd)

Note: Breaking the row means either placing something (personal belongings) in the row, which would break the continuity of the row; or seeing a vacant space and yet not occupying it.

(Mirqāt-ul-Mafāih)

﴿ 101 ﴾ **عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ الصَّلَاةِ.**

رواه البخاري، باب اقامة الصف من تمام الصلاة، رقم: ٢٢٣

101. Anas رضي الله عنه narrates that Nabī ﷺ said: Straighten your rows, for the straightening of the rows in *Salāt* is essential for the offering of *Salāt* correctly.

(Bukhārī)

﴿102﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ تَوَضَّأَ لِلصَّلَاةِ فَاسْتَبْعَ الوُضُوءَ، ثُمَّ مَشَى إِلَى الصَّلَاةِ الْمَكْتُوبَةِ، فَصَلَّاهَا مَعَ النَّاسِ، أَوْ مَعَ الْجَمَاعَةِ، أَوْ فِي الْمَسْجِدِ، غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ.

رواه مسلم باب فضل الوضوء والصلوة عقبه، رقم: ٥٤٩

102. 'Uthman ibne-'Affan رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He, who performed *Wudū* for *Salāt* and performed it properly and then went on foot to offer the obligatory *Salāt* and offered it along with the people or in congregation or in the *masjid*, Allāh would forgive his sins. (Muslim)

﴿103﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيُعْجَبُ مِنَ الصَّلَاةِ فِي الْجَمْعِ.

رواه احمد واسناده حسن، مجمع الزوائد ١٦٣/٢

103. Umar ibn al Khat.tāb رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Allāh ﷻ indeed admires the people offering *Salāt* in congregation. (Musnad Ahmad, Majma'uz-Zawāid)

﴿104﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فَضْلُ صَلَاةِ الرَّجُلِ فِي الْجَمَاعَةِ عَلَى صَلَاتِهِ وَخَذَهُ بِضَعْعٍ وَعِشْرُونَ دَرَجَةً.

رواه احمد ٣٧٦/١

104. Abdullah ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: The excellence of a person's *Salāt* in congregation is even greater than twenty times as compared to his individual *Salāt*. (Musnad Abmad)

﴿105﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا.

(الحدث) رواه البخارى، باب فضل صلوة الجماعة، رقم: ٦٤٧

105. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The reward of *Salāt* offered by a person in congregation is twenty five times greater as compared to that *Salāt* offered by him alone in his house or place of business. (Bukhārī)

﴿106﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَلْدِ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً.

رواه مسلم، باب فضل صلوة الجماعة رقم: ١٤٧٧

106. 'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: *Salāt* in congregation is twenty seven times greater in reward as compared to *Salāt* offered individually.

(Muslim)

﴿107﴾ عَنْ قِيَابِ بْنِ أَشِيْمِ اللَّيْثِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: صَلَاةُ الرَّجُلَيْنِ يَوْمًا أَحَدُهُمَا صَاحِبُهُ أَزْكَى عِنْدَ اللهِ مِنْ صَلَاةِ أَرْبَعَةٍ تَتْرَى، وَصَلَاةُ أَرْبَعَةٍ يَوْمًا أَحَدُهُمْ أَزْكَى عِنْدَ اللهِ مِنْ صَلَاةِ ثَمَانِيَةٍ تَتْرَى، وَصَلَاةُ ثَمَانِيَةٍ يَوْمًا أَحَدُهُمْ أَزْكَى عِنْدَ اللهِ مِنْ مِائَةٍ تَتْرَى. رواه البزار والطبرانی فی الكبير ورجال الطبرانی مؤلفون، مجمع الزوائد ١٦٣/٢

107. Qubāth ibne-Ashyam Al Laithī ؓ narrates that Rasūlullāh ﷺ said: The *Salāt* of two persons, with one of them as *Imām*, is more liked by Allāh, to the individual *Salāt* of four persons. Similarly, the *Salāt* of four persons, with one of them as *Imām*, is more liked by Allāh, to the individual *Salāt* of eight persons. And the *Salāt* of eight persons, with one of them as *Imām*, is more liked by Allāh, to the individual *Salāt* of hundred persons.

(Bazzar, Tabarāni, Majma'uz-Zawāid)

﴿108﴾ عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنَّ صَلَاةَ الرَّجُلِ مَعَ الرَّجُلِ أَزْكَى مِنْ صَلَاتِهِ وَخَدَهُ، وَصَلَاتُهُ مَعَ الرَّجُلَيْنِ أَزْكَى مِنْ صَلَاتِهِ مَعَ الرَّجُلِ، وَمَا كَثُرَ فَهُوَ أَحَبُّ إِلَيَّ اللهُ عَزَّ وَجَلَّ. (وهو بعض الحديث) رواه ابو داؤد، باب فی

فضل صلوة الجماعة، رقم: ٥٥٤ سنن ابى داؤد طبع دار الباز للنشر والتوزيع

108. Ubayy ibne-Ka'b ؓ narrates that Rasūlullāh ﷺ said: The *Salāt* of a person offered with another person is better than his *Salāt* offered alone. And his *Salāt* with two persons is better than his *Salāt* offered with one person. Similarly, the larger the number, the more it is liked by Allāh, The Almighty, The Majestic.

(Abu Dawūd)

﴿109﴾ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: الصَّلَاةُ فِي جَمَاعَةٍ تَعْدِلُ خَمْسًا وَعِشْرِينَ صَلَاةً، فَإِذَا صَلَّاهَا فِي فِلَاةٍ فَأَتَمُّ رُكُوعَهَا وَسُجُودَهَا بَلَغَتْ خَمْسِينَ صَلَاةً. رواه ابو داؤد، باب ماجاء فی فضل المشى فی الصلوة، رقم: ٥٦٠

109. Abu Sa'id Al Khudrī ؓ narrates that Rasūlullāh ﷺ said:

Salāt in congregation is equivalent to twenty five Salāt, and when Salāt is offered in a desert, performing its bowing and prostration properly, it reaches up to fifty times. (Abu Dawūd)

﴿110﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَاتَقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، فَعَلَيْكَ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذَّنْبُ الْقَاصِيَةَ. رواه ابو داود، باب التشديد في ترك الجماعة، رقم: ٤٧٠

110. Abu Darda رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: If three persons in a village or a forest, do not offer the congregational Salāt, then *Shaitahn* fully overpowers them. So make it obligatory on yourself to offer Salāt in congregation. For undoubtedly the wolf eats only the stray goat. (Abu Dawūd)

﴿111﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ وَاسْتَلَدَ بِهِ وَجَعَهُ امْتَادَنَ أَرْوَاجَهُ فَبِي أَن يُمْرَضَ فِي بَيْتِي فَأَذِنَ لَهُ فَعَرَجَ النَّبِيُّ ﷺ بَيْنَ رَجُلَيْنِ تَحْتَ رِجْلَاهُ فِي الْأَرْضِ. رواه البخاري، باب الغسل والوضوء في المخضب، رقم: ١٩٨.

111. 'A'ishah Radiyallāhu 'anha narrates that when Nabī ﷺ fell ill, he asked for permission from his wives that his nursing be done in my house. They gave him their consent. When Rasūlullāh ﷺ came out (for Salāt) with the support of two persons, his feet were making a line on the ground (as a result of trailing along). (Bukhārī)

﴿112﴾ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا صَلَّى بِالنَّاسِ يَخِيرُ رِجَالَ مِنْ قَامَتِهِمْ فِي الصَّلَاةِ مِنَ الْخِصَاصَةِ وَهُمْ أَصْحَابُ الصُّفَةِ حَتَّى تَقُولَ الْأَعْرَابُ: هَؤُلَاءِ مَجَانِّينَ أَوْ مَجَانُونِ، فَإِذَا صَلَّى رَسُولُ اللَّهِ ﷺ انْصَرَفَ إِلَيْهِمْ، فَقَالَ: لَوْ تَعْلَمُونَ مَا لَكُمْ عِنْدَ اللَّهِ لَأَخْبَيْتُمْ أَنْ تَزْدَادُوا لِقَاءَهُ وَحَاجَةً قَالَ فَضَالَةُ: وَأَنَايَوْمَئِذٍ مَعَ رَسُولِ اللَّهِ ﷺ. رواه الترمذی وقال: هذا حديث حسن صحيح، باب ماجاء في معيشة اصحاب النبي ﷺ، رقم: ٢٣٦٧

112. Fadālah ibne-'Ubaid رضي الله عنه narrates that when Rasūlullāh ﷺ used to lead the Salāt, some people standing in the row would fall down due to extreme hunger; and they were the people of Suffah

about whom the villagers would say that they were insane. One day, when Rasúlullāh ﷺ completed the *Salāt*, he turned to them and said: If you know the reward that Allāh has for you, then you would like to live with more hunger and needs. Fadālah says: I was with Rasúlullāh ﷺ that day. (Tirmidhī)

﴿113﴾ عَنْ عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ. رواه مسلم، باب فضل صلاة العشاء والصبح في جماعة، رقم: ١٤٩١.

113. 'Uthman ibne-'Affan ؓ narrates: I heard Rasúlullāh ﷺ saying: The one who offered *Isha Salāt* in congregation, it was as if he remained in *Salāt* up to midnight, and if he offered the *Fajr Salāt* in congregation, it was as if he remained in *Salāt* the whole night. (Muslim)

Note: Some scholars on the basis of other *Ahādīth* interpret this to mean that he who offers *'Isha* and *Fajr Salāt* both in congregation gets the reward of the whole night's worship.

﴿114﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَثْقَلَ صَلَاةٍ عَلَى الْمُتَنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ.

(الحديث) رواه مسلم، باب فضل صلاة الجماعة.....، رقم: ١٤٨٢.

114. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: Indeed! The most burdensome *Salāt* for hypocrites is the *Salāt* of *Fajr* and the *Salāt* of *'Isha*. (Muslim)

﴿115﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: وَلَوْ يَعْلَمُونَ مَا فِي الشَّهْجِيرِ لَأَسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا.

(وهو طرف من الحديث) رواه البخارى، باب الاستهام فى الاذان، رقم: ٦١٥.

115. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: If people would have known the virtues of going to the *masjid* for *Zuhr Salāt* in the scorching heat, then they would certainly compete with one another in going to the *masjid*. And if they knew the virtues of *'Isha* and *Fajr Salāt*, they would indeed go to the *masjid*

for these *Salāt* even if (due to some illness) they had to drag themselves.
(Bukhārī)

﴿116﴾ عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَهُوَ فِي ذِمَّةِ اللَّهِ فَمَنْ أَخْفَرَ ذِمَّةَ اللَّهِ كَبَّهُ اللَّهُ فِي النَّارِ لِرُؤُوسِهِ.

رواه الطبراني في الكبير ورجاله رجال الصحيح، مجمع الزوائد ٢٩/٢

116. Abu Bakrah رضي الله عنه narrates that Rasūlullāh ﷺ said: A person, who offers the *Fajr Salāt* in congregation, is in Allāh's protection and the person, who harasses the one who is in the protection of Allāh, will be thrown into the Hell Fire by Allāh.

(Tabarānī, Majma'uz-Zawāid)

﴿117﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى اللَّهُ أَرْبَعِينَ يَوْمًا فِي جَمَاعَةٍ يُلْذِكُ التَّكْبِيرَةَ الْأُولَى كُيِّبَتْ لَهُ بَرَاءَةٌ تَانٍ بَرَاءَةٌ مِنَ النَّارِ، وَبَرَاءَةٌ مِنَ الْبِغَاقِ.

رواه الترمذی، باب ماجاء فی فضل التكبيرة الاولى، رقم:

٢٤١ قال الحافظ المنذرى: رواه الترمذی وقال: لا اعلم احدا رفعه الا ما روى مسلم بن قتيبة عن طعمة

بن عمر وقال السملی رحمه الله: ومسلم وطعمة وبغية ورواه ثقات، الترغيب ٢٦٣/١

117. Anas ibne-Malik رضي الله عنه narrates that Rasūlullāh ﷺ said: A person who offers *Salāt* for forty days in congregation, purely to please Allāh, starting with the *Imām* right from the first *Takbeer*, receives two exemptions; one from Hellfire, and the other from hypocrisy.

(Thirmidhī)

﴿118﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِقَيْتِي فَيَجْمَعُ حَزْمًا مِنْ حَطَبٍ ثُمَّ آتِي قَوْمًا يَصُلُّونَ فِي بُيُوتِهِمْ لَيْسَتْ بِهِمْ عِلَّةٌ فَأَحْرِقُهَا عَلَيْهِمْ.

رواه ابوداؤد، باب التشديد في ترك الجماعة، رقم: ٥٤٩

118. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: I thought of asking some youngsters to collect a large quantity of firewood, and then proceed to the houses of those people who offer their obligatory *Salāt* in their homes without any valid excuse, and burn their houses on them.

(Abu Dawūd)

﴿119﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ فَأَخْسَنَ التَّوَضُّوءَ، ثُمَّ آتَى الْجُمُعَةَ فَاسْتَمَعَ وَأَنْصَتَ، عُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ، وَزِيَادَةُ ثَلَاثَةِ

أَيَّامٍ، وَمَنْ مَسَّ الْحَصَى فَقَدْ لَعَا. رواه مسلم، باب فضل من استمع وانصت في الخطبة، رقم: ١٩٨٨

119. Abu Hurairah رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: Anyone who performs *Wudú* and performs it properly then comes to the Friday *Salāt*, listens to the *Khutbah* (sermon) attentively, and remains silent, his sins between this Friday and the last one are forgiven; and also (the sins) for three additional days. But he who touches the pebbles during the *Khutbah* (plays with them with his hands, or floor-mats or clothes) then he has acted irrelevantly (due to which he lost the special reward for the Friday *Salāt*). (Muslim)

﴿120﴾ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ، وَمَسَّ مِنْ طِيبٍ إِنْ كَانَ عِنْدَهُ، وَلَيْسَ مِنْ أَحْسَنِ ثِيَابِهِ ثُمَّ خَرَجَ حَتَّى يَأْتِيَ الْمَسْجِدَ فَيَرْكَعُ إِنْ بَدَأَ لَهُ وَلَمْ يُؤْذِ أَحَدًا، ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يُصَلِّيَ كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الْأُخْرَى. رواه احمد ٤٢٠/٥

120. Abu Ayyūb Al Ansari رضي الله عنه narrates: I heard Rasūlullāh صلى الله عليه وسلم saying: Anyone who takes a bath on Friday, and uses perfume if he has any, and wears his best clothes and then comes out until he reaches the *masjid* and offers the prescribed *Salāt* and does not hurt anyone, and keeps silent from the time the *Imām* comes out for the *Khutbah* (sermon) till he finishes the *Salāt*, it is an atonement for his sins from this Friday to the last one. (Musnad Ahmad)

﴿121﴾ عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنَ الطَّهْرِ، وَيَدَّهِنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلَا يَفْرُقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّيَ مَا كُتِبَ لَهُ، ثُمَّ يُنصِتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا غَيْرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى. رواه البخارى، باب الدهن للجمعة، رقم: ٨٨٣

121. Salman Al Fārsi رضي الله عنه narrates that Nabī صلى الله عليه وسلم said: A person who takes a bath on Friday, and purifies himself as much as he can, applies oil to his hair, or uses the perfume available in his house, then goes to the *masjid* and sits without squeezing two persons and prays what is prescribed for him, and then listen to the *Khutbah* of the *Imām* silently and attentively, his sins are forgiven from this Friday to the last one. (Bukhari)

﴿122﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي جُمُعَةٍ مِنَ الْجُمُعِ: مَعَاشِرَ الْمُسْلِمِينَ! إِنَّ هَذَا يَوْمٌ جَعَلَهُ اللَّهُ لَكُمْ عِيْدًا فَاغْتَسِلُوا وَعَلَيْكُمْ بِالسِّوَاكِ.

رواه الطبرانی فی الاوسط والصغير ورجاله ثقات، مجمع الزوائد ۲/۳۸۸

122. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said once on a Friday: O group of Muslims! Allāh has made this day an *Eid* for you, so take a bath and heedfully brush your teeth with *Siwak* (toothstick).
(Tabarāni, Majnia 'uz-Zawāid)

﴿123﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْغُسْلَ يَوْمَ الْجُمُعَةِ لَيَسُلُّ الْخَطَايَا مِنْ أَصُولِ الشَّعْرِ اسْتِثْلًا. رواه الطبرانی فی الكبير ورجاله ثقات، مجمع الزوائد ۲/۱۷۷

طبع مؤسسة المعارف بيروت

123. Abu Umamah رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed the bath, taken on Friday, removes sins even to the extent of removing them from the roots of the hair. (Tabarāni, Majmauz-Zawāid)

﴿124﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِذَا كَانَ يَوْمَ الْجُمُعَةِ وَقَفَتِ الْمَلَائِكَةُ عَلَى بَابِ الْمَسْجِدِ يَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلِ، وَمِثْلُ الْمُهَيَّجِرِ كَمِثْلِ الَّذِي يُهَيِّدِي بَدَنَةً، ثُمَّ كَالَّذِي يُهَيِّدِي بَقْرَةً، ثُمَّ كَبِشًا، ثُمَّ دَجَاجَةً، ثُمَّ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ طَوُّوا صُحُفَهُمْ وَيَسْتَمِعُونَ الدِّكْرَ. رواه البخارى، باب الاستماع الى الخطبة يوم الجمعة، رقم: ۹۲۹

124. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: When it is a Friday, the angels stand at the door of the *masjid* recording the names of those who come first, and then those who follow. And he who comes early is treated like one sacrificing a camel, next is like one who sacrifices a cow, next a sheep, next a hen and next an egg. When the *Imām* comes out (for giving the sermon), the angels fold up the register and become busy in listening to the sermon.
(Bukhārī)

﴿125﴾ عَنْ يَزِيدَ بْنِ أَبِي مَرْيَمَ رَحِمَهُ اللَّهُ قَالَ: لَحِقْنِي عَبَايَةَ بْنُ رِفَاعَةَ بْنِ رَافِعٍ رَحِمَهُ اللَّهُ، وَأَنَا مَاشٍ إِلَى الْجُمُعَةِ فَقَالَ: أَبَشِّرْ، فَإِنَّ خُطَاكَ هَذِهِ فِي سَبِيلِ اللَّهِ، سَمِعْتُ أَبَا عُبَيْسٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ فَهُمَا حَرَامٌ عَلَى النَّارِ.

رواه الترمذى وقال: هذا حديث حدى صحيح غريب، باب ماجاء فى

فضل من اغبرت قدماه فى سبيل الله، رقم: ۱۶۳۲

125. Yazid ibne-Abi Maryam Rahimahullāh narrates: 'Abaya ibneRafi' Rahimahullāh met me, when I was going to Friday Salāt on foot and he said: Glad tidings for you, indeed these steps of yours are in the Path of Allāh; I heard Abā 'Abs " saying that Rasūlullāh ﷺ said: He whose feet are covered with dust in the Path of Allāh, those (feet) are forbidden on the Hell-Fire. (Tirmidhī)

﴿126﴾ عَنْ أَوْسِ بْنِ أَوْسِ الثَّقَفِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ غَسَلَ يَوْمَ الْجُمُعَةِ وَاغْتَسَلَ ثُمَّ بَكَرَ وَابْتَكَرَ وَمَشَى، وَلَمْ يَرْكَبْ، وَذَنَا مِنَ الْإِمَامِ فَاسْتَمَعَ وَلَمْ يَلْغُ كَانَ لَهُ بِكُلِّ خُطْوَةٍ عَمَلٌ سَنَةٍ أَجْرُ صِيَامِهَا وَقِيَامِهَا.

رواه ابو داؤد، باب في الغسل للجمعة برقم: ٢٤٥

126. Aws ibne-Aws Thaqaff ﷺ narrates: I heard Rasūlullāh ﷺ saying: He who takes bath properly and perfectly on Friday, hastens to the masjid very early and goes on foot, not riding, sits close to the Imām and listens (to the sermon) attentively, does not speak at all, then for each step he will get the reward of one year's fasting and one year of offering Salāt at night.

(Abu Dawūd)

﴿127﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ غَسَلَ وَاغْتَسَلَ، وَغَدَا وَابْتَكَرَ وَذَنَا، فَاقْتَرَبَ وَاسْتَمَعَ وَأَنْصَتَ كَانَ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا أَجْرُ قِيَامِ سَنَةٍ وَصِيَامِهَا.

رواه احمد ٢٠٩/٢

127. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Nabī ﷺ said: One who takes bath on Friday properly and perfectly and goes very early for Friday Salāt, sits very close (to the Imām), and listens (to the sermon) attentively, and remains silent, then for each step of his, gets the reward of one year's Salāt at night and one year's fasting.

(Musnad Ahmad)

﴿128﴾ عَنْ أَبِي لُبَابَةَ بْنِ عَبْدِ الْمُنْذِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الْأَيَّامِ، وَأَعْظَمُهَا عِنْدَ اللَّهِ وَهُوَ أَعْظَمُ عِنْدَ اللَّهِ مِنْ يَوْمِ الْأَضْحَى وَيَوْمِ الْفِطْرِ وَفِيهِ خَمْسُ جَلَالٍ: خَلَقَ اللَّهُ فِيهِ آدَمَ وَأَهْبَطَ اللَّهُ فِيهِ آدَمَ إِلَى الْأَرْضِ وَفِيهِ تَوَقَّى اللَّهُ آدَمَ وَفِيهِ سَاعَةٌ لَا يَسْأَلُ اللَّهُ فِيهَا الْعَبْدُ شَيْئًا إِلَّا أَعْطَاهُ، مَا لَمْ يَسْأَلْ حَرَامًا وَفِيهِ تَقْوَمُ السَّاعَةُ

مَا مِنْ مَلِكٍ مُقَرَّبٍ وَلَا سَمَاءٍ وَلَا أَرْضٍ وَلَا رِيَّاحٍ وَلَا جِبَالٍ وَلَا بَحْرٍ إِلَّا وَهْنٌ يُشْفِقُنَ مِنْ
يَوْمِ الْجُمُعَةِ.
رواه ابن ماجه، باب فى فضل الجمعة، رقم: ١٠٨٤.

128. Abu Lubaba ibne-'Abdul Mundhir رضي الله عنه narrates that Nabi ﷺ said: Friday is the chief of the days, and most dignified among the days in the sight of Allāh ﷻ. This day is greater than 'Eid-ul-Adha and 'Eid-ul-Fitr in Allāh's sight. It has five attributes: On this day Allāh created Adam عليه السلام; on this day Allāh sent down Adam عليه السلام to the earth; on this day Allāh seized Adam عليه السلام in death; it contains a certain hour at which no slave asks Allāh for anything without Allāh granting it, as long as he does not ask for anything unlawful; and on this day the Last Hour will come. All His preferred angels, the sky, the earth, the winds, the mountains and the oceans fear the day of Friday (as on this day Resurrection will take place).
(Ibne-Majah)

﴿129﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَطْلُعُ الشَّمْسُ وَلَا تَغْرُبُ عَلَيَّ يَوْمَ أَفْضَلٍ مِنْ يَوْمِ الْجُمُعَةِ، وَمَا مِنْ ذَابَّةٍ إِلَّا وَهِيَ تَفْرَعُ يَوْمَ الْجُمُعَةِ إِلَّا هَذَيْنِ الثَّقَلَيْنِ الْجِنِّ وَالْإِنْسِ.
رواه ابن حبان، قال المحقق: اسناده صحيح ٥/٧

129. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: None of the days, on which the sun rises and sets, is better than Friday. All living creatures fear the day of Friday except the two burdensome classes, Human beings and Jinns.
(Ibne-Hibbān)

﴿130﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ فِي الْجُمُعَةِ سَاعَةً لَا يُؤَاقِفُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ لِنَفْسِهِ إِلَّا أَعْطَاهُ إِيَّاهُ وَهِيَ بَعْدَ الْعَصْرِ.
رواه احمد، الفتح الرباني ١٣/٦

130. Abu Sa'īd Al Khudrī رضي الله عنه and Abu Hurairah رضي الله عنه narrate that Rasūlullāh ﷺ said: There is a specific time on Friday in which whatever a Muslim slave asks from Allāh ﷻ, He grants it to him and this time is after 'Asr.
(Musnad Ahmad, Fath-ur-Rabbānī)

﴿131﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تَقْضَى الصَّلَاةُ.
رواه مسلم، باب فى الساعة التى فى يوم الجمعة، رقم: ١٩٧٥

131. Abu Músa Al Ash'arí ؓ narrates: I heard: Rasúlullāh ﷺ saying (mentioning the specific time on Friday in which *Du'ā* is accepted): It occurs between the time when the *Imām* sits down for *Khutbah* till the end of *Salāt* (Muslim)

Note: There are many other *Ahadāth* ascertaining the hour of acceptance of a supplication on Fridays. Hence, the whole day of Friday should be utilized in worship and supplication. (Nawawī)

SUNNAH AND NAFILAH NON-OBLIGATORY PRAYERS

VERSES OF QUR'AN

قَالَ اللهُ تَعَالَى: ﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ فَاعْتَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾
[بنی اسرائیل: ۷۹]

Allāh ﷻ said to His Prophet Rasūlullāh ﷺ: And in some parts of the night (also) offer the *Tahjjud Salāt* as an additional prayer (*Tahjjud*) for you. It may be that your *Rabb* will raise you to *Maqaam Mahmood* (a praised station)
(Bani-Isrā'īl': 79)

Note: On the Day of Resurrection by the intercession of Rasūlullāh ﷺ reckoning will commence. This honour is called *Maqaam Mahmood* (a praised station).
(Bayān-ul-Qur'an)

وَقَالَ تَعَالَى: ﴿وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا﴾ [الفرقان: ۶۴]

Allāh ﷻ says: And those who spend the night, for their Lord, prostrating and standing (in *Salāt*). (Al-Furqān: 64)

وَقَالَ تَعَالَى: ﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ عِزًّا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾ [السجدة: ۱۷، ۱۶]

Allāh ﷻ says: They forsake their beds to supplicate (engage

in *Salāt*, remembrance and Invoking) to their *Rabb* in fear and hope, and they spend from what We have provided them. So, no soul knows what is put secret for them of the coolness of eyes, the recompence of that they did.

(As-Sajdah: 16-17)

وَقَالَ تَعَالَى: ﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ۚ أَحْمِلِينَ مَا أَنهَم رَبُّهُمْ مِنْهُمْ ۖ كَانُوا قَبْلَ ذَلِكَ مُجْسِمِينَ ۚ كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ ۚ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ﴾

[الترياق: ١٥-١٨]

Allāh ﷻ says: Indeed, the righteous will be among gardens and springs, accepting what their Sustainer has given them. Indeed, they were before that, doers of good. They used to sleep but little at night; And in the hours before dawn, they would ask forgiveness. (Adh-Dhāriyāt 15-18)

وَقَالَ تَعَالَى: ﴿يَأْتِيهَا الْمُرْمِلُ ۚ قُمْ اللَّيْلَ ۚ لَا قَلِيلًا ۚ نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ۚ أَوْ زِدْ عَلَيْهِ ۚ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۚ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۚ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً ۚ وَأَقْوَمُ قِيلًا ۚ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا﴾

[المزمل: ١-٧]

Allāh ﷻ said to His Prophet ﷺ: O you who wraps himself (in a cloak)! Arise (to pray) in the night but a little, A half thereof, or a little thereof, Or a little more, and recite the Qur'ān calmly with pauses and distinctly (according to the rules of recitation. One wisdom of *TaHajjud* prayer is that the effort of getting up at night develops the capacity to execute the responsibilities of these heavy words). Verily, We will cast upon you a heavy word. (The second wisdom is that) The rising in the night strongly Disciplines the "Nafs" (one's inner self) and the words are recited correctly, (at this time recitation, *Dhikr* and supplication come, directly from the heart). (A third wisdom is that) There is for you during the day a prolonged occupation (like *Tabligh*. So the night must be kept exclusively for Allāh's worship which will make easy for you the days work). (Al-Muzzammil: 1-7)

AHĀDĪTH

﴿132﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَا أَدْرَأَ اللَّهُ لِعَبْدٍ فِي شَيْءٍ أَفْضَلَ مِنْ رَكْعَتَيْنِ يُصَلِّيَهُمَا، وَإِنَّ الْبِرَّ لَيَدْرُ عَلَى رَأْسِ الْعَبْدِ مَا دَامَ فِي صَلَاتِهِ وَمَا تَقَرَّبَ الْعِبَادُ إِلَى اللَّهِ عَزَّ وَجَلَّ بِمِثْلِ مَا خَرَجَ مِنْهُ. قَالَ أَبُو النَّضْرِ: يَعْنِي الْقُرْآنَ.

رواه الترمذی، باب ما تقرب للعباد الى الله بمثل ما خرج منه، رقم: ۲۹۱۱

132. Abu Umāmah رضي الله عنه narrates that Nabī ﷺ said: Allāh does not grant a slave to engage in anything more rewarding for him than two Rak'at, which he offers, Verily righteousness is spread over his head so long as he is engaged in Salāt. And man does not come nearer to Allāh ﷻ with anything better than that which came forth from Allāh ﷻ, meaning thereby the Qur'ān.

(Tirmidhi)

Note: Apart from the importance of *Nafil Salāt*, this *Hadīth* explains that the maximum closeness to Allāh ﷻ is achieved by reciting of the Qur'ān.

﴿133﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِقَبْرِ فَقَالَ: مَنْ صَاحِبُ هَذَا الْقَبْرِ؟ فَقَالُوا: فُلَانٌ فَقَالَ: رَكْعَتَانِ أَحَبُّ إِلَيَّ مِنْ هَذَا مِنْ بَقِيَّةِ دُنْيَاكُمْ.

رواه الطبرانی فی الاوسط ورجالہ ثقات، مجمع الزوائد ۲/ ۱۶۰

133. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ passed by a grave and asked: Whose grave is this? The Sahābah replied: Of so and so. Rasūlullāh ﷺ said: For this man in the grave, the offering of two Rak'at is dearer than all your world and whatever it contains.

(Tabarānī, Majma-'uz-Zawā'id)

Note: This *Hadīth* implies that the true value of two Rak'at will become evident after death.

﴿134﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ خَرَجَ زَمَنَ الشِّتَاءِ، وَالْوَرَقُ يَتَهافتُ فَاخَذَ بَعْضِينَ مِنْ شَجَرَةٍ قَالَ: فَجَعَلَ ذَلِكَ الْوَرَقُ يَتَهافتُ، قَالَ: قَالَ: يَا أَبَا ذَرٍّ! قُلْتُ: لَيْتَكَ يَا رَسُولَ اللَّهِ قَالَ: إِنَّ الْعَبْدَ الْمُسْلِمَ لِيُصَلِّي الصَّلَاةَ يُرِيدُ بِهَا وَجْهَ اللَّهِ فَتَهافتُ عَنْهُ دُنُوهُ كَمَا يَتَهافتُ هَذَا الْوَرَقُ عَنْ هَذِهِ الشَّجَرَةِ.

رواه احمد ۵/ ۱۷۹

134. Abu Dharr رضي الله عنه narrates that once Nabī ﷺ came out in autumn

and leaves were falling from the trees. He held two branches of a tree in his hand and their leaves started to fall even more. Nabí ﷺ said: O Abu Dharr! I replied: At your service, I am here O Rasûlullâh! He continued: Undoubtedly when a Muslim offers *Salât*, desiring to please Allâh, his sins fall from him, as these leaves are falling from this tree. (Musnad Ahmad)

﴿135﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ صَابَرَ عَلَيَّ اثْنَتَيْ عَشْرَةَ رَكْعَةً بَنَى اللَّهُ عَزَّوَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ، أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ.

رواه النسائي، باب ثواب من صلى في اليوم واليلة اثنتي عشرة ركعة، رقم: ١٧٩٦

135. 'A'ishah Radiyallâhu 'anha narrates that Nabí ﷺ said: He who is regular in offering twelve *Rak'at* (of *Salât*), Allâh ﷻ will build for him a house in Paradise; four *Rak'at* before *Zuhr*, two *Rak'at* after *Zuhr*, two *Rak'at* after *Maghrib*, two *Rak'at* after 'Isha, and two *Rak'at* before *Fajr*. (Nasaf)

﴿136﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ عَلَى شَيْءٍ مِنَ التَّوَابِلِ أَشَدَّ مَعَاهِدَةً مِنْهُ عَلَى رَكْعَتَيْنِ قَبْلَ الصُّبْحِ.

رواه مسلم، باب استحباب ركعتي سنة الفجر، رقم: ١٦٨٦

136. 'A'ishah Radyallâhu 'anha narrates that of all non-obligatory *Salât*, Nabí ﷺ was most particular in offering the two *Rak'at* *Sunnah* before *Fajr*. (Muslim)

﴿137﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي شَأْنِ الرَّكْعَتَيْنِ عِنْدَ طُلُوعِ الْفَجْرِ: لُهُمَا أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعًا.

رواه مسلم، استحباب ركعتي سنة الفجر، رقم: ١٦٨٩

137. 'A'ishah Radiyallâhu 'anha narrates that Nabí ﷺ said about the two *Rak'at* (*Sunnah*) before the (obligatory) *Fajr* *Salât*: These two *Rak'at* are more beloved to me than the whole world. (Muslim)

﴿138﴾ عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ

حَافِظٌ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعٍ بَعْدَهَا حَرَّمَ اللَّهُ تَعَالَى عَلَى النَّارِ .

رواه النسائي، باب الاختلاف على اسماعيل بن ابي خالد، رقم: ١٨١٢

138. Umme Habibah binte-Abu Sufyān Radyallāhu 'anhā narrates that Rasūlullāh ﷺ said: Whoever is constant in offering four Rak'at before the *Zuhr Salāt* and four Rak'āt after it, Allah ﷻ will forbid the Fire on him. (Nasai)

Note: The four Rak'āt before *Zuhr* are *Sunna-tul-Múakkadah* (the emphatically enjoined *Sunnah Salāt*), and the four after the *Zuhr Salāt*, two are *Sunna-tul-Múakkadah*, and the other two are *Nafil*.

﴿139﴾ عَنْ أُمِّ حَبِيبَةَ رَضِيََ اللَّهُ عَنْهَا عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: مَا مِنْ عَبْدٍ مُؤْمِنٍ يُصَلِّي أَرْبَعَ رَكَعَاتٍ بَعْدَ الظُّهْرِ فَتَمَسَّ وَجْهَهُ النَّارُ أَبَدًا إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ .

رواه النسائي، باب الاختلاف على اسماعيل بن ابي خالد، رقم: ١٨١٤

139. Umme Habiba Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Any believing slave who offers four Rak'āt after *Zuhr*, the Fire will not touch his face, if Allāh ﷻ wills. (Nasai)

﴿140﴾ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ رَضِيََ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي أَرْبَعًا بَعْدَ أَنْ تَرُورَ الشَّمْسُ قَبْلَ الظُّهْرِ وَقَالَ: إِنَّهَا سَاعَةٌ تَفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ وَأُجِبُ أَنْ يَضَعَدَ لِي فِيهَا عَمَلٌ صَالِحٌ .

رواه الترمذي وقال: حديث عبد الله بن السائب حديث

حسن غريب، باب ماجاء في الصلاة عند الروال، رقم: ٤٧٨ الجامع الصحيح وهو سنن الترمذي

140. 'Abdullah ibne-Sāib رضي الله عنه narrates that Rasūlullāh ﷺ used to offer four Rak'āt after the sun had passed the meridian, before the *Zuhr Salāt*, and said: This is the hour in which the gates of the sky are opened and I desire that some of my good deeds ascend the sky at this moment. (Tirmidhi)

Note: The four Rak'āt before *Zuhr* are understood to be *Sunna-tul-Múakkadah*. However, according to some other Muslim Scholars these four Rak'āt after the sun has passed the meridian, are in addition to the four Rak'āt of *Sunna-tul-Múakkadah*

﴿141﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: أَرْبَعٌ قَبْلَ الظُّهْرِ بَعْدَ الزَّوَالِ تُحْسَبُ بِمِثْلِهِنَّ مِنْ صَلَاةِ السَّحْرِ قَالَ رَسُولُ اللَّهِ ﷺ: وَلَيْسَ مِنْ شَيْءٍ إِلَّا وَهُوَ يُسَبِّحُ اللَّهَ تِلْكَ السَّاعَةَ ثُمَّ قَرَأَ: ﴿يَتَّقُوا ظِلَّ اللَّهِ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ ذَاخِرُونَ﴾ [النحل: ٤٨] كُلُّهَا رواه الترمذى وقال: هذا حديث غريب، باب ومن

سورة النحل، رقم: ٣١٢٨

141. 'Umar ibn al-Khattab رضي الله عنه narrates that Rasūlullāh ﷺ said: Four Rak'āt before *Zuhr Salāt* after the sun has passed the meridian are reckoned equivalent in virtue to the four Rak'āt of *Tahjjud Salāt*. Rasūlullāh ﷺ added: It is this hour that everything glorifies Allāh. Then he recited:

يَتَّقُوا ظِلَّ اللَّهِ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ ذَاخِرُونَ

How their shadows incline to the right and to the left Making prostration unto Allāh and they are lowly. (An-Nahl:48) (Tirmidhi)

﴿142﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: رَحِمَ اللَّهُ امْرَأً صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا. رواه ابو داؤد، باب الصلاة قبل العصر، رقم: ١٢٧١

142. 'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: (May) Allāh show Mercy to a man who prays four Rak'āt before 'Asr Salāt. (Abu Dāwud)

﴿143﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. رواه البخارى، باب تطوع قيام رمضان من الايمان، رقم: ٢٧

143. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who stands at night in *Salāt* during *Ramadān* with belief in Allāh's promises and hope for reward, his former sins will be forgiven. (Bukhārī)

﴿144﴾ عَنْ عَبْدِ الرَّحْمَنِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ شَهْرَ رَمَضَانَ فَقَالَ: شَهْرٌ كَتَبَ اللَّهُ عَلَيْكُمْ صِيَامَهُ، وَسَنَنْتُ لَكُمْ قِيَامَهُ فَمَنْ صَامَهُ وَقَامَهُ إِيمَانًا وَاحْتِسَابًا خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ. رواه ابن ماجه، باب ماجاء فى قيام شهر رمضان، رقم: ١٣٢٨

144. 'Abdur Rahman رضي الله عنه narrates that indeed Rasūlullāh ﷺ once mentioned *Ramadān* and said: It is the month in which, Allāh has

made fasting obligatory for you, and I have made Ṣalāt a Sunnah at night. So, whoever fasts in Ramaḍān and offers this Ṣalāt at night, with firm belief in the promises of Allāh, seeking only to please Him, and hoping for reward, he will be cleansed from his sins like the day his mother gave birth to him. (Ibne-Mājah)

١٤٥ - عَنْ أَبِي فَاطِمَةَ الْأَزْدِيِّ أَوْ الْأَسَدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي نَبِيُّ اللَّهِ ﷺ: يَا أَبَا فَاطِمَةَ! إِنْ أَرَدْتِ أَنْ تَلْقَائِي فَأَتَّخِرِي السَّجُودَ. رواه أحمد ٨٢٤/٣

145. Abu Fātima Al-Azdī Raḍiyallāhu ‘anhu narrates that Nabī Sallallahu ‘alāihi wasallam said to me: O Abu Fātima! If you desire to meet me (in the Hereafter), then prostrate frequently (offer Ṣalāt frequently). (Musnad Ahmad)

١٤٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنْ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ، فَإِنْ صَلُحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ، فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ قَالَ الرَّبُّ عَزَّ وَجَلَّ: انظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ؟ فَيُكْمَلُ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ، ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى ذَلِكَ. رواه الترمذى وقال: هذا حديث حسن قريب، باب ما جاء أن أول ما يحاسب به العبد يوم القيمة الصلاة، ١٠٠٠، رقم: ٤١٣

146. Abu Hurairah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Sallallāhu ‘alāihi wasallam saying: The first of his deeds, for which a man will be taken into account on the Day of Resurrection, will be his Ṣalāt. If it is sound, he will be saved and successful; but if it is corrupt, he will be unfortunate and miserable. If any deficiency is found in his (obligatory) Ṣalāt, Allāh ‘Azza wa Jall will say: “Look at My slave, whether he has any Nafl Ṣalāt so that what is lacking in the (obligatory) Ṣalāt may be made up by it.” Then the rest of his actions Ṣaum, Zakāt etc. will also be dealt with a similar manner. (Tirmidhi)

١٤٧ - عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ أَعْطَى أَوْلِيَاءِي عِنْدِي لِمُؤْمِنٍ خَفِيفَ الْحَادِ ذُو حَظٍّ مِنَ الصَّلَاةِ، أَحْسَنَ عِبَادَةٍ رَبِّهِ وَأَطَاعَةٍ فِي السِّرِّ وَكَانَ غَائِبًا فِي النَّاسِ لَا يُشَارُ إِلَيْهِ بِالْأَصَابِعِ، وَكَانَ رِزْقُهُ كَمَا فَافَصَبْرٌ عَلَى ذَلِكَ. ثُمَّ تَقَرَّرَ بِإِصْبَعِي فَقَالَ: عَجَلْتُ مَبِيتَهُ فَلَنْتُ بِنَاصِيئِهِ قُلْتُ تَرَاهُ. رواه الترمذى وقال: هذا حديث حسن، باب ما جاء في الكفاف، ١٠٠٠، رقم: ٣٣٤٧

147. Abu Umāmah رضي الله عنه narrates that Nabí ﷺ said: Indeed, the most enviable among my friends is the believer who is light burdened (of children and worldly goods); has his full share of *Salāt*, excellent in his *Rabb's* worship and he also obeys Him in seclusion. Being inconspicuous, people do not point at him. His livelihood is barely sufficient and he is patient. Then Rasúlullāh ﷺ snapped his fingers (as one does to illustrate something happening very quickly) and said: He dies early, without many women to lament him, nor leaving behind a large inheritance.

(Tirmidhi)

﴿148﴾ عَنْ عَبْدِ اللَّهِ بْنِ سَلْمَانَ رَحِمَهُ اللَّهُ أَنْ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ حَدَّثَهُ قَالَ: لَمَّا فَتَحْنَا خَيْبَرَ أَخْرَجُوا غَنَائِمَهُمْ مِنَ الْمَتَاعِ وَالسَّبْيِ فَجَعَلَ النَّاسُ يَبْتَاعُونَ غَنَائِمَهُمْ فَجَاءَ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! لَقَدْ رَبِحْتُ وَبَيْعْتُ وَبَيْعًا مَارِيعَ الْيَوْمِ مِثْلَهُ أَحَدٌ مِنْ أَهْلِ هَذَا الْوَادِي قَالَ: وَيَسْحَكَ وَمَا رَبِحْتِ؟ قَالَ: مَا زِلْتُ أَبِيعُ وَابْتَعْتُ حَتَّى رَبِحْتُ ثَلَاثِمِائَةَ أُوقِيَّةٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَنَا أَنْبِئُكَ بِخَيْرِ رَجُلٍ رَبِحَ، قَالَ: مَا هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: رَكْعَتَيْنِ بَعْدَ الصَّلَاةِ.

رواه ابو داؤد، باب فى التجارة فى الغزو، رقم: ٢٦٦٧ مختصر سنن ابى داؤد للمنذرى

148. 'Abdullāh ibne-Salmān Rahimahullāh narrates that a Sahābi of Nabí ﷺ narrated to me: When we had won the battle of Khyber, people took out their shares of captured enemy assets which consisted of prisoners and various things, and began to buy and sell among themselves. Meanwhile, a person came to Rasúlullāh ﷺ and said: O Rasúlullāh! I have earned more profit than anyone else in the valley. Rasúlullāh ﷺ said: Woe to you! And what did you earn? He replied: I kept buying and selling and made a net profit of three hundred Uqiah of silver. Rasúlullāh ﷺ said: Shall I inform you of something better than this? He said: Do tell me, O Rasúlullāh! He said: Two *Rak'āt Nafil* after obligatory *Salāt*.

(Abu Dawūd)

Note: One Uqiah comprises of forty dirhams, and one dirham is equivalent to three grams of silver.

﴿149﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَعْقِدُ الشَّيْطَانُ عَلَى

قَالِيَةِ رَأْسِ أَحَدِكُمْ. إِذَا هُوَ نَامَ. ثَلَاثَ عُقَدٍ يَضْرِبُ مَكَانَ كُلِّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانَ. رواه ابو داود، باب قيام الليل رقم: ١٣٠٦ وفى رواية ابن ماجة: فَيُضْبِحُ نَشِيطًا طَيِّبَ النَّفْسِ قَدْ أَصَابَ خَيْرًا وَإِنْ لَمْ يَفْعَلْ، أَصْبَحَ كَسِيلًا خَبِيثَ النَّفْسِ لَمْ يُصِبْ خَيْرًا. باب ماجاء فى قيام الليل، رقم: ١٣٢٩

149. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: When any one of you goes to sleep, the *Shaitān* ties three knots at the back of his neck, sealing every knot with the words: You have a long night, so sleep. So if one awakens and remembers Allāh a knot will be loosened; if he performs ablution, a knot will be loosened; and if he offers *Salāt*, a knot will be loosened. And in the morning he will be active and in pleasant mood; and having received a great blessing. If he does not offer *Tahjud*, he will be sluggish and indisturbed mood, also being deprived of a great blessing. (Abu Dāwūd, Ibne-Mājjah)

﴿150﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: رَجُلَانِ مِنْ أُمَّتِي يَقُومُ أَحَدُهُمَا مِنَ اللَّيْلِ فَيُعَالِجُ نَفْسَهُ إِلَى الطُّهُورِ، وَعَلَيْهِ عُقْدَةٌ فَيَتَوَضَّأُ، فَإِذَا وَضَّأَ يَدَيْهِ انْحَلَّتْ عُقْدَةٌ، وَإِذَا وَضَّأَ وَجْهَهُ انْحَلَّتْ عُقْدَةٌ، وَإِذَا مَسَحَ رَأْسَهُ انْحَلَّتْ عُقْدَةٌ، وَإِذَا رَجَلَيْهِ انْحَلَّتْ عُقْدَةٌ، فَيَقُولُ الرَّبُّ عَزَّ وَجَلَّ لِلَّذِينَ وَرَاءَ الْحِجَابِ: انظُرُوا إِلَى عَبْدِي هَذَا يُعَالِجُ نَفْسَهُ مَا سَأَلَنِي عَبْدِي هَذَا فهُوَ لَهُ. رواه احمد، الفتح الربانى، ٣٠٤/١

150. 'Uqba ibne-'Amir رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: One, out of two persons of my *Ummah*, gets up at night and motivates himself for *Wudú* despite not feeling to do so; since, *Shaitān* had tied knots on him. When he washes his two hands in *Wudú*, one knot is loosened; and when he washes his face, another knot is loosened; and when he wipes his head with wet hands, another knot is loosened; and when he washes his feet, yet another knot is loosened. Allāh ﷻ says to those behind the veil - His angels: Look at My slave! How much hardship he is enduring in dealing with his *Nafs* (innerself), so now whatever this slave asks of Me, it will be granted to him. (Musnad Ahmad, Fath-ur-Rabbani)

﴿151﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَعَارَى مِنَ اللَّيْلِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: اللَّهُمَّ اغْفِرْ لِي، أَوْ دَعَا اسْتَجِيبْ، فَإِنْ تَوَضَّأَ وَصَلَّى قَبِلْتَ صَلَاتَهُ.

رواه البخارى، باب فضل من تعار من الليل فصلى برقم: ١١٥٤

151. 'Ubādah ibne-Samit رضي الله عنه narrates that Nabí ﷺ said: One who wakes up during the night and says in *Du'ā*:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

None is worthy of worship but Allāh, He is alone, He has no partner; His is the Kingdom, His is all the Praise, and He has Power over everything, Praise be to Allāh, Glory be to Allāh Who is above all faults and none is worthy of worship but Allāh; and Allāh is the greatest; and there is no might to resist evil, and no power to do good, except through Allāh.

And says: O Allāh! Forgive me or makes a *Du'ā*, it will be accepted; and if he performs *Wudū* and offers *Salāt*, then his *Salāt* is also accepted. (Bukhārī)

﴿152﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ قِيمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ لَكَ الْمُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ، وَلِقَاءُكَ حَقٌّ وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ ﷺ حَقٌّ، وَالسَّاعَةُ حَقٌّ اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ آتَيْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ. أَوْ: لَا إِلَهَ غَيْرُكَ، قَالَ سَفِيَانُ: وَزَادَ عَبْدَ الْكَرِيمِ ابْنُ أَبِي إِسْحَاقَ: وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

رواه البخارى، باب التهجد بالليل برقم: ١١٢٠

152. Ibne-Abbās Radīyallāhu 'anhuma narrates that when Nabí ﷺ used to wake up for *Tahjud Salāt* during the night, he would make this *Du'ā*:

اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ قِيمَ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ لَكَ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ
الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ، وَلِقَاءُكَ
حَقٌّ وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ ﷺ حَقٌّ، وَالسَّاعَةُ
حَقٌّ اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ،
وَإِلَيْكَ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ
وَأَنْتَ الْمُوَخَّرُ لَا إِلَهَ إِلَّا أَنْتَ. او. لَا إِلَهَ غَيْرُكَ

O Allāh! All praise be to You: You are the Sustainer of the Heavens and the Earth, and whosoever is in them, to You be praise. You are the light of the Heavens and the Earth, and whosoever is in them, to you be praise. You are the King of the Heavens and the Earth, to you be praise. You are the Truth, Your Promise is True, the meeting with You is a certainty, Your Word is True, Paradise is True, Hell is True, the Prophets are True, Muhammad ﷺ is True; the Hour (Day of Resurrection) is True. O Allāh! To You I have surrendered, upon You I believe, upon You I trust, to You I turn to in repentance, by Your help I have disputed (with the one who does not believe), and to You I have come for judgment. So forgive me my past sins, and those I may do later, my secret and my open sins. You are the One who enables someone to move forward in good deeds and you are the One who defers. And none is worthy of worship but you. There is no might to resist evil, and no power to do good, except through Allāh. (Bukhārī)

﴿153﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الصِّيَامِ بَعْدَ
رَمَضَانَ، شَهْرُ اللَّهِ الْمُحَرَّمِ، وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ، صَلَاةُ اللَّيْلِ.

رواه مسلم، باب فضل صوم المحرم، رقم: ٢٧٥٥

153. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The best month for fasting, after the month of Ramadān, is Allāh's month of Al-Muharram; and the best *Salāt*, after obligatory *Salāt*, is *Tahjjud Salāt*. (Muslim)

﴿154﴾ عَنْ إِيَّاسِ بْنِ مُعَاوِيَةَ الْمُزَنِيِّ رَحِمَهُ اللَّهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا بُدَّ مِنْ

صَلَاةٍ بَيْتِيٍّ وَلَوْ حَلَبَ شَاةٍ، وَمَا كَانَ بَعْدَ صَلَاةِ الْعِشَاءِ فَهُوَ مِنَ اللَّيْلِ.

رواه الطبرانی فی الکبیر وفيه: محمد بن اسحاق وهو مدلس وبقيّة

رجاله ثقات، مجمع الزوائد ۲/۵۲۱، وهو ثقة، ۹۲/۱

154. Iyas ibne-Mu'awiya Al Muzani Rahimahullāh narrates that Rasūlullāh ﷺ said: Be sure to offer *Tahjjud Salāt* though it may be as short as a goat's milking. Any *Salāt* offered after 'Ishā will indeed be counted as *Tahjjud*.
(Tabarani, Majmauz-Zawāid)

﴿155﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فَضْلُ صَلَاةِ اللَّيْلِ عَلَى صَلَاةِ النَّهَارِ كَفَضْلِ صَدَقَةِ الْمَيْرِ عَلَى صَدَقَةِ الْعَالِيَةِ.

رواه الطبرانی فی الکبیر ورجاله ثقات، مجمع الزوائد ۲/۵۱۹

155. 'Abdullāh narrates that Rasūlullāh ﷺ said: The excellence of night's *Nafil Salāt* over day's *Nafil Salāt*, is like the excellence of *Sadaqah* given secretly over *Sadaqah* given openly.
(Tabarani, Majma-`uz-Zawaid)

﴿156﴾ عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: عَلَيْكُمْ بِقِيَامِ اللَّيْلِ، فَإِنَّهُ ذَابُ الصَّالِحِينَ قَبْلَكُمْ، وَهُوَ قُرْبَةٌ لَكُمْ إِلَى رَبِّكُمْ، وَمَكْفُورَةٌ لِلْسَّيِّئَاتِ، وَمَنْهَاجَةٌ عَنِ الْإِثْمِ. رَوَاهُ الْحَاكِمُ وَقَالَ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الْبُخَارِيِّ وَلَمْ يَخْرُجْ عَنْهُ وَوَاتَقَهُ الذَّهَبِيُّ ۱/۳۰۸

156. Abu Umāmah Bāhili narrates that Rasūlullāh ﷺ said: Make it a practice of offering *Tahjjud*, for undoubtedly it was the tradition of the righteous before you. It is a means of bringing you near to your *Rabb* and an atonement of evil deeds, and a prevention against sins.
(Mustadrak Hākim)

﴿157﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثَةٌ يُحِبُّهُمُ اللَّهُ، وَيَضْحَكُ إِلَيْهِمْ، وَيَسْتَشِيرُهُمُ الَّذِي إِذَا انْكَشَفَتْ فِتْنَةٌ، قَاتَلَ وَرَاءَهَا بِنَفْسِهِ اللَّهُ عَزَّ وَجَلَّ، فِيمَا أَنْ يُقْتَلَ، وَإِمَا أَنْ يَنْصُرَهُ اللَّهُ عَزَّ وَجَلَّ وَيَكْفِيَهُ، فَيَقُولُ: انظُرُوا إِلَيَّ عَبْدِي هَذَا كَيْفَ صَبَرْتُ بِنَفْسِي؟ وَالَّذِي لَهُ امْرَأَةٌ حَسَنَةٌ، وَفِرَاشٌ لَيْنٌ حَسَنٌ، فَيَقُومُ مِنَ اللَّيْلِ فَيَقُولُ: يَلِدُ شَهْوَتَهُ، وَيَتَذَكَّرُنِي، وَلَوْ شَاءَ رَفَعَهُ، وَالَّذِي إِذَا كَانَ فِي سَفَرٍ، وَكَانَ مَعَهُ رَكْبٌ فَسَهَرُوا ثُمَّ هَجَعُوا فَقَامَ مِنَ السَّحْرِ فِي صُرَاءٍ وَسُرَاءٍ. رَوَاهُ الطَّبْرَانِيُّ فِي الْكَبِيرِ بِإِسْنَادٍ حَسَنٍ، التَّرْغِيبُ ۱/۴۳۴

157. Abu Dardā رضي الله عنه narrates that Nabī ﷺ in a *Hadith Qudsi* said: There are three persons whom Allāh loves and smiles at them being well pleased with them: One, who continues to fight in the battlefield alone even when all his companions have deserted him, until he is either martyred or receives help from Allāh and becomes victorious. Allāh ﷻ says (to the angels): Look at My slave! How he remained steadfast and firm in the battlefield, only to please me. The second is the one, who has an attractive wife besides him on a soft and luxurious bedding, even then, he gets up to offer *Tahjud Salāt*. Allāh says (to the angels): Look! He is sacrificing his pleasures and desires, and remembering me; if he so wanted, he would have continued to sleep. Third is that person, who is on a journey in a caravan and when all the members of the caravan, after travelling till late, are fast asleep, he gets up to perform *Tahjud Salāt*, willingly or unwillingly. (Tabarānī, Targhib)

﴿158﴾ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ فِي الْجَنَّةِ غُرْفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا، وَبَاطِنُهَا مِنْ ظَاهِرِهَا، أَعَدَّهَا اللَّهُ لِمَنْ أَطْعَمَ الطَّعَامَ، وَأَقْسَى السَّلَامَ، وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَامٌ.

رواه ابن حبان، قال المحقق: اسناده قوى ٢٦٢/٢

158. Abu Mālik Al-Ashāarī رضي الله عنه narrates that Nabī ﷺ said: There are rooms in Paradise, the outside of which can be seen from inside and the inside from the outside, Allāh has prepared for those who feed others, spread *Salam* (greetings) abundantly, and offer *Salāt* at night when people are sleeping. (Ibne-Hibbān)

﴿159﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ جِبْرَائِيلُ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ: عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ، وَاعْمَلْ مَا شِئْتَ فَإِنَّكَ مُجْرِيٌّ بِهِ، وَأَحْسِبْ مَنْ جِئْتَ فَإِنَّكَ مُفَارِقُهُ، وَاعْلَمْ أَنَّ شَرَفَ الْمُؤْمِنِ قِيَامُ اللَّيْلِ، وَعِزُّهُ اسْتِغْنَاءُهُ عَنِ النَّاسِ.

رواه الطبراني في الاوسط واسناده حسن، الترغيب ٤٣١/١

159. Saḥī ibne-Sa'd Radiyallāhu 'anhuma narrates that Jibrāīl عليه السلام came to the Nabī ﷺ and submitted: O Muhammad! You may live a very long life, but one day you have to die. Do whatever deeds you wish to do; you will have a return of it. Love whomsoever you wish, but one day you will have to leave him. And know with certainty that undoubtedly the honour of a believer lies in *Tahjud*, and his dignity lies in self-contentment. (Tabarānī, Targhib)

﴿160﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا عَبْدَ اللَّهِ لَا تَكُنْ مِثْلَ فُلَانٍ كَانَ يَقُومُ مِنَ اللَّيْلِ فَتَرَكَ قِيَامَ اللَّيْلِ.

رواه البخارى، باب ما يكره من ترك قيام الليل لمن كان يقومه، رقم: ١١٥٢

160. 'Abdullāh ibne-'Amr ibnil-'As Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said to me: O 'Abdullāh! Do not be like so and so, who used to offer *Tahjjud* at night and then stopped offering it. (Bukhari)

Note: This *Hadīth* implies that without any valid excuse, the deeds in regular practice should not be given up.

(Mazāhir Haque)

﴿161﴾ عَنِ الْمُطَّلِبِ بْنِ رَبِيعَةَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: صَلَاةُ اللَّيْلِ مَشْنَى مَشْنَى وَإِذَا صَلَّى أَحَدُكُمْ فَلْيَتَشَهَّدْ فِي كُلِّ رَكَعَتَيْنِ ثُمَّ لِيُحِيفْ فِي الْمَسْئَلَةِ ثُمَّ إِذَا دَعَا فَلْيَتَسَاكَنَ وَلْيَتَبَأَسْ وَلْيَتَضَعَّفْ فَمَنْ لَمْ يَفْعَلْ ذَلِكَ فَذَلِكَ الْجِدَا حُجٌّ أَوْ كَالْجِدَا حُجٍّ.

رواه احمد/٤٦٧

161. Muttalib ibne-Rabī'ah Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: *Tahjjud Salāt* is in twos. When you offer this *Salāt*, then recite *Tashahhud* after every two *Rak'āt* and then remain persistent in imploring Allāh by being like a person in extreme need, expressing one's helplessness and weakness. The one who did not do it in this manner, his *Salāt* is incomplete.

(Musnad Ahmad)

Note: *Du'ā* can be asked after *Tashahhud* (in the *Salāt*), as well as, after completing the *Salāt*.

﴿162﴾ عَنْ حُذَيْفَةَ بْنِ الْيَمَانَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ مَرَّ بِالنَّبِيِّ ﷺ لَيْلَةً وَهُوَ يُصَلِّي فِي الْمَسْجِدِ فِي الْمَدِينَةِ قَالَ: فَقُمْتُ أُصَلِّي وَرَاءَهُ يُخَيَّلُ إِلَيَّ أَنَّهُ لَا يَعْلَمُ، فَاسْتَفْتَحْتُ سُورَةَ الْبَقَرَةِ، فَقُلْتُ إِذَا جَاءَ مِائَةَ آيَةٍ رَكَعٌ، فَجَاءَ هَا فَلَمْ يَرَكَعٌ، فَقُلْتُ إِذَا جَاءَ مِائَتَيْ آيَةٍ رَكَعٌ، فَجَاءَ هَا فَلَمْ يَرَكَعٌ، فَقُلْتُ إِذَا خَتَمَهَا رَكَعٌ، فَخَتَمَ فَلَمْ يَرَكَعٌ، فَلَمَّا خَتَمَ قَالَ: اللَّهُمَّ! لَكَ الْحَمْدُ، اللَّهُمَّ! لَكَ الْحَمْدُ، وَتَرَاثُمُ الْفَتْحِ آلُ عِمْرَانَ، فَقُلْتُ إِنْ خَتَمَهَا رَكَعٌ، فَخَتَمَهَا وَلَمْ يَرَكَعٌ، وَقَالَ: اللَّهُمَّ! لَكَ الْحَمْدُ ثَلَاثَ مَرَّاتٍ، ثُمَّ افْتَحَ سُورَةَ الْمَائِدَةِ، فَقُلْتُ: إِذَا خَتَمَ رَكَعٌ، فَخَتَمَهَا فَرَكَعٌ، فَسَمِعْتُهُ يَقُولُ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، وَيُرْجِعُ

شَفْتِيهِ فَأَعْلَمُ أَنَّهُ يَقُولُ غَيْرَ ذَلِكَ، ثُمَّ سَجَدَ فَسَمِعْتُهُ يَقُولُ: سُبْحَانَ رَبِّيَ الْأَعْلَى، وَيُرْجِعُ شَفْتِيهِ فَأَعْلَمُ أَنَّهُ يَقُولُ غَيْرَ ذَلِكَ فَلَا أَلْهَمُ غَيْرَهُ ثُمَّ افْتَتَحَ سُورَةَ الْأَنْعَامِ فَتَرَكْتُهُ وَذَهَبْتُ.

رواه عبد الرزاق في مصنفه ١٤٧/٢

162. Hudhaifah ibn al-Yamān ؓ narrates that one night I happened to pass Rasūlullāh ﷺ who was offering *Salāt* in the *Masjid* of Madīnah. I stood up behind Rasūlullāh ﷺ to offer *Salāt* with him, assuming that he would not be aware of my presence. Rasūlullāh ﷺ was reciting *Surah Al-Baqarah*. I assumed that he would go for *Rukū'* after one hundred verses, but he did not do so; I thought that he would go for *Rukū'* after two hundred verses, but he did not. I felt sure he would go for *Rukū'* at the end of the *Sūrah*. So, when the '*Sūrah* ended, Rasūlullāh ﷺ said three times, *Allāhhumma Lakal Hamd* (All praise be to You O Allāh!) and then started reciting *Sūrah Aal- 'Imran*. And I thought after this *Sūrah*, he would certainly go for *Rukū'*. When Rasūlullāh ﷺ completed this *Sūrah*, he did not go for *Rukū'* but said *Allāhhumma Lakal Hamd*, and started *Sūrah Maidah*. I thought that he would go for *Rukū'* at the end of this *Sūrah*, and he did perform *Rukū'*; and I heard him reciting this *Tasbih* in *Rukū'*; "*Subhāna Rabbiyal 'Azim*" (All glory to my *Rabb*, The Greatest) and from the whispering of his moving lips, I realised that he was undoubtedly reciting something else, which I did not comprehend. Then he went into *Sajdah*; I heard Rasūlullāh ﷺ reciting this *Tasbih*; "*Subhāna Rabbiyal Aa'la*" (All glory to my *Rabb*, The Most Exalted), and something else which I could not understand. In the second *Rak'āt* he started reciting *Surah Al-An 'am*. I left and went away as I lacked the endurance to continue in *Salāt* with Rasūlullāh ﷺ.

(Musannaf Abdur-Razzāq)

﴿163﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لَيْلَةَ حِينٍ فَرَّغَ مِنْ صَلَاتِهِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِهَا قَلْبِي، وَتَجْمَعُ بِهَا أَمْرِي، وَتَلْسُمُ بِهَا شَعْبِي، وَتُصَلِّحُ بِهَا غَائِبِي، وَتَرْفَعُ بِهَا شَاهِدِي، وَتُرْتِكِي بِهَا عَمَلِي، وَتَلْهَمُنِي بِهِارْشِدِي، وَتَسْرُدُ بِهَا أَلْفِي، وَتَعْصِمُنِي بِهَا مِنْ كُلِّ سُوءٍ، اللَّهُمَّ اعْطِنِي إِيمَانًا وَيَقِينًا لَيْسَ بَعْدَهُ كُفْرٌ، وَرَحْمَةً أَنَالُ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ

الْفُرُوزِ فِي الْقَضَاءِ وَنَزَلَ الشُّهَدَاءِ وَعَيْشَ السُّعْدَاءِ، وَالنُّصْرَ عَلَى الْأَعْدَاءِ، اللَّهُمَّ إِنِّي أَنْزِلْ بِكَ حَاجَتِي وَإِنْ قَصُرَ رَأْيِي وَضَعَفَ عَمَلِي افْتَقَرْتُ إِلَى رَحْمَتِكَ، فَاسْأَلُكَ بِأَقَابِصِ الْأُمُورِ، وَيَأْشَافِي الصُّدُورِ، كَمَا تُجِيرُ بَيْنَ الْبُحُورِ، أَنْ تُجِيرَنِي مِنْ عَذَابِ السَّعِيرِ، وَمِنْ دَعْوَةِ الثُّبُورِ، وَمِنْ فِتْنَةِ الْقُبُورِ. اللَّهُمَّ مَا قَصَرَ عَنْهُ رَأْيِي وَلَمْ تَبْلُغْهُ نَيْتِي، وَلَمْ تَبْلُغْهُ مَسْأَلَتِي مِنْ خَيْرٍ وَعَدَّتْهُ أَحَدًا مِنْ خَلْقِكَ أَوْ خَيْرٍ أَنْتَ مُعْطِيهِ أَحَدًا مِنْ عِبَادِكَ فَيَأْتِي أَرْغَبَ إِلَيْكَ فِيهِ وَأَسْأَلُكَ بِرَحْمَتِكَ رَبِّ الْعَالَمِينَ، اللَّهُمَّ ذَا الْحَبْلِ الشَّدِيدِ، وَالْأَمْرِ الرَّشِيدِ، أَسْأَلُكَ الْآمَنَ يَوْمَ الْوَعِيدِ، وَالْجَنَّةَ يَوْمَ الْخُلُودِ مَعَ الْمُقَرَّبِينَ الشُّهُودِ، الرَّكَّعِ السُّجُودِ، الْمُؤْمِنِينَ بِالْمُؤْمِنِينَ، أَنْتَ رَحِيمٌ وَدُودٌ، وَأَنْتَ تَفْعَلُ مَا تُرِيدُ، اللَّهُمَّ اجْعَلْنَا هَادِيَيْنَ مُهْتَدِيَيْنَ غَيْرَ ضَالِّينَ وَلَا مُضِلِّينَ سَلْمًا لِأَوْلِيَائِكَ وَعَدْوًا لِأَعْدَائِكَ نَحْبُ بِحَبْلِكَ مَنْ أَحْبَبَكَ وَنَعَادِي بَعْدَاوَابِكَ مَنْ خَالَفَكَ، اللَّهُمَّ هَذَا الدُّعَاءُ وَعَلَيْكَ الْإِجَابَةُ وَهَذَا الْجُهْدُ وَعَلَيْكَ التُّكْلَانُ. اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَلْبِي وَنُورًا فِي قَبْرِي وَنُورًا مِنْ بَيْنِ يَدَيَّ، وَنُورًا مِنْ خَلْفِي، وَنُورًا عَنْ يَمِينِي، وَنُورًا عَنْ شِمَالِي، وَنُورًا مِنْ قَوْفِي، وَنُورًا مِنْ تَحْتِي، وَنُورًا فِي سَمْعِي، وَنُورًا فِي بَصَرِي، وَنُورًا فِي شَعْرِي، وَنُورًا فِي بَشْرِي، وَنُورًا فِي لَحْمِي، وَنُورًا فِي دَمِي، وَنُورًا فِي عِظَامِي، اللَّهُمَّ أَعْظِمْ لِي نُورًا وَأَعْظِمْ لِي نُورًا وَاجْعَلْ لِي نُورًا، سُبْحَانَ الَّذِي تَعَطَّفَ الْعِزُّ وَقَالَ بِهِ، سُبْحَانَ الَّذِي لَيْسَ الْمَجْدُ وَتَكْرَمُ بِهِ، سُبْحَانَ الَّذِي لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ، سُبْحَانَ ذِي الْفَضْلِ وَالنِّعَمِ، سُبْحَانَ ذِي الْمَجْدِ وَالكَرَمِ، سُبْحَانَ ذِي الْجَلَالِ وَالْإِكْرَامِ.

باب منه دعاء: اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ رقم: ٣٤١٩

163. Ibne-'Abbās Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ reciting this supplication one night, after he had completed his *Tahjud Salāt*:

اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِيهَا قَلْبِي، وَتَجْمَعُ بِيهَا أَمْرِي، وَتَلْمُ بِيهَا شَعْبِي، وَتُصْلِحُ بِيهَا غَالِبِي، وَتَرْفَعُ بِيهَا شَاهِدِي، وَتُرَكِّبِي بِيهَا عَمَلِي، وَتَلْمِمْ بِيهَا رُسْدِي، وَتَرُدُّ بِيهَا الْفِتْنِي، وَتَنْصِمْنِي بِهَا مِنْ كُلِّ سُوءٍ، اللَّهُمَّ أَعْظِمْ لِي إِيمَانًا وَيَقِينًا لَيْسَ بَعْدَهُ كُفْرٌ، وَرَحْمَةً أَنَالُ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْفُرُوزَ فِي الْقَضَاءِ وَنَزَلَ الشُّهَدَاءِ وَعَيْشَ السُّعْدَاءِ، وَالنُّصْرَ عَلَى الْأَعْدَاءِ، اللَّهُمَّ إِنِّي أَنْزِلْ بِكَ حَاجَتِي وَإِنْ قَصُرَ رَأْيِي وَضَعَفَ عَمَلِي

اِفْتَقَرْتُ اِلَى رَحْمَتِكَ، فَاسْأَلُكَ يَا قَاصِيَ الْأُمُورِ، وَيَا شَافِيَ الصُّدُورِ، كَمَا تُجِيرُ
بَيْنَ الْبُحُورِ، أَنْ تُجِيرَنِي مِنْ عَذَابِ السَّعِيرِ، وَمِنْ دَعْوَةِ الثُّبُورِ، وَمِنْ فِتْنَةِ
الْقُبُورِ. اَللَّهُمَّ مَا قَصَرَ عَنِّي زَائِي وَلَمْ تَبْلُغْ نَيْتِي، وَلَمْ تَبْلُغْ مَسَائِلِي مِنْ خَيْرِ
وَعَدَتِهِ أَحَدًا مِنْ خَلْقِكَ أَوْ خَيْرِ أَنْتَ مُعْطِيهِ أَحَدًا مِنْ عِبَادِكَ فَإِنِّي أَرْغَبُ إِلَيْكَ
فِيهِ وَأَسْأَلُكَ بِرَحْمَتِكَ رَبِّ الْعَالَمِينَ، اَللَّهُمَّ ذَا الْحَبْلِ الشَّدِيدِ، وَالْأَمْرِ الرَّشِيدِ،
أَسْأَلُكَ الْآمِنَ يَوْمَ الْوَعِيدِ، وَالْجَنَّةَ يَوْمَ الْخُلُودِ مَعَ الْمُقَرَّبِينَ الشُّهُودِ، الرَّكَّعِ
السُّجُودِ، الْمُؤَقِّينَ بِالْعَهُودِ، أَنْتَ رَحِيمٌ وَدُودٌ، وَإِنَّكَ تَفْعَلُ مَا تُرِيدُ، اَللَّهُمَّ
اجْعَلْنَا هَادِينَ مُهْتَدِينَ غَيْرَ ضَالِّينَ وَلَا مُضِلِّينَ سَلَمًا لِأَوْلِيَائِكَ وَعَدُوِّ
لِأَعْدَائِكَ نَحِبُّ بِحَبِّكَ مَنْ أَحَبَّكَ وَنُعَادِي بِعَدَاوَاتِكَ مَنْ خَالَفَكَ، اَللَّهُمَّ هَذَا
الدُّعَاءُ وَعَلَيْكَ الْإِجَابَةُ وَهَذَا الْجُهْدُ وَعَلَيْكَ التُّكْلَانُ. اَللَّهُمَّ اجْعَلْ لِي نُورًا
فِي قَلْبِي وَنُورًا فِي قَبْرِي وَنُورًا مِنْ بَيْنِ يَدَيَّ، وَنُورًا مِنْ خَلْفِي، وَنُورًا عَنْ
يَمِينِي، وَنُورًا عَنْ شِمَالِي، وَنُورًا مِنْ قَوْفِي، وَنُورًا مِنْ تَحْتِي، وَنُورًا فِي سَمْعِي،
وَنُورًا فِي بَصَرِي، وَنُورًا فِي شَفْرِي، وَنُورًا فِي بَشْرِي، وَنُورًا فِي لَحْمِي،
وَنُورًا فِي دَمِي، وَنُورًا فِي عِظَامِي، اَللَّهُمَّ أَعْظِمْ لِي نُورًا وَأَعْظِمْ نُورًا وَاجْعَلْ
لِي نُورًا، سُبْحَانَ الَّذِي تَعَطَّفَ الْعِزَّ وَقَالَ بِهِ، سُبْحَانَ الَّذِي لَيْسَ الْمَجْدُ
وَتَكْرَمُ بِهِ، سُبْحَانَ الَّذِي لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ، سُبْحَانَ ذِي الْفَضْلِ وَالنِّعَمِ،
سُبْحَانَ ذِي الْمَجْدِ وَالْكَرَمِ، سُبْحَانَ ذِي الْجَلَالِ وَالْإِكْرَامِ.

O Allāh! I ask You of Your Mercy by which you give guidance to my heart, by which you make my work easy, and remove my distressed condition by it, and manage my issues in my absence by it. And give exaltation and honour by Your Mercy; and clean my actions (from hypocrisy and infidelity) by Your Mercy; and put that thing in my heart, which is correct and suitable for me; and whatever I like, grant me by Your Mercy; and protect me from all evil by Your Mercy.

O Allāh! Give me that belief and faith after which there may not be any infidelity and a Mercy enabling me to achieve the blessings of your gifts in this world and the Hereafter.

O Allāh! I ask of you to give me a conviction that your Decree is the very fulfillment of my aims, and an entertainment, which is

offered to martyrs, and a life of the fortunate, and your help over enemies.

O Allāh! I place before you my needs, though my understanding is limited, and my actions are weak, hence I am badly in need of Your Mercy. O the Maker of affairs and Healer of the hearts! As You by Your power keep the oceans (running together) separate from each other (that the saltish remains separate from the sweet and sweet remains separate from saltish); so I request you to keep me away from the punishment of the Hell-Fire, and the lamentations of the one about to perish, and from the punishment of the grave.

O Allāh! I ask you of that goodness which is beyond my understanding and intention, and which I did not even ask. However, You promised this to anyone of your creation, or any goodness, which you want to give to any of your slaves. I desire this and ask you of it by Your Mercy, O Sustainer of the universe!

O you of firm promises and Master of good deeds! I ask for your peace on the Day of Judgement, and Paradise on the Day of Eternity, to be among yours favourites and regular attendants of Your Court; frequently bowing and prostrating and fulfilling their promises. You are most Kind and Most Loving, and no doubt you do what You will.

O Allāh! Make me one who is guided aright, and guides others aright. Do not misguide me, and do not make me misguide others. I may be in peace with your friends and enemy of your enemies. Those who love You, I should love them for that love of yours, and those who are against You, I should have enmity with them due to their enmity with You.

O Allāh! It is for us to supplicate, and for you to accept. This is my effort and reliance is on You.

O Allāh! Put *Nūr* (light) in my heart, and make my grave illuminated; and grant me *Nūr* in front. Of me, *Nūr* at my back, *Nūr* on my right, *Nūr* on my left, *Nūr* above me, *Nūr* below me, (Your *Nūr* he around me), and *Nūr* in my ears, *Nūr* in my eyes, *Nūr* in every hair of mine, *Nūr* in my skin, *Nūr* in my flesh, *Nūr* in my blood, and *Nūr* in every bone of mine. O Allāh! Make my *Nūr*

enormous, grant me *Nūr*, and make *Nūr* for me.

Unblemished is He Whose covering is Dignity itself and Whose Word is Dignified. Unblemished is He Whose dress is Nobility and Honour. Unblemished is He; and none can be appropriately called unblemished besides Him. Unblemished is He Who is of great Excellence and full of Bounties. Unblemished is He Who is of great Dignity and Generosity. Unblemished is He Who is the Possessor of great Power and Respect. (Tirmidhī)

Note: For easy understanding, parts of *Du'ā* numbered as above.

﴿164﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى فِي لَيْلَةٍ بِمِائَةِ آيَةٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ، وَمَنْ صَلَّى فِي لَيْلَةٍ بِمِائَتِي آيَةٍ فَإِنَّهُ يُكْتَبُ مِنَ الْقَائِمِينَ الْمُخْلِصِينَ. رواه الحاكم وقال: صحيح على شرط مسلم ووافقه الذهبي ٣٠٩/١

164. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever recites one hundred verses in *Salāt* in a night, he would not be written down amongst the neglectful; and whoever recites two hundred verses in *Salāt* in a night, he would be counted amongst the sincere worshippers on that night. (Mustadrak Hākim)

﴿165﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: مَنْ قَامَ بِعَشْرِ آيَاتٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ، وَمَنْ قَامَ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَائِمِينَ، وَمَنْ قَرَأَ بِالْفِ آيَةَ كُتِبَ مِنَ الْمُقْنَطِرِينَ. رواه ابن خزيمة في صحيحه ٢/١٨١

165. 'Abdullāh ibne-'Amr ibne 'As Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Whoever recites ten verses in *Tahjud*, is not written down amongst the neglectful, and whoever recites one hundred verses, is counted amongst the worshippers; and whoever recites one thousand verses, is counted amongst those who receive a reward equal to a *Qintār*. (Ibne Khuzaimah)

Note: The meaning of *Qintār* is elaborated in the next *Hadīth* (166).

﴿166﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْقِنْطَارُ اثْنَا عَشَرَ أَلْفَ أَوْقِيَةٍ، كُلُّ أَوْقِيَةٍ خَيْرٌ مِمَّا بَيْنَ السَّمَاءِ وَالْأَرْضِ. رواه ابن حبان، قال المحقق: استاده حسن ٣١١/٦

166. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: A *Qintār* is equivalent to twelve thousand *Uqiah*; and each *Uqiah* is more

valuable than all that exists between the heavens and the earth.
(Ibne-Hibbān)

﴿167﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: رَجِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى ثُمَّ آيَقَطَ امْرَأَتَهُ فَصَلَّتْ، فَإِنْ آبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ، وَرَجِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ ثُمَّ آيَقَطَتْ زَوْجَهَا فَصَلَّى، فَإِنْ آبَى نَضَحَتْ فِي وَجْهِهِ الْمَاءَ.

رواه النسائي، باب الترغيب في قيام الليل برقم: ١٦١١

167. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: May Allāh have Mercy on the man who gets up during the night and offers *Tahjjud*, and awakens his wife so that she may also offer *Salāt*. If she does not get up (and remains in bed due to deep sleep), he lightly sprinkles water on her face to help awaken her. And may Allāh show Mercy on that woman who gets up at night and offers *Salāt* and awakens her husband for *Tahjjud*, and if he does not awaken, she lightly sprinkles water on his face to awaken him.

(Nasa'i)

Note: This Hādīth relates to such a couple who are fond of *Tahjjud* and to wake each other in this manner does not cause any displeasure between them. (Ma'āriful Hadīth)

﴿168﴾ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا آيَقَطَ الرَّجُلُ امْرَأَتَهُ مِنَ اللَّيْلِ فَصَلَّيَا أَوْصَلَى رَكَعَتَيْنِ جَمِيعًا كُتِبَ فِي الذَّاكِرِينَ وَالذَّاكِرَاتِ.

رواه ابوداؤد، باب قيام الليل برقم: ١٣٠٩

168. Abu Sa'īd and Abu Hurairah Radiyallāhu 'anhuma narrate that Rasūlullāh ﷺ said: When a man wakes his wife during the night and both offer two *Rak'āt Tahjjud Salāt*, they are counted amongst those men and women, who remember Allāh abundantly.

(Abu Dāwūd)

﴿169﴾ عَنْ عَطَاءٍ رَجِمَهُ اللَّهُ قَالَ: قُلْتُ لِعَائِشَةَ: أَخْبِرِينِي بِأَعْجَبِ مَا رَأَيْتِ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَتْ: وَأَيُّ شَأْنِهِ لَمْ يَكُنْ عَجَبًا؟ إِنَّهُ آتَانِي لَيْلَةً فَدَخَلَ مَعِيَ لِحَافِي ثُمَّ قَالَ: ذُرْنِي سَتَعْبُدُ لِرَبِّي، فَقَامَ فَتَوَضَّأَ ثُمَّ قَامَ يُصَلِّي، فَبَكَى حَتَّى سَأَلَتْ دُمُوعُهُ عَلَى صَدْرِهِ، ثُمَّ رَمَعَ فَبَكَى، ثُمَّ سَجَدَ فَبَكَى ثُمَّ رَفَعَ رَأْسَهُ فَبَكَى، فَلَمْ يَزَلْ كَذَلِكَ حَتَّى جَاءَ بِلَالٌ يُؤَدِّنُهُ

بِالصَّلَاةِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، وَمَا يُبَيِّنُكَ وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟
قَالَ: أَفَلَا أَكُونُ عَبْدًا شَكُورًا، وَلِمَ لَا أَفْعَلُ وَقَدْ أَنْزَلَ اللَّهُ عَلَيَّ هَذِهِ اللَّيْلَةَ: ﴿إِنَّ فِي خَلْقِ
السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾ الْآيَاتِ.

أخرجه ابن حبان في صحيحه إقامة الحجة ص ١١٢

169. 'Atā' Rahimahullāh narrates that I asked 'A'ishah Radiyallāhu 'anha: Tell me the most unusual things you have observed about Rasūlullāh ﷺ. 'A'ishah replied: Was there anything in him that was not unusual? One night he came to me and lay down in my blanket. Then he said: Leave me alone to worship my *Rabb*. After which he stood up, performed *Wudú*, and began to offer *Salāt* and began to weep till his tears flowed down on his chest. Then he did *Rukú'* and after which he prostrated and wept, then he raised his head and wept. He continued in this state until Bilāl رضي الله عنه called him for *Fajr Salāt*. I said: O Rasūlullāh! What made you weep, even though Allāh has forgiven your past and future sins. He said: Should not then I be a grateful slave of Allāh. And why should I not do so, when Allāh has revealed these verses to me this night: Verily, in the creation of the heavens and the earth, and in the alternation of the night and the day, are signs for those who have knowledge. (Áal-Imran) (Ibne-Hibbān, Iqamatul Hujjah)

﴿170﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا مِنْ أَمْرٍ إِذْ تَكُونُ لَهُ صَلَاةٌ بِلَيْلٍ فَغَلَبَهُ عَلَيْهَا نَوْمٌ إِلَّا كَتَبَ اللَّهُ لَهُ أَجْرَ صَلَاتِهِ وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ.

رواه النسائي، باب من كان له صلاة بالليل.....، رقم: ١٧٨٥

170. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Anyone, being accustomed to *Tahjjud*, is overpowered by sleep (on a particular night) except that Allāh writes for him the reward of his *Tahjjud Salāt*; and his sleep is a charity for him. (Nasāi)

﴿171﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: مَنْ أَتَى فِرَاشَهُ وَهُوَ يَنْوِي أَنْ يَقْرَأَ، يُصَلِّيَ مِنَ اللَّيْلِ فَغَلَبَتْهُ عَيْنَاهُ حَتَّى أَصْبَحَ، كُتِبَ لَهُ مَانَوِي وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ عَزَّ وَجَلَّ. رواه النسائي، باب من أتى فراشه وهو ينوي القيام فنام، رقم: ١٧٨٨

171. Abu Dardā رضي الله عنه narrates that Nabí ﷺ said: Whoever goes to bed with an intention to offer *Tahjjud* Salat in the night, but is

overpowered by sleep till dawn breaks (and he is unable to offer it), a complete reward for *Tahjjud Salāt* is written for him on what he had intended, and his sleep is an added gift from Allāh.

(Nasai)

﴿172﴾ عَنْ مُعَاذِ بْنِ أَنَسِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَعَدَ لِي مُصَلًّا حِينَ يَنْصَرِفُ مِنْ صَلَاةِ الصُّبْحِ حَتَّى يُسَبِّحَ وَرَكَعَتِي الصُّحَى لَا يَقُولُ إِلَّا خَيْرًا غُفِرَ لَهُ خَطَايَاهُ، وَإِنْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ . رواه ابو داؤد، باب صلوة الضحى، رقم: ١٢٨٧

172. Mu'ādh ibne-Anas Juhani رضي الله عنه narrates that Rasūlullāh ﷺ said: He who remains sitting in his place of *Salāt*, after offering his *Fajr Salāt*, till he offers the forenoon *Salāt*, saying nothing except what is good, his sins will be forgiven, even if they are more than the foam of the sea.

(Abu Dāwūd)

﴿173﴾ عَنِ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ صَلَّى الْعِدَّةَ ثُمَّ ذَكَرَ اللَّهَ عَزَّ وَجَلَّ حَتَّى تَطْلُعَ الشَّمْسُ، ثُمَّ صَلَّى رَكَعَتَيْنِ أَوْ أَرْبَعَ رَكَعَاتٍ لَمْ تَمَسَّ جِلْدَهُ النَّارُ . رواه البيهقي في شعب الایمان ٤٢٠/٣

173. Hasan ibne-'Alī Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: He who, after offering *Fajr Salāt*, engages himself in the *Dhikr* (remembrance) of Allāh ﷻ until sunrise, and then offers two or four *Rak'āt* (*Ishrāq*), the Hell-Fire shall not touch his skin.

(Baihaqi)

﴿174﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى الْفَجْرَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ صَلَّى رَكَعَتَيْنِ كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَامَةٌ تَامَةٌ تَامَةٌ . رواه الترمذی وقال:

هذا حديث حسن غريب، باب ما ذكر مما يستحب من الجلوس برقم: ٨٩٦

174. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever, after performing *Fajr Salāt* in congregation, continues sitting in *Dhikr* until the sun rises, then offers two *Rak'āt*, receives a reward of *Hajj* and *'Umrah*. Anas رضي الله عنه reports that Rasūlullāh ﷺ said: A perfect, a perfect, a perfect. (The reward of a perfect *Hajj* and *'Umrah*).

(Tirmidhi)

﴿175﴾ عَنْ أَبِي السَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: ابْنِ آدَمَ لَا تَعْجِزْهُنْ مِنْ أَرْبَعِ رَكَعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَكْفِكَ آخِرَهُ.

رواه احمد و رجاله ثقات، مجمع الزوائد ٤٩٢/٢

175. Abu Dardā رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم in a *Hadith Qudsi* said: Allāh تعالى proclaims: O son of Adam! Do not slack in offering four *Rak'āt Salāt* in the beginning of the day, I will suffice for all your needs of the day. (Musnad Ahmad, Majma'uz-Zuwāid)

﴿176﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعَثًا فَأَعْظَمُوا الْغَنِيمَةَ، وَأَسْرَعُوا الْكُرَّةَ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، مَا رَأَيْنَا بَعَثًا قَطُّ أَسْرَعَ كُرَّةً وَلَا أَعْظَمَ غَنِيمَةً مِنْ هَذَا الْبَعَثِ فَقَالَ: أَلَا أُخْبِرُكُمْ بِأَسْرَعَ كُرَّةٍ مِنْهُ، وَأَعْظَمَ غَنِيمَةً؟ رَجُلٌ تَوَضَّأَ لِي بَيْتِهِ فَأَحْسَنَ الْوُضُوءَ ثُمَّ عَمِدَ إِلَى الْمَسْجِدِ فَصَلَّى فِيهِ الْغَدَاةَ، ثُمَّ عَقَبَ بِصَلَاةِ الضُّحَى فَفَقَدَ أَسْرَعَ الْكُرَّةَ، وَأَعْظَمَ الْغَنِيمَةَ.

رواه ابو يعلى و رجاله رجال الصحيح، مجمع الزوائد ٤٩١/٢

176. Abu Hurairah رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم sent an army that returned in a short period of time, with a large *Ghanimah* (captured enemy assets). A man expressed: O Rasūlullāh! We have never seen such an army that returned so soon and with so much of *Ghanimah*. He said: Shall I not inform you about a person, who earns much more *Ghanimah* in a very short time? A person, who performs *Wudū* properly at home, goes to the *masjid*, offers *Fajr Salāt* and then (after sunrise) offers *Salātud-Duhā*; indeed, in a little time gains much more *Ghanimah* (Abu Y'alā, Majmauz-Zawāid)

﴿177﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: يُضْبِحُ عَلَيَّ كُلِّ سَلَامِي مِنْ أَحَدِكُمْ صَدَقَةٌ، لِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَأَمَرَ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهَى عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجْزَى مِنْ ذَلِكَ رَكَعَتَانِ يَرَكُهُمَا مِنَ الصُّحَى.

رواه مسلم، باب استحباب صلاة الصبحي برقم: ١٦٧١

177. Abu Dhar رضي الله عنه narrates that Nabi صلى الله عليه وسلم said: Each morning for every person a *Sadaqah* is due for each joint. Every utterance of *Subhānallāh* (Glory be to Allāh Who is above all faults) is an act of *Sadaqah*. Every utterance of *Alhamdulillāh* (Praise be to Allāh) is an

act of *Sadaqah*. Every utterance of *Lā ilāha illallāh* (None is worthy of worship but Allāh) is an act of *Sadaqah*. Every utterance of *Allāhu Akbar* (Allāh is the Greatest) is an act of *Sadaqah*. Enjoining good is an act of *Sadaqah*. Forbidding from evil is an act of *Sadaqah*. And offering two *Rak'āt Salatud-Duha* suffice (as gratitude for *Sadaqah* due to every joint of the body). (Muslim)

﴿178﴾ عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: فِي الْإِنْسَانِ ثَلَاثُمِائَةٍ وَسِتُّونَ مَفْصِلًا، فَعَلَيْهِ أَنْ يَتَصَدَّقَ عَنْ كُلِّ مَفْصِلٍ مِنْهُ بِصَدَقَةٍ قَالُوا: وَمَنْ يُطِيقُ ذَلِكَ يَا نَبِيَّ اللَّهِ؟ قَالَ: النَّخَاعَةُ فِي الْمَسْجِدِ تَذْفِيئُهَا، وَالشَّيْءُ تُنَجِّيه عَنِ الطَّرِيقِ، فَإِنْ لَمْ تَجِدْ فَرَكْعَتَا الضُّحَى تُجْزِيكَ. رواه أبو داود، باب في لمطة الأذى عن الطريق، رقم: ٢٤٤٢.

178. Buraidah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: There are three hundred and sixty joints in a body of a person: and *Sadaqah* is due from every joint. The Sahābah asked: Who would be able to give that much *Sadaqah* O Nabiyallah? He said: To bury spit thrown in the *masjid* is *Sadaqah*; to remove a troublesome thing from the way is *Sadaqah*; and offering two *Rak'āt Salātud-Duhā* suffices as *Sadaqah* (for all the joints of the body). (Abu Dāwūd)

﴿179﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَافَطَ عَلَى شَفْعَةِ الضُّحَى غُفِرَتْ لَهُ ذُنُوبُهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

رواه ابن ماجه، باب ماجاء في صلوة الضحى، رقم: ١٣٨٢.

179. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever offers two *Rak'āt Salātud-Duhā* regularly, his sins are forgiven even if they be as much as the foam of the sea. (Ibne-Mājah)

﴿180﴾ عَنْ أَبِي الثَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى الضُّحَى رَكْعَتَيْنِ لَمْ يَكُتَبْ مِنَ الْفَاعِلِينَ، وَمَنْ صَلَّى أَرْبَعًا كُتِبَ مِنَ الْعَابِدِينَ، وَمَنْ صَلَّى مِثْرًا كُتِبَ ذَلِكَ الْيَوْمَ، وَمَنْ صَلَّى ثَمَانِيًا كُتِبَ اللَّهُ مِنَ الْقَائِمِينَ، وَمَنْ صَلَّى ثِنْتَيْ عَشْرَةَ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ، وَمَا مِنْ يَوْمٍ وَكَيْلَةٍ إِلَّا اللَّهُ مِنْ يَمُنْ بِهِ عَلَى عِبَادِهِ وَصَدَقَهُ، وَمَا مِنْ اللَّهِ عَلَى أَحَدٍ مِنْ عِبَادِهِ أَفْضَلَ مِنْ أَنْ يُلْهِمَهُ ذِكْرَهُ.

رواه الطبراني في الكبير وفيه: موسى بن يعقوب الزمعي، وثقه ابن معين

180. Abu Dardā رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever offers two *Rak'āt Salālut-Duha*, will not be counted amongst the neglectful worshippers of Allāh: and whoever offers four *Rak'āt*, would be written down amongst the worshippers; and whoever offers six *Rak'āt*, his needs for the day are taken care of; and whoever offers eight *Rak'āt*, is written down amongst the obedient; and whoever offers twelve *Rak'āt*, Allāh makes a palace for him in Paradise. There does not pass a single day or night, in which Allāh does not shower benevolence upon His slaves. And the greatest benevolence of Allāh upon any of His slaves is to grant him an opportunity to remember Him (through *Dhikr*).

(Tabarāni, Majma- 'uz-Zawā'id)

﴿181﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ لَمْ يَتَكَلَّمْ فِيمَا بَيْنَهُنَّ بِسُوءٍ عُدِلْنَ لَهُ بِعِبَادَةِ ثِنْتِي عَشْرَةَ سَنَةً.

رواه الترمذی وقال: حدیث ابی ہریرہ حدیث غریب، باب ماجاء فی فضل التطوع رقم: ۴۳۵

181. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever offers six *Rak'āt* after *Maghrib Salāt*, without evil talk in between, a reward equivalent to twelve years of worship is given to him.

(Tirmidhi)

Note: After the two *Rak'āt Sunnah* of *Maghrib*, if four *Rak'āt* optional are offered this will make the required six *Rak'āt*. According to some Muslim Scholars, these six *Rak'āt* are in addition to the two *Rak'āt Sunnah* of *Maghrib*.

(Mirqāt-ul-Mafātih, Mazāhir Haque)

﴿182﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لِبِلَالٍ عِنْدَ صَلَاةِ الْفَجْرِ: يَا بِلَالُ، حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الْإِسْلَامِ، فَإِنِّي سَمِعْتُ ذَلِكَ نَعْلِكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ قَالَ: مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِي أَنِّي لَمْ أَطَهَّرْ طَهُورًا فِي سَاعَةِ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِذَلِكَ الطَّهُورِ مَا حِبَّ لِي أَنْ أُصَلِّيَ.

رواه البخاری، باب فضل الطهور بالليل والنهار رقم: ۱۱۴۹

182. Abu Hurairah رضي الله عنه narrates that once Nabī ﷺ asked Bilāl at *Fajr Salāt*: O Bilāl! Tell me that deed of yours which is most hopeful (for reward) after embracing Islam, for I heard your footsteps in front of me in Paradise (in my dream). Bilāl replied: I have not

done anything extraordinary except that whenever I performed *Wudú* during the day or night, I offer *Salāt (Tahiyatul-Wudú)* after that, as much as was written or granted for me. (Bukhārī)

Salā-ut-Tasbīh

﴿183﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: يَا عَبَّاسُ! يَا عَمَّاهُ! أَلَا أُعْطِيكَ؟ أَلَا أَمْحُكَ؟ أَلَا أَخْبُوكَ؟ أَلَا أَفْعَلُ بِكَ عَشْرَ خِصَالٍ إِذَا أَنْتَ فَعَلْتَ ذَلِكَ غَفَرَ اللَّهُ لَكَ ذُنُوبَكَ أَوْلَاهُ وَأَجْرَهُ قَلْبِيئِمَهُ وَحَدِيثَهُ خَطَاهُ وَعَمْدَهُ، صَغِيرَهُ وَكَبِيرَهُ مِرَّةً وَعَلَّابِيئَتَهُ. عَشْرَ خِصَالٍ. أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ وَسُورَةً، فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِي أَوَّلِ رَكَعَةٍ وَأَنْتَ قَائِمٌ قُلْتَ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً، ثُمَّ تَرْتَعِبُ فَتَقُولُهَا وَأَنْتَ رَاكِعٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوعِ فَتَقُولُهَا عَشْرًا ثُمَّ تَهْوِي سَاجِدًا فَتَقُولُهَا وَأَنْتَ سَاجِدٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا عَشْرًا ثُمَّ تَسْجُدُ فَتَقُولُهَا عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ فَتَقُولُهَا عَشْرًا فَبِذَلِكَ خَمْسَ وَسَبْعُونَ، فِي كُلِّ رَكَعَةٍ تَفْعَلُ ذَلِكَ فِي أَرْبَعِ رَكَعَاتٍ، إِنْ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ، فَإِنْ لَمْ تَفْعَلْ فِيهِ كُلِّ جُمُعَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فِيهِ كُلِّ شَهْرٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فِيهِ كُلِّ سَنَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فِيهِ عُمْرِكَ مَرَّةً.

رواه ابوداؤد، باب صلوة التسييح، رقم: ١٢٩٧

183. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said to 'Abbās: O 'Abbās! O my uncle! Shall I not give you? Shall I not present you? Shall I not gift you? Shall I not tell you an action if performed, you would get ten benefits; Allāh will forgive your sins, the past and the future, the old and new, (committed) unknowingly and knowingly, minor and major, secret and open? You should offer four *Rak'āt* reciting in each one *Surah Fātiha* and a *Surah*, and when you finish the recitation in the first *Rak'āt*, you should say fifteen times while standing: *Subhanallāhi Walhamdulillahti wa Lā illaha illallīlhu Wallāhuakbar*. Then you should perform *Rukú'*, and say it ten times while you are in *Rukú'*. Then you should raise your head after *Rukú'* and say it ten times while standing. Then you should go down in *Sajdah* and say it ten times.

Then you raise your head from *Sajdah* and say it ten times while sitting. Then you should perform the second *Sajdah* and say it ten times. Then you should raise your head and say it ten times while sitting. That is seventy five times in every *Rak'āt*. You should do that in all the four *Rak'āt*. If you can offer this (*Salat-ut--Tasbīh*) once daily, do so; if not, then once every Friday; if not, then once a month; if not, then once a year; if not, then once in your lifetime

(Abu Dāwūd)

﴿184﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: وَجَّهَ رَسُولُ اللَّهِ ﷺ جَعْفَر بْنَ أَبِي طَالِبٍ إِلَى بِلَادِ الْحَبَشَةِ فَلَمَّا قَدِمَ اغْتَنَّقَهُ، وَقَبَّلَ بَيْنَ عَيْنَيْهِ ثُمَّ قَالَ: أَلَا أَهَبُ لَكَ، أَلَا أُبَشِّرُكَ أَلَا أَمْنُحُكَ أَلَا أُحِبُّكَ؟ قَالَ: نَعَمْ: يَا رَسُولَ اللَّهِ ثُمَّ ذَكَرَ نَحْوَ مَا تَقَدَّمَ.

أخرجه الحاكم وقال: هذا اسناد صحيح لا غبار عليه ومما استدلل به على صحة هذا

الحديث استعمال الأئمة من اتباع التابعين إلى عصرنا هذا إياه ومواظبتهم عليه وتعليمهم الناس منهم

عبدالله بن المبارك رحمه الله، قال الذهبي: هذا اسناد صحيح لا غبار عليه ٣١٩/١

184. Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ deputed Ja'far ibne-Abu Tālib to Abyssinia. When he returned to Madinah from Abyssinia, Rasūlullāh ﷺ embraced him and kissed his forehead and said: Shall I not give you a gift? Shall I not give you good news? Shall I not grant you? Shall I not give you a present? He replied: Please do, O Rasūlullāh! Then Rasūlullāh ﷺ explained the details of *Salāt-ut-Tasbīh*. (Mustadrak Hāikīm)

﴿185﴾ عَنْ فَضَالَةَ بْنِ عُيَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ قَاعِدًا إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي فَقَالَ رَسُولُ اللَّهِ ﷺ: عَجَلْتَ أَيُّهَا الْمُصَلِّي إِذَا صَلَّيْتَ فَتَعَدَّتْ فَاحْمَدِ اللَّهَ بِمَا هُوَ أَهْلُهُ وَصَلِّ عَلَيَّ ثُمَّ اذْعُهُ، قَالَ: ثُمَّ صَلَّى رَجُلٌ آخَرَ بَعْدَ ذَلِكَ فَحَمِدَ اللَّهَ وَصَلَّى عَلَيَّ النَّبِيِّ ﷺ، فَقَالَ لَهُ النَّبِيُّ ﷺ: أَيُّهَا الْمُصَلِّي إِذْ عُرِّجْتَ تَجِبْ. رواه الترمذى وقال: هذا حديث حسن، باب فى إيجاب الدعاء، رقم: ٣٤٧٦

185. Fadālah ibne-' Ubaid رضي الله عنه narrates: When Rasūlullāh ﷺ was seated, a man entered the *Masjid* and offered *Salāt* and made supplication (O Allāh! Forgive me and bestow Mercy on me). Rasūlullāh ﷺ said to him: O you who is praying! You have hurried in making supplication. When you sit after offering *Salāt*, you should praise Allāh in a manner which is worthy of Him; then

send *Salawāt* on me and then make your supplication to Him. Fudālah ibne-'Uбайд رضي الله عنه said: Then another person came and offered *Salāt*, praised Allāh, and sent *Salawāt* on Nabí ﷺ. Nabí ﷺ said to him: O you who is offering *Salāt*! (Now) supplicate, it will be accepted. (Tirmidhī)

186. Anas رضي الله عنه narrates that Rasúlullāh ﷺ passed by a villager who in his *Salāt* was making this supplication:

يَا مَنْ لَا تَرَاهُ الْعُيُونُ، وَلَا تُخَالِطُهُ الظُّنُونُ، وَلَا يَصِفُهُ الْوَاصِفُونَ، وَلَا تُغَيِّرُهُ
الْحَوَادِثُ، وَلَا يَخْشَى الدَّوَابِرَ، يَعْلَمُ مَثاقِيلَ الْجِبَالِ، وَمَكائِلَ الْبِحَارِ، وَعَدَدَ
قَطْرِ الْأَمْطَارِ، وَعَدَدَ وَرَقِ الْأَشْجَارِ، وَعَدَدَ مَا أَظْلَمَ عَلَيْهِ اللَّيْلُ، وَأَشْرَقَ عَلَيْهِ
النَّهَارُ، وَلَا تُوَارِي مِنْهُ سَمَاءَ سَمَاءٍ، وَلَا أَرْضَ أَرْضًا، وَلَا بَحْرًا مَا فِي قَعْرِهِ، وَلَا
جَبَلًا مَا فِي وَغْرِهِ، اجْعَلْ خَيْرَ عُمْرِي آخِرَهُ، وَخَيْرَ عَمَلِي خَوَاتِيمَهُ، وَخَيْرَ
أَيَّامِي يَوْمَ الْفَلَاحِ فِيهِ

O He Whom Eyes cannot see and Who is beyond our imagination, and Whom none can praise appropriately, nor do the calamities of time effect Him, nor does He fear the disasters of the time. (O He) Who knows the weight of the mountains, the measure of the oceans, the number of the drops of rain, and the number of the leaves of trees; and (O He) Who knows all those things on which the darkness of night falls, and on which day light comes, and from Whom neither a sky can hide another sky, and nor the earth another earth; nor an ocean can hide whatever is in its depth, nor a mountain can hide that which is within its hardest rocks. O Allāh! Make the last part of my life the best; and the last action of my actions the best, and make my best day, the day on which I meet you.

Rasúlullāh ﷺ deputed a man to this villager and said that when he completes his *Salāt* bring him to me. Rasúlullāh ﷺ had been gifted some gold from a mine. When this villager came to him, he gifted this gold to him and said: Which tribe do you belong to? He said: O Rasúlullāh! I am from the tribe of Banu 'Ámir. Rasúlullāh ﷺ said: Do you know why I presented this gold to you? The villager said: Because of our mutual relationship O Rasúlullāh!. He said: Undoubtedly relationship has its rights, but

I gifted this gold to you because of your beautiful praise of Allāh.

(Tabarānī, Majma'uz Zawā'id)

Note: Such supplications can be recited in every posture of *Nafil Salāt*.

﴿187﴾ عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْبًا فَيُحْسِنُ الطُّهُورَ ثُمَّ يَقُومُ فَيُصَلِّي رَكَعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا غَفَرَ اللَّهُ لَهُ، ثُمَّ قَرَأَ هَذِهِ آيَةَ: ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاجِسَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ﴾ إِلَى آخِرِ آيَةِ

[ال عمران: ١٣٥] رواه ابو داؤد، باب في الاستغفار، رقم: ١٥٢١

187. Abu Bakr رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Whenever a slave (of Allāh) commits a sin, then he performs *Wudu* properly and offers two *Rak'āt Salāt* and, seeks forgiveness from Allāh, Allāh forgives him. Then Rasūlullāh ﷺ recited this verse:

وَالَّذِينَ إِذَا فَعَلُوا فَاجِسَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ

And those who, when they do an evil deed or wrong themselves, then at once remember Allāh and ask for forgiveness and Who then forgives sins but Allāh only? And will not knowingly repeat (the wrong) they did. (Āal'Imrān:135)

(Abu Dawud)

﴿188﴾ عَنِ الْحَسَنِ رَحِمَهُ اللَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَذْنِبُ عَبْدٌ ذَنْبًا ثُمَّ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ إِلَى بَرَازٍ مِنَ الْأَرْضِ فَصَلَّى فِيهِ رَكَعَتَيْنِ، وَاسْتَغْفَرَ اللَّهَ مِنْ ذَلِكَ الذَّنْبِ إِلَّا غَفَرَ اللَّهُ لَهُ.

رواه البيهقي في شعب الایمان ٤٠٣/٥

188. Hasan Rahimahullāh narrates that Rasūlullāh ﷺ said: There is not a slave (of Allāh) who commits a sin, then performs *Wudu* and does it properly, then goes out to an open plain and offers two *Rak'āt Salāt* and seeks forgiveness for that sin, indeed Allāh forgives him.

(Bailhaqī)

﴿189﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ: إِذَا هُمْ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لِيَقُلْ: اَللَّهُمَّ إِنِّي أَسْتَجِيرُكَ بِعِلْمِكَ، وَأَسْتَقْبِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ

الْغُيُوبِ، اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ خَيْرٌ لِيْ فِيْ دِيْنِيْ وَمَعٰشِيْ وَعَاقِبَةِ اَمْرِيْ. اَوْ
 قَالَ: عَاجِلِ اَمْرِيْ وَآجِلِهٖ. فَاَقْدِرْهُ لِيْ وَيَسِّرْهُ لِيْ ثُمَّ بَارِكْ لِيْ فِيْهِ، وَاِنْ كُنْتَ تَعْلَمُ اَنَّ
 هٰذَا الْاَمْرَ شَرٌّ لِيْ فِيْ دِيْنِيْ وَمَعٰشِيْ وَعَاقِبَةِ اَمْرِيْ. اَوْ قَالَ: فِيْ عَاجِلِ اَمْرِيْ وَآجِلِهٖ.
 فَاصْرِفْهُ عَنِّيْ وَاصْرِفْنِيْ عَنْهُ، وَاَقْدِرْ لِيْ الْخَيْرَ حَيْثُ كَانَ ثُمَّ اَرْضِنِيْ بِهِ، قَالَ: وَيُسَمِّيْ
 حَاجَتَهٗ.
 رواه البخارى، باب ماجاء فى التطوع مثنى مثنى، رقم: ١١٦٢.

189. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ used to teach us the way of doing *Istikhārah* with as much importance as he used to teach us the *Sūrah*s of the Qur'ān. Rasūlullāh ﷺ said: If anyone of you intends to do any work (and is concerned about its final outcome) he should offer two *Rak'āt* optional *Salāt* and supplicate:

اَللّٰهُمَّ اِنِّيْ اَسْتَخِيْرُكَ بِعِلْمِكَ، وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ وَاَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ، فَاِنَّكَ
 تَقْدِرُ وَلَا اَقْدِرُ، وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُيُوبِ، اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ
 خَيْرٌ لِيْ فِيْ دِيْنِيْ وَمَعٰشِيْ وَعَاقِبَةِ اَمْرِيْ. (اَوْ قَالَ: عَاجِلِ اَمْرِيْ وَآجِلِهٖ). فَاَقْدِرْهُ لِيْ
 وَيَسِّرْهُ لِيْ ثُمَّ بَارِكْ لِيْ فِيْهِ، وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ شَرٌّ لِيْ فِيْ دِيْنِيْ وَمَعٰشِيْ
 وَعَاقِبَةِ اَمْرِيْ. (اَوْ قَالَ: فِيْ عَاجِلِ اَمْرِيْ وَآجِلِهٖ). فَاصْرِفْهُ عَنِّيْ وَاصْرِفْنِيْ عَنْهُ، وَاَقْدِرْ
 لِيْ الْخَيْرَ حَيْثُ كَانَ ثُمَّ اَرْضِنِيْ بِهِ،

O Allāh! I ask guidance by virtue of Your knowledge and by virtue of Your Power; and I ask from Your great blessing for undoubtedly You have power and You are capable and I have none You know and I do not, and undoubtedly You are the greatest Knower of all the unseen. O Allāh! If You know that this matter is good for me regarding my religion, my livelihood and future well being (or he said: For my future and present affairs); Then You ordain it for me and make it easy for me and then bless me in it. But if you know that this work is bad for me, regarding my religion and my livelihood and my future well being (or he said: My present and future affairs), then keep it away from me, and let me be away from it, and ordain good for me wherever it is. And make me be satisfied with it.

Rasūlullāh ﷺ added that the person should name and (concentrate) on his need when he comes to هذا الامر (Bukhārī)

Note: *Istikhārah* means asking Allāh for Suitable guidance. For instance, it is desirable to perform *Istikhārah* if a person intends sending a proposal somewhere.

﴿190﴾ عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ النَّبِيِّ ﷺ فَخَرَجَ يَجْرُ رِدَاءً حَتَّى انْتَهَى إِلَى الْمَسْجِدِ وَثَابَ النَّاسُ إِلَيْهِ فَصَلَّى بِهِمْ رَكَعَتَيْنِ، فَنَجَلَتِ الشَّمْسُ فَقَالَ: إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ وَانَّهُمَا لَا يَخْفَيَانِ لِمَوْتِ أَحَدٍ، وَإِذَا كَانَ ذَلِكَ فَصَلُّوا وَادْعُوا حَتَّى يَنْكشِفَ مَا بِكُمْ، وَذَلِكَ أَنْ ابْنَا لِلنَّبِيِّ ﷺ مَاتَ يُقَالُ لَهُ: إِبْرَاهِيمُ فَقَالَ النَّاسُ فِي ذَلِكَ

رواه البخارى، باب الصلاة فى كسوف القمر، رقم: ١٠٦٣

190. Abu Bakrah رضي الله عنه narrates that during the time of Nabi ﷺ there was an eclipse of the sun and he went to the *Masjid* (in a hurry), dragging his cloak and the Sahābah *Radiyallāhu 'anhum* gathered around him. He led them in two *Rak'āt Salāt*; by that time the eclipse had cleared. Rasūlullāh ﷺ said: Indeed the sun and the moon are two signs among the signs of Allāh. An eclipse does not occur due to someone's death (as it was ignorantly thought in those days; indeed all these natural phenomena occur only by the command of Allāh). So when an eclipse occurs, offer *Salāt* and continue to invoke Allāh's mercy till the eclipse is over. It so happened that Ibrāhīm, the son of Rasūlullāh ﷺ, died on that day and people were talking about it (saying the eclipse was caused by his death). (Bukhārī)

﴿191﴾ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ الْمَازِنِيِّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمُصَلَّى فَاسْتَسْقَى، وَحَوْلَ رِدَاءً حِينَ اسْتَقْبَلَ الْقِبْلَةَ.

رواه مسلم، باب كتاب صلاة الا ستسقاء، رقم: ٢٠٧٠

191. 'Abdullāh ibne-Zaid Al Mazinī رضي الله عنه narrates that Rasūlullāh ﷺ went to the place of *Salāt-ul-'Eid* and offered *Salāt-ul-Istisqā'* (for rain), and turned his cloak inside out (reversing it) while he faced the *Qiblah* (appealing to Allāh, to reverse this condition of drought by His infinite Mercy, and send down rain). (Muslim)

﴿192﴾ عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا حَزَبَهُ أَمْرٌ صَلَّى.

رواه ابو داود، باب وقت قيام النبي ﷺ من الليل، رقم: ١٣١٩

192. Hudhaifah رضي الله عنه narrates that whenever Nabí ﷺ faced an important and grim situation, he would at once resort to *Salāt*.

(Abu Dāwūd)

﴿193﴾ عَنْ مَعْمَرٍ عَنْ رَجُلٍ مِنْ قُرَيْشٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ عَلَى أَهْلِهِ بَعْضَ الصِّيقِ فِي الرِّزْقِ أَمَرَ أَهْلَهُ بِالصَّلَاةِ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ ﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ﴾

اتحاف السادة المتقين عن مصنف عبدالرزاق وعبد بن حميد ١١/٣

193. Ma'mar Rahimahullāh narrates from a Quraishí companion that whenever Nabí ﷺ household were hard pressed for food and provisions, he would enjoin *Salāt* on them and used to recite this verse:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

And enjoin *Salāt* upon your family and be constant (patient) therein. We ask not from you any provision, it is we indeed who provide for you, the best end is indeed for the pious.

(Ithāfussāidah-Musannaf 'Abdul-Razzāq' 'Abd bin Hamid)

﴿194﴾ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: مَنْ كَانَتْ لَهُ حَاجَةٌ إِلَى اللَّهِ أَوْ إِلَى أَحَدٍ مِنْ خَلْقِهِ فَلْيَتَوَضَّأْ وَلْيُصَلِّ رَكَعَتَيْنِ ثُمَّ لِيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، أَسْأَلُكَ أَلَّا تَدْعَ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا لِي، ثُمَّ يَسْأَلُ اللَّهَ مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ مَا شَاءَ فَإِنَّهُ يَقْدَرُ. رواه

ابن ماجه، باب ماجاء في صلوة الحاجة، رقم: ١٣٤٨ قال البوصيري: قلت: رواه الترمذى من طريق فائد به دون قوله. ثُمَّ يَسْأَلُ اللَّهَ مِنْ أَمْرِ الدُّنْيَا إِلَى آخِرِهِ وَرَوَاهُ الْحَاكِمُ فِي الْمُسْتَدْرَكِ بِإِحْتِصَارٍ وَزَادَ بَعْدَ قَوْلِهِ: وَعَزَائِمَ مَغْفِرَتِكَ وَالْعِضْمَةَ مِنْ كُلِّ ذَنْبٍ، وَلَهُ شَاهِدٌ مِنْ حَدِيثِ أَنَسٍ رَوَاهُ الْإِسْبَاهَانِيُّ

ورواه ابويعلى الموصلى في مسنده من طريق فائد به مصباح الزجاجة ١/٢٤٦

194. 'Abdullāh ibne-Abu Awfā Al Aslamí Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ came to us and said: Whoever is confronted with a need, relating either to Allāh or to any of His

creation, he should perform *Wudú* and offer two *Rak'āt Salāt*, and then supplicate:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ،
اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَقْفَرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ
مِنْ كُلِّ إِثْمٍ، أَسْأَلُكَ أَلَّا تَدْعَ لِي ذَنْبًا إِلَّا عَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا حَاجَةً مِنِّي لَكَ
رِضًا إِلَّا قَضَيْتَهَا لِي

There is none worthy of worship but Allāh the Clement, the Bountiful; Glorified be Allāh, the Lord of the tremendous Throne; Praise be to Allāh, the Sustainer of the worlds. O Allāh! I ask from You everything that leads to Your Mercy and ensures Your Forgiveness; I ask You for abundance in all that is virtuous; I ask You to leave no sin of mine but that You have pardoned it; and no distress except that You have removed it; and no want except that which met Your pleasure and You have fulfilled it for me.

After this supplicates to Allāh for whatever you want pertaining to this world or the hereafter, undoubtedly it will be answered.

(Ibne Majah, Misbāhuzzujājah)

﴿195﴾ عَنْ عَبْدِ اللَّهِ بْنِ مسعودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ: إِنِّي أُرِيدُ أَنْ أَخْرُجَ إِلَى الْبَحْرَيْنِ فِي تِجَارَةٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: صَلِّ رَكْعَتَيْنِ.

رواه الطبراني في الكبير ورجاله موثقون، مجمع الزوائد ٧٢/٢٥٧

195. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that a man came to Nabī ﷺ and said: O Rasūlullāh! I wish to go to Bahrain for (some) business. Rasūlullāh ﷺ directed him to perform two *Rak'āt Salāt*, before undertaking the journey. (Tabarānī, Majma-'uz-Zawā'id)

﴿196﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا دَخَلْتَ مَنْزِلَكَ فَصَلِّ رَكْعَتَيْنِ تَمْتَعَانِكَ مَدْخَلَ السُّوءِ، وَإِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فَصَلِّ رَكْعَتَيْنِ تَمْتَعَانِكَ مَخْرَجَ السُّوءِ.

رواه الميزابور ورجاله موثقون، مجمع الزوائد ٧٢/٢٥٧

196. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: When you enter your house, offer two *Rak'āt Salāt*; this will protect you from the evil once you have entered your house. Similarly, offer two *Rak'āt Salāt* before leaving your house, this will protect you from the evil after leaving the house. (Bazzār, Majma-'uz-Zawā'id)

﴿197﴾ عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَه: كَيْفَ تَقْرَأُ فِي الصَّلَاةِ، فَقَرَأَتْ عَلَيْهِ أُمَّ الْقُرْآنِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْزَلَ اللَّهُ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْقُرْآنِ مِثْلَهَا وَإِنَّهَا لَسَبْعُ الْمَثَانِي.

رواه احمد، الفتح الرباني ٦٥/١٨

197. Ubayy ibne-Ka'b رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم asked me: What do you recite in the beginning of your *Salāt*? Ka'b رضي الله عنه replied: *Umm-ul-Qur'ān* (*Sūrah Fatiha*). Rasūlullāh صلى الله عليه وسلم then said: By Him in Whose Hand is my soul, Allāh has not revealed the like of this (*Surah*) in the *Tawrāt* (*Torah*), nor the *injil* (*Bible*), nor the *Zabūr* (*Psalms*), nor in the rest of the *Qur'ān*. And these indeed, are the very Seven Verses (*Saba' Mathānī*) which are repeated in every *Rak'āt* of *Salāt*.

(Musnad Ahmad, Fath-ur-Rabbānī)

﴿198﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ تَعَالَى: فَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نَضْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ قَالَ اللَّهُ تَعَالَى: حَمَدَنِي عَبْدِي، وَإِذَا قَالَ: ﴿الرَّحْمَنُ الرَّحِيمُ﴾ قَالَ اللَّهُ تَعَالَى: أَنْتَنِي عَلَى عَبْدِي، فَإِذَا قَالَ: ﴿مَلِكُ يَوْمِ الدِّينِ﴾ قَالَ: مَجَدَّنِي عَبْدِي. وَقَالَ: مَرَّةً: فَوَضَّ إِلَيَّ عَبْدِي. فَإِذَا قَالَ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ قَالَ: هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ.

وهو جزء من الحديث، رواه مسلم، باب وجوب قراءة الفاتحة في كل ركعة..... رقم: ٨٧٨

198. Abu Hurairah رضي الله عنه reported I heard Rasūlullāh صلى الله عليه وسلم narrating a *Hadīth Qudsi* that Allāh *Ta'ālā* has said: I have divided *Surah Fātiha* into two halves between Me and My slave, and My slave will receive what he asks. So, when His slave says: *Alhamdu lillāhi Rabbil 'Alamīn* (Praise be to Allāh, The *Rabb* of the universe). Allāh صلى الله عليه وسلم says: My slave has praised Me! And when His slave says: *Arrahnānirrahīm* (The Compassionate, The Merciful). Allāh صلى الله عليه وسلم says: My slave has extolled Me! And when His slave says: *Maliki Youmiddīn* (The Master of the Day of Judgment i.e. of Reward and Punishment). Allāh says: My slave has glorified me! (Or) entrusted Me! And when His slave says: *Iyyaka na 'budu wa iyyaka nasta'in* (You alone do we worship, and You alone do we seek for help).

Allāh says: This is between me and my slave, so whatever he asks, it will be granted. And when His slave says: *Ihdinas Sirātal mustaqīm sirātal ladhina an'amta 'alaihim ghairil maghdhūabi 'alaihim waladdālīn* (Guide us to the straight path, the path of those upon whom You have bestowed favours; and not of those who have incurred Your wrath; nor of those who have gone astray). Allāh says: This (part of the *Surah* is exclusively) for My slave; and my slave shall receive whatever he has asked for. (Muslim)

﴿199﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا قَالَ الْإِمَامُ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَقُولُوا: آمِينَ، فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

رواه البخاري، باب جهر المأموم بالتأمين رقم: ٧٨٢.

199. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Say *Āmīn*, when the *Imām* has recited "*Ghairil maghdūbi 'alaihim waladdālīn* For undoubtedly whosever' s words *Āmīn*) coincides with the words of the angels, all his past sins are forgiven. (Bukhārī)

﴿200﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ (فِي حَدِيثِ طَوِيلٍ): وَإِذَا قَالَ: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ، فَقُولُوا آمِينَ، يُجِبْكُمْ اللَّهُ.

رواه مسلم، باب التشهد في الصلاة، رقم: ٩٠٤.

200. Abu Mūsā Al Ash'arī رضي الله عنه narrates that Rasūlullāh ﷺ said: When the *Imām* recites *Ghairil maghdubi 'alaihim waladdālīn* (And not those who have incurred Your wrath, nor of those who have gone astray), say: *Āmīn*. Allāh will accept your supplication. (Muslim)

﴿201﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيَجِبُ أَحَدُكُمْ إِذَا رَجَعَ إِلَى أَهْلِهِ أَنْ يَجِدَ فِيهِ ثَلَاثَ خَلِفَاتٍ عِظَامِ بِيَمَانٍ؟ قُلْنَا: نَعَمْ، قَالَ: فَثَلَاثَ آيَاتٍ يَقْرَأُ بِهِنَّ أَحَدُكُمْ فِي صَلَاتِهِ، خَيْرٌ لَهُ مِنْ ثَلَاثِ خَلِفَاتٍ عِظَامِ بِيَمَانٍ.

رواه مسلم، باب فضل قراءة القرآن..... رقم: ١٨٧٢.

201. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Would all of you not like that, when he returned home to his family he found three large, fattened and pregnant she-camels? We replied: Yes! Nabī Rasūlullāh ﷺ then said: Three verses of the Qur'ān that

you recite in your *Salāt* are better (in value and virtue) than three large, fattened and pregnant she-camels. (Muslim)

Note: Since camels were favourite to Arabs especially the she-camels having fattened humps, so Rasūlullāh ﷺ gave this example to emphasize the value of the *Āyāt* (verses) of the Qur'ān, as being more precious than these costly worldly possessions.

﴿202﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ رَكَعَ رَكَعَةً أَوْ سَجَدَ سَجْدَةً، رَفَعَ بِهَا دَرَجَةً وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ.

رواه كله احمد والبيهقي بنحوه
بإسناد وبمعناها رجاله رجال الصحيح ورواه الطبراني في الاوسط، مجمع الزوائد ٥١٥/٢

202. Abu Dhar رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He who performs a *Rukū'* (bowing) or a *Sajdah* (prostration), his rank is elevated by one degree and one of his sins is forgiven.

(Musnad Ahmad, Al Bazzār, Tabarāni, Majma- 'uz-Zawāid)

﴿203﴾ عَنْ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نُصَلِّي يَوْمًا وَرَاءَ النَّبِيِّ ﷺ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكَعَةِ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، قَالَ رَجُلٌ: رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، فَلَمَّا انصَرَفَ قَالَ: مِنَ الْمُتَكَلِّمِ؟ قَالَ: أَنَا، قَالَ: وَآيْتٌ بِضْعَةٌ وَثَلَاثِينَ مَلَكًا يَتَلَوْنَهَا، أَيُّهُمْ يَكْتُبُهَا أَوَّلَ.

رواه البخاري، كتاب الاذان برقم: ٧٩٩

203. Rifā'ah ibne-Rāfi' Az-Zuraqī رضي الله عنه narrates that one day we were offering *Salāt* behind Nabī ﷺ, when he raised his head from *Rukū'* (bowing), he said: *Sami'allāhu liman hamidah* (Allāh listens to him who has praised Him). A man behind him said: *Rabbanā walakal hamdan kathīran tayyiban mubarakan fih* (O our Rabb! All the praises are for You, many excellent and blessed praises). When Rasūlullāh ﷺ completed the *Salāt*, he inquired: Who had uttered these words? The man replied: I did. Rasūlullāh ﷺ then said: I saw more than thirty angels, hurrying one another to be the first to record it. (Bukhārī)

﴿204﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا قَالَ الْإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَالَقَى قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

رواه مسلم، باب التسميع والتحميد والتأمين برقم: ٩١٣

204. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: When the *Imām* says: *Sami 'allāhu liman hamida* (Allāh listens to him who has praised Him!), then say: *Allahhummal Rabbanā lakal hamd* (O Allāh! O our *Rabb*, to You is all the praise). And for him, whose utterance of this praise, coincides with that of the angels, all his past sins are forgiven (Muslim)

﴿205﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَقْرَبُ مَا يَكُونُ الْعَبْدُ

مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَاسْتَكْبِرُوا الدُّعَاءَ. رواه مسلم، باب ما يقال في الركوع والسجود، رقم: ١٠٨٢

205. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The closest that a slave comes to his *Rabb* is, when he is prostrating in *Salāt*, so make supplications abundantly while prostrating. (Muslim)

﴿206﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ

عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا كَتَبَ اللَّهُ لَهُ بِهَا حَسَنَةً، وَمَحَا عَنْهُ بِهَا سَيِّئَةً، وَرَفَعَ لَهُ بِهَا دَرَجَةً

فَاسْتَكْبِرُوا مِنَ السُّجُودِ. رواه ابن ماجه، باب ماجاء في كثرة السجود، رقم: ١٤٢٤

206. 'Ubādah ibne-Sāmit رضي الله عنه narrates that he heard Rasūlullāh ﷺ saying: No one amongst the slaves, who prostrate for the sake of Allāh, Allāh (because of this prostration) writes a good deed for him, erases a bad deed and raises him in rank by a degree. Therefore, prostrate (by offering *Salāt*) abundantly. (Ibne-Mājah)

﴿207﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا قَرَأَ ابْنُ آدَمَ

السُّجْدَةَ فَسَجَدَ، اغْتَرَزَ الشَّيْطَانُ بَيْنِي، يَقُولُ: يَا وَيْلِي! أَمْرَيْنِ آدَمَ بِالسُّجُودِ فَسَجَدَ

فَلَهُ الْجَنَّةُ، وَأَمْرٌ بِالسُّجُودِ فَأَبَيْتُ فَلِيَ النَّارُ.

رواه مسلم، باب بيان اطلاق اسم الكفر..... برقم: ٢٤٤

207. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: When the son of Adam recites the verses in which there is *Sajdah* (prostration), and then falls down in *Sajdah*; *Shaitan* withdraws into seclusion, and weeping he says: Woe unto me! The son of Adam was commanded to make *Sajdah*; and he (obeyed and) made *Sajdah*, so for him is (eternal) Paradise. And I (too) was commanded to make *Sajdah* but I refused and so for me is the (eternal) doom of Hell Fire. (Muslim)

Note: This relates to verses of the Qur'ān wherein prostration is mentioned; upon reading such an Āyah (verse), one should perform *Sajdah*.

﴿208﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ (فِي حَدِيثٍ طَوِيلٍ): إِذَا فَرَغَ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَأَرَادَ أَنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ، أَمَرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مِنَ النَّارِ مَنْ كَانَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا. مِمَّنْ أَرَادَ اللَّهُ تَعَالَى أَنْ يَرْحَمَهُ. مِمَّنْ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ، فَيَعْرِفُونَهُمْ فِي النَّارِ، يَعْرِفُونَهُمْ بِآثَرِ السُّجُودِ. تَأْكُلُ النَّارُ مِنْ ابْنِ آدَمَ إِلَّا آثَرَ السُّجُودِ. حَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ آثَرَ السُّجُودِ، فَيُخْرِجُونَ مِنَ النَّارِ.

رواه مسلم، باب معرفة طريق الرؤية، رقم: ٤٥١.

208. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said (in a lengthy *Hadīth*): When Allāh will have completed his Judgment and Decree amongst His slaves and will then intend to take out by His Mercy those whom He wishes from amongst the people of Hell Fire. He will order the angels to take out from Hell, those who did not associate any partners with Allāh, and had said: *Lā ilāha illallāh* (there is none worthy of worship but Allāh). The angels will recognize them in the Fire, by their marks of prostration. The Fire will burn the entire body of the son of Adam except the marks of prostration, as Allāh ﷻ has forbidden the Fire of Hell from burning the marks of prostration; and they will be taken out by the angels from the Fire. (Muslim)

Note: The marks of prostration refer to those seven parts of the body by which *Sajdah* is made: The Face (forehead and Nose), both hands, both knees and both feet. (Nawawī)

﴿209﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ.

رواه مسلم، باب التشهد في الصلاة، رقم: ٩٠٣.

209. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ used to teach us *Tashahhud*, as he would teach us *Sūrah* of the Qur'ān. (Muslim)

﴿210﴾ عَنْ خُصَّافِ بْنِ إِيمَاءَ بْنِ رَحْصَةَ الْفُقَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا جَلَسَ فِي آخِرِ صَلَاتِهِ يُشِيرُ بِإصْبَعِهِ السَّيِّئَةِ، وَكَانَ الْمُشْرِكُونَ يَقُولُونَ يَسْحَرُ

بِهَا، وَكَذَّبُوا وَلَكِنَّهُ التَّوْحِيدُ.

رواه احمد مطولا، والطبرانی فى الكبير ورجاله ثقات، مجمع الزوائد ۲/۳۳۳

210. Khaffāf ibne-Īmā' Al Ghifārī رضي الله عنه narrates that when Rasūlullāh ﷺ used to sit (in *Qaidah*) at the end of the *Salāt*, he would point out with his forefinger. The polytheists would say that he was casting some magic spell (Allāh forbid!) with his forefinger. They were merely lying. Rasūlullāh ﷺ used to indicate by this *Tauhīd* (Unity) of Allāh.

(Musnad Ahmad, Tabaranī, Majma-'uz-Zawāid)

﴿211﴾ عَنْ نَافِعِ رَحِمَهُ اللهُ قَالَ: كَانَ عَبْدُ اللهِ بْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَأَشَارَ بِإصْبَعِهِ وَأَتْبَعَهَا بَصْرَهُ ثُمَّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لَيْهَى أَشَدُّ عَلَى الشَّيْطَانِ مِنَ الْحَدِيدِ يَعْنِي السَّبَابَةَ.

رواه احمد ۲/۱۱۹

211. Nāfi' Rahimahullāh narrates that when 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma sat in *Salāt* (*Qāidah*), he would place both his hands on his thighs, and point out with his forefinger and keep his eyes fixed on the finger while he was pointing. After *Salāt* he narrated that Rasūlullāh ﷺ said about the pointing of the forefinger: It (the pointing of the forefinger in *Tashahhud*) is harder on the *Shaitān* than an iron spear. (Musnad Ahmad)

Note: The sitting position of *Salāt* is known as *Qā'idah*. Pointing of the right index finger is symbolic of *Tauhīd* (unity) and is performed simultaneously with the recitation of the phrase depicting *Tauhīd* i.e. I bear witness that there is none worthy of worship but Allāh.

KHUSHÚ' AND KHUDÚ' FEAR AND DEVOTION IN PRAYERS

VERSES OF QUR'ÁN

قَالَ اللهُ تَعَالَى: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَىٰ لَ قَوْمُوا لِلَّهِ قَنِينًا﴾

[البقرة: ٢٣٨]

Allāh ﷻ says: Be ever mindful of (obligatory) prayers and (in particular) the middle ('Asr) *Salāt*, and stand before Allah, devoutly obedient. (Al-Baqarah: 238)

وَقَالَ تَعَالَى: ﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾

[البقرة: ٤٥]

Allāh ﷻ says: And seek help through patience and *Salāt*; and indeed it is difficult except for the humble and submissive (to Allāh). (Al-Baqarah: 45)

وَقَالَ تَعَالَى: ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾

[المؤمنون: ٢٠١]

Allāh ﷻ says: Verily will the believers succeed: They, who during their *Salāt*, are humbly submissive. (Al Muminun: 1-2)

ĀHĀDĪTH

﴿212﴾ عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ أَمْرٍ إِسْلِمٍ تَحْضُرُهُ صَلَاةٌ مَكْتُوبَةٌ، فَيُحْسِنُ وُضوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا، إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ مَا لَمْ يُؤْتِ كَبِيرَةً، وَذَلِكَ الدَّهْرُ كُلُّهُ.

رواه مسلم، باب فضل الوضوء..... صحيح مسلم ٢٠٦/١ طبع دار احياء التراث العربى

212. 'Uthmān ibne-'Affān رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Whenever a Muslim at the time of obligatory *Salāt*, performs *Wudū* excellently, and offers *Salāt* with *Khushū'* and proper *Rukū'*, it will be an atonement of his past sins as long as he does not commit any major sin. And this merit of *Salāt* will be for all times.

(Muslim)

Note: The *Khushū'* in *Salāt* means that one's heart should be filled with Allāh's greatness and fear, and his limbs should be relaxed. *Khushū'* also includes focusing the gaze during *Qaumah* on the spot where *Sajdah* is performed, on the toes in *Rukū'*, towards the nose in *Sajdah* and on the lap in *Qaidah*. (*Bāyān-ul-Qur'ān, Sharh-us-Sunnan Abu Dāwūd lil 'Ayn*)

﴿213﴾ عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ تَوَضَّأَ فَأَحْسَنَ وُضوءَهُ، ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يَسْهُوُ فِيهِمَا غَيْرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

رواه ابو داود، باب كراهية الوضوء..... رقم: ٩٠٥

213. Zaid ibne-Khālid Al-Juhānī رضي الله عنه narrates that Nabi ﷺ said: Anyone who performs *Wudū* excellently and then offers two *Rak'at* *Salāt* in a way that he does not forget anything in it (with total concentration towards Allāh the Almighty), then all his past sins are forgiven.

(Abu Dāwūd)

﴿214﴾ عَنْ عُقْبَةَ بْنِ عَامِرِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيَسْبِغُ الوُضوءَ، ثُمَّ يَقُومُ فِي صَلَاتِهِ فَيَعْلَمُ مَا يَقُولُ إِلَّا انْقُضَ كَبِيرُهُ وَلَذَنُ أُمَّهُ مِنَ الْخَطَايَا لَيْسَ عَلَيْهِ ذَنْبٌ.

(السحديث) رواه الحاكم وقال: هذا حديث صحيح وله طرق

214. 'Uqbah ibne-'Amir Al-Juhani رضي الله عنه narrates that Nabi صلى الله عليه وسلم said: No Muslim performs *Wudú*, and performs *Wudú* thoroughly, then stands in *Salât*, fully conscious of what he is saying, but will come out of sin, as is on the day his mother gave birth to him, not a single sin will remain on him. (Mustadrak Hâkim)

﴿215﴾ عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ أَنَّ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ دَعَا بِوُضُوءٍ فَتَوَضَّأَ، فَغَسَلَ كَفَيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ مَضَمَصَّ وَاسْتَنْشَرَهُ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ الْيُسْرَى مِثْلَ ذَلِكَ ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ، لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ قَالَ ابْنُ شِهَابٍ: وَكَانَ عُلَمَاؤُنَا يَقُولُونَ: هَذَا الْوُضُوءُ أَسْبَغَ مَا يَتَوَضَّأُ بِهِ أَحَدٌ لِلصَّلَاةِ.

رواه مسلم، باب صفة الوضوء وكماله، رقم: ٥٣٨

215. Humrān Rahmatullahi 'alaihi, the freed slave of 'Uthmān رضي الله عنه narrates that 'Uthman Ibne-'Affān رضي الله عنه called for water for *Wudú* and then performed *Wudú*. He washed his hands thrice, then he rinsed his mouth and cleaned his nose, then he washed his face thrice. Then he washed his right arm up to (including) the elbow thrice, then he washed his left arm likewise, then he wiped his head with wet hands, then he washed his right foot up to (including) the ankle thrice, then he washed the left foot likewise, and then he said: I saw Rasūlullāh صلى الله عليه وسلم performing *Wudú* like this *Wudú* of mine, and Rasūlullāh said: Whoever performs a *Wudú* similar to my *Wudú*, then stands and offers two *Rak'āt*, not thinking of anything else (with complete concentration), all his previous sins are forgiven. Ibne-Shihab Rahmatullahi 'alaihi said our 'Ulamā (Islamic scholars) say: This is the most complete *Wudú*, which one performs for *Salāt*. (Muslim)

﴿216﴾ عَنْ أَبِي التَّوْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءِ، ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ أَوْ رَكْعَةً، شَكَ سَهْلًا - يُحْسِنُ فِيهِمَا الرُّكُوعَ وَالْخُشُوعَ، ثُمَّ اسْتَغْفَرَ اللَّهَ غُفْرَانَهُ.

رواه احمد واسناده حسن، مجمع الزوائد ٢/٥٦٤

216. Abu Dardā رضي الله عنه narrates: I heard Rasūlullāh صلى الله عليه وسلم saying: He

who performs *Wudú* and performs it excellently, then stands and offers two *Rak'āt* or four *Rak'āt* (the narrator is in doubt whether he heard Rasūlullāh ﷺ saying two *Rak'āt* or four *Rak'āt*), performing well therein the *Rukū'* and With *Khushū'* then asks Allāh for forgiveness, he will be forgiven.

(Musnad Ahmad, Majma- 'uz-Zawāid).

﴿217﴾ عَنْ عُقْبَةَ بْنِ غَامِرٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا مِنْ أَحَدٍ يَتَوَضَّأُ فَيُحْسِنُ الوُضُوءَ وَيُصَلِّيَ رَكَعَتَيْنِ يُقْبَلُ بِقَلْبِهِ وَوَجْهِهِ عَلَيْهِمَا إِلَّا وَجَّهَتْ لَهُ الْجَنَّةُ.

رواه ابو داؤد، باب كراهية الوسوسة..... رقم: ٩٠٦

217. 'Uqba ibne-'Amir Juhani رضي الله عنه narrates that Rasūlullāh ﷺ said: Anyone who performs *Wudú* and performs *Wudú* perfectly and then offers two *Rak'āt*, fully concentrating with his heart and keeping his face and body relaxed, then Paradise becomes due for him

(Abu Dawūd)

﴿218﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: طُولُ الْقُنُوتِ. رواه ابن حبان، قال المحقق: إسناده صحيح ٥٤/٥.

218. Jābir رضي الله عنه narrates that a person came to Rasūlullāh ﷺ and asked: O Rasūlullāh! Which *Salāt* is the best one? He replied: The one with long *Qunūt*.

(Ibne-Hibbān)

Note: *Qunūt* includes proper bowing, devotion, long *Rak'āt*, lowering the eyes, lowering the shoulders in submission and Allāh's fear.

﴿219﴾ عَنْ مُغَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ النَّبِيُّ ﷺ حَتَّى تَوَرَّمَتْ قَدَمَاهُ فَقِيلَ لَهُ: غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، قَالَ: أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟

رواه البخارى، باب قوله: ليغفرلك الله ما تقدم من ذنبك رقم: ٤٨٣٦

219. Mughairah رضي الله عنه narrates that Rasūlullāh ﷺ used to stand in *Salāt* until his feet became swollen. It was said to him: Allāh has forgiven your past and future sins. He said: Should I not then be a grateful slave?

(Bukhārī)

﴿220﴾ عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ

الرَّجُلَ لِيَنْصَرِفَ وَمَا كُتِبَ لَهُ إِلَّا عَشْرُ صَلَاةٍ صَلَاةٍ تَسْعُهُا تُمْنُهَا سُبْعُهَا سُدُسُهَا خُمُسُهَا رُبُعُهَا ثُلُثُهَا نِصْفُهَا.

رواه أبو داود، باب ماجاء فى نقصان الصلوة، رقم: ٧٩٦

220. 'Ammār ibne-Yāsir Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: Indeed a person completes his *Salāt* and only one-tenth of the maximum reward, is written for him. Likewise for some one-ninth, one-eighth, one-seventh, one-sixth, one-fifth, one-fourth, one-third or half of it is written. (Abu Dāwūd)

Note: The *Hadīth* explains that the more the outward appearance and the inner devotion in *Salāt* corresponds to *Sunnah*, the greater is the reward. (Badhl-ul-Majhud)

﴿221﴾ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: الصَّلَاةُ مَنَى مَنَى، تَشَهُدُ فِي كُلِّ رَكْعَتَيْنِ، وَتَضَرُّعٌ، وَتَخَشُّعٌ، وَتَسَاكُنٌ ثُمَّ تَقْنَعُ يَدَيْكَ يَقُولُ تَرَفَعُهُمَا إِلَى رَبِّكَ عَزَّ وَجَلَّ مُسْتَقْبِلًا بِبَطُونَيْهِمَا وَجْهَكَ تَقُولُ: يَا رَبِّ يَا رَبِّ ثَلَاثًا فَمَنْ لَمْ يَفْعَلْ كَذَلِكَ فَهِيَ خِذَاجٌ.

رواه احمد ١٦٧/٤

221. Fadī ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: *Salāt* is to be offered in twos (*Rak'āt*), with *Tashahhud* after every two *Rak'āt*, and (in *Salāt*) express your submissive humility, devotion and tranquility. Then raise your hands (for *Du'ā*) to your *Rabb*, The Almighty and Majestic by turning the palms of your hands to wards your face and say three times: O my *Rabb*! O my *Rabb*! And the one who does not do so his *Salāt* is defective.

﴿222﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَزَالُ اللَّهُ مُقْبِلًا عَلَى الْعَبْدِ فِي صَلَاةٍ مَا لَمْ يَلْتَفِتْ، فَإِذَا صَرَفَ وَجْهَهُ انْصَرَفَ عَنْهُ.

رواه النسائي، باب التشديد فى الالتفات فى الصلوة، رقم: ١١٩٦

222. Abu Dhar رضي الله عنه narrates that Rasūlullāh ﷺ said: Allāh continues to turn attentively towards His slave while he is engaged in *Salāt*, as long as he does not turn his attention. When he turns his attention away, Allāh turns away from him. (Nasāī)

﴿223﴾ عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ الرَّجُلَ إِذَا قَامَ يُصَلِّيَ أَقْبَلَ

اللَّهُ عَلَيْهِ بِوَجْهِهِ حَتَّى يَنْقَلِبَ أَوْ يُحَدِّثَ حَدَثَ سُوءٍ .

رواه ابن ماجه، باب المصلى يتنخم، رقم: ١٠٢٣

223. Hudhaifah رضي الله عنه reports that Rasūlullāh ﷺ said: Verily when a man stands in *Salāt*, Allāh turns His attention towards him until he completes his *Salāt* or commits an act against the dedication of *Salāt*. (Ibne-Mājah)

﴿224﴾ عَنْ أَبِي ذَرِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَمْسَحُ الْحَصَى فَإِنَّ الرَّحْمَةَ تَوَاجِهُهُ .
رواه الترمذى وقال: حديث ابى ذر حديث حسن،

باب ماجاء فى كراهية مسح الحصى.....، رقم: ٣٧٩

224. Abu Dhar رضي الله عنه narrates that Rasūlullāh ﷺ said: When anyone of you stands in *Salāt*, he should not level the pebbles (with his hand), as the Mercy of Allāh is directed towards him. (Tirmidhī)

Note: In the early era of Islam, nothing was spread on the ground of the *masjid* and *Salāt* was performed upon pebbles. Therefore, performing *Sajdah* would be uncomfortable due to the pebbles. Rasūlullāh ﷺ had prohibited unnecessarily smoothening the place of *Sajdah*, since this is the time when the Mercy of Allāh is directed towards the person in *Salāt*. All such unnecessary actions during *Salāt* may become a means of depriving one of Allāh's Mercy.

﴿225﴾ عَنْ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا إِذَا كُنَّا فِي الصَّلَاةِ وَرَفَعْنَا رُؤُوسَنَا مِنَ السُّجُودِ أَنْ نَطْمِئِنَّ عَلَى الْأَرْضِ جُلُوسًا وَلَا نَسْتَوْفِرَ عَلَى أَطْرَافِ الْأَقْدَامِ .
رواه بتمامه هكذا الطبرانى فى الكبير واسناده حسن، وقد تكلم

الازدى وابن حزم فى بعض رجاله بما لا يقدح، مجمع الزوائد ٢/٣٢٥

225. Šamurah رضي الله عنه narrates that Rasūlullāh ﷺ used to command us, that during *Salāt*, when we raise our heads from prostration, we should sit at ease on the ground and not on the heels with the two feet upright upon the toes. (Tabrānī, Majma- 'Zawā'id)

﴿226﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ حِينَ حَضَرَتْهُ الْوَفَاةُ قَالَ: أَحَدَيْتُكُمْ حَدِيثَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: أُغْبِدِ اللَّهُ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ، وَاعْدُدْ

نَفْسِكَ فِي الْمَوْتَى، وَإِيَّاكَ وَدَعْوَةَ الْمَظْلُومِ فَإِنَّهَا تُسْتَجَابُ، وَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَشْهَدَ الصَّلَاتَيْنِ الْعِشَاءَ وَالصُّبْحَ وَلَوْ حَبْوًا فَلْيَفْعَلْ .

رواه الطبرانی في الكبير والرجل الذي من النخع لم اجد من ذكره

وقد ورد من وجه آخر وسماه جابراً، وفي الحاشية: وله شواهد يتقوى به، مجمع الزوائد ١٦٥/٢

226. Abu Dardā رضي الله عنه at the time of his death said that I am relating to you a *Hadīth* which I heard from Rasūlullāh ﷺ who said: Worship Allāh as if you see Him; and if you do not see Him, then indeed, He sees you. Count yourself among the dead and beware of the supplication of the oppressed, for verily it is answered. And whoever among you is able to attend the two *Salāt* of 'Isha and *Fajr* with *Jamā'ah* even by crawling, then he should do so.

(Tabrānī, Majma-uz- 'Zawāid)

﴿227﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: صَلَّى صَلَاةَ مُودِعٍ كَأَنَّكَ تَرَاهُ، فَإِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ . (الحدث) رواه ابو محمد الابراهيمي في كتاب

السلوة وابن النجار عن ابن عمرو هو حديث حسن، الجامع الصغير ٦٩/٢

227. Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Offer *Salāt* like the one who is bidding farewell to the world and as though you see Allāh and if you do not see Him, verily He sees you.

(Jāmi-'us-Saghīr).

﴿228﴾ عَنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نُسَلِّمُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ فِي الصَّلَاةِ، فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ، سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدُّ عَلَيْنَا، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كُنَّا نُسَلِّمُ عَلَيْكَ فِي الصَّلَاةِ، فَتَرُدُّ عَلَيْنَا، فَقَالَ: إِنَّ فِي الصَّلَاةِ شُغْلًا .

رواه مسلم، باب تحريم الكلام في الصلاة رقم: ١٢٠١

228. 'Abdullāh رضي الله عنه narrates that we used to offer *Salām* to Rasūlullāh ﷺ while he was in *Salāt*, and he would respond to us. When we returned from Najāshi (the king of Ethiopia), we offered *Salām* to him but he did not respond. So, we said: O Rasūlullāh! We used to offer *Salām* to you in *Salāt* and you would respond to us. He then replied: Verily, *Salāt* demands one's whole attention.

(Muslim)

Note: This return refers to their coming back from the first migration from Makkah to Ethiopia.

﴿229﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي وَفِي صَدْرِهِ
أَرِيزٌ كَأَرِيزِ الرَّحَى مِنَ الْبُكَاءِ ﷺ.
رواه ابو داؤد، باب البكاء فى الصلاة، رقم: ٩٠٤

229. 'Abdullāh رضي الله عنه narrates: I saw Rasūlullāh ﷺ offering *Salāt* and from his chest, there was a sound like the grinding of a mill due to his weeping. (Abu Dāwūd)

﴿230﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا مَرْفُوعًا قَالَ: مَثَلُ الصَّلَاةِ الْمَكْتُوبَةِ كَمَثَلِ
الْمِيزَانِ مَنْ أَوْفَى اسْتَوْفَى.

رواه البيهقى هكذا ورواه غيره عن الحسن مرسلًا وهو الصواب، الترغيب ٣٥١/١

230. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: The example of obligatory *Salāt* is like a weighing scale. Whoever gives in full, receives in full (whoever will offer *Salāt* completely and properly will receive his full reward).

(Baihaqī, Targhib)

﴿231﴾ عَنْ عُثْمَانَ بْنِ أَبِي ذَهْرٍ رَضِيَ اللَّهُ عَنْهُ مَرْسَلًا (قَالَ) لَا يَقْبَلُ اللَّهُ مِنْ عَبْدٍ
عَمَلًا حَتَّى يُحْضِرَ قَلْبَهُ مَعَ بَدَنِهِ. اتحاف السادة ١١٢/٣، قال المنذرى: رواه محمد بن نصر
المروزي فى كتاب الصلاة هكذا مرسلًا ووصله ابو منصور الديلمى فى مسند الفردوس من حديث
ابى ابن كعب والمرسل اصح، الترغيب ٣٤٦/١

231. 'Uthmān ibne-Abí Dahrish رضي الله عنه narrates that Rasūlullāh ﷺ said: Allāh does not accept a deed of His slave until he makes his heart attentive along with his body. (Ithāfussādah)

﴿232﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الصَّلَاةُ ثَلَاثَةٌ ثَلَاثَةٌ: الطُّهُورُ ثَلَاثٌ، وَالرُّكُوعُ ثَلَاثٌ، وَالسُّجُودُ ثَلَاثٌ، فَمَنْ آدَاَهَا بِحَقِّهَا قُبِلَتْ مِنْهُ، وَقَبِلَ مِنْهُ
سَائِرُ عَمَلِهِ، وَمَنْ رُدَّتْ عَلَيْهِ صَلَاتُهُ رُدَّتْ عَلَيْهِ سَائِرُ عَمَلِهِ.

الا عن المغيرة بن مسلم، قلت: والمغيرة ثقة واستاده حسن، مجمع الزوائد ٢/٤٥٥

232. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: *Salāt* comprises of three parts: *Tahūr* (purity) is one-third, *Rukū'* is one-third, and *Sujūd* is one-third (The full reward of *Salāt* is received on performing these three parts properly). So, whoever offers *Salāt* properly, as is its due, it is accepted from him and all the rest of his deeds are also accepted. And he whose *Salāt* is rejected, all the rest of his deeds are also rejected. (Bazzār, Majma'-uz-Zawā'id)

﴿233﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الْعَصْرَ فَبَصَرَ بِرَجُلٍ يُصَلِّي، فَقَالَ: يَا فُلَانُ اتَّقِ اللَّهَ، أَحْسِنْ صَلَاتَكَ أَتَرُونَ أَنِّي لَا أَرَاكُمْ، إِنِّي لَأَرَى مِنْ خَلْفِي كَمَا أَرَى مِنْ بَيْنِ يَدَيَّ، أَحْسِنُوا صَلَاتَكُمْ وَأَيُّمُوا رُكُوعَكُمْ وَسُجُودَكُمْ.

رواه ابن خزيمة ٣٣٢/١

233. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ led us in *Salāt-ul-‘Asr*. He then noticed a man offering *Salāt*, so he said: O *Fulān!* (Such and such) Fear Allāh and improve your *Salāt*. Do you think that I do not see you? Verily, I see from behind me, as I see in front of me. Offer your *Salāt* properly, and complete your *Rukū’* and your *Sujūd*. (Ibne-Khuzaimah)

Note: Seeing of things behind his back was among the miracles of Rasūlullāh ﷺ.

﴿234﴾ عَنْ وَائِلِ بْنِ حَجْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَكَعَ فَرَجَّ أَصَابِعَهُ وَإِذَا سَجَدَ ضَمَّ أَصَابِعَهُ. رواه الطبراني في الكبير و اسناده حسن مجمع الزوائد ٣٢٥/٢

234. Wail ibne-Hijr رضي الله عنه narrates that Rasūlullāh ﷺ would spread his fingers during *Rukū’*, and would join the fingers during *Sajdah*. (Tabarāni. *Majma-‘uz-Zawāid*)

﴿235﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَنْ صَلَّى رَكَعَتَيْنِ يَتِمُّ رُكُوعَهُ وَسُجُودَهُ لَمْ يَسْأَلِ اللَّهَ تَعَالَى شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ عَاجِلًا أَوْ آجِلًا.

اتحاف السادة المتقين عن الطبراني في الكبير ٢١/٣

235. Abu Dardā’ رضي الله عنه narrates that whoever offers two *Rak’āt* of *Salāt* in such a manner that he performs his *Rukū’* and *Sujūd* properly and then whatever he asks from Allāh, certainly Allāh will grant him either immediately or later. (Ithafussādah, Tabarāni)

﴿236﴾ عَنْ أَبِي عَبْدِ اللَّهِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الَّذِي لَا يَتِمُّ رُكُوعَهُ وَيَنْقُرُ فِي سُجُودِهِ مَثَلُ الْجَائِعِ يَأْكُلُ التَّمْرَةَ وَالتَّمْرَتَيْنِ لَا تَغْنِيَانِ عَنْهُ شَيْئًا. رواه الطبراني في الكبير و ابو يعلى و اسناده حسن، مجمع الزوائد ٣٠٣/٢

236. ‘Abu Abdullāh Al-Ash’arī رضي الله عنه narrates that Rasūlullāh ﷺ said: The example of a person who does not perform his *Rukū’* properly and performs his *Sujūd* like the pecking of a crow, is

similar to that hungry man who eats one or two dates, which do not satisfy his hunger. (Similarly his *Salāt* is of no benefit).

(Tabarānī, Abu Ya'īā, Majma- 'uz-Zawāid)

﴿237﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: أَوَّلُ شَيْءٍ يُرْفَعُ مِنْ هَذِهِ الْأُمَّةِ الْخُشُوعُ حَتَّى لَا تَرَى فِيهَا خَاشِعًا .

رواه الطبراني في الكبير واسناده حسن، مجمع الزوائد ٢/٣٢٦

237. Abu Dardā' رضي الله عنه narrates that Rasūlullāh ﷺ said: The first thing that will be taken away from this *Ummah* will be *Khushu'* (devotion and humility) in *Salāt*, to the extent that you will not find a single man with *Khushu'*. (Tabarānī, Majma-āuz-Z: wāid)

﴿238﴾ عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَسْوَأُ النَّاسِ سَرِقَةً الَّذِي يَسْرِقُ مِنْ صَلَاتِهِ قَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ يَسْرِقُ مِنْ صَلَاتِهِ؟ قَالَ: لَا يَتِمُّ رُكُوعَهَا وَلَا سُجُودَهَا، أَوْ لَا يَقِيمُ صَلَاتَهُ فِي الرُّكُوعِ وَلَا فِي السُّجُودِ .

رواه احمد والطبراني في الكبير والارسط ورجاله رجال الصحيح، مجمع الزوائد ٢/٣٠٠

238. Abu Qatādah رضي الله عنه narrates that Rasūlullāh ﷺ said: The worst of thieves is the one who steals from his *Salāt*. Sahābah asked: O Rasūlullāh! How can he steal from his *Salāt*? He replied: By not performing its *Rukú'* and *Sujúd* perfectly, or not keeping his back straight in *Rukú'* and nor in the *Sujúd*.

(Musnad Ahmad, Tabarānī, Majma- 'uz-Zawāid)

﴿239﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَنْظُرُ اللَّهُ إِلَى صَلَاةِ رَجُلٍ لَا يَقِيمُ صَلَاتَهُ بَيْنَ رُكُوعِهِ وَسُجُودِهِ .

رواه احمد، الفتح الرباني ٣/٢٦٧

239. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Allāh does not pay any attention to the *Salāt* of a person, who does not keep his back straight between his *Rukú'* and *Sujúd*.

(Musnad Ahmad, Fath-ur-Rabbānī)

Note: This *Hadith* refers to the *Qaumah*, i.e. standing perfectly straight after *Rukú'* before performing *Sajdah*. Many people do not complete this properly, they hardly rise from *Rukú'* and then go directly into *Sujúd*.

﴿240﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْإِلْتِفَاتِ فِي الصَّلَاةِ قَالَ: هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الرَّجُلِ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ما ذكر في الالتفات في الصلاة، رقم: ٥٩٠.

240. 'A'isha Radiyallahū 'anha narrates: I asked Rasūlullāh ﷺ about looking around in *Salāt*? He said: It is the carrying away of a person from his *Salāt* by *Shaitān*. (Tirmidhi)

﴿241﴾ عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْتَنَّهُنَّ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلَاةِ، أَوْ لَا تَرْجِعُ إِلَيْهِمْ.

رواه مسلم، باب النهى عن رفع البصر..... رقم: ٩٦٦.

241. Jābir ibne-Samurah ؓ narrated that Rasūlullāh ﷺ said: The people who lift their eyes towards the sky in *Salāt* should refrain from it; otherwise they may lose their eyesight. (Muslim)

﴿242﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَرَدَّهُ، فَقَالَ: إِرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ، فَرَجَعَ فَصَلَّى كَمَا صَلَّيْتُ، ثُمَّ جَاءَ فَصَلَّى فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَقَالَ: إِرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ، ثَلَاثًا، فَقَالَ: وَالْأَيْدِي بَعَثَكَ بِالْحَقِّ مَا أَحْسِنُ غَيْرَهُ، فَعَلِمْنِي، فَقَالَ: إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مِنْ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَأْسَكَ، ثُمَّ ارْزُقْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ مَسْجِدًا، ثُمَّ ارْزُقْ حَتَّى تَطْمَئِنَّ جَالِسًا وَافْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا.

رواه البخارى، باب وجوب القراءة للامام والمأموم فى الصلوات كلها..... رقم: ٧٥٧.

242. Abu Hurairah ؓ narrates that Rasūlullāh ﷺ entered the *masjid*, and a man came in the *masjid* and offered *Salāt*; then he approached Rasūlullāh ﷺ and greeted him with *Salām*. Rasūlullāh ﷺ answered his *Salām* and said: Go back offer your *Salāt* again, as you have, not offered *Salāt*. He went back and offered *Salāt* in the same manner as he had offered it earlier, and returned and greeted Rasūlullāh ﷺ. He said: Go back and offer your *Salāt* again, as you have not offered *Salāt*. This occurred three times. Then the man said: By Him who has sent you with the Truth, I cannot pray *Salāt* better than this. So, please teach me *Salāt*. Rasūlullāh ﷺ replied: When you stand for *Salāt*, say Allāhu Akbar, then recite

from the Qur'ān what you know, and then go into *Rukú'* and complete it calmly. Then rise from *Rukú'* until you stand straight. Then you go into *Sajdah* till you complete it calmly. Then raise your head and sit till you are at ease and do the same in the whole of the *Sālāt*. (Bukhārī)

THE VIRTUES OF WUDÚ (ABLUTION)

VERSES OF QUR'ÁN

قَالَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

[المائدة: ٦]

Allāh ﷻ says: O you who believe! When you rise to (perform) *Salāt*, wash your faces and your fore arms to the elbows, and wipe over your heads and wash your feet to (including) the ankles. (Al-Mā'ida: 6)

وَقَالَ تَعَالَى: ﴿وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ﴾

[التوبة: ١٠٨]

Allāh ﷻ says: And Allāh loves those who purify themselves. (Tawbah: 108)

AHĀDĪTH

﴿243﴾ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الطُّهُورُ شَطْرُ
الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأُنِ. أَوْ تَمْلَأُ مَا بَيْنَ
السَّمَوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ
لَكَ أَوْ عَلَيْكَ.

(الحديث) رواه مسلم، باب فضل الوضوء، رقم: ٥٣٤

243. Abu Mālik Al-Ash'arī رضي الله عنه narrates that Rasūlullāh ﷺ said: *Tuhūr* (purity) is half of *Īmān*, and *Alhamdulillāh* fills the scale of

deeds with virtues, and *Subhanallah* and *Alhamdulillah* fill the space between the skies and the earth with reward, and *Salāt* is *Nūr* (a light) and *Sadaqah* is a proof of faith, and patience is brightness, and the Qur'ān is an evidence for you, or against you. (Muslim)

Note: 1. The meaning of *Tuhūr* being half of *Īmān*, may refer to the fact that half of *Īmān* is the inner purification from *Kufr*, *Shirk* and all other negative traits opposed to *Īmān*. Outward purity, being a condition for the acceptance of *Salāt*, is half of *Salāt*.

2. *Salāt* is a *Nūr*; one meaning of this is, as light reverses darkness, similarly *Salāt* stops from evil and being unfair. Another meaning is that the face of the one who offers *Salāt* will be radiant on the Day of Judgment, as well as illuminated in this world. A third meaning is that *Salāt* will be a light in the darkness of the grave and on the Day of Judgment.

3. Man by nature loves wealth, therefore his spending in charity for the sake of Allah, stands as a sign and evidence of his true belief.

4. Whoever is patient in fulfilling the orders of Allāh. And abstaining from the prohibitions of Allah, and facing in hardships becomes enlightened with the glow of *Hidayah* (guidance).

5. The Qur'ān shall be a means of salvation for the one who reads and acts upon it; otherwise it would be an evidence against those who neither learn it or act upon it. May Allāh save and guide us. (Nawawi, *Mirqāt-ul-Mafatih*)

﴿244﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ خَلِيلِي ﷺ يَقُولُ: تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِينَ حَيْثُ يَتَبَلَّغُ الْوُضُوءُ.

رواه مسلم، باب تبليغ الحلية..... رقم: ٥٨٦

244. Abu Hurairah رضي الله عنه narrates: I heard my loving friend, Rasūlullāh ﷺ saying: The jewellery of a *Mu'min* (on the Day of Resurrection) will cover to the places where the water of ablution reaches. (Muslim)

﴿245﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ.

رواه البخارى، باب فضل الوضوء والغر المحجلون.....رقم: ١٣٦

245. Abu Hurairah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: My *Ummah* will be called on the Day of Resurrection with their limbs and faces shining from traces of *Wudú*. So whoever amongst you can increase the area of his radiance should do so (i.e. by performing *Wudú* regularly). (Būkhārī).

Note: Meaning that *Wudú* should be performed thoroughly with such care that no part of the skin should remain dry. (Mazāhir Haque)

﴿246﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ.

رواه مسلم، باب خروج الخطايا.....رقم: ٥٧٨

246. Uthmān ibne-'Affān رضي الله عنه narrates that Rasūlullāh ﷺ said: Anyone who performs *Wudú*, and performs *Wudú* excellently (meaning thereby to carefully observe all the etiquettes), his sins will come out from his body, even coming out from under his nails. (Muslim)

Note: The opinion of the majority of the scholars is that minor sins, are forgiven by Allāh through *Wudú*, *Salāt* and other forms of worship. The major sins are forgiven by *Istighfār* (seeking forgiveness) and *Taubah* (turning towards Allāh with repentance). However, Allāh by His bountiful Grace, may even forgive the major sins by virtue of above deeds. (Nawawī)

﴿247﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يُسْبَغُ عَبْدُ الْوُضُوءِ إِلَّا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ.

رواه البيهقي رحمه الله مؤتمن والحديث حسن ان شاء الله، مجمع الزوائد ١/٤٢٢

247. 'Uthmān ibne-'Affān رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: When any slave of Allāh performs *Wudú* perfectly, then Allāh forgives his past and future sins. (Bazzār, Majma- 'uz- Zawā'id)

﴿248﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيَقُولُ: أَوْ قَسِبَ الْوُضُوءَ ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ. رواه مسلم، باب الذكر المستحب عقب الوضوء، رقم: ٥٥٣، وفي رواية لمسلم عن عُقَيْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ: مَنْ تَوَضَّأَ لِقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ (الحديث)، باب الذكر المستحب عقب الوضوء، رقم: ٥٥٤، وفي رواية لابن ماجه عن أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: ثُمَّ قَالَ ثَلَاثَ مَرَّاتٍ، باب ما يقال بعد الوضوء، رقم: ٤٦٩، وفي رواية لابي داود عن عُقَيْبَةَ رَضِيَ اللَّهُ عَنْهُ: فَأَحْسَنَ الْوُضُوءَ ثُمَّ رَفَعَ نَظْرَهُ إِلَى السَّمَاءِ، باب ما يقول الرجل إذا تَوَضَّأَ، رقم: ١٧٠، وفي رواية للترمذى عن عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.

(الحديث) باب في ما يقال بعد الوضوء، رقم: ٥٥٠

248. 'Umar ibn al-Khattāb رضي الله عنه narrates that Rasūlullāh ﷺ said: Anyone amongst you performs who *Wudú* completely while fulfilling all the etiquettes and desirables and then says:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I testify there is none worthy of worship except Allāh, and I testify that Muhammad is His slave and Messenger;

The eight gates of Paradise are opened for him to enter from any one of them that he pleases. In another narration of 'Uqba ibn 'Āmir Juhani رضي الله عنه it is mentioned, as:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I testify there is none worthy of worship but Allāh alone, who has no partner, and I testify that Muhammad is His slave and Messenger;

In the narration of Anas ibne-Mālik رضي الله عنه this is to be said three times. In another narration of 'Uqbah رضي الله عنه these words are to be said, while looking towards the sky, after performing *Wudú* excellently. In a narration of 'Umar ibn al-Khattāb رضي الله عنه the following words are given.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي
مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

I testify that there is none worthy of worship but Allāh alone, Who has no partner and I testify that Muhammad is His slave and Messenger; O Allāh! Make me from among those who turn with repentance and make me from among the purified.

(Muslim, Ibne-Mājah, Abu Dawūd, Tirmidhī)

﴿249﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ ثُمَّ
قَالَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ كُتِبَ فِي رَقِيٍّ ثُمَّ
طُبِعَ بِطَابَعٍ فَلَمْ يُكْسَرْ إِلَى يَوْمِ الْقِيَامَةِ. (وهو جزء من الصلاة: رواه الحاكم وقال

هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ١/٦٤٥)

249. Abu Sa'īd Al-Khudrī رضي الله عنه narrates that Rasūlullāh ﷺ said: When a person after performing Wudū says:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Glory be to you, O Allāh! You are above all faults and all praises are for you, there is none worthy of worship but you; and from You do I seek, forgiveness and to You do I turn in *Taubah*.

This is recorded on a piece of paper and then sealed. The seal will not be broken until the Day of Resurrection (meaning that the reward of these words will be preserved for the Hereafter).

(Mustadrak Hākim)

﴿250﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَوَضَّأَ وَاحِدَةً فَبَلَكَ
وَظَيْفَةَ الْوَضُوءِ الَّتِي لَا بُدَّ مِنْهَا، وَمَنْ تَوَضَّأَ اثْنَتَيْنِ فَلَهُ كِفْلَانِ، وَمَنْ تَوَضَّأَ ثَلَاثًا فَلَهُ ثَلَاثُ
وَضُوءِي وَوَضُوءِ الْأَنْبِيَاءِ قَبْلِي.

رواه احمد ٢/٩٨

250. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: A person who perform Wudū by washing each limb once, has fulfilled the requirement of Wudū, for which there is no compromise. And he who cleanses each limb twice gets two parts of reward. And he who cleanses each limb thrice has performed my Wudū and the Wudū of the Prophets before me.

(Musnad Ahmad)

﴿251﴾ عَنْ عَبْدِ اللَّهِ الصَّنَابِيحِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا تَوَضَّأَ الْعَبْدُ الْمُؤْمِنُ فَتَمَضَّمَصَ خَرَجَتِ الْخَطَايَا مِنْ فِيهِ، فَإِذَا اسْتَنْشَرَ خَرَجَتِ الْخَطَايَا مِنْ أَنْفِهِ، فَإِذَا غَسَلَ وَجْهَهُ خَرَجَتِ الْخَطَايَا مِنْ وَجْهِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَشْقَارِ عَيْنَيْهِ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَتِ الْخَطَايَا مِنْ يَدَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ يَدَيْهِ، فَإِذَا مَسَحَ بِرَأْسِهِ خَرَجَتِ الْخَطَايَا مِنْ رَأْسِهِ حَتَّى تَخْرُجَ مِنْ أُذُنَيْهِ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتِ الْخَطَايَا مِنْ رِجْلَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ رِجْلَيْهِ، ثُمَّ كَانَ مَشِيئُهُ إِلَى الْمَسْجِدِ وَصَلَاتُهُ نَافِلَةً لَهُ.

رواه النسائي، باب مسح الاذنين مع الراس رقم: ١٠٣

وَلَيْسَ حَدِيثٌ طَوِيلٌ عَنْ عُمَرَو بْنِ عَبْسَةَ السُّلَمِيِّ رَضِيَ اللَّهُ عَنْهُ، وَفِيهِ مَكَانٌ (ثُمَّ كَانَ مَشِيئُهُ إِلَى الْمَسْجِدِ وَصَلَاتُهُ نَافِلَةً) فَإِنَّهُ هُوَ قَامَ فَصَلَّى، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَمَجَّدَهُ بِالَّذِي هُوَ لَهُ أَهْلٌ، وَقَرَعَ قَلْبَهُ لِلَّهِ، إِلَّا أَنْصَرَفَ مِنْ حَاطَتَيْهِ كَهَيْئَتِهِ يَوْمَ وَلَدَتْهُ أُمُّهُ.

رواه مسلم، باب اسلام عمرو بن عبسة، رقم: ١٩٣

251. 'Abdullāh Sunābihī رضي الله عنه narrates that Rasūlullāh ﷺ said: When a *Mu'min* slave performs *Wudū* and rinses his mouth, the sins of his mouth are erased. When he cleans his nose, the sins of his nose are erased. When he washes his face, the sins of his face are erased even from beneath his eyelids. When he washes his arms, the sins of his arms are erased even from beneath his fingernails. When he wipes his head with his wet hands, the sins of his head are erased, even from his ears. When he washes his feet, the sins of his feet are erased even from beneath his toenails. Thereafter his walking towards the *masjid* and offering *Salāt* is a source of more reward. (Nasāi)

It is narrated in a lengthy narration by 'Amr ibne-'Abasah Sulamī رضي الله عنه: After performing *Wudū*, when he stands for *Salāt* and praises, extols and glorifies Allāh ﷻ in a manner worthy of His dignity, and concentrates whole heartedly towards Allāh ﷻ, upon completion of his *Salāt*, he is definitely cleansed of his sins as on the day his mother gave birth to him. (Muslim)

Note: Some scholars take the first narration to mean that by performing *Wudū*, all the bodily sins are forgiven; and by offering *Salāt* all the inner sins are forgiven.

(Kashful Mughatta)

﴿252﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَيُّمَا رَجُلٍ قَامَ إِلَى وُضُوئِهِ يُرِيدُ الصَّلَاةَ، ثُمَّ غَسَلَ كَفَّيْهِ نَزَلَتْ خَطِيئَتُهُ مِنْ كَفَّيْهِ مَعَ أَوَّلِ قَطْرَةٍ، فَإِذَا مَضَمَّ وَأَسْتَنَشَقَّ وَأَسْتَنْشَرَ نَزَلَتْ خَطِيئَتُهُ مِنْ لِسَانِهِ وَشَفَتَيْهِ مَعَ أَوَّلِ قَطْرَةٍ، فَإِذَا غَسَلَ وَجْهَهُ نَزَلَتْ خَطِيئَتُهُ مِنْ سَمْعِهِ وَبَصَرِهِ مَعَ أَوَّلِ قَطْرَةٍ فَإِذَا غَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ سَلِمَ مِنْ كُلِّ ذَنْبٍ هُوَ لَهُ وَمِنْ كُلِّ خَطِيئَةٍ كَهَيْئَةِ يَوْمٍ وَلَدَتْهُ أُمُّهُ، قَالَ: فَإِذَا قَامَ إِلَى الصَّلَاةِ رَفَعَ اللَّهُ بِهَا دَرَجَتَهُ وَإِنْ قَعَدَ قَعَدَ سَائِمًا.

رواه احمد ٥/٢٦٣.

252. Abu Umāmah رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever stands up to perform his *Wudū*, intending to offer *Salāt*, then cleans his hands, the sins of his two hands fallout with the first drop of water. Then, when he rinses his mouth, and draws water into his nose and expels it, the sins of his tongue and two lips fallout with the first drop of water. Then, as he cleans his face, the sins of his hearing and seeing fallout with the first drop (of water). Then, when he cleans his two arms past the elbows and his two feet past the ankles, he becomes free of all his offences and sins, just as he was, the day his mother gave him birth. He (then) said: When he stands for *Salāt* Allāh elevates his position, and if he (merely) sits (without standing for *Salāt*) even then his sitting is free of sins. (Musnad Ahrnad)

﴿253﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: مَنْ تَوَضَّأَ عَلَى طَهْرٍ كُتِبَ لَهُ عَشْرُ حَسَنَاتٍ.

رواه ابو داؤد، باب الرجل يجدد الوضوء..... رقم: ٦٢.

253. Ibne 'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: For a person who performs *Wudū* (while already) in a state of purity, for him ten virtues are written. (Abu Dāwūd)

Note: Islamic scholars have written that condition for making fresh *Wudū*, while already in a state of *Wudū*, is that one has performed any form of worship with the previous *Wudū*. (Badhl-ul-Majhud)

﴿254﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَوْلَا أَنْ أَشَقَّ عَلَيَّ أُمَّتِي لَأَمَرْتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ.

رواه مسلم، باب السواك رقم: ٥٨٩.

254. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Were it

not (for the fear) of overburdening my *Ummah*, I would have ordered them to (brush their teeth with) *Siwak* at every *Salāt*.

(Muslim)

Note: *Siwāk* or *Miswāk* is a natural toothbrush prepared from the roots or branches of various trees and bushes. The most common and beneficial is that of the root of the *Salvadora Persica*, a wild desert plant known in Arabic as *Arak*, and in Urdu as *Peelu*.

﴿255﴾ عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِينَ: الْحَيَاءُ وَالتَّعَطُّرُ وَالسِّوَاكُ وَالنِّكَاحُ.

رواه الترمذی وقال: حدیث ابی ایوب

حدیث حسن غریب، باب ماجاء فی فضل التزوید والحث علیہ، رقم: ۱۰۸۰

255. Abu Ayyūb رضی اللہ عنہ narrates that Rasūlullāh ﷺ said: Four characteristics pertain to the practices of the Prophets (Messengers): Modesty, use of perfume, use of *Siwāk*, and marriage. (Tirmidhī)

﴿256﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَاعْفَاءُ اللَّحْيَةِ، وَالسِّوَاكِ، وَاسْتِنَاقِ الْمَاءِ، وَقَصُّ الْأَظْفَارِ، وَعَسَلُ الْبَرَاجِمِ، وَنَفْثُ الْإِبْطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ قَالَ زَكْرِيَّا: قَالَ مُضْعَبٌ: وَنَسِيْتُ الْعَاشِرَةَ، إِلَّا أَنْ تَكُونَ الْمَضْمَضَةَ.

رواه مسلم، باب حصال الفطرة، رقم: ۶۰۴

256. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Ten characteristics pertain to the practices of all the Prophets: Clipping of mustaches, letting the beard grow, use of *Siwāk*, snuffing up the water (to clean the nose), cutting the nails, washing the finger joints (similarly all parts of the body where dirt gets collected, for example holes of the ears, nostrils and armpits etc. plucking the hairs under the armpits, shaving the pubes, and cleaning one's private parts with water after relieving himself. The narrator of this Hadīth, Mus'ab Rahmatullāh 'alaihi says that I have forgotten the tenth; it may have been the rinsing of the mouth.

(Muslim)

﴿257﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ.

رواه النسائي، باب الترغيب في السواك، رقم: ۵

257. 'A'ishah Radiyallāhu 'anha narrates that Nabī ﷺ said: The *Siwāk* is a means of purifying the mouth and pleasing the *Rabb*.

(Nasa'i)

﴿258﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا جَاءَ نَبِيَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَطُّ إِلَّا أَمَرَنِي بِالسَّوَاكِ، لَقَدْ خَشِيتُ أَنْ أُخْفِيَ مَقَدِّمَ فِيَّ.

رواه احمد ٢٦٣/٥

258. Abu Umāmah رضي الله عنه narrates that Rasūlullāh ﷺ said: Whenever Jibrāil عليه السلام came to me he stressed the use of *Siwāk* to the extent that I feared (from the excessive use of *Siwāk*) I may injure my gums.

(Musnad Ahmad)

﴿259﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَرْتَدُّ مِنْ لَيْلٍ وَلَا نَهَارٍ فَيَسْتَقِيطُ إِلَّا يَتَسَوَّكُ قَبْلَ أَنْ يَتَرَضَّأَ.

رواه ابوداؤد، باب السواك لمن قام بالليل، رقم: ٥٧

259. 'A'ishah Radiyallāhu 'anha narrates that whenever Rasūlullāh ﷺ slept in the night or day, as he awoke he would brush his teeth with *Siwāk* before performing *Wudū*.

(Abu Dāwūd)

﴿260﴾ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْعَبْدَ إِذَا تَسَوَّكَ ثُمَّ قَامَ يُصَلِّي قَامَ الْمَلِكُ تَخَلُّفَهُ فَيَسْتَمِعُ لِقِرَاءَتِهِ فَيَدْنُو مِنْهُ أَوْ كَلِمَةً نَحْوَهَا. حَتَّى يَضَعَ فَاةَ عَلَى فِيهِ، فَمَا يَخْرُجُ مِنْ فِيهِ شَيْءٌ مِنَ الْقُرْآنِ إِلَّا صَارَ فِي جَوْفِ الْمَلِكِ، فَلْيَهْرُوا أَلْوَاهَكُمْ بِالْقُرْآنِ.

رواه البيهقي، رجاله ثقات، مجمع الزوائد ٢٦٥/٢

260. 'Alī رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily, when and Abd (the slave of Allāh) uses the *Siwāk*, then stands in *Salāt*, an angel stands behind him, listening closely to his recitation. He then draws closer and closer to him, until he places his mouth upon the mouth (of the one reciting the Qur'ān). Whatever he recites from the Qur'ān, it enters inside the angel; so purify your mouths (with *Siwāk*) for (the recitation of) the Qur'ān.

(Bazzār. Majma'uz-Zawā'id)

﴿261﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: رَكْعَتَانِ بِسَوَاكِ الْفَضْلُ مِنْ سَبْعِينَ رَكْعَةً بِغَيْرِ سَوَاكٍ.

رواه البيهقي، رجاله موثقون، مجمع الزوائد ٢٦٣/٢

261. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Two Rak'āt (of *Salāt* offered) with *Siwāk*, are superior in virtue to

seventy Rak'at (offered) without Siwāk. (Bazzār, Majma-'uz-Zawā'id)

﴿262﴾ عَنْ حَدِيثَةِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ لِيَتَهَجَّدَ، يَشْوِضُ قَاهُ بِالسِّوَاكِ.

رواه مسلم، باب السواك، رقم: ٥٩٣.

262. Hudhaifah رضي الله عنه narrates that when Rasūlullāh ﷺ used to stand for *Tahajjud*, he would properly clean his teeth with the *Siwāk*.
(Muslim)

Note: *Tahajjud* is a highly virtuous optional *Salāt* performed in the latter part of the night.

﴿263﴾ عَنْ شُرَيْحِ رَحِمَهُ اللَّهُ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قُلْتُ: يَا أَيْ شَيْءٍ كَانَ يَبْدَأُ النَّبِيُّ ﷺ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: بِالسِّوَاكِ.

رواه مسلم، باب السواك، رقم: ٥٩٠.

263. Shuraih Rahimahullāh said that I asked 'A'ishah Radiyallāhu 'anha: What would Rasūlullāh ﷺ do first upon entering his house? She replied: He would use the *Siwāk*.
(Muslim)

﴿264﴾ عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ مِنْ بَيْتِهِ لِشَيْءٍ مِنَ الصَّلَوَاتِ حَتَّى يَسْتَاكِ.

رواه الطبراني في الكبير و رجاله موثقون، مجمع الزوائد ٢٦٦/٢

264. Zaid ibne-Khālid Al-Juhaní رضي الله عنه narrates that Rasūlullāh ﷺ would not leave his house for any one of the *Salāt* until he would use the *Siwāk*.
(Tabarānī, Majma-'uz-Zawā'id)

﴿265﴾ عَنْ أَبِي خَيْرَةَ الصُّبَاخِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ فِي الْوَفْدِ الَّذِينَ آتَوْا رَسُولَ اللَّهِ ﷺ فَزَوَّدَنَا الْأَرَاكِ نَسْتَاكِ بِهِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ عِنْدَنَا الْجَرِيدُ، وَلَكِنَّا نَقْبَلُ كَرَامَتِكَ وَعَطِيَّتِكَ.

(الحديث) رواه الطبراني في الكبير و اسناده حسن، مجمع الزوائد ٢٦٨/٢

265. Abu Khairah Subāhí رضي الله عنه said that I was among the delegation that came to Rasūlullāh ﷺ, and he provided us with the (roots of) *Arāk* (bush) to use as *Siwāk*, so we said to him: O Rasūlullāh! We have the branches (of the date tree for *Miswāk*), but we accept your generosity and your gift.
(Tabarānī, Majma-'uz-Zawā'id)

THE A'MÁL (DEEDS) AND FADÁIL (VIRTUES) OF THE MASJID

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ
وَأَتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴾

[التوبة: ١٨]

Allāh ﷻ says: The *masjids* of Allāh are only to be maintained and served by those, who believe in Allāh, and the Last Day, and establish *Salāt*, and give *Zakāt*, and fear none save Allāh, for (such) it is expected that, they will be of the (rightly) guided.

(At-Tawbah:18)

Note: The maintenance of a *masjid* implies that all the actions of the *Masjid* of Rasūlullāh ﷺ are done in it. This includes *Da'wat* of *Īmān* gatherings in which belief in the unseen is developed, study circles on the virtues of *A'māl*, acquiring knowledge and *Dhikr*, the religious education and training of those coming from outside, worship and the services of guests. Another important aspect of the *Masjid* of Rasūlullāh ﷺ was the sending of the *Jamā'ats* (groups) for *Da'wat* work, both within the country and to foreign countries. Similarly receiving and being host to *Jamā'ats* from within the country and abroad. This is generally expressed as "*Hijrat and Nusrat*". (Bayān-ul-Qurān)

وَقَالَ تَعَالَى: ﴿فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْقَعَ وَبُذِّكِرَ فِيهَا اسْمُهُ لَا يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ۚ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ لَا يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ﴾ [النور: ٣٦، ٣٧]

Describing the condition of the men who have been rightly guided Allāh ﷻ says: In houses (*masjids*), which Allāh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered (i.e. *Da'wat*, recitation of the Qur'ān, learning and teaching the commandments of Allah, worship). Therein glorify Him (Allāh) in the mornings and in the evenings. Men whom neither trade nor sale (business) diverts from the Remembrance of Allāh (with heart and tongue), nor from establishing *Salāt*, nor from giving *Zakāt*. They fear a Day when hearts will be shaken and eyes will be rolled (out of the horror of the torment of the Day of Resurrection). (An-Nūr: 36-37)

AHĀDĪTH

﴿266﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَحَبُّ الْبِلَادِ إِلَى اللَّهِ تَعَالَى مَسَاجِدُهَا، وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا.

رواه مسلم، باب فضل الجلوس في صلاة..... رقم: ١٥٢٨

266. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The parts of the land liked most by Allāh are its *masjids*, and the parts of land disliked most by Allāh are its markets. (Mulsim)

﴿267﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: الْمَسَاجِدُ بُيُوتُ اللَّهِ فِي الْأَرْضِ تُضِيءُ لِأَهْلِ السَّمَاءِ كَمَا تُضِيءُ نُجُومُ السَّمَاءِ لِأَهْلِ الْأَرْضِ.

رواه الطبراني في الكبير ورجاله موثقون، مجمع الزوائد ١١٠/٢

267. Ibne-'Abbās Radiyallāhu 'anhuma narrates that *masjids* are the houses of Allāh on the earth. They shine to the dwellers of the sky, just as the stars shine to the dwellers of the earth.

(Tabarānī, Majma-'uz Zawā'id)

﴿268﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ بَنَى مَسْجِدًا يُذَكَّرُ فِيهِ اسْمُ اللَّهِ، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

رواه ابن حبان، قال المحقق: اسناده صحيح ٤٨٦/٤

268. 'Umar ibn al-Khattab رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Anyone who builds a *masjid* where the name of Allāh is remembered and (He is praised), Allāh will build a palace for him in Paradise. (Ibne-Hibbān)

﴿269﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ عَدَا إِلَى الْمَسْجِدِ وَرَاحَ أَعَدَّ اللَّهُ لَهُ نَزْلَهُ مِنَ الْجَنَّةِ كُلَّمَا عَدَا أَوْ رَاحَ.

رواه البخارى، باب فضل من عدا الى المسجد برقم: ٦٦٢

269. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever goes to the *masjid* in the morning or in the evening, Allāh prepares for him a good hospitality in Paradise as often as he goes to the *masjid*, morning or evening. (Bukhārī)

﴿270﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْغَدُوُّ وَالرَّوْحُ إِلَى الْمَسْجِدِ مِنَ الْجِهَادِ فِي سَبِيلِ اللَّهِ.

رواه الطبراني في الكبير، وفيه: القاسم ابو عبد الرحمن

ثقة وفيه اختلاف، مجمع الزوائد ١٤٧/٢

270. Abu Umāmah رضي الله عنه narrates that Rasūlullāh ﷺ said: Going to the *masjid* in the morning or evening is part of *Jihād* in the path of Allāh. (Tabarānī, Majma'uz Zawā'id)

﴿271﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا دَخَلَ الْمَسْجِدَ قَالَ: أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ قَالَ: أَقَطُ؟ قُلْتُ: نَعَمْ، فَإِذَا قَالَ ذَلِكَ، قَالَ الشَّيْطَانُ: حُفِظَ مِنِّي سَائِرَ النَّوْمِ.

رواه ابو داؤد، باب ما يقول الرجل عند دخوله المسجد، رقم: ٤٦٦

271. 'Abdulāh ibne-'Amr ibn al-'As Radiyallāhu 'anhuma narrates that Nabi ﷺ used to say upon entering the *masjid*:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allāh the Greatest, and in His Noble Being, and in His Eternal Domain, from the accursed *Shaitān*.

When this *Du'ā* is being recited, *Shaitān* exclaims: He is protected from me for the rest of the day. (Abu Dawūd)

﴿272﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَلْفَ الْمَسْجِدَ أَلَفَهُ اللَّهُ. رواه الطبرانی في الاوسط وفيه: ابن لهيعة وفيه كلام، مجمع الزوائد، ١٣٥/٢

272. Abu Sa'id Khudrī رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever loves the *masjid*, Allāh loves him.

(Tabarāni, Majma 'uz-Zawāid)

﴿273﴾ عَنْ أَبِي الْمُرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْمَسْجِدُ بَيْتٌ كُلِّي تَقِي، وَتَكْفَلُ اللَّهُ لِمَنْ كَانَ الْمَسْجِدَ بَيْتَهُ بِالرُّوحِ وَالرَّحْمَةِ، وَالْجَوَازِ عَلَى الصِّرَاطِ إِلَى رِضْوَانِ اللَّهِ إِلَى الْجَنَّةِ. رواه الطبرانی في الكبير والاوسط والبخاري وقال: اسناده حسن، قلت: ورجال البزار كلهم رجال الصحيح، مجمع الزوائد، ١٣٤/٢

273. Abu Dardā رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: The *masjid* is the house of every pious person who fears Allāh. For the one who spends most of his time in the *masjid*, Allāh ﷻ has taken upon Himself to comfort him, to bestow Mercy upon him, to make the crossing over Bridge of *Sirāt* easy for him, and to grant him His Pleasure and Paradise. (Tabarāni, Bazzār, Majma 'uz-Zawāid)

﴿274﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: إِنَّ الشَّيْطَانَ ذُنْبُ الْإِنْسَانِ، كَذُنْبِ الْغَنَمِ، يَأْخُذُ الشَّاةَ الْقَاصِيَةَ وَالنَّاجِيَةَ، فَيَأْتِيكُمْ وَالشَّعَابَ، وَعَلَيْكُمْ بِالْجَمَاعَةِ وَالْعَامَّةِ وَالْمَسْجِدِ. رواه احمد، ٢٣٢/٥

274. Mu'ādh ibne-Jabal رضي الله عنه narrates that Nabí ﷺ said: Verily, *Shaitān* is the wolf to man, like the wolf that catches sheep; the one which is solitary and the one which stays away from the flock. So avoid staying alone in valleys. Hold firmly to *Jamaat* (collectiveness), to live with the common people, and to the *masjid*. (Musnad Ahāmad)

﴿275﴾ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا رَأَيْتُمُ الرَّجُلَ يَغْتَادُ الْمَسْجِدَ فَاشْهَدُوا لَهُ بِالْإِيمَانِ، قَالَ اللَّهُ تَعَالَى: ﴿إِنَّمَا يَغْتَمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ رواه الترمذی و قال: هذا حديث حسن غريب، باب ومن سورة التوبة رقم: ٣٠٩٣

275. Abu Sa'id رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: If you see a man frequenting the *masjid*, bear witness to his *īmān*. Allāh تعالى says:

إِنَّمَا يَغْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Only he will frequent the *masjids*, who believes in Allāh and the Last Day. (Tirmidhi).

﴿276﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: مَا تَوَطَّنَ رَجُلٌ مُسْلِمٌ الْمَسَاجِدَ لِلصَّلَاةِ وَالذِّكْرِ، إِلَّا تَبَشَّشَ اللَّهُ لَهُ كَمَا يَتَبَشَّشُ أَهْلُ الْغَائِبِ بِغَائِبِهِمْ، إِذَا قَدِمَ عَلَيْهِمْ.

رواه ابن ماجه، باب لزوم المساجد وانتظار الصلوة، رقم: ٨٠٠.

276. Abu Hurairah رضي الله عنه narrates that Nabi صلى الله عليه وسلم said: A Muslim that makes the *masjid* his abode for *Salāt* and *Dhikr*, Allāh is overjoyed with him as a family is overjoyed by the return of an absent relative. (Ibne-Mājah)

Note: Making his abode means that he develops a special attachment to the *masjid*, and remains there for a major part of his time.

﴿277﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: مَا مِنْ رَجُلٍ كَانَ يُوَطِّنُ الْمَسَاجِدَ فَشَغَلَهُ أَمْرٌ أَوْ عِلَّةٌ، ثُمَّ عَادَ إِلَى مَا كَانَ، إِلَّا تَبَشَّشَ اللَّهُ إِلَيْهِ كَمَا يَتَبَشَّشُ أَهْلُ الْغَائِبِ بِغَائِبِهِمْ إِذَا قَدِمَ.

رواه ابن خزيمة ١٨٦/١

277. Abu Hurairah رضي الله عنه narrates that Nabi صلى الله عليه وسلم said: Whoever has made the *masjid* his abode, and then was pre-occupied by some matter or illness, and subsequently returned to the *masjid* as before, Allāh is overjoyed with him just as a family is overjoyed by the return of an absent relative. (Ibne-Khuzaimah)

﴿278﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: إِنْ لِمَسَاجِدٍ أَوْ تَأَدَا، الْمَلَائِكَةُ جُلَسَاؤُهُمْ، إِنْ غَابُوا يَفْتَحِدُونَهُمْ، وَإِنْ مَرَضُوا عَادُواهُمْ، وَإِنْ كَانُوا لِي حَاجَةٍ أَعَانُواهُمْ وَقَالَ صلى الله عليه وسلم: جَلِيسُ الْمَسْجِدِ عَلَى ثَلَاثِ خِصَالٍ: أَخٌ مُسْتَفَادٌ، أَوْ كَلِمَةٌ مُنْحَكَمَةٌ، أَوْ رَحْمَةٌ مُنْتَظَرَةٌ.

رواه احمد ٤١٨/٢

278. Abu Hurairah رضي الله عنه narrates that Nabi ﷺ said: The people who frequent the *masjids* are (like) their pegs. The angels are their companions. If they are absent the angels search for them, and if they become sick the angels visit them, and if they are in need the angels help them. He (also) said: The one, who sits in the *masjid*, derives at least one benefit from these three: Either he meets a Muslim brother from whom he may get benefit in terms of *Deen*, or he hears a word of wisdom, or receives a Mercy from Allāh for which every Muslim waits for. (Musnad Ahmad)

﴿279﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : أَمَرَ رَسُولُ اللَّهِ ﷺ بِنَاءِ الْمَسَاجِدِ فِي الدُّوْرِ، وَأَنْ تُنْظَفَ وَتُطَيَّبَ .
رواه ابو داؤد، باب اتخاذ المساجد في الدور، رقم ٤٥٥

279. 'A'ishah Radiyallāhu anha narrates that Rasūlullāh ﷺ ordered us to build *masjids* in various localities, and to clean and perfume them. (Abu Dawūd)

﴿280﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ امْرَأَةً كَانَتْ تَلْقُطُ الْقَذَى مِنَ الْمَسْجِدِ فَتُوقِفَتْ فَلَمْ يُؤَدِّنِ النَّبِيُّ ﷺ بِدَفْنِهَا، فَقَالَ النَّبِيُّ ﷺ : إِذَا مَاتَ لَكُمْ مَيِّتٌ فَأَذِنُونِي، وَصَلِّيْ عَلَيْهَا، وَقَالَ : إِنِّي رَأَيْتُهَا فِي الْجَنَّةِ لِمَا كَانَتْ تَلْقُطُ الْقَذَى مِنَ الْمَسْجِدِ .

رواه الطبراني في الكبير و رجاله رجال الصحيح، مجمع الزوائد ١١٥/٢

280. Anas رضي الله عنه narrates that there was a woman who used to collect rubbish from the *masjid*. When she died, Nabi ﷺ was not informed of her burial. Rasūlullāh ﷺ said: If a person from amongst you dies then inform me. He then offered *Salā-tuI-Janāzah* upon her and said: Verily, I saw her in Paradise because she used to remove rubbish from the *masjid*. (Tabarāni, Majma -'uz-Zawāid)

'ILM AND DHIKR KNOWLEDGE AND REMEMBRANCE OF ALLĀH TA'ĀLĀ

'ILM

KNOWLEDGE

In order to benefit directly from Allāh Ta 'ālā by fulfilling His Commandments, in the manner prescribed by Rasūlullāh ﷺ, to acquire the knowledge revealed by Allāh Ta 'ālā, that is to precisely ascertain what Allāh Ta'ālā wants of me, in each and every situation

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى ﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْنَكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾ [البقرة ١٥١]

Allāh ﷻ says: (Just as We completed Our Favour upon you by ascertaining the direction of your *Qiblah*) similarly, We have sent to you a Messenger from amongst you, who recites to you Our

revelations and purifies you, and teaches you the Book (AlQur'ān) and wisdom (the Prophet's *Sunnah*), and teaches you (beneficial things) that which you knew not. (Al-Baqarah:151)

وَقَالَ تَعَالَى: ﴿وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ
وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴾
[النساء: ١١٣]

Allāh ﷻ said to His Prophet ﷺ: Allāh reveals to you the Book (AlQur'ān) and the wisdom, and teaches you that which you knew not. The grace of Allāh towards you has been infinite. (An-Nisā: 113)

وَقَالَ تَعَالَى: ﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾
[طه: ١١٤]

Allāh ﷻ said to His Prophet ﷺ: And say: My *Rabb!* Enhance my knowledge. (Tā Hā: 114)

وَقَالَ تَعَالَى: ﴿وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا ۖ وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا
عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ﴾
[النمل: ١٥]

Allāh ﷻ says: And We, verily gave knowledge to Dāwūd and Sulaimān, and (upon this) they said: Praise be to Allāh, Who has preferred us above many of His believing slaves! (An-Naml: 15)

وَقَالَ تَعَالَى: ﴿وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَا إِلَّا الْعُلَمَاءُ﴾

[العنكبوت: ٤٣]

Allāh ﷻ says: And these examples We put forward for mankind, but none will understand them except those who have knowledge (of Allāh and His Signs). (Al-Ankabūt: 43)

وَقَالَ تَعَالَى: ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾
[فاطر: ٢٨]

Allāh ﷻ says: Only the '*Ulamā* (scholars with knowledge of Allāh's greatness) amongst His slaves truly fear Allāh. (Fātir: 28)

وَقَالَ تَعَالَى: ﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾
[الزمر: ١٩]

Allāh ﷻ said to His Prophet ﷺ: Say (to them): Can those who have knowledge (of *Deen*) and those who do not have knowledge

(of Deen) be equal?

(Az-Zumar: 9)

وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا
بِفَسْحِ اللَّهِ لَكُمْ ۗ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ
وَالَّذِينَ أُوتُوا الْعِلْمَ فَارْتَفَعُوا ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾
[المجادلة: ١١]

Allāh ﷻ says: O you, who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you (ample) room (in Paradise from His Mercy). And when (for some reason) you are told to get up, then get up, Allāh will (because of your accepting this order and other orders) exalt in degree those of you who believe, and those who have been granted knowledge (of Deen). And Allāh is Well-Aware of what you do.

(Al-Mujadilah: 11)

وَقَالَ تَعَالَى: ﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ﴾

[البقرة: ٤٢]

Allāh ﷻ says: And mix not Truth with falsehood, nor knowingly conceal the Truth (the Commandments of Allāh). (Al-Baqarah: 42)

وَقَالَ تَعَالَى: ﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تُلَوِّنُونَ الْكِتَابَ
أَفَلَا تَعْقِلُونَ﴾

[البقرة: ٤٤]

Allāh ﷻ says: Do you enjoin righteousness upon mankind, and you yourselves forget (to practise it), while you are reciters of the Book? Will you not then use your reason?

(Al-Baqarah: 44)

وَقَالَ تَعَالَى: ﴿وَمَا أَرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَكُمْ عَنْهُ﴾

[هود: ٨٨]

Allāh ﷻ says: (Shu'aib عليه السلام told his people): (And just as I practice what I enjoin you to do) I do not want myself to do those things which I forbid you to do.

(Hūd:88)

AHÁDÍTH

﴿ 1 ﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَثَلُ مَا بَعَثَنِي اللَّهُ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ، قَبِلَتِ الْمَاءَ، فَأَنْبَتِ الْكَلَّا وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبٌ، أَمْسَكَتِ الْمَاءَ، فَتَفَعَّ اللَّهُ بِهَا النَّاسَ فَشَرِبُوا وَسَقَوْا وَرَزَعُوا، وَأَصَابَ مِنْهَا طَائِفَةٌ أُخْرَى، إِنَّمَا هِيَ قَيْعَانٌ لَا تُمْسِكُ مَاءً وَلَا تَنْبُتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ فَقَّهَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ.

رواه البخارى، باب فضل من علم و علم، رقم: ٧٩

1. Abu Músā رضي الله عنه narrates that Nabí ﷺ said: The guidance and knowledge with which Allāh sent me is like abundant rain that falls on land (which has three different terrains). A part of the land was fertile, it absorbed the water, and sprouted lush plantation and pasture. Another part was barren, it held up the water, and Allāh made it beneficial for people who drank from it, and gave (cattle) to drink from it, and irrigated from it. The rain fell on the third part, which was a hard plain; it neither held the water nor sprouted grass. (Likewise there are three types of persons). For example: The one who acquires understanding of *Deen* of Allāh, and benefits from what Allāh has sent me with, and he learns, and teaches; (and the other who did not benefit himself but others were benefited through him); and the third, who does not show regard to that and does not accept Allāh's guidance with which I have been sent. (Bukhārī)

﴿ 2 ﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.

رواه الترمذى وقال: هذا حديث حسن صحيح، باب ماجاء فى تعليم القرآن، رقم: ٢٩٠٧

2. 'Uthmān ibne-'Affān رضي الله عنه narrates that Rasūlullāh ﷺ said: The best among you is he who learns the Qur'ān and teaches it.

(Tirmūdhī)

﴿ 3 ﴾ عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ الْقُرْآنَ وَتَعَلَّمَهُ وَعَمِلَ بِهِ أَلَيْسَ يَوْمَ الْقِيَامَةِ تَاجًا مِنْ نُورٍ ضَوْوَةٌ مِثْلُ ضَوْءِ الشَّمْسِ، وَيُكْسَى وَالِدَيْهِ حُلَّتَانِ لَا يَقُومُ بِهِمَا الدُّنْيَا، فَيَقُولَانِ بِمَا كَسَيْتَنَا هَذَا؟ فَيَقَالُ بِأَعْدِ وَلَدِكُمَا الْقُرْآنَ. رواه الحاكم و قال: هذا حديث صحيح على شرط مسلم ولم يخرجاه وواقفه الذهبي

٥٦٨/١

3. Buraidah Al-Aslamí رضي الله عنه narrates that Rasūlullāh ﷺ said: He who recites the Qur'ān and learns it, and then acts upon it, he will be made to wear on the Day of Resurrection a crown of *Nūr* (light), which will be as radiant as the sun. And his parents will be dressed with two suits, which the whole world cannot match. So they will ask: For what have we been dressed like this? It will be said: This is the reward of your son's acquiring Qur'ān.

(Mustadrak Hākīm)

﴿ 4 ﴾ عَنْ مُعَاذِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَرَأَ الْقُرْآنَ، وَعَمِلَ بِمَا فِيهِ أَلَيْسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ، ضَوْئُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا، لَوْ كَانَتْ فِيكُمْ لَمَّا ظَنَنْكُمْ بِأَلَدِي عَمِلَ بِهِذَا.

رواه ابو داود، باب فى ثواب قراءة القرآن، رقم: ١٤٥٣

4. Mu'ādh Al-Juhaní رضي الله عنه narrates that Rasūlullāh ﷺ said: He who recites the Qur'ān and acts upon it, his parents will be made to wear a crown on the Day of Resurrection, whose light will be better than the light of the sun; if it rises amongst you in your worldly houses, what do you think about the person who himself acts upon it?

(Abu Dāwūd)

﴿ 5 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَرَأَ الْقُرْآنَ لَقَدْ اسْتَدْرَجَ النُّبُوَّةَ بَيْنَ جَنْبَيْهِ غَيْرَ أَنَّهُ لَا يُوحَى إِلَيْهِ، لَا يَنْبَغِي لِصَاحِبِ الْقُرْآنِ أَنْ يَجِدَ مَعَ مَنْ وَجَدَ، وَلَا يَجْهَلَ مَعَ مَنْ جَهِلَ، وَفِي جَوْفِهِ كَلَامُ اللَّهِ.

رواه الحاكم وقال: صحيح الاسناد، الترغيب ٣٥٢/٢

5. 'Abdullāh ibne-'Amr ibnil-'As Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who recites the Qur'ān, indeed secures the knowledge of prophethood within his ribs, though Divine Revelation is not sent upon him. It does not befit one endowed

with the Qur'ān that he gets annoyed with those who are in anger, nor should he indulge in any act of ignorance with those who are ignorant, while he has the Book of Allāh inside his heart.

(Mustadrak Hakim, Targhib)

﴿ 6 ﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْعِلْمُ عِلْمَانِ: عِلْمٌ فِي الْقَلْبِ فَذَاكَ الْعِلْمُ النَّافِعُ، وَعِلْمٌ عَلَى اللِّسَانِ فَذَاكَ حُجَّةُ اللَّهِ عَلَى ابْنِ آدَمَ.

رواه الحافظ أبو بكر الخطيب في تاريخه باسناد حسن، الترغيب ١٠٣/١

6. Jābir رضي الله عنه narrates that Rasūlullāh ﷺ said: Knowledge is of two types: 1. Knowledge that penetrates into the heart; this knowledge is beneficial. 2. Knowledge, that is merely on the tongue; this will be Allāh's evidence against the son of Adam.

(Targhib)

Note: Knowledge on the tongue refers to the knowledge without practice and sincerity.

﴿ 7 ﴾ عَنْ عُقَيْبِ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي الصُّفَةِ فَقَالَ: أَيُّكُمْ يُحِبُّ أَنْ يَغْدُوَ كُلَّ يَوْمٍ إِلَى بَطْحَانَ أَوْ إِلَى الْعَقِيقِ فَيَأْتِي مِنْهُ بِنَاقَتَيْنِ كَوْمَاوَيْنِ، فِي غَيْرِ إِيْمٍ وَلَا قَطْعِ رَحِمٍ؟ فَقُلْنَا: يَا رَسُولَ اللَّهِ! نَحِبُّ ذَلِكَ قَالَ: أَفَلَا يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمُ أَوْ يَقْرَأُ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ خَيْرَ لَهُ، مِنْ نَاقَتَيْنِ، وَثَلَاثَ خَيْرَ لَهُ مِنْ ثَلَاثِ، وَأَرْبَعَ خَيْرَ لَهُ مِنْ أَرْبَعِ، وَمِنْ أَعْدَادِ هُنَّ مِنَ الْإِبِلِ؟

رواه مسلم، باب فضل قراءة القرآن..... رقم: ١٨٧٣

7. 'Uqbah ibne-'Amir رضي الله عنه narrates that Rasūlullāh ﷺ came out to us when we were in Suffah and asked: Who amongst you would like to go out every morning to Buthān or Al-'Aqiq (the markets of Madīna Munawwarah) and bring two large humped she-camels, without being guilty of sin or severing the ties of relationship? We replied: O Rasūlullāh! We would all like that. He said: Your going to the *masjid* every morning to learn or recite two verses of the Book of Allāh, The Almighty and Magnificent, is better for you than two she-camels. And three verses are better than three she-camels and four verses better than four she-camels, and an equal number of camels.

(Muslim)

Note: This *Hadīth* explains that the number of verses are better than the collective number of camels, male and female; for example, a single verse is better than a single male and a female camel.

﴿ 8 ﴾ عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي.

(الحديث) رواه البخارى، باب من يريد الله به خيرا - رقم: ٧١

8. Mu'āwiyah رضي الله عنه narrates: I heard Nabī ﷺ saying: The one for whom Allāh intends good, He guides him towards the understanding of *Deen*. Indeed I am only a distributor and Allāh is the One Who grants. (Bukhārī)

Note: The second sentence of the *Hadīth* means that Rasūlullāh ﷺ came as a distributor of knowledge and Allāh is the Bestower of understanding of this knowledge and helps in, acting upon it. (Mirqat)

﴿ 9 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَمِنِي رَسُولُ اللَّهِ ﷺ وَقَالَ: اللَّهُمَّ عَلِّمَهُ الْكِتَابَ - رواه البخارى، باب قول النبي ﷺ اللهم علمه الكتاب، رقم: ٧٥

9. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ embraced me and supplicated: O Allāh! Grant him knowledge of the Book. (Bukhārī)

﴿ 10 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ أَسْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَثْبُتَ الْجَهْلُ، وَيُشْرَبَ الْخَمْرُ، وَيُظْهَرَ الزِّنَا.

رواه البخارى، باب رفع العلم وظهور الجهل، رقم: ٨٠

10. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed, among the signs of the Last Hour (the Day of Resurrection) is that knowledge will be lifted, ignorance (of *Deen*) will take root, liquor will be drunk, and adultery will prevail. (Bukhārī)

﴿ 11 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ، فَشَرِبْتُ مِنْهُ حَتَّى إِنِّي لَأَرَى الرِّئْيَ يَخْرُجُ فِي أَظْفِيرِي، ثُمَّ أُغْطِيتُ

فَضَلِي يَتَعْنِي عَمْرًا قَالُوا: فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: الْعِلْمُ.

رواه البخارى، باب اللين، رقم: ٧٠٠٦

11. 'Abdullāh ibne 'Umar Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: While I was asleep, I was given a bowl of milk. So I drank from it to my fill, until I felt its freshness reaching my nails. Then I gave the rest of it to 'Umar. The Sahabah Radiyallāhu 'anhum asked: So, what is your interpretation about the dream, O Rasūlullāh? He said: Knowledge, (It means 'Umar ﷺ will receive an ample portion of the knowledge of Rasūlullāh ﷺ). (Bukhārī)

﴿ 12 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: لَنْ يَشْبَعَ الْمُؤْمِنُ مِنْ خَيْرٍ يَسْمَعُهُ، حَتَّى يَكُونَ مُنْتَهَاهُ الْجَنَّةَ.

رواه الترمذى و قال: هذا حديث حسن غريب، باب ماجاء فى فضل الفقه على العبادة، رقم: ٢٦٨٦

12. Abu Sa'īd Al-Khudrī رضي الله عنه narrates that Rasūlullāh ﷺ said: A believer's thirst for knowledge is never quenched. He continues to hear and learn until he enters Paradise. (Tirmidhī)

﴿ 13 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا أَبَا ذَرٍّ! لَأَنْ تَعْدُو فَتَعْلَمَ آيَةً مِنْ كِتَابِ اللَّهِ، خَيْرٌ لَكَ مِنْ أَنْ تُصَلِّيَ مِائَةَ رَكْعَةٍ، وَ لَأَنْ تَعْدُو فَتَعْلَمَ بَابًا مِنَ الْعِلْمِ، عَمَلٌ بِهِ أَوْ لَمْ يَعْمَلْ، خَيْرٌ مِنْ أَنْ تُصَلِّيَ أَلْفَ رَكْعَةٍ.

رواه ابن ماجه، باب فضل من تعلم القرآن وعلمه، رقم: ٢١٩

13. Abu Dhar رضي الله عنه narrates that Rasūlullāh ﷺ told me: O Abu Dhar! If you go in the morning and learn a verse from the Book of Allāh, it is better for you than performing one hundred Rak'āt of Salāt. And if you go in the morning and learn a chapter of knowledge, which may or may not be applicable at that time (for example learning the method of Tayyammum), it is better for you than performing a thousand Rak'āt of Nafil Salāt. (Ibne-Mājah)

﴿ 14 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ جَاءَ مَسْجِدِي هَذَا، لَمْ يَأْتِهِ إِلَّا لِيُخَيَّرَ بَيْنَ عِلْمِهِ أَوْ يُعَلِّمَهُ، فَهُوَ بِمَنْزِلَةِ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، وَمَنْ جَاءَ لِغَيْرِ ذَلِكَ فَهُوَ بِمَنْزِلَةِ الرَّجُلِ يَنْظُرُ إِلَى مَتَاعٍ غَيْرِهِ.

رواه ابن ماجه، باب فضل العلماء، رقم: ٢٢٧

14. Abu Hurairah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He who comes to my *Masjid* (*Masjid-un-Nabwī*) with no other intention but to learn or teach a good deed is like a *Mujāhid* in the path of Allāh. And, he who comes with some other intention is like one who has come to look at the belongings of others (and this looking is of no benefit to him). (Ibne-Mājah)

Note: The excellence mentioned in this *Hadīth* is valid for all *masjids*, as all *masjids* are subsidiaries of *Masjid-un-Nabwī*. (Ibne-Hibbān)

﴿ 15 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: خَيْرُكُمْ أَحَابِسُكُمْ أَخْلَاقًا إِذَا فَقَّهُوْا. رواه ابن حبان، قال المحقق: إسناده صحيح على شرط مسلم ٢٩٤/١

15. Abu Hurairah رضي الله عنه narrates: I heard Abul Qāsim (Rasūlullāh) ﷺ saying: The best amongst you are those who are best in conduct provided they have an understanding of *Deen*. (Ibne-Hibbān)

﴿ 16 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: النَّاسُ مَعَادِينُ كَمَعَادِينِ الذَّهَبِ وَالْفِضَّةِ، فَيُخَيَّرُهُمْ فِي الْجَاهِلِيَّةِ خَيْرُهُمْ فِي الْإِسْلَامِ إِذَا فَقَّهُوْا.

(الحديث) رواه احمد ٥٣٩/٢

16. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Nabī ﷺ said: People are like mines just as there are mines of gold and silver. Those who were better in the days of ignorance (prior to embracing Islam) are also better after accepting Islam provided they have understanding of *Deen* (Islam). (Musnad Ahmad)

Note: In this *Hadīth* men have been compared with mines. Various mines contain different minerals. Some of which are more valuable, like gold and silver; while others are less valuable, like coal and lime. Similarly, different men have different qualities and habits, because of which some have higher rank and some have lower. Again, so long as gold and silver remain unexplored, these do not have the value but these acquire value only after being taken out of the mines. In the same manner, as long as a man remains hidden in the darkness of infidelity, though he may have any measure of generosity or bravery, he does not bear

that value which he would gain once he has embraced Islam and acquires the knowledge of *Deen*.

(Mazāhir-e-Haqqe)

﴿ 17 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ عَدَا إِلَى الْمَسْجِدِ لَا يُرِيدُ إِلَّا أَنْ يَتَعَلَّمَ خَيْرًا، أَوْ يُعَلِّمَهُ، كَانَ لَهُ كَأَجْرِ حَاجٍّ تَامًا حَجَّتَهُ.

رواه الطبرانی فی الكبير ورجاله موثقون كلهم، مجمع الزوائد ۱/۲۲۹

17. Abu Umāmah رضي الله عنه narrates that Nabī ﷺ said: He who goes to the *masjid*, not desiring anything other than learning or teaching something good, his reward is like that of a *Hajj* who performs a complete *Hajj*.
(Tabarānī, Majmauz-Zawāid)

﴿ 18 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: عَلِّمُوا وَيَسِّرُوا وَلَا تَعَسِّرُوا.

(المحدث) رواه احمد ۱/۲۸۳

18. Ibne-'Abās Radiyallāhu 'anhuma narrates that Nabī ﷺ said: Teach people (*Deen*), and be lenient with them and do not be stern with them.
(Musnad Ahmad)

﴿ 19 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ مَرَّ بِسُوقِ الْمَدِينَةِ فَوَقَفَ عَلَيْهَا وَقَالَ: يَا أَهْلَ السُّوقِ مَا أَعْجَزَكُمْ؟ قَالُوا: وَمَا ذَاكَ يَا أَبَا هُرَيْرَةَ؟ قَالَ: ذَاكَ مِيرَاثُ رَسُولِ اللَّهِ ﷺ يُقَسَّمُ، وَأَنْتُمْ هُنَا، أَلَا تَذْهَبُونَ فَتَأْخُذُونَ نَصِيبَكُمْ مِنْهُ؟ قَالُوا: وَآيْنَ هُوَ؟ قَالَ: فِي الْمَسْجِدِ، فَخَرَجُوا مِسْرَاعًا، وَوَقَفَ أَبُو هُرَيْرَةَ لَهُمْ حَتَّى رَجَعُوا، فَقَالَ لَهُمْ: مَا كُنْتُمْ؟ قَالُوا: يَا أَبَا هُرَيْرَةَ! فَقَدْ آتَيْنَا الْمَسْجِدَ فَدَخَلْنَا فَلَمْ نَرِ فِيهِ شَيْئًا يُقَسَّمُ! فَقَالَ لَهُمْ أَبُو هُرَيْرَةَ: وَمَا آتَيْتُمْ فِي الْمَسْجِدِ أَحَدًا؟ قَالُوا: بَلَى إرَائِنَا قَوْمًا يُصَلُّونَ، وَقَوْمًا يَقْرَأُونَ الْقُرْآنَ، وَقَوْمًا يَتَذَكَّرُونَ الْحَلَالَ وَالْحَرَامَ، فَقَالَ لَهُمْ أَبُو هُرَيْرَةَ: وَيَحْكُمُ فِذَاكَ مِيرَاثُ مُحَمَّدٍ ﷺ.

رواه الطبرانی فی الاوسط واسناده حسن، مجمع الزوائد ۱/۳۳۱

19. Abu Hurairah رضي الله عنه while passing by a market of Madīnah stopped and asked: O People of the market; what has disabled you? They asked: What is the matter, O Abu Hurairah? He said: The inheritance of Rasūlullāh ﷺ is being distributed and you are sitting here. Why do you not go there and take your share of it? They asked: Where is it being distributed? He replied: In the

masjid. So they rushed towards the *masjid*. Abu Hurairah stood there till they returned. And he asked: What happened? They said: O Abu Hurairah! We went to the *masjid*, entered it, and saw nothing being distributed. Abu Hurairah ﷺ asked: Did you not see anyone in the *masjid*? They replied: Yes! verily We saw some people performing *Salāt*, and some reciting the *Qur'ān* and some were discussing what is permissible and what is forbidden. Abu Hurairah said: Woe unto you, that is the inheritance of Muhammad ﷺ.

(Tabarānī. *Majma-'uz-Zawāid*)

﴿ 20 ﴾ عَنْ عَبْدِ اللَّهِ يَعْنِي ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا فَفَقَّهَهُ فِي الدِّينِ، وَالْهَمَمَهُ رُشْدَهُ.

رواه البزارو الطبرانی فی الكبير ورجاله موثقون، مجمع الزوائد ١/٣٢٧

20. 'Abdullāh ibne-Mas'ūd ﷺ narrates that Rasūlullāh ﷺ said: When Allāh intends to endow His slave a good, He gives him understanding of *Deen* and inspires him with proper guidance.

(Bazzār, Tabarānī, *Majma-'uz-Zawāid*)

﴿ 21 ﴾ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ إِذْ أَقْبَلَ ثَلَاثَةٌ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ ﷺ وَذَهَبَ وَاحِدٌ، قَالَ: فَوَقَفَا عَلَى رَسُولِ اللَّهِ ﷺ فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةَ فِي الْحَلْقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَادْبَرَ ذَاهِبًا فَلَمَّا فَرَّغَ رَسُولُ اللَّهِ ﷺ قَالَ: أَلَا تُخْبِرُكُمْ عَلَى النَّفْرِ الثَّلَاثَةِ؟ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ تَعَالَى فَأَوَاهُ اللَّهُ إِلَيْهِ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ فَاعْرَضَ فَأَعْرَضَ اللَّهُ عَنْهُ.

رواه البخارى، باب من قعد حيث ينتهي به المجلس..... بوقم: ٦٦

21. Abu Wāqid Al-Laiṭhī ﷺ narrates that once Rasūlullāh ﷺ was sitting in the *masjid*, and other people were also present. Three men came, two of them turned their attention towards Rasūlullāh ﷺ, and one amongst them left. These two men stood near Rasūlullāh ﷺ; one of them found some room in the circle, so he sat there, the other one sat behind them and the third one (as mentioned above) turned his back and left. At the end of the gathering, Rasūlullāh ﷺ said: Should I not inform you about these

three persons? One of them came closer to Allāh by sitting in the circle and so Allāh covered him with His Mercy. And the other one felt shy (to sit in the circle), so Allāh regarded his shyness and did not deprive him of His Mercy and the last one turned away, so Allāh turned away from him. (Bukhārī)

﴿ 22 ﴾ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ رَحِمَهُ اللَّهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَا بَنِيكُمْ رِجَالٌ مِنْ قِبَلِ الْمَشْرِقِ يَتَعَلَّمُونَ، فَإِذَا جَاؤُوكُمْ فَاسْتَوْصُوا بِهِمْ خَيْرًا قَالَ: فَكَانَ أَبُو سَعِيدٍ إِذَا رَأَانَا قَالَ: مَرَحِبًا بِوَصِيَّةِ رَسُولِ اللَّهِ ﷺ.

رواه الترمذی، باب ماجاء فی الاستیصاء.....رقم: ۲۶۵۱

22. Abu Hārūn Al-'Abdī Rahimahullāh reports from Abu Sa'īd AlKhudrī رضي الله عنه, who narrates that Rasūlullāh صلى الله عليه وسلم said: People from the East will come to you to seek knowledge of *Deen*, and when they come to you, treat them well. Abu Hārūn 'Abdī, says: Whenever Abu Sa'īd would see us, he would say: Welcome to those about whom Rasūlullāh صلى الله عليه وسلم advised us. (Tirmidhī)

﴿ 23 ﴾ عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ طَلَبَ عِلْمًا فَأَدْرَكَهُ كَتَبَ اللَّهُ لَهُ كِفْلَيْنِ مِنَ الْأَجْرِ، وَمَنْ طَلَبَ عِلْمًا فَلَمْ يُدْرِكْهُ كَتَبَ اللَّهُ لَهُ كِفْلًا مِنَ الْأَجْرِ.

رواه الطبرانی فی الكبير ورجالہ موثقون، مجمع الزوائد ۱/۳۳۰

23. Wāthilah ibnūl-Asqa' رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: He who seeks knowledge and attains it, Allāh writes for him a double reward, and he who seeks knowledge but does not attain it, Allāh writes for him a single reward. (Tabarānī. Majma-uz-Zawā'id)

﴿ 24 ﴾ عَنْ صَفْوَانَ بْنِ عَسَّالٍ الْمُرَادِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ فِي الْمَسْجِدِ مُتَكِيًّا عَلَى بُرْدٍ لَهُ أَحْمَرٍ، فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ إِنِّي جِئْتُ أَطْلُبُ الْعِلْمَ، فَقَالَ: مَرَحِبًا بِطَالِبِ الْعِلْمِ، إِنَّ طَالِبَ الْعِلْمِ لَتَحْفَهُ الْمَلَائِكَةُ بِأَجْبَحِيهَا، ثُمَّ يَرْكَبُ بَعْضُهُمْ

بَعْضًا حَتَّى يَبْلُغُوا السَّمَاءَ الدُّنْيَا مِنْ مَحَبَّتِهِمْ لِمَا يَطْلُبُ.

رواه الطبرانی فی الكبير ورجالہ رجال الصحيح، مجمع الزوائد ۱/۳۴۳

24. Safwān ibne-'Assāl Al-Murādī رضي الله عنه narrates: I went to Nabi صلى الله عليه وسلم, he was in the *masjid*, reclining on his red striped sheet. I said:

O Rasúlullāh! I have come to seek knowledge. He said: Welcome to the seeker of knowledge. Indeed, the angels cover the seeker of knowledge by their wings and they start gathering one upon another till they reach the sky, for the love of the knowledge which is being sought.

(Tabarāni, Majma-uz-Zawāid)

﴿ 25 ﴾ عَنْ ثَعْلَبَةَ بْنِ الْحَكَمِ الصَّحَابِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ عَزَّ وَجَلَّ لِلْعُلَمَاءِ يَوْمَ الْقِيَامَةِ إِذَا قَعَدَ عَلَى كُرْسِيِّهِ لِفَضْلِ عِبَادِهِ: إِنِّي لَمْ أَجْعَلْ عِلْمِي وَحِلْمِي فِيكُمْ إِلَّا وَ أَنَا أُرِيدُ أَنْ أَغْفِرَ لَكُمْ عَلَى مَا تَكُنَّ فِيكُمْ وَلَا أَبَالِي.

رواه الطبرانی فی الكبير ورواه ثقات، الترغيب ١٠١/١

25. Tha'labah ibn al-Hakam As-Sahābī رضي الله عنه narrates that Rasúlullāh ﷺ said: Allāh ﷻ when seated on His Chair to judge His slaves on the Day of Resurrection, will say to the 'Ulamā (Islāmic Scholars): I blessed you with My knowledge and My kind forbearance in order to pardon you despite your faults, and I care not, as to the magnitude of your sins, as forgiving you is of no consequence to Me.

(Tabarāni, Targhib)

﴿ 26 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَحْبَبَتْهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ، وَ الْحَيَّاتِ فِي جَوْفِ الْمَاءِ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا، وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَالْفِرِّ.

رواه ابو داود، باب فى فضل العلم، رقم: ٣٦٤١

26. Abu Dardā رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: Whoever travels on a path in search of knowledge, Allāh will enable him to travel on one of the paths to Paradise. And verily, the angels spread their wings with pleasure for one who seeks knowledge. Indeed the inhabitants of the skies and the earth and the fish in the depths of the water, all supplicate forgiveness for the 'Áalim (Islamic Scholar). Verily, the eminence of an 'Áalim over a devout worshipper is that of the full moon over the stars. And indeed, the 'Ulamā are heirs of the prophets. And verily, the

prophets did not leave behind as inheritance any Dinār or Dirham, rather they leave 'Ilm as inheritance. So, whoever acquired this, received an abundant portion.

(Abu Dāwūd)

﴿ 27 ﴾ عَنْ أَبِي الدُّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: وَمَوْتِ الْعَالِمِ مُصِيبَةٌ لَا تُجْبَرُ وَ قَلَمَةٌ لَا تُسَدُّ وَ هُوَ نَجْمٌ طُمِسَ، مَوْتٌ قَبِيلَةٌ أَيْسَرُ مِنْ مَوْتِ عَالِمٍ.

(وهو بعض الحديث) رواه البيهقي في شعب الايمان ٢٦٤/٢

27. Abu Dardā' رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: The death of an 'Ālim, is such a calamity that it can neither be made up nor compensated for; and he was a star (of guidance and due to his death) his light is lost. The death of a whole tribe is less significant than the death of an 'Ālim.

(Baihaqī)

﴿ 28 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ مَثَلَ الْعُلَمَاءِ كَمَثَلِ النُّجُومِ فِي السَّمَاءِ يُهْتَدَى بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ، فَإِذَا انْطَمَسَتِ النُّجُومُ أَوْشَكَ أَنْ تَضِلَّ الْهَدَاةُ.

رواه احمد ١٥٧/٣

28. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed, the example of the 'Ulamā is like that of stars in the sky by which guidance is obtained in the darkness of the land and water; when stars lose their radiance, it is likely that travellers will go astray.

(Musnad Ahmad)

Note: This refers to the absence of 'Ulamā, which invariably leads to the straying of mankind from the straight path.

﴿ 29 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فَيَبْئُتُ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ.

رواه الترمذی وقال: هذا حديث غريب، باب ماجاء في فضل الفقه على العبادة، رقم: ٢٦٨١

29. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: One Faqīh (learned man) has more power over *Shaitān* than a thousand devout worshippers.

(Tirmidhī)

Note: This means that it is easier for a *Shaitān* to deceive a thousand 'Abid (devout worshippers) than to deceive an 'Ālim who has a thorough knowledge of *Deen*.

﴿ 30 ﴾ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ ﷺ رَجُلَانِ أَحَدُهُمَا عَابِدٌ وَالْآخَرُ عَالِمٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِينَ حَتَّى النَّمْلَةَ فِي جُحُورِهَا وَحَتَّى الْحَوَثُ لَيَسْئَلُونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرَ.

وقال: هذا حديث حسن غريب صحيح، باب ماجاء في فضل الفقه على العبادة، رقم: ٢٦٨٥

30. Abu Umāmah Al-Bāhilī رضي الله عنه narrates that two men were mentioned to Rasūlullāh صلى الله عليه وسلم, one of them learned and the other devout worshipper. Rasūlullāh صلى الله عليه وسلم said: The superiority of an 'Āalim over an 'Ābid is like that of mine over the least amongst you. Then Rasūlullāh صلى الله عليه وسلم said: Indeed, Allāh, His angels, the inhabitants of the skies and the earths, even the ants in their holes and even fish invoke mercy, grace and honour on him who teaches people good deeds.

(Tirmidhī)

﴿ 31 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ وَمَلْعُونٌ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ وَمَا وَالَاهُ وَعَالِمٌ أَوْ مُتَعَلِّمٌ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب منه حديث ان الدنيا ملعونة، رقم: ٣٢٢٢

31. Abu Hurairah رضي الله عنه narrates: I heard Rasūlullāh صلى الله عليه وسلم saying: Behold! Indeed, the world is accursed, and all that it contains is accursed except the Dhikr of Allāh. And that which brings one closer to Allāh, an 'Āalim or a seeker of knowledge of Deen.

(Tirmidhī)

﴿ 32 ﴾ عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: أَعْدُ عَالِمًا أَوْ مُتَعَلِّمًا أَوْ مُسْتَمِعًا أَوْ مُحِبًّا وَلَا تَكُنِ الْخَامِسَةَ فَتَهْلِكَ وَالْخَامِسَةُ أَنْ تُبْغِضَ الْعِلْمَ وَأَهْلَهُ

رواه الطبرانی فی الثلاثة والبیزار ورجالہ مؤثقیون، مجمع الزوائد ١/٣٢٨

32. Abu Bakrah رضي الله عنه narrates: I heard Nabī صلى الله عليه وسلم saying: You should become either (1) an 'Āalim or (2) a seeker of knowledge of Deen, or (3) an attentive listener to the knowledge of Deen, or (4) a lover of knowledge of Deen and Ulamā. Do not be of the fifth kind, otherwise you will be ruined. The fifth kind is that you bear malice towards knowledge of Deen and those who possess it.

(Tabrānī, Bazzār, Majma- 'uz-Zawā'id)

﴿ 33 ﴾ عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٍ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَىٰ هَلَكَيْهِ فِي الْحَقِّ، وَرَجُلٍ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا.

رواه البخارى، باب انفاق المال فى حقه، رقم: ١٤٠٩.

33. Ibne-Mas'ūd رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: There are only two people worthy of envy: A person whom Allāh has given wealth, and empowers him to spend it in righteous causes; and the other, whom Allāh has given knowledge by means of which he makes sound judgements, and teaches it to others.

(Bukhārī)

﴿ 34 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ آثَرُ السَّفَرِ، وَلَا يُعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ، فَاسْتَدْرَكْتِيهِ إِلَى رُكْبَتِيهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَيْحَدَيْهِ، وَقَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا، قَالَ: صَدَقْتَ، قَالَ: فَعَجِبْنَا لَهُ، يُسْتَلُّهُ، وَيُصَلِّقُهُ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَلْبِ خَيْرِهِ وَشَرِّهِ، وَقَالَ: 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 رُبَّتِيهَا، وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ، الْعَالَةَ، رِعَاءَ الشَّيْءِ، يَتَطَاوَلُونَ فِي الْبَنِيَانِ، قَالَ: ثُمَّ انْطَلِقْ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ لِي: يَا عُمَرُ! تَدْرِي مِنَ السَّائِلِ؟ قُلْتُ، اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّهُ جِبْرِيلُ، آتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ.

رواه مسلم، باب بيان الايمان والاسلام..... رقم: ٩٣

34. 'Umar ibn al-Khattab رضي الله عنه narrates that one day while we were sitting with Rasūlullāh ﷺ, a man with extremely white clothing and very black hair came to us. No signs of travel were visible on him and none of us recognized him. Sitting down close to Rasūlullāh ﷺ, resting his knees against his and placing his palms

on his own thighs, he said: O Muhammad! Tell me about Islam. Rasûlullâh ﷺ replied: Islam is to testify that none is worthy of worship but Allâh, and Muhammad is the Messenger of Allâh, to establish *Salât*, to pay *Zakât*, to fast in Ramadan, and to perform *Hajj* to Baitullâh, provided you have resources for it. The man said: You have spoken the truth. 'Umar ؓ said: We were amazed at his asking the question and endorsing the answer. Then he said: Tell me about *Îmân* (faith)? Rasûlullâh ﷺ said: *Îmân* is to believe in Allâh, His angels, His books, His Messengers, and the Last Day, and to believe in the Divine Destiny - both good and bad of it. He said: You have spoken the truth. And then asked: Tell me about *Ihsân*? Rasûlullâh ﷺ said: *Ihsân* is to worship Allâh as though you are seeing Him; and even if you do not see Him, He certainly sees you. Then he said: Tell me about the Hour? Rasûlullâh ﷺ replied: The one who is asked about it knows no more than the one who is asking. He said: Then tell me about its signs. Rasûlullâh ﷺ said: That a slave-girl will give birth to her mistress; and you will see barefooted, naked and destitute shepherds competing with one another in constructing lofty buildings. 'Umar ؓ said: Then he went away and I stayed for a while. Then, Rasûlullâh ﷺ asked: O 'Umar! Do you know who the questioner was? I said: Allâh and His Messenger know best. He said: He was Jibrail, who came to teach you your *Deen* (Islâm).

(Muslim)

Note: In *Hadîth*, amongst the signs of the Last Day is that a slave girl will give birth to her owner (mistress); which means that disobedience of parents will become rampant at the approach of the Last Day, so much so that girls, in whose nature obedience to their mother is more ingrained, would not only become disobedient, but dominate over their mothers, like a lady mistress orders her maidservant. This is why Rasûlullâh ﷺ has described a slave-girl giving birth to her mistress. The second sign of the Last Day means, such people shall be in possession of wealth who would not be worthy of it. Their interest will be in constructing high buildings and they would compete with one another in it.

(Ma'âriful Hadîth)

﴿ 35 ﴾ عَنِ الْحَسَنِ رَحِمَهُ اللهُ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ رَجُلَيْنِ كَانَا فِي بَنِي إِسْرَائِيلَ، أَحَدُهُمَا كَانَ عَالِمًا يُصَلِّي الْمَكْتُوبَةَ ثُمَّ يَجْلِسُ فَيُعَلِّمُ النَّاسَ الْخَيْرَ، وَالْآخَرُ يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ، أَيُّهُمَا الْفَضْلُ؟ قَالَ رَسُولُ اللهِ ﷺ: فَضْلُ هَذَا الْعَالِمِ الَّذِي يُصَلِّي الْمَكْتُوبَةَ ثُمَّ يَجْلِسُ فَيُعَلِّمُ النَّاسَ الْخَيْرَ عَلَى الْعَابِدِ الَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ كَفَضْلِي عَلَى أَذْنَاكُمْ رَجُلًا.

رواه الدارمي ١٠٩/١

35. Hasan Rahimahullāh narrates that Rasūlullāh ﷺ was asked about two men from the Banī Isrā'īl as to which of them was superior. One of them was an 'Āalim, who observed the obligatory Salāt, and then sat and taught the people good; the other one fasted by day, and worshipped during the night. Rasūlullāh ﷺ replied: The superiority of that 'Āalim who observed the obligatory Salāt then sat and taught good, over a devout worshipper who fasted by day and worshipped during the night, is like my superiority over the least amongst you.

(Sunan-ud-dārmī)

﴿ 36 ﴾ عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: تَعَلَّمُوا الْقُرْآنَ وَعَلِّمُوهُ النَّاسَ وَتَعَلَّمُوا الْعِلْمَ وَعَلِّمُوهُ النَّاسَ وَتَعَلَّمُوا الْقُرْآنَ وَتَعَلَّمُوا النَّاسَ فَيُنْفِئُوا النَّاسَ مِنَ النَّارِ وَمَنْ يَنْفِئُوا النَّاسَ مِنَ النَّارِ سَيُقْبَلُ لَهُمْ مَا كَانُوا يَكْفُرُونَ بِهِ.

رواه البيهقي في شعب الإيمان ٢٥٥/٢

36. Abdullāh ﷺ narrates that Rasūlullāh ﷺ said: Learn the Qur'ān and teach it to people; acquire knowledge of Deen and teach it to people; learn the obligatory Commandments (of Allāh) and teach these to people: Indeed I would die and verily the knowledge will also be lifted soon, so much so that two people will disagree on an obligatory command, and there will be no one who could guide them correctly about it.

(Baihaqī)

﴿ 37 ﴾ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: يَا أَيُّهَا النَّاسُ خُذُوا مِنَ الْعِلْمِ قَبْلَ أَنْ يُقْبَضَ الْعِلْمُ وَقَبْلَ أَنْ يُرْفَعَ الْعِلْمُ.

(الحديث) رواه أحمد ٢٦٦/٥

37. Abu Umāmah Al-Bāhilī narrates that Rasūlullāh ﷺ said: O people! Acquire knowledge, before knowledge is withdrawn, and before it is eliminated.

(Musnad Ahmad)

﴿ 38 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا عَلَّمَهُ وَنَشَرَهُ، وَوَلَدًا صَالِحًا تَرَكَهُ، وَمُصْحَفًا وَرَثَةً أَوْ مَسْجِدًا بَنَاهُ أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ، أَوْ نَهْرًا أَجْرَاهُ، أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ، يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ. رواه ابن ماجه، باب ثواب معلم الناس الخير، رقم: ٢٤٢.

38. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed, among the actions and good deeds for which a believer will continue to receive rewards even after his death are: (i). Knowledge which he taught and spread (ii) righteous children whom he left behind (iii) the Qur'an which he left as an inheritance (iv) a *masjid* which he built (v) a rest house which he built for the travellers (vi) a stream which he caused to flow (vii) a charity that he gave from his wealth, while he was alive and healthy. For all these, he will continue to receive rewards after his death. (Ibne-Mājah)

﴿ 39 ﴾ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تَفْهَمَ. (الحديث)، رواه البخارى، باب من اعاد الحديث..... رقم: ٩٥.

39. Anas رضي الله عنه says about Nabī ﷺ that (at times and according to the needs of the moment) whenever he said something, he would repeat it thrice so that the meaning would be fully understood. (Bukhārī)

﴿ 40 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَامِسِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَبْقَ عَالِمٌ اتَّخَذَ النَّاسُ رُؤَسَاءَ جُهَالًا، فَسُئِلُوا فَأَنصَبُوا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا. رواه البخارى، باب كيف يقبض العلم؟ رقم: ١٠٠.

40. 'Abdullāh ibne-'Amr ibnil-'As Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Allāh will not take away knowledge of *Deen* from people at once, but will withdraw knowledge by the death of 'Ulamā until no 'Āalīm will be left, people will take ignorant men as their leaders. They will be asked question relating to *Deen* and they will give verdict without knowledge. They being astray will lead others astray. (Būkhārī)

﴿ 41 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يَنْعِضُ كُلَّ

يَحْظُرِي جَوَاطِ سَخَابٍ بِالْأَسْوَاقِ، جِيْفَةً بِاللَّيْلِ، حِمَارٍ بِالنَّهَارِ، عَالِمٍ بِأَمْرِ الدُّنْيَا، جَاهِلٍ بِأَمْرِ الآخِرَةِ.

رواه ابن حبان، قال المحقق: اسناده صحيح على شرط مسلم ٢٧٤/١

41. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Allāh hates every harsh man, who eats excessively, shouts in the bazār, sleeps at night like a corpse, passes the day like a donkey, and well aware of worldly matters but totally ignorant about matters of the Hereafter. (Ibne-Hibban)

﴿ 42 ﴾ عَنْ يَزِيدَ بْنِ سَلَمَةَ الْجُعْفِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ سَمِعْتُ مِنْكَ حَدِيثًا كَثِيرًا أَخَافُ أَنْ يُنْسَى أَوَّلُهُ آخِرُهُ فَحَدِّثْنِي بِكَلِمَةٍ تَكُونُ جَمَاعًا، قَالَ: اتَّقِ اللَّهَ فِيمَا تَعْلَمُ.

رواه الترمذی و قال: هذا حديث ليس اسناده بمتصل وهو

عندى مرسل، باب ماجاء في فضل الفقه على العبادة، رقم: ٢٦٨٣

42. Yazīd ibne-Salama Al-Ju'fi رضي الله عنه narrates: I said: O Rasūlullāh! I have heard many *Ahādith* from you; I fear that recent *Ahādith* may cause me to forget the earlier ones. So, tell me something comprehensive. He said: Fear and obey Allāh to the best of your knowledge. (Tirmidhī)

﴿ 43 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: لَا تَعْلَمُوا الْعِلْمَ لِيُبَاهُوا بِهِ الْعُلَمَاءَ وَلَا تَمَارُوا بِهِ السُّفَهَاءَ، وَلَا تَخَيَّرُوا بِهِ الْمَجَالِسَ فَمَنْ فَعَلَ ذَلِكَ، فَالْتَأَرْ النَّارَ.

رواه ابن ماجه، باب الانتفاع بالعلم والعمل به، رقم: ٢٥٤

43. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Do not acquire knowledge of *Deen* for showing superiority over '*Ulamā*' and do not use this knowledge to quarrel with the ignorant and do not use this knowledge to hold assemblies. He who has done like this (for him) there is Fire, and Fire. (Ibne-Majāh)

Note: Acquiring knowledge of *Deen* is not to be used for diverting the attention of people towards one's self.

﴿ 44 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سِئِلَ عَنْ عِلْمٍ فَكْتَمَهُ أَلْجَمَهُ اللَّهُ بِلِجَامٍ مِنْ نَارٍ يَوْمَ الْقِيَامَةِ. رواه ابوداؤد، باب كراهية منع العلم، رقم: ٣٦٥٨

44. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who

is asked something about knowledge (of *Deen*) and he conceals it, Allāh will put a bridle of fire on him on the Day of Resurrection.

(Abu Dāwūd)

﴿ 45 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَثَلُ الَّذِي يَتَعَلَّمُ الْعِلْمَ ثُمَّ لَا يُحَدِّثُ بِهِ كَمَثَلِ الَّذِي يَكْتُمُ الْكَنْزَ ثُمَّ لَا يُنْفِقُ مِنْهُ.

رواه الطبراني في الأوسط وفي استاده ابن لهيعة، الترغيب ١/٢٢٢

45. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The example of the person who acquires knowledge of *Deen* and then does not convey it to others, is like the one who has collected a treasure but does not spend (and benefit) from it.

(Tabarāni, Targhib)

﴿ 46 ﴾ عَنْ زَيْدِ بْنِ أَرْقَمٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا.

(وهو قطعة من الحديث) رواه مسلم، باب في الادعية، رقم: ٦٩٠٦

46. Zaid ibne-Arqam رضي الله عنه narrates that Rasūlullāh ﷺ used to invoke: O Allāh! I seek refuge in You from that knowledge which does not give benefit, and from that heart which does not fear You, and from that inner-self which does not get satisfied, and from that supplication which is not accepted.

(Muslim)

﴿ 47 ﴾ عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا تَزُولُ قَدَمَا عِنْدَ يَوْمِ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عَمَلِهِ فِيمَا أَفْنَاهُ، وَعَنْ عِلْمِهِ فِيمَا فَعَلَ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَعَنْ جِسْمِهِ فِيمَا أَبْلَاهُ.

رواه الترمذى و قال : هذا حديث حسن صحيح، باب في القيامة، رقم: ٢٤١٧

47. Abu Barzah Aslamī رضي الله عنه narrates that Rasūlullāh ﷺ said: The feet of the slave of Allāh will not move from its place on the Day of Judgment until he is questioned about his life, how he spent it; about his knowledge of *Deen*, whether he practiced it; about his wealth, from where he acquired it and where he spent it; and about his body (in which activities) did he age it.

(Tirmidhī)

﴿ 48 ﴾ عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ الْأَزْدِيِّ رَضِيَ اللَّهُ عَنْهُ صَاحِبِ النَّبِيِّ ﷺ عَنْ رَسُولِ

اللَّهُ ﷻ قَالَ: مَثَلُ الَّذِي يُعَلِّمُ النَّاسَ الْخَيْرَ وَيَنْسِي نَفْسَهُ كَمَثَلِ السِّرَاجِ يُضِيءُ لِلنَّاسِ
وَيَحْرُقُ نَفْسَهُ. رواه الطبراني في الكبير و اسناده حسن ان شاء الله تعالى، الترغيب ١/١٢٦

48. Jundub ibne-'Abdullāh Al-Azdi رضي الله عنه a sahābi of Nabi ﷺ narrates that Rasūlullāh ﷺ said: The example of the person who teaches people good and neglects himself (does not practice himself), is like a lamp which is a source of illumination for people and burns itself. (Tabarānī, Targhib)

﴿ 49 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: رَبُّ حَامِلٍ فِيهِ غَيْرُ فِقْهِهِ، وَمَنْ لَمْ يَنْفَعَهُ عِلْمُهُ ضَرَّةً جَهْلُهُ، أَقْرَأَ الْقُرْآنَ مَا نَهَاكَ، فَإِنْ لَمْ يَنْهَكَ فَلَسْتَ تَقْرَأُهُ. رواه الطبراني في الكبير و فيه شهر بن حوشب وهو ضعيف وقد وثق، مجمع الزوائد ١/٤٤٠

49. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Some people having knowledge of Deen, lack its understanding. And he whose knowledge does not benefit him, his ignorance will harm him. You will indeed be considered amongst those who recite the Qur'an as long as it restrains you from the forbidden. If it does not restrain you, then you are not from those who recite the Qur'an. (Tabarānī, Majma-'uz-Zawāid)

﴿ 50 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَامَ لَيْلَةً بِمَكَّةَ مِنَ اللَّيْلِ فَقَالَ: اللَّهُمَّ هَلْ بَلَغْتُ؟ ثَلَاثَ مَرَّاتٍ، فَقَامَ عُمَرُ بْنُ الْخَطَّابِ، وَكَانَ أَوْاهًا، فَقَالَ اللَّهُمَّ نَعَمْ، وَحَرَضْتُ وَجَهَدْتُ وَنَصَحْتُ، فَقَالَ: لِيُظْهِرَنَّ الْإِيمَانَ حَتَّى يُرَدَّ الْكُفْرُ إِلَى مَوَاطِنِهِ، وَلِتُخَاصَنَّ الْبِحَارَ بِالْإِسْلَامِ، وَلِيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَتَعَلَّمُونَ فِيهِ الْقُرْآنَ يَتَعَلَّمُونَهُ وَيَقْرُؤُونَهُ وَيَقُولُونَ: قَدْ قَرَأْنَا وَعَلِمْنَا، فَمَنْ ذَا الَّذِي هُوَ خَيْرٌ مِنَّا؟ (ثُمَّ قَالَ لِأَصْحَابِهِ) فَهَلْ فِي أَوْلِيكَ مِنْ خَيْرٍ؟ قَالُوا: يَا رَسُولَ اللَّهِ وَمَنْ أَوْلِيكَ؟ قَالَ أَوْلِيكَ مِنْكُمْ وَأَوْلِيكَ وَقَوْلُ النَّارِ.

رواه الطبراني في الكبير ورجاله ثقات إلا أن هند بنت الحارث الخنصمية التابعة لم أرمن وثقها ولاجرحها، مجمع الزوائد ١/١٩١ طبع مؤسسة المعارف، بيروت و هند مقبولة- تقريب التهذيب

50. 'Abdullāh Ibne-'Abbas Radiyallāhu 'anhuma that one night Rasūlullāh ﷺ stood in Makkah and said this three times: O Allāh! Have I conveyed (the Message)? 'Umar Ibnil Khattāb, who was most tender hearted, got up and said: Yes! O Allāh! I make you

witness You (O Rasúlullāh) have strongly motivated, striven hard and sincerely advised. He said: *Īmān* will indeed prevail till infidelity will be pushed to its origins, and surely you will sail on high seas for spreading Islam. And a time will certainly come, when people will learn the Qur'ān; learning it and reciting it, and then saying: We have learnt it and know it. So, who is better than us? (Then Rasúlullāh ﷺ told his Sahaba): Can there be any good in them? The Sahaba asked: O Rasúlullāh! Who would be these people? He said: They are from amongst you and they are the fuel of Fire!

(Tabarani, Majma-uz-Zawāid)

﴿ 51 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا جُلُوسًا عِنْدَ بَابِ رَسُولِ اللَّهِ ﷺ تَتَدَاكِرُ يَتَرَعُ هَذَا بآيَةٍ وَيَتَرَعُ هَذَا بآيَةٍ فَخَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ كَأَنَّمَا يُفْقَأُ فِي وَجْهِهِ حَبُّ الرُّمَّانِ فَقَالَ: يَا هَؤُلَاءِ بِهَذَا بُعِثْتُمْ أَمْ بِهَذَا أُمِرْتُمْ؟ لَا تَرْجِعُوا بَعْدِي كَفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

رواه الطبرانی فی الارسط ورجاله ثقات انباء، مجمع الزوائد ١/ ٣٨٩

51. Anas رضي الله عنه narrates that we were sitting by the door of Rasúlullāh ﷺ, and were discussing. One man was arguing and quoting one verse of the Qur'ān, and the other quoting another verse. At this, Rasúlullāh ﷺ came out to us. His face was red (in anger), as if (the juice of) pomegranate was spread on his face and he said: O people! Have you been sent for this, or have you been ordered to do so? Do not return to infidelity after me by cutting one another's necks!

(Tabarani, Majma-uz-Zawāid)

﴿ 52 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: أَنَّ عِيْسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ قَالَ: إِنَّمَا الْأُمُورُ ثَلَاثَةٌ: أَمْرٌ تَبَيَّنَ لَكَ رُشْدُهُ فَاتَّبِعْهُ، وَأَمْرٌ تَبَيَّنَ لَكَ غِيَّهُ فَاجْتَنِبْهُ، وَأَمْرٌ اخْتَلَفَ فِيهِ فَرُدَّهُ إِلَىٰ عَالِمِهِ.

رواه الطبرانی فی الكبير ورجاله موثقون، مجمع الزوائد ١/ ٣٩٠

52. 'Abdullah ibne-'Abbās Radiyallāhu 'anhuma narrates from Nabí ﷺ that 'Isā Ibne-Marym عليه السلام said: Indeed matters are of three kinds: A matter whose righteousness is evident to you, so follow it; a matter whose error is evident to you, so follow it; a matter which is disputable, so refer it to an 'Āalim who is knowledgeable about it.

(Tabarani, Majma-uz-Zawāid)

﴿ 53 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: اتَّقُوا الْحَدِيثَ عَنِّي إِلَّا مَا عَلِمْتُمْ، فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ.

رواه الترمذى وقال: هذا حديث حسن باب ما جاء فى الذى يفسر القرآن برأيه رقم: ٢٩٥١

53. **Ibne- 'Abbas Radiyallāhu 'anhuma** narrates that **Rasūlullāh ﷺ** said: Avoid relating a *Hadīth* from me, unless you know it for a certainty. He who deliberately narrates from me falsely, then let him prepare for himself an abode in the Hell-Fire. And he who interprets the Qur'ān according to his own opinion, then let him prepare for himself an abode in the Hell-Fire. (Tirmidhī)

﴿ 54 ﴾ عَنْ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ فِي كِتَابِ اللَّهِ بِرَأْيِهِ فَاصَابَ فَقَدْ أَخْطَأَ.

رواه ابو داؤد، باب الكلام فى كتاب الله بلا علم رقم: ٣٦٥٢

54. **Jundub** narrates that **Rasūlullāh ﷺ** said: He who interprets the Qur'ān according to his opinion and that happens to be correct, even then he has erred. (Abu Dāwūd)

Note: This means, that if someone interprets the Qur'ān in the light of his own opinion and that interpretation incidentally turns out to be correct; even so he has erred, because he did not refer (for this commentary) to the Prophet's *Ahādīth* and nor to the *'Ulamā* of this *Ummah*.

(Mazāhir-e-Haque)

TO BE INSPIRED BY THE QUR'ÁN AND HADÍTH

VERSES OF QUR'ÁN

قَالَ تَعَالَى: ﴿وَإِذَا سَمِعُوا مَا أَنْزَلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ
مِمَّا عَرَفُوا مِنَ الْحَقِّ﴾
[المائدة: ٨٣]

Allāh ﷻ said to His Prophet ﷺ: When they listen to that which has been revealed to the Messenger; you see their eyes overflow with tears, because of their recognition of the Truth (in the Qur'ān).
(Al-Mā'idah: 83)

وَقَالَ تَعَالَى: ﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

[الاعراف: ٢٠٤]

Allāh ﷻ says: And when the Qur'ān is recited, give ear to it and pay heed, so that you may obtain Mercy.
(Al-A'raf: 204)

وَقَالَ تَعَالَى: ﴿قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُخْبِرَكَ لَوْ كُنْتَ مِنْ
ذِكْرٍ﴾

[الكهف: ٧٠]

Allāh ﷻ says: He (Allah's favoured bondsman) said (to Músa عليه السلام): Then if you follow me (to acquire knowledge) ask me not about anything till I myself mention of it to you.
(Al-Kahf: 70)

وَقَالَ تَعَالَى: ﴿فَيَسِّرْ عِبَادِيَ الَّذِينَ يَسْمَعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ
الَّذِينَ هَدَاهُمْ اللَّهُ وَأُولَئِكَ هُمُ الْوَالِدُونَ الْأَبَابِ﴾

[الزمر: ١٧، ١٨]

Allāh ﷻ said to His Prophet ﷺ: Therefore give glad tidings to (those of) my servants who listen carefully to all that is said, and follow the best of it; (For) it is they whom Allāh has graced with his guidance, and it is they who are men of understanding.

(Az-Zumar: 17-18)

وَقَالَ تَعَالَى: ﴿اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ۖ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ﴾ (الزمر ٢٣)

Allāh ﷻ says: Allah has revealed the best of all teachings, a book (Qur'ān), its contents resembling each other (in goodness and truth) and repeating each statement (of the truth) many times. The skin of those who fear their *Rabb*, shiver from it (when they recite it or hear it). Then their skins and their hearts soften to the remembrance of Allāh.

(Az-Zumar: 23)

AHĀDĪTH

﴿55﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: اقْرَأْ عَلَيَّ، قُلْتُ: اقْرَأْ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ فَإِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي، فَقَرَأْتُ عَلَيْهِ سُورَةَ النَّسَاءِ حَتَّى بَلَغْتُ ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا﴾ قَالَ: أَمْسِكْ، فَإِذَا عَيْنَاهُ تَلَرِقَانِ.

رواه البخارى، باب فكيف إذا جئنا من كل أمة بشهيد..... الآية رقم: ٤٥٨٢

55. 'Abdullāh ibne-Mas'ūd ﷺ narrates that Rasūlullāh ﷺ asked me to recite the Qur'ān; I submitted: Shall I recite the Qur'ān to you while it has been revealed to you? He said: I like to hear it from someone else. So, I recited to him *Sūrah An-Nisa*. When I came to the Verse:

So how will it be with them, when We bring of every people a witness; and We shall bring you O Muhammad, a witness against these people i.e. your *Ummah*.

He said: Stop, I saw tears were rolling from his eyes. (Bukhārī)

DHIKR REMEMBRANCE OF ALLAH TA'ALA

Fulfilling the Commandments of Allāh Ta 'ālā With the complete attention that Allah Ta 'ālā is in front of me and seeing me

VIRTUES OF AL-QUR'AN

VERSES CF QUR'AN

قَالَ اللهُ تَعَالَى: ﴿يَأَيُّهَا النَّاسُ قَدْ جَاءَ تَكْمٌ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ لَا وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ۝ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾
[يونس: ٥٧-٥٨]

Allāh ﷻ says: O mankind! There has come to you a heart rending advise from your Sustainer (The Qur'ān, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breast, a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers Say: In the Bounty of Allāh, and in His mercy (Islām and the Qur'ān); therein let them rejoice. That is better than what (the wealth) they amass. (Yūnus:57-58)

وَقَالَ تَعَالَى: ﴿قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ﴾
[النحل: ١٠٢]

Allāh ﷻ said to His Prophet ﷺ: Say: The Holy Spirit (Jibra'il) has revealed it from Your Sustainer with truth, that it may give firmness to those who believe, and as guidance and good tidings for those who have submitted (to Allāh).

(An-Nahl: 102)

وَقَالَ تَعَالَى: ﴿وَنَزَّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

[الاسراء: ٨٢]

Allāh ﷻ says: And We reveal of the Qur'ān that which is a healing (from incorrect beliefs, doubts, suspicions and bad conduct) and a mercy for believers.

(Al-Isrā': 82)

وَقَالَ تَعَالَى ﴿أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ﴾

[العنكبوت: ٤٥]

Allāh ﷻ said to His Prophet ﷺ: Recite that which has been revealed upon you of the Book (Qur'ān).

(Al-Ankabūt: 45)

وَقَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ

[فاطر: ٢٩]

سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ﴾

Allāh ﷻ says: Verily! Those who recite the Book of Allāh, and establish *Salāt*, and spend out of that which We have bestowed on them, secretly and openly, they look forward to a bargain that can never fail.

(Fātir: 29)

وَقَالَ تَعَالَى: ﴿فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ۖ وَإِنَّهُ لَقَسَمٌ لَّا تَعْلَمُونَ عَظِيمٌ ۚ إِنَّهُ

لَقُرْآنٌ كَرِيمٌ ۚ فِي كِتَابٍ مَّكْنُونٍ ۚ لَا يَمْسُهُ إِلَّا الْمُطَهَّرُونَ ۚ تَنْزِيلٌ مِّن رَّبِّ

[الواقعه: ٧٥-٨١]

الْعَالَمِينَ ۚ أَفَبِهَذَا الْحَدِيثِ أَنتُم مُّدْهِنُونَ﴾

Allāh ﷻ says: Nay, I swear by the settings of the stars. And Indeed! that verily is a tremendous oath, if you but knew. That (this) is indeed an honorable recitation (the noble Qur'ān). In a Book well guarded. Which none can touch but the purified. A revelation from the Sustainer of the Worlds. Is it this Statement that you consider unimportant?

(Al-Wāq'ah: 75-81)

وَقَالَ تَعَالَى: ﴿لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ

اللَّهِ﴾

[الحشر: ٢١]

Allāh ﷻ says: (The grandeur of the Qur'ān is such that) Had We sent down the Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah. (Alas, hard hearted man is not affected by the words of the Qur'ān). (Al-Hashr: 21)

AHĀDĪTH

﴿58﴾ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى: مَنْ شَعَلَهُ الْقُرْآنُ عَنْ ذِكْرِي، وَمَسْأَلَتِي أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ، وَفَضْلُ كَلَامِ اللَّهِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب فضائل القرآن، رقم: ٢٩٢٦

58. Abu Sa'īd رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم narrated in a *Hadīth Qudsī* that *Rabb Tabāraka wa Ta'ālā*, says: He who is unable to do my *Dhikr* and make supplications because of pre-occupation with the Qur'ān, I grant him better than what is given to the supplications. The Excellence of Allāh's words (Al-Qur'ān) over all other words is like the Excellence of Allāh over all His creations. (Tirmidhī)

﴿59﴾ عَنْ أَبِي ذَرِّ الْعَفْهَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّكُمْ لَا تَرَجِعُونَ إِلَى اللَّهِ بِشَيْءٍ أَفْضَلَ مِمَّا خَرَجَ مِنْهُ يَتَعْنَى الْقُرْآنَ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد لم يخرجاه وواقعه الذهبي ٥٥٥/١

59. Abu Dhar Ghaffārī رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: There is nothing that facilitates nearness to Allāh better than that which has come directly from Allāh, that is Al-Qur'ān. (Mustadrak Hākirīn)

﴿60﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْقُرْآنُ مُشَفَّعٌ وَمَاجِلٌ مُّصَدِّقٌ مَنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ وَمَنْ جَعَلَهُ خَلْفَ ظَهْرِهِ سَاقَهُ إِلَى النَّارِ:

رواه ابن خبّان، قال المحقق استاده جيد ٣٣١/١

60. Jābir رضي الله عنه narrates that Nabí صلى الله عليه وسلم said: The Qur'ān is an accepted intercessor and a disputant whose claim is upheld. He who keeps the Qur'ān in front of him, it will lead him to Paradise, and he who kept it behind his back, it will drive him into the Fire.

(Ibne-Hibbān)

Note: "Qur'ān is an accepted intercessor and a disputant whose claims are upheld", means that, it will successfully argue in the court of Allāh عز وجل, for those who recited and acted upon it and it will demand its rights from those who ignored it.

﴿ 61 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ، يَقُولُ الصِّيَامُ: أَيْ رَبِّ مَنَعْتُهُ الطَّعَامَ وَالشَّهْوَةَ فَشَفِّعْنِي فِيهِ، وَيَقُولُ الْقُرْآنُ: مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفِّعْنِي فِيهِ، قَالَ: فَيُشَفِّعَانِ لَهُ.

رواه احمد والطبراني في الكبير ورجال الطبراني رجال الصحيح، مجمع الزوائد ٤١٩/٣

61. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrated that Rasūlullāh صلى الله عليه وسلم said: *Siyām* (Fasting) and the Qur'ān, both will intercede for the slave of Allāh on the Day of Resurrection. *Siyām* will say: O my *Rabb!* I kept him away from food and human desires, so accept my intercession for him. And the Qur'ān will say: I did not let him sleep at night, so accept my intercession for him. So both of them will intercede for him. (Musnad-Ahmad. Tabrāni, Majma-'uz-Zawāid)

﴿ 62 ﴾ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ.

رواه مسلم، باب فضل من يقوم بالقرآن..... رقم: ١٨٩٧

62. 'Umar رضي الله عنه narrates that Nabí صلى الله عليه وسلم said: Indeed, Allāh elevates through this Book (Al-Qur'ān) many people and degrades others by it. (Muslim)

Note: Those who act upon the Qur'ān, Allah عز وجل honors them with respect and dignity in this life and in the Hereafter, and those who do not act upon it are humiliated.

﴿ 63 ﴾ عَنْ أَبِي ذَرِّرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (لِأَبِي ذَرٍّ): عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ، وَذِكْرِ اللَّهِ عَزَّوَجَلَّ فَإِنَّهُ ذِكْرٌ لَكَ فِي السَّمَاءِ، وَنُورٌ لَكَ فِي الْأَرْضِ.

(وهو جزء من الحديث) رواه البيهقي في شعب الایمان ٢٤٢/٤

63. Abu Dhar رضي الله عنه narrates that Rasūlullāh ﷺ said (to Abu Dhar): Make the recitation of the Qur'ān and the *Dhikr* of Allāh, The Mighty and The Exalted, obligatory on yourself, because it is indeed, a remembrance for you in the heavens and a light (guidance) for you on the earth. (Baihaqi)

﴿ 64 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ، رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ مَالًا، فَهُوَ يُنْفِقُهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ.

رواه مسلم، باب فضل من يقوم بالقرآن.....رقم: ١٨٩٤

64. Ibne-'Umar Radiyallāhu 'anhuma narrates that Nabī ﷺ said: It is not permissible to have jealousy except for two persons: A man whom Allāh has blessed with the Qur'ān and he recites it during some hours of the day and some hours of the night; and the man on whom Allah has bestowed wealth and he spends (to please Allāh) during some hours of the day and some hours of the night. (Muslim)

﴿ 65 ﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأُتْرُجَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مَثَلُ التَّمْرَةِ، لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرِّيحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ.

رواه مسلم، باب فضيلة حافظ القرآن.....رقم: ١٨٦٠

65. Abu Mūsā Al-Ash'arī رضي الله عنه narrates that Rasūlullāh ﷺ said: The example of a *Mu'min* who recites the Qur'ān is like the citron, its fragrance is pleasing and its taste is good; and the example of a *Mu'min* who does not recite the Qur'ān is like a date, which has no fragrance but its taste is sweet. And the example of a hypocrite who recites the Qur'ān is like a flower, its fragrance is good, but its taste is bitter; and the example of a hypocrite who does not recite the Qur'ān is like colocynth, which has no fragrance, and its taste is bitter. (Muslim)

Note: Colocynth is a fruit similar to melon in appearance.

﴿ 66 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الَّامَ حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا مٌ حَرْفٌ وَمِيمٌ حَرْفٌ

رواه الترمذى، وقال: هذا حديث حسن صحيح غريب، باب ماجاء فى من قرأ حرفاً، رقم: ٢٩١٠

66. 'Abdulāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: He who recites one letter of the Qur'ān, it is one good deed for him, and one good deed is rewarded ten times. I am not saying that *Alif-Lām-Mīm* is one letter, but that *Alif* is one letter, *Lām* is one letter and *Mīm* is one letter. (Tirmidhī)

﴿ 57 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَعَلَّمُوا الْقُرْآنَ، فَافْرُءُوهُ وَهُ فَإِنَّ مَثَلَ الْقُرْآنِ لِمَنْ تَعَلَّمَهُ فَقَرَأَهُ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكَ يَفُوحُ رِيحُهُ فِي كُلِّ مَكَانٍ، وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرْتَدُّ وَهُوَ فِي جَوْفِهِ كَمَثَلِ جِرَابٍ أُوْكِيَ عَلَى مِسْكِ.

رواه الترمذى وقال: هذا حديث حسن، باب ماجاء فى سورة البقرة وآية الكرسي، رقم: ٢٨٧٦

67. Abu Hurairah رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: Learn the Qur'ān and then recite it. For indeed, the likeness of the one who learn the Qur'ān, recited it, and (then) stood up reciting it (in *Tahajjud*), is like a bag filled with Musk, whose fragrance spreads all over the place. The likeness of the one who learnt the Qur'ān and slept at night and did not recite (in *Tahajjud Salāt*), while he had the Qur'ān within him, is like a bag of Musk whose mouth was sealed. (Tirmidhī)

﴿ 68 ﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَرَأَ الْقُرْآنَ فَلَيْسَ أَلِ اللَّهِ بِهِ فَإِنَّهُ سَيَجِيءُ أَقْوَامٌ يَقْرَأُونَ الْقُرْآنَ يَسْأَلُونَ بِهِ النَّاسَ.

رواه الترمذى وقال: هذا حديث حسن، باب من قرأ القرآن فليسأل الله به، رقم: ٢٩١٧

68. 'Imrān ibne-Husain Radiyallāhu 'anhuma said: I heard Rasūlullāh صلى الله عليه وسلم saying: Anyone who recites the Qur'ān let him ask by it from Allāh alone. For soon such people will come who will recite the Qur'ān and ask for their reward from people. (Tirmidhī)

﴿ 69 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ أُسَيْدَ بْنَ حُضَيْرٍ، بَيْنَمَا هُوَ، لَيْلَةً، يَقْرَأُ فِي مَرْبِدِهِ، إِذْ جَالَتْ فَرَسُهُ، فَقَرَأَ، ثُمَّ جَالَتْ أُخْرَى، فَقَرَأَ، ثُمَّ جَالَتْ أَيْضًا، قَالَ أُسَيْدٌ: فَحَشِيْتُ أَنْ تَطَأَ يَحْيَى، فَفُئِمْتُ إِلَيْهَا، فَإِذَا مِثْلُ الظُّلَّةِ فَوْقَ رَأْسِي، فِيهَا أَشْفَالُ الشَّرْجِ، عَرَجْتُ فِي الْجَوْحِ حَتَّى مَا أَرَاهَا، قَالَ: فَعَدَوْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ بَيْنَمَا أَنَا الْبَارِحَةَ مِنْ جَوْفِ اللَّيْلِ أَقْرَأُ فِي مَرْبِدِي، إِذْ جَالَتْ فَرَسِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِقْرَأْ ابْنُ حُضَيْرٍ! قَالَ: فَقَرَأْتُ، ثُمَّ جَالَتْ أَيْضًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِقْرَأْ ابْنُ حُضَيْرٍ! قَالَ: فَقَرَأْتُ، ثُمَّ جَالَتْ أَيْضًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِقْرَأْ ابْنُ حُضَيْرٍ! قَالَ: فَأَنْصَرَفْتُ، وَكَانَ يَحْيَى قَرِيبًا مِنْهَا، حَشِيْتُ أَنْ تَطَأَهُ، فَرَأَيْتُ مِثْلَ الظُّلَّةِ، فِيهَا أَشْفَالُ الشَّرْجِ، عَرَجْتُ فِي الْجَوْحِ حَتَّى مَا أَرَاهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: تِلْكَ الْمَلَائِكَةُ كَانَتْ تَسْمَعُ لَكَ، وَلَوْ قَرَأْتَ لَا ضَبْحَ يَرَاهَا النَّاسُ، مَا تَسْتَتِرُ مِنْهُمْ.

رواه مسلم، باب نزول المسكينة لقراءة القرآن، رقم: 1809

69. Abu Sa'īd Al-Khudrī رضي الله عنه narrated that Usaid ibne-Hudair was reciting Qur'ān one night in his courtyard, when his mare suddenly began to shy and started to move around. He continued to recite, the mare once again moved around, but he continued to recite, and the mare continued to move around. Usaid رضي الله عنه says: I feared that the mare might trample my son Yahyā So I stood near the mare and saw something like a canopy above my head, with what seemed to be lamps in it. Then this (object) started ascending towards sky; until I could not see it any more. He said: I went to Rasūlullāh صلى الله عليه وسلم in the morning and I said: O Rasūlullāh! Late last night I was reciting (the Qur'ān) in my courtyard, when my mare started to shy and move around. Rasūlullāh صلى الله عليه وسلم said: You should have kept on reciting, Ibne-Hudair! He replied: I kept on reciting, and the mare moved around again. So, Rasūlullāh صلى الله عليه وسلم again said: You should have kept on reciting, Ibne-Hudair! He submitted: So, I kept on reciting, and the mare moved around again. Rasūlullāh صلى الله عليه وسلم said: You should have kept on reciting, Ibne-Hudair! He said: Then I turned towards it, as I was afraid that it might trample my son Yahyā, who was near to it, and saw above my head something like a canopy, with what seemed to be lamps in it. Then this (object) ascended towards sky, until I could not see it anymore. Rasūlullāh صلى الله عليه وسلم said: Those were the angles who came to listen to your

recitation of Qur'ān, and if you would have continued reciting, the people would have seen them in the morning, and they couldnot have stayed hidden from the people. (Muslim)

﴿ 70 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَلَسْتُ فِي عِصَابَةٍ مِنْ ضُعَفَاءِ الْمُهَاجِرِينَ، وَإِنْ بَعْضُهُمْ لَيَسْتَبِرُ بِبَعْضٍ مِنَ الْعَرَبِ، وَقَارِئٌ يَقْرَأُ عَلَيْنَا إِذْ جَاءَ رَسُولُ اللَّهِ ﷺ فَقَامَ عَلَيْنَا، فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ سَكَتَ الْقَارِئُ فَسَلَّمَ ثُمَّ قَالَ: مَا كُنْتُمْ تَصْنَعُونَ؟ قُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّهُ كَانَ قَارِئًا لَنَا يَقْرَأُ عَلَيْنَا فَكُنَّا نَسْتَمِعُ إِلَى كِتَابِ اللَّهِ تَعَالَى، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْ أُمَّتِي مَنْ أَمُرْتُ أَنْ أَصْبِرَ نَفْسِي مَعَهُمْ قَالَ: فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَسَطْنَا لِيُعْدِلَ بِنَفْسِهِ فِينَا، ثُمَّ قَالَ بِيَدِهِ هَكَذَا، فَتَحَلَّفُوا وَبَرَزَتْ وَجُوهُهُمْ لَهُ. قَالَ: فَمَا رَأَيْتُمْ رَسُولَ اللَّهِ ﷺ عَرَفَ مِنْهُمْ أَحَدًا غَيْرِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَبَشِّرُوا بِمَا عَشَرُ صَعَالِكِ الْمُهَاجِرِينَ بِالنُّورِ النَّامِ يَوْمَ الْقِيَامَةِ تَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْيَاءِ النَّاسِ بِنِصْفِ يَوْمٍ، وَذَلِكَ خَمْسِمِائَةَ سَنَةٍ.

رواه ابو داود، باب في القصص، رقم: ٣٦٦٦

70. Abu Sa'id Al-Khudri رضي الله عنه narrated: I was sitting in a group of destitute *Muhājirīn* (Emigrants from Makkah), and some of them had taken cover behind others as they did not have enough clothes on them, and one of them was reciting the Qur'ān to us, when Rasūlullāh ﷺ entered and stood (close) by us. At this, the one who was reciting the Qur'ān became silent. Rasūlullāh ﷺ greeted (us) and then said: What were you all doing? We said: O Rasūlullāh, one of our reciters was reciting and we were listening attentively to the Book of Allāh *Ta'ālā*. Rasūlullāh ﷺ said: Praise be to Allāh Who has created in my *Ummah* such a people, with whom I have been ordained to sit. Then Rasūlullāh ﷺ sat amongst us, to be equidistant from everyone. Then he gestured with his hand, and we sat in a circle with all of us facing him. (Abu Sa'id says) I noticed that Rasūlullāh ﷺ did not recognize any of them other than me. Rasūlullāh ﷺ said: O Group of destitute *Muhājirīn*, glad tidings for you of a perfect *Nūr* (light) on the Day of Resurrection. You will enter the Paradise half-a-day before the rich people (Muslims), and that (half-a-day) is (the span of) five hundred years.

(Abu Dawūd)

﴿ 71 ﴾ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ هَذَا الْقُرْآنَ نَزَلَ بِحَزْنٍ فَإِذَا قَرَأْتُمُوهُ فَأَبْكُوا، فَإِنْ لَمْ تَبْكُوا فَتَبَّكُوا، وَتَغَنَّوْا بِهِ فَمَنْ لَمْ يَتَغَنَّ بِهِ فَلَيْسَ مِنَّا. رواه ابن ماجه، باب في حسن الصوت بالقرآن رقم: ١٣٣٧

71. Sa'ad ibne-Abi Waqqiās ؓ said that he heard Rasūlullāh ﷺ saying: Indeed, this Qur'ān has been revealed to create a deep grief and restlessness. So when you recite it, weep; and if you are unable to weep, then make a weeping face. And recite it with a pleasing voice, as one who does not (try to) recite with a pleasant voice is not from us. (Ibne-Mājah)

Note: Some scholars have also given another interpretation to this *Hadīth*; that the one who does not become contented and free from want of what others have, by the blessing of the Qur'ān, in fact has not properly benefited from it and hence is not from us.

﴿ 72 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَدِنَ اللَّهُ لِشَيْءٍ مَا أَدِنَ لِنَبِيِّ حَسَنِ الصَّوْتِ يَتَغَنَّى بِالْقُرْآنِ.

رواه مسلم، باب استحباب تحسين الصوت بالقرآن، رقم: ١٨٤٥

72. Abu Hurairah ؓ narrates that Rasūlullāh ﷺ said: Allāh never pays so much attention to anything as He pays to the voice of a Prophet reciting the Qur'ān in a sweet tone. (Muslim)

﴿ 73 ﴾ عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: زَيَّنُوا الْقُرْآنَ بِأَصْوَابِكُمْ فَإِنَّ الصَّوْتِ الْحَسَنَ يَزِيدُ الْقُرْآنَ حُسْنًا. رواه الحاكم ٥٧٥/١

73. Barā ؓ narrates that Rasūlullāh ﷺ said: Beautify the Qur'ān with your voices. For indeed, a beautiful voice adds to the beauty of the Qur'ān. (Mustadrak Hākim)

Note: It means that the beauty of the Qur'ān is made even more evident by a beautiful voice.

﴿ 74 ﴾ عَنْ عُقْبَةَ بْنِ غَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَلْجَاهِرُ بِالْقُرْآنِ كَمَا لَجَاهِرُ بِالصَّدَقَةِ وَالْمُسِيرُ بِالْقُرْآنِ كَمَا لُمُسِيرٌ بِالصَّدَقَةِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب من قرأ القرآن فليسال الله به، رقم: ٢٩١٩

74. 'Uqbah ibne-Amir رضي الله عنه narrates that he heard Rasūlullāh ﷺ saying: The one who recites the Qur'ān aloud, is like the one who gives *Sadaqah* openly, and the one who recites it quietly, is like the one who gives *Sadaqah* secretly. (Tirmidhī)

Note: It appears from this *Hadīth* that the preference is for reciting the Qur'ān quietly. This is the situation when there is a fear of 'Riyā' (lack of sincerity). If there is no fear of 'Riyā' and there is no danger of disturbing others then according to some other traditions it is better to recite in a loud voice as it may become a source of inspiration and encouragement for others. (Sharh Tibī)

﴿ 75 ﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي مُوسَى : لَوْ رَأَيْتَنِي وَأَنَا أَسْتَمِعُ قِرَاءَتَكَ الْبَارِحَةَ لَقَدْ أُوتَيْتَ مِزْمَارًا مِنْ مِزَامِيرِ آلِ دَاوُدَ .

رواه مسلم، باب استحباب تحميد بين الصوت بالقرآن، رقم: ١٨٥٢

75. Abu Mūsā رضي الله عنه narrates that Rasūlullāh ﷺ told Abī Mūsā: If you would have seen me last night listening to your recitation keenly, it would have definitely pleased you; as indeed you have been given a share from the pleasant voice of Dāwūd عليه السلام vocal gifts. (Muslim)

﴿ 76 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ : يُقَالُ يُعْنَى لِصَاحِبِ الْقُرْآنِ إِفْرًا وَأَزَقًا وَرَبْلًا كَمَا كُنْتَ تُرَبِّلُ فِي الدُّنْيَا، فَإِنَّ مَنَزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا .

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ان الذي ليس في جوفه من القرآن، رقم: ٢٩١٤

76. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates from Nabī ﷺ: It will be said to the man devoted to the Qur'ān: Recite and ascend (the ranks of Paradise), recite slowly and distinctly as you used to recite in the world, for indeed, your abode will be where you come to the last verse you recite. (Tirmidhī)

Note: "By the man devoted to the Qur'ān" means a *Hāfiz* of the Qur'ān, or the one who recites it abundantly, or the one who thoughtfully acts according to the Qur'ān.

(Sharh Tibī, Mirqat)

﴿ 77 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : قَالَ رَسُولُ اللَّهِ ﷺ : أَلْمَاهِرُ بِالْقُرْآنِ مَعَ

صَاحِبِكَ الْقُرْآنُ الَّذِي أَظْمَأْتِكَ فِي الْهَوَاجِرِ وَأَسْهَرْتَ لَيْلَكَ وَإِنَّ كُلَّ تَاجِرٍ مِنْ وَرَاءِ
تِجَارَتِهِ وَإِنَّكَ الْيَوْمَ مِنْ وَرَاءِ كُلِّ تِجَارَتِهِ فَيُعْطَى الْمَلِكُ بِبَيْتِيهِ وَالْخُلْدُ بِشِمَالِهِ وَيُوضَعُ
عَلَى رَأْسِهِ تَاجُ الْوَقَارِ وَيُكْسَى وَالِدَاهُ حُلَّتَيْنِ لَا يَقْرَمُ لَهُمَا أَهْلُ الدُّنْيَا فَيَقُولَانِ: بِمَنْ كَسِينَا
هَذِهِ؟ فَيُقَالُ: بِأَخِيذٍ وَلِدِكُمَا الْقُرْآنُ ثُمَّ يُقَالُ لَهُ: إِقْرَأْ وَأَضْعُدْ فِي دَرَجَةِ الْجَنَّةِ وَغَرَفِهَا
فَهُوَ فِي صُعُودٍ مَا دَامَ يَقْرَأُ هَذَا كَانَ أَوْ تَرْتِيلًا.

رواه احمد، الفتح الرباني، ٦٩/١٨

79. Buraidah رضي الله عنه narrates: I was sitting with Nabi ﷺ and I heard him saying: When the man devoted to the Qur'an will come out of the grave upon its splitting, on the Day of Resurrection, indeed the Qur'an will meet him like a person whose colour has changed due to weakness. The Qur'an will ask him: Do you recognize me? He will say: No I do not recognize you. The Qur'an will ask him again: Do you recognize me? He will say: No, I do not recognize you. The Qur'an will say: I am your mate, The Qur'an, which kept you thirsty at the mid-day's heat and kept you awake at night. Every trader wishes to earn a profit from his trade, today you are exceptionally rewarded in your trade. So he will be given a kingdom in his right hand; and in the left a certificate to live in Paradise for eternity, and a crown of dignity will be placed on his head. His parents will be given to wear two such pairs of dresses whose value cannot be paid by the people of this world. His parents will say: Why have we been given these dresses to wear? It would be said: For your son's memorizing of the Qur'an. And then the man devoted to the Qur'an will be asked: Recite, and rise in ranks to the upper storeys and adorned rooms of Paradise. He will ascend as long as he recites, whether it be fast and fluently or slowly with pauses and distinctly. (Musnad Ahmed, Fatah-ur-Rahani)

Note: The personification of the Qur'an as a weak and pale man is in fact a portrait of the man devoted to the Qur'an. He had become weak because of reciting the Qur'an at night, and acting upon its commandments during the day.

(Anjahul Hajah)

﴿ 80 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ قَالُوا: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: أَهْلُ الْقُرْآنِ هُمْ أَهْلُ اللَّهِ وَخَاصَّتُهُ.

رواه الحاكم، وقال الذهبي: روى من ثلاثة أوجه عن انس هذا اجودها ٥٥٦/١

80. Anas رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: Indeed for Allāh, from amongst people are some (like people) of His Household. *Sahābah* asked: O Rasūlullāh! Who are those people? He said: The people of the Qur'ān, they are the Household of Allah and His favored ones. (Mustadrak Hākim)

﴿ 81 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ان الذي ليس في جوفه من القرآن رقم: ۲۹۱۳

81. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh صلى الله عليه وسلم said: He in whose heart there is no part of the Qur'ān, is like a deserted house. (Tirmidhi)

﴿ 82 ﴾ عَنْ سَعْدِ بْنِ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ أَمْرٍ إِذْ يُقْرَأُ الْقُرْآنَ ثُمَّ يَنْسَاهُ إِلَّا لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ أَجْدَمًا.

رواه ابوداؤد، باب التشديد فيمن حفظ القرآن رقم: ۱۴۷۴

82. Sa'ad ibne- 'Ubādah رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: There is not a person who learns to read the Qur'ān and then forgets it, except that he will meet Allāh on the Day of Resurrection as a leper. (Abu Dāwūd)

Note: Many meanings have been given to the forgetting to the Qur'ān. One of them is that, one is unable to recite despite looking at the pages of the Qur'ān. Another is that he is unable to recite it from memory. The third is that he is negligent about reciting it. The fourth is that after being aware of the commandments in it, he does not act upon them. (Badhi-ul-Majhūd, Sharh Sunan Abi Dāwūd Eini)

﴿ 83 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثٍ -

رواه ابوداؤد، باب تحزيب القرآن ، رقم: ۱۳۹۴

83. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh صلى الله عليه وسلم said: He who recites the complete Qur'ān in less than three days, cannot understand it well. (Abu Dāwūd)

Note: This saying of Rasūlullāh صلى الله عليه وسلم is for the common Muslims.

as it has been confirmed that some of the *Sahābah* ﷺ completed the recitation of the Qur'ān in even less than three days.

﴿ 84 ﴾ عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: أُعْطِيتُ مَكَانَ التَّوْرَةِ السَّبْعَ وَأُعْطِيتُ مَكَانَ الزَّبُورِ الْمِثِينَ وَأُعْطِيتُ مَكَانَ الْإِنْجِيلِ الْمِثَانِي وَفُضِّلْتُ بِالْمُفْصَّلِ.

رواه احمد ١٠٧/٤

84. Wāthilah ibn al-Asqa' ﷺ narrates that Nabi ﷺ said: I have been given in place of Tauriat (Torah), Sab'ā (the first seven chapters of the Qur'ān), and I have been given in place of Zabūr, Miyeen (eleven chapters after the first seven), and I have been given in place of Injil (The New Testament), Masāni (twenty chapters after the eighteenth), and I have been given excellence by Mufasssal (the remaining chapters of the Qur'ān). (Musnad Ahmad)

﴿ 85 ﴾ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ رَحِمَهُ اللَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فِي فَاتِحَةِ الْكِتَابِ شِفَاءٌ مِنْ كُلِّ دَاءٍ.

رواه الدارمي ٥٣٨/٢

85. 'Abdul Malik ibne-'Umair Rahimahullāh narrates that Rasūlullāh ﷺ said: There is a cure for all ailments in *Sūrah Fātihah*, the opening of the Qur'ān. (Sunan Dāramī)

﴿ 86 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا قَالَ أَحَدُكُمْ: آمِينَ، وَقَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَى، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

رواه البخاري، باب فضل الثامن، رقم: ٧٨١

86. Abu Hurairah ﷺ narrates that Rasūlullāh ﷺ said: When anyone of you says *Āmīn* (at the end of reciting *Sūrah Fātihah*), the angels at the same time also say *Āmīn* in the skies. If the former *Āmīn* coincides with the latter, then all his past sins are forgiven. (Bukhārī)

﴿ 87 ﴾ عَنِ السَّوَّاسِ بْنِ سَمْعَانَ الْكِلَابِيِّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: يُنْتَوَى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلِيهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ، تَقْدِمُهُ سُورَةُ الْبَقَرَةِ وَأَلْ عِمْرَانَ.

(الحديث) رواه مسلم، باب فضل قراءة القرآن وسورة البقرة، رقم: ١٨٧٦

87. Nawwās ibne-Sam'ān Alkalabi ﷺ narrates: I heard Nabi

ﷺ saying: The Qur'ān with its people who acted according to it, will be brought on the Day of Resurrection, led by *Sūrah Al-Baqarah* and *Āal 'Imrān*.
(Muslim)

﴿ 88 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تَقْرَأُ فِيهِ سُورَةَ الْبَقَرَةِ.

رواه مسلم، باب استحباب الصلاة النافلة في بيته.....، رقم: ١٨٢٤

88. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Do not make your houses graveyards (but fill your homes with the remembrance of Allāh with *Salāt* and the recitation of the Qur'ān). Indeed, *Shaitān* runs away from the house in which *Sūrah Al-Baqarah* is recited.
(Muslim)

﴿ 89 ﴾ عَنْ أَبِي أَسَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: اِقْرَأْ وَالْقُرْآنَ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ، اِقْرَأْ وَالزُّهْرَاوَيْنِ: الْبَقَرَةَ وَسُورَةَ آلِ عِمْرَانَ، فَإِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ، كَانَهُمَا عَمَامَتَانِ، أَوْ كَانَهُمَا غَيَاتَيْنِ، أَوْ كَانَهُمَا فِرْقَانِ مِنْ طَيْرِ صَوَافٍ، تُحَاجَّجَانِ عَنْ أَصْحَابِهِمَا، اِقْرَأْ وَالسُّورَةَ الْبَقَرَةَ، فَإِنَّ أَخَذَهَا بِرِكَعَةٍ، وَتَرَكَهَا حَسْرَةً، وَلَا يَسْتَطِيعُهَا الْبَاطِلُ، قَالَ مُعَارِيَةُ: بَلَّغْنِي أَنَّ الْبَاطِلَ السَّحْرَةَ.

رواه مسلم، باب فضل قراءة القرآن و سورة البقرة، رقم: ١٨٧٤

89. Abu Umāmah Al-Bāhili رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Recite the Qur'ān, because on the Day of Resurrection it will come as an intercessor for those who recited it. Recite the two shining ones, *Sūrah Al-Baqarah* and *Āal 'Imran* for these will come on the Day of Resurrection as two clouds or two shades or two flocks of birds in rows pleading for those who recited them. Recite *Sūrah Al-Baqarah*, because its reciting, memorizing, and understanding are blessings; and giving it up is grief and regret. The wicked are unable to exploit it. Mu'āwiyah ibne-Salām says that it has been reported to him that by wicked people is meant magicians.
(Muslim)

﴿ 90 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سُورَةُ الْبَقَرَةِ فِيهَا آيَةٌ سَيِّدَةٌ أَيْ الْقُرْآنَ لَا تَقْرَأُ فِي بَيْتٍ وَفِيهِ شَيْطَانٌ إِلَّا خَرَجَ مِنْهُ، آيَةُ الْكُرْسِيِّ.

رواه الحاكم وقال: صحيح الاسناد، الترغيب ٢/٣٧٠

90. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: There is one verse in *Sūrah Al-Baqarah* that is the chief of all the verses of the Qur'ān. Never is this verse recited in a house in which *Shaitān* is present except that it flees from it. This verse is *Āyatul Kursī* (Mustadrak Hakim. Targhib)

﴿91﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَكَلَّمَنِي رَسُولُ اللَّهِ ﷺ بِحِفْظِ زَكْوَةِ رَمَضَانَ، فَأَقَابَنِي آتٍ فَجَعَلَ يَخْتُو مِنْ الطَّعَامِ، فَأَخَذْتُهُ وَقُلْتُ: لَا زَفَعْتِكَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: إِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ وَلِي حَاجَةٌ شَدِيدَةٌ، قَالَ فَخَلَيْتُ عَنْهُ، فَأَصْبَحْتُ فَقَالَ النَّبِيُّ ﷺ: يَا أَبَا هُرَيْرَةَ، مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ شَكَا حَاجَةَ شَدِيدَةً وَعِيَالًا فَرَجَمْتُهُ فَخَلَيْتُ سَبِيلَهُ قَالَ: أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسِعَعُودُ فَعَرَفْتُ أَنَّهُ سِعَعُودٌ لِقَوْلِ رَسُولِ اللَّهِ ﷺ: "إِنَّهُ سِعَعُودٌ" فَرَصَدْتُهُ، فَجَعَلَ يَخْتُو مِنْ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ لَا زَفَعْتِكَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ دَعْنِي فَإِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ، لَا أَعُودُ، فَرَجَمْتُهُ فَخَلَيْتُ سَبِيلَهُ، فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا أَبَا هُرَيْرَةَ، مَا فَعَلَ أَسِيرُكَ؟ قُلْتُ: يَا رَسُولَ اللَّهِ، شَكَا حَاجَةَ شَدِيدَةً وَعِيَالًا فَرَجَمْتُهُ فَخَلَيْتُ سَبِيلَهُ، قَالَ: أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسِعَعُودٌ، فَرَصَدْتُهُ النَّائِلَةَ فَجَعَلَ يَخْتُو مِنْ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ: لَا زَفَعْتِكَ إِلَى رَسُولِ اللَّهِ ﷺ، وَهَذَا آخِرُ فَلَاتٍ مَرَّاتٍ إِنَّكَ تَزْعُمُ لَا تَعُودُ ثُمَّ تَعُودُ، قَالَ: دَعْنِي أَعْلِمَكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا، قُلْتُ: مَا هُنَّ؟ قَالَ: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" (البقرة: ٢٥٥) حَتَّى تَخْتِمَ الْآيَةَ، فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَقْرَبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ، فَخَلَيْتُ سَبِيلَهُ، فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟ قُلْتُ: يَا رَسُولَ اللَّهِ، زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ يَنْفَعُنِي اللَّهُ بِهَا فَخَلَيْتُ سَبِيلَهُ، قَالَ: مَا هِيَ؟ قُلْتُ: قَالَ لِي: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ الْآيَةَ "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" وَقَالَ لِي: لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَقْرَبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ، وَكَانُوا أَحْرَصَ شَيْءٍ عَلَى الْخَيْرِ، فَقَالَ النَّبِيُّ ﷺ: أَمَا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ، تَعَلَّمُ مَنْ تَخَاطَبُ مُدَّ ثَلَاثَ لَيَالٍ يَا أَبَا هُرَيْرَةَ؟ قَالَ: لَا، قَالَ: ذَاكَ شَيْطَانٌ. رواه البخاري، باب إذا وكل رجلا فترك الوكيل شيئا.....رقم: ٢٣١١ وفي رواية الترمذي عن أبي أيوب الأنصاري رَضِيَ اللَّهُ عَنْهُ إِقْرَأَهَا فِي بَيْتِكَ فَلَا يَقْرَبُكَ شَيْطَانٌ وَلَا غَيْرُهُ.

91. Abu Hurairah رضي الله عنه said: Rasūlullāh ﷺ deputed me for the

safekeeping of the *Zakāt* of Ramadān. Someone came and began to take up handfuls of food. I got hold of him, and told him: I am certainly going to take you to Rasūlullāh ﷺ. He said: I am needy, I have children dependent on me, and my need is severe. I let him go. In the morning Nabí ﷺ asked: O Abu Hurairah! What did your prisoner do last night? (Allāh ﷻ informed him of this) I replied: O Rasūlullāh! He complained of dire need, and of having children dependent on him, so I had pity on him and let him go his way. He said: Beware! He lied to you, and will come back. I was sure that he would return, because Rasūlullāh ﷺ had told me so. Therefore, I layed down, waiting for him. When he came and began to take handfuls of food, I got hold of him and told him: I must take you to Rasūlullāh ﷺ. He said: Leave me, for I am a needy man. I support a big family. I shall not come again. I had pity on him and let him go his way. In the morning, Rasūlullāh ﷺ said: O Abu Hurairah! What did your prisoner do last night? I replied: O Rasūlullāh! He complained of pressing wants and support of a family, so I had pity on him and let him go his way. Rasūlullāh ﷺ said: Beware, he has certainly lied to you, and will come back. So I layed down, waiting for him for the third time. When he came and took handfuls of food, I got hold of him and said: I must take you to Rasūlullāh ﷺ, and this is the last of the three times. Verily, you claimed that you will not return, but you have returned. He said: Leave me, I shall teach you some words through which Allah will give you benefit. I asked: What are those? He said: When you go to bed, recite *Āyatul Kursi* all the way till the end of the verse. Allah will appoint a guard for you who will stay with you and no *Shaitan* will come near you till the morning. So I let him go his way. Next morning Rasūlullāh ﷺ asked me what did your prisoner do last night? I answered: O Rasūlullāh! He claimed to teach me some words, by which Allāh will benefit me. So I let him go his way. Rasūlullāh ﷺ said: What are those? He (the prisoner) told me: When you go to bed, recite, *Āyatul Kursi*, from its beginning to the end. Allāh will appoint a guard for you who will stay with you and no *Shaitān* will come near you till the morning. The narrator says the *Sahābah* were eagerly desirous of all that was good. Nabí ﷺ said: Verily, he has spoken the truth to you, though he is a great liar. Do you know with

whom you have been speaking for the past three nights O Abu Hurairah? I said No. Rasûlullâh ﷺ said: That was *Shaitân*

(Bukhâri)

According to what was narrated by Abu Ayyûb Al-Ansârî ؓ, *Shaitân* said: You should recite *Āyatul Kursî* in your house, as no *Shaitân*, or anyone else will ever come to you. (Tirmidhî)

﴿92﴾ عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَبَا الْمُنْذِرِ! أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟ قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: يَا أَبَا الْمُنْذِرِ! أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟ قَالَ: قُلْتُ: "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" قَالَ: فَضْرَبَ فِي صَدْرِي وَقَالَ: وَاللَّهِ! لِيَهْنِكَ الْعِلْمُ يَا الْمُنْذِرِ. رواه مسلم، باب فضل سورة الكهف وآية الكرسي، رقم: ١٨٨٥ وفي رواية: وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ لَهَا لِسَانًا وَشَفِيتَيْنِ تُقَدِّسُ الْمَلِكُ عِنْدَ سَاقِ الْعَرْشِ.

قُلْتُ: هُوَ فِي الصَّحِيحِ بِاخْتِصَارٍ، رَوَاهُ أَحْمَدُ وَرِجَالَهُ رِجَالُ الصَّحِيحِ، مَجْمَعُ الزَّوَائِدِ ٣٩/٧

92. Ubayy ibne-Ka'b ؓ narrates that Rasûlullâh ﷺ asked: O Abu Mundhir! Do you know which verse from the Book of Allâh is the greatest? I replied: Allah and His Messenger know best! Rasûlullâh ﷺ asked: O Abu Mundhir. Do you know which verse from the Book of Allâh is the greatest? I said: *Āyatul Kursî*. He then struck my chest and said: By Allâh! Congratulation to you for this knowledge O Abu Mundhir! (Muslim)

It is narrated in another tradition, in regard to *Āyatul Kursî*, Rasûlullâh ﷺ said: I swear by the One in Whose Hand my soul is, that this verse indeed has a tongue and two lips which glorify the Lord under the 'Arsh, the Divine Throne.

(Musnad Ahmad, Majma- 'uz-Zawâid)

﴿93﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لِكُلِّ شَيْءٍ سَنَامٌ وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ، وَفِيهَا آيَةٌ هِيَ سَيِّدَةُ آيِ الْقُرْآنِ هِيَ آيَةُ الْكُرْسِيِّ.

رواه الترمذی و قال: هذا حديث غريب، باب ماجاء في سورة البقرة وآية الكرسي، رقم: ٢٨٧٨

93. Abu Hurairah ؓ narrates that Rasûlullâh ﷺ said: For every thing there is a crest, and indeed the crest of the Qur'ân is *Sûrah Al-Baqarah*. And in it there is a verse, which is the chief of all the verses in the Qur'ân, and that is *Āyatul Kursî*. (Tirmidhî)

﴿94﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْنَا جِبْرَائِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ ﷺ، سَمِعَ نَقِيضًا مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ، فَقَالَ: هَذَا بَابٌ مِنَ السَّمَاءِ فَتُحِ الْيَوْمَ، لَمْ يَفْتَحْ قَطُّ إِلَّا الْيَوْمَ، فَسَزَلَ مِنْهُ مَلَكٌ فَقَالَ: هَذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ، لَمْ يَنْزِلْ قَطُّ إِلَّا الْيَوْمَ، فَسَلَّمَ وَقَالَ: أَبَشِرْ بِسُورَتَيْنِ أُوتِيْتَهُمَا لَمْ يُوتِيْتَهُمَا نَبِيٌّ قَبْلَكَ، فَاتِيحَةُ الْكِتَابِ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيْتَهُ. رواه مسلم، باب فضل الفاتحة.....رقم: ١٨٧٧

94. Ibne-'Abbās Radiyallāhu 'anhuma narrates that once Jibraīl (عليه السلام) was sitting beside Nabī (ﷺ), when they heard a rattling sound from the sky. He (Jibraīl) raised his head and said: This is a door which has been opened in the sky today, which was never opened before except today, and an angel has descended from it. He (Jibraīl) said, this angel had never come down on earth except today. The angel offered salutation, and said: Take glad tidings! You have been given two lights, which 'were not given to any prophet before you. *Sūrah* Al-Fātihtāh and the last (two) verses of *Sūrah* Al-Baqarah. You do not recite even a word from them, but you are rewarded for it. (Muslim)

Note: The last sentence of this *Hadīth* means that if you recite words praising Allāh, you will get the reward for praising Allāh; and if it is a word of supplication, it will granted to you. (Sharh Tibi)

﴿95﴾ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضِ بِالْفَلْقِ عَامٍ أَنْزَلَ مِنْهُ آيَاتٍ خَتَمَ بِهِمَا سُورَةَ الْبَقَرَةِ، وَلَا يُقْرَأُ فِي دَارٍ ثَلَاثَ لَيَالٍ فَيَقْرُبَهَا شَيْطَانٌ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ماجاء فى آخر سورة البقرة رقم: ٢٨٨٢

95. Nu'mān ibne-Bashīr Radiyallāhu 'anhuma narrates Rasūlullāh (ﷺ) said: Indeed Allāh inscribed a book, two thousand years before creating the heavens and the earth. He sent down two verses with which He ended *Sūrah* Al-Baqarah. When these verses are being recited in a house for three nights, *Shaitān* will not come near it. (Tirmidhī)

﴿96﴾ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ.

رواه الترمذى وقال: هذا حديث حسن صحيح، باب ماجاء فى آخر سورة البقرة، رقم: ٢٨٨١

96. Abu Masūd Alansari رضي الله عنه narrates that Rasūlullāh ﷺ said: He who recites the last two verses of *Sūrah Al-Baqarah* at night, these will suffice for him. (Tirmidhī)

Note: These two verses will suffice means: 1. He will be protected from every evil throughout the night. 2. The reward of reciting these two verses will be as much as that of *Tahajjud*. (Nawawī)

﴿97﴾ عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَا مِنْ مُسْلِمٍ يَأْخُذُ مَضْجَعَهُ يَقْرَأُ سُورَةَ مِنْ كِتَابِ اللَّهِ إِلَّا وَكَّلَ اللَّهُ مَلَكًا فَلَا يَقْرَأُ شَيْءًا يُؤْذِيهِ حَتَّى يَهْبَ مَتَى هَبَّ.

رواه الترمذى، كتاب الدعوات، رقم: ٣٤٠٧

97. Shaddād ibne-Aws رضي الله عنه narrates that Rasūlullāh ﷺ said: None amongst Muslims goes to bed and recites any *Sūrah* of the Book of Allāh, except that Allāh deutes an angel and nothing harmful will come near him until he awakes, (no matter) whenever he awakes. (Tirmidhī)

﴿98﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ فِي لَيْلَةٍ مِائَةَ آيَةٍ كُتِبَ مِنَ الْقَائِمِينَ.

(وهو بعض الحديث) رواه الحاكم وقال: هذا حديث

صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ٣٠٨/١

98. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who recites one hundred verses of (the Qur'ān) in a night, would be written amongst the devout worshippers of Allāh.

(Mustadrak Hākim)

﴿99﴾ عَنْ فَصَّالَةَ بِنْتِ عُبَيْدٍ وَ تَمِيمِ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ عَشْرَ آيَاتٍ فِي لَيْلَةٍ كُتِبَ لَهُ قِنطَارٌ وَالْقِنطَارُ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

(الحديث) رواه الطبرانى فى الكبير والايوسط وفيه: اسماعيل بن

99. Fadālah ibne-'Ubaid and Tamīmdārī Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: The one who recites ten verses in a night, (the reward of) a *Qintar* is written for him. And a *Qintār* is better than the world and whatever it contains.

(Tabarāni, Majma- 'uz-Zawāid)

﴿100﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ عَشْرَ آيَاتٍ فِي لَيْلَةٍ لَمْ يَكُتَبْ مِنَ الْغَافِلِينَ.

رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ووافقه الذهبي ١/٥٥٥

100. Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said: the one, who recites ten verses at night, is not written amongst the negligent.

(Mustadrak Hākim)

﴿101﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنِّي لَا أَعْرِفُ أَصْوَاتَ رُفَقَةِ الْأَشْعَرِيِّينَ بِالْقُرْآنِ، حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنْزِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ، وَإِنْ كُنْتُ لَمْ أَوْمَنْزِلَهُمْ حِينَ تَزَلُّوا بِالنَّهَارِ.

(الحديث) رواه مسلم، باب من فضائل الأشعريين رضى الله عنهم، رقم: ٧٠٦٤

101. Abu Mūsā رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said: Indeed I recognise the voices of the companions belonging to the tribe of 'Ash 'ar', when they enter their houses and recite Qur'ān at night. I recognize their houses from their recitation of the Qur'ān at night; although I may not have seen them entering their houses during daytime.

(Muslim)

﴿102﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ خَشِيَ مِنْكُمْ أَنْ لَا يَسْتَقِظَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ مِنْ أَوَّلِهِ، وَمَنْ طَمِعَ مِنْكُمْ أَنْ يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ مِنْ آخِرِ اللَّيْلِ، فَإِنَّ قِرَاءَةَ الْقُرْآنِ فِي آخِرِ اللَّيْلِ مَحْضُورَةٌ، وَهِيَ الْفَضْلُ.

رواه الترمذى، باب ماجاء فى كراهية النوم قبل الوتر، رقم: ٤٥٥

102. Jābir رَضِيَ اللَّهُ عَنْهُ narrates that Nabī ﷺ said: The one amongst you who is apprehensive of not being able to wake up in the last part of the night, he should offer his *Witr* in its first part. And the one who expects to get up in the last part of night, should offer his *Witr* then, because as the angels are present during recitation of

the Qur'ān in the last part of the night, and this recitation is better.

(Tirmidhī)

﴿103﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ ثَلَاثَ آيَاتٍ مِنَ
أَوَّلِ الْكَهْفِ عَصِمَ مِنْ فِتْنَةِ الدَّجَالِ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ماجاء فى فضل سورة الكهف، رقم: ۲۸۸۶

103. Abu Dardā' رضي الله عنه narrates that Nabí ﷺ said: The one who recites the three verses of the beginning of *Súrah* Al-Kahf will be protected from the trial of *Dajjāl*.
(Tirmidhī)

﴿104﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنَ
أَوَّلِ سُورَةِ الْكَهْفِ عَصِمَ مِنْ فِتْنَةِ الدَّجَالِ، وَبِهِ رِوَايَةٌ مِنْ آخِرِ الْكَهْفِ.

رواه مسلم، باب فضل سورة الكهف وآية الكرسي، رقم: ۱۸۸۳

104. Abu Dardā' رضي الله عنه narrates that Nabí Rasúlullāh ﷺ said: He who memorizes the first ten verses of *Súrah* Al-Kahf will be protected from the trial of *Dajjāl*. In another narration, it is the last ten verses of *Súrah* Al-Kahf.
(Muslim)

﴿105﴾ عَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ الْعَشْرَ الْأَوَاخِرَ مِنَ
سُورَةِ الْكَهْفِ فَإِنَّهُ عِصْمَةٌ لَهُ مِنَ الدَّجَالِ.

رواه النسائي فى عمل اليوم والليلى، رقم: ۹۴۸۸ قال المحقق: هذا الاسناد رجاله ثقات

105. Thawbān رضي الله عنه narrates that Nabí ﷺ said: The one who recites the last ten verses of *Súrah* Al-Kahf, this will indeed be for him a protection from *Dajjāl*.
(Amalul Yaumi wal Lailah by Nasafī).

﴿106﴾ عَنْ عَلِيِّ رَضِيَ اللهُ عَنْهُ مَرْفُوعًا: مَنْ قَرَأَ سُورَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ فَهُوَ
مَعْصُومٌ إِلَى ثَمَانِيَةِ أَيَّامٍ مِنْ كُلِّ فِتْنَةٍ، وَإِنْ خَرَجَ الدَّجَالُ عَصِمَ مِنْهُ.

التفسير لابن كثير عن المختارة للمحافظ الغنياء المقدسى ۳/۷۵

106. 'Alí رضي الله عنه narrates that Rasúlullāh ﷺ said: He who recites *Súrah* Al-Kahf on Friday, will be protected from all kinds of trials for eight days, and if *Dajjāl* appears, (during these eight days) he would be even saved from him.
(Tafsír ibne-Kathir)

﴿107﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ سُورَةَ الْكَهْفِ كَمَا أَنْزَلْتُ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ مِنْ مَقَامِهِ إِلَى مَكَّةَ وَمَنْ قَرَأَ عَشْرَ آيَاتٍ مِنْ آخِرِهَا ثُمَّ خَرَجَ الدَّجَالُ لَمْ يُسَلِّطْ عَلَيْهِ.

(الحديث) رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ووافقه الذهبي ٥٦٤/١

107. Abu Sa'id Al-Khudri رضي الله عنه narrates that Rasūlullāh ﷺ said: The one who recites *Sūrah Al-Kahf* as it was revealed, it will become a *Nur* for him on the Day of Resurrection, from his place to Makkah. And the one who recites the last ten verses of it, even if the *Dajjāl* appears, the *Dajjāl* will not be able to overpower him.

(Mustadrak Hākim)

﴿108﴾ عَنْ مَعْزَلِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْبَقْرَةُ سَنَامُ الْقُرْآنِ وَذُرْوَتُهُ، نَزَلَ مَعَ كُلِّ آيَةٍ مِنْهَا تَمَانُونَ مَلَكًا، وَاسْتُخْرِجَتْ "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" مِنْ تَحْتِ الْعَرْشِ، فَوُصِلَتْ بِسُورَةِ الْبَقْرَةِ، وَ"يَسْ" قَلْبُ الْقُرْآنِ لَا يَقْرَأُهَا رَجُلٌ يُرِيدُ اللَّهَ تَبَارَكَ وَتَعَالَى. وَالذَّارُ إِلَّا حِرَّةً إِلَّا عُفِرَ لَهُ وَاقْرُؤْهَا عَلَى مَوْتَاكُمْ.

رواه احمد ٢٦/٥

108. Ma'qil ibne-Yasār رضي الله عنه narrates that Rasūlullāh ﷺ said: The crest, and apex of Qur'ān is *Sūrah Al-Baqarah*. With every verse of it, eighty angels descend. The *Ayatul Kursī* has been revealed from beneath the Divine Throne, then it was integrated into *Sūrah Al-Baqarah*. *Sūrah Yāsīn* is the heart of the Qur'ān. Whoever recites it, to please Allāh *Tabārah wa Ta'ālā* and for the Hereafter, but he is pardoned. So recite this near your dying people. (Musnad Ahmad)

Note: *Sūrah Al-Baqarah* has been termed the crest or peak of the Qur'ān because the fundamental principles of Islam, its beliefs and the commandments of the *Sharīah* (Islamic Jurisprudence), have been dealt with in more detail than in any other *Sūrah* of the Qur'ān. (Ma'āriful *Hadīth*)

﴿109﴾ عَنْ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ يَسَّ فِي لَيْلَةٍ ابْتِغَاءً وَجِهَ اللَّهُ عُفْرَ لَهُ.

رواه ابن حبان، قال المحقق: رجاله ثقات ٣١٢/٦

109. Jundub رضي الله عنه narrates that Rasūlullāh ﷺ said: One who recites *Sūrah Yasin* in the night to please Allāh, he is forgiven.

(Ibne-Hibbān)

﴿110﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

مَنْ قَرَأَ الْوَاقِعَةَ كُلَّ لَيْلَةٍ لَمْ يَفْقِرْ.

رواه البيهقي في شعب الإيمان ٤٩١/٢

110. Abdullāh ibne-Mas'ūd رضي الله عنه narrates that he heard Rasūlullāh ﷺ saying: One who recites *Sūrah Al-Waqi'ah* every night will never be afflicted by poverty. (Baihaqī)

﴿111﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَنَامُ حَتَّى يَقْرَأَ آيَةَ التَّنْزِيلِ، وَتَبَارَكَ

الَّذِي بِيَدِهِ الْمُلْكُ.

رواه الترمذی، باب ماجاء فی فضل سورة الملك، رقم: ٢٨٩٢

111. Jābir رضي الله عنه narrates that Nabī ﷺ did not use to sleep until he recited *Alif Lām Mīm Sajdah*, (*Sūrah* 32) and *Tabarakallāhī biyadihil mulk* (*Sūrah* 67). (Tirmidhī)

﴿112﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ سُورَةَ مِنَ الْقُرْآنِ ثَلَاثُونَ

آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ وَهِيَ سُورَةُ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ.

(رواه الترمذی و قال: هذا حديث حسن، باب ماجاء فی فضل سورة الملك، رقم: ٢٨٩١)

112. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: Indeed; there is a *Sūrah* in the *Qur'ān* having thirty verses, which intercedes for its reciter until he is forgiven. And that *Sūrah* is: *Tabarakallāhī biyadihil mulk* (*Sūrah* 67). (Tirmidhī)

﴿113﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ضَرَبَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ خِيَانَةَ

عَلَى قَبْرِ وَهُوَ لَا يَحْسِبُ أَنَّهُ قَبْرٌ، فَأَذَا فِيهِ قَبْرُ إِنْسَانٍ يَقْرَأُ سُورَةَ الْمُلْكِ حَتَّى خَتَمَهَا،

فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي ضَرَبْتُ خِيَانَتِي وَأَنَا لَا أَحْسِبُ أَنَّهُ قَبْرٌ فَأَذَا فِيهِ

إِنْسَانٌ يَقْرَأُ سُورَةَ الْمُلْكِ حَتَّى خَتَمَهَا، فَقَالَ النَّبِيُّ ﷺ: هِيَ الْمَانِعَةُ، هِيَ الْمُنْجِيَةُ

تُنْجِيهِ مِنْ عَذَابِ الْقَبْرِ.

رواه الترمذی و قال: هذا حديث حسن غريب، باب ماجاء فی فضل سورة الملك، رقم: ٢٨٩٠

113. Ibne-'Abbās Radiyallāhu 'anhuma narrates that someone, amongst the companions of Nabī ﷺ, set up his tent over a grave, without realizing that it was a grave. Suddenly he heard the person of the grave reciting *Sūrah Mulk*, up to its end of the *Sūrah*. He came to Nabī ﷺ and said: O Rasūlullāh I set up my tent unknowingly over a grave, and suddenly I heard someone reciting

Súrah Mulk up to its end. Nabi ﷺ said: It is the defender; it is the protector which safeguards him from the Punishment in the grave.

(Tirmidhī)

﴿114﴾ عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: يُوتَى الرَّجُلُ فِي قَبْرِهِ فَتُوتَى رِجْلَاهُ فَتَقُولُ رِجْلَاهُ لَيْسَ لَكُمْ عَلَيَّ مَا قَبْلِي سَبِيلٌ كَانَ يَقْرَأُ بِي سُورَةَ الْمُلْكِ، ثُمَّ يُوتَى مِنْ قَبْلِ صَدْرِهِ أَوْ قَالَ بَطْنِهِ فَيَقُولُ لَيْسَ لَكُمْ عَلَيَّ مَا قَبْلِي سَبِيلٌ كَانَ يَقْرَأُ بِي سُورَةَ الْمُلْكِ، ثُمَّ يُوتَى رَأْسَهُ فَيَقُولُ لَيْسَ لَكُمْ عَلَيَّ مَا قَبْلِي سَبِيلٌ كَانَ يَقْرَأُ بِي سُورَةَ الْمُلْكِ، فَهِيَ الْمَانِعَةُ تَمْنَعُ مِنْ عَذَابِ الْقَبْرِ وَهِيَ فِي التَّوْرَةِ سُورَةُ الْمُلْكِ، مَنْ قَرَأَهَا فِي لَيْلَةٍ فَقَدْ أَكْثَرَ وَأَطْنَبَ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٤٩٨/٢

114. Ibne-Mas'ūd رضي الله عنه narrates that: The torment starts from the side of the feet of a dead man in the grave. The feet say: There is no way for you to come through us, for he used to recite *Súrah Mulk* (*Súrah* 67). Then the torment advances towards him from his chest or the stomach. it says: There is no way for you to come through me, for he used to recite *Súrah Mulk*. Then the torment advances from towards his head. The head says: There is no way for you to come through me, as he used to recite *Súrah Mulk*. ('Abdullāh ibne-Mas'ūd says) This *Súrah* prevents the torments of the grave, it was also called *Súrah Mulk* in the Taurāt (Torah). He who recites it at night, is indeed blessed with a tremendous reward. (Mustadrak Hākim)

﴿115﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأَى عَيْنٍ فَلْيَقْرَأْ: "إِذَا الشَّمْسُ كُوِّرَتْ" وَ "إِذَا السَّمَاءُ انْفَطَرَتْ" وَ "إِذَا السَّمَاءُ انشَقَّتْ".

رواه الترمذی وقال هذا حديث حسن غريب، باب ومن سورة "إذ الشمس كورت" - رقم ٣٢٢٣

115. Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: If anyone would like to see the Day of Resurrection, as if it was before his eyes, he should recite the *Súrah Idhash shamsu kuwwirat* (Takwīr:81); *Súrah Idhas samāun fatarat* (Infitār:82) and *Súrah Idhas samāun Shaqqat* (Inshiqāq:84).

(Tirmidhī)

﴿116﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا زُلْزِلَتْ تَعْدِلُ نِصْفَ الْقُرْآنِ، وَقُلُّهُ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ، وَقُلُّهُ يَأْتِيهَا الْكُفْرُونَ تَعْدِلُ رُبْعَ الْقُرْآنِ.

رواه الترمذى وقال: هذا حديث غريب، باب ماجاء فى اذا زلزلت، رقم: ٢٨٩٤.

116. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: *Sūrah Idhā zulzilāt* (Zilzāl:99) is equivalent to half of the Qur'ān; *Sūrah Qul huwal lāhu ahad* (Ikhlas:112) is equivalent to one third of the the Qur'ān; and *Sūrah Qul yā ayyuhal kāfirūn* (Kāfirūn:109) is equivalent to a quarter of the Qur'ān. (Tirmidhi)

Note: The Qur'ān describes the life of a man in this world and in the Hereafter and *Sūrah Idhā zulzilāt* describes the Hereafter in a very effective manner. Therefore, this *Sūrah* is equivalent to half of the Qur'ān. *Sūrah Qul huwallāhu ahad* is equivalent, to one third of the Qur'ān, as in the Qur'ān there are three fundamental topics i.e. historical events, commandments, and the Unity of Allāh. This *Sūrah* describes very beautifully the Oneness of Allāh ﷻ. *Sūrah Qul ya Ayyuhal Kāfirūn*, is equivalent to one-fourth of the Qur'ān, on the understanding that there are four subjects dealt with in the Qur'ān; namely the Oneness, (of Allāh), Prophethood, Commandments and historical events. And this *Sūrah* carries an excellent description of the Oneness of Allāh ﷻ. According to some Islamic scholars, these three *Sūrah* are equivalent to half, one-third and one-fourth of the Qur'ān respectively; meaning thereby that the reciter of these *Sūrahs* will get the reward of half, one-third, and one-fourth of the Qur'ān respectively. (Mazāhir-e-Haqqe)

﴿117﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَقْرَأَ أَلْفَ آيَةٍ فِي كُلِّ يَوْمٍ؟ قَالُوا: وَمَنْ يَسْتَطِيعُ ذَلِكَ! قَالَ: أَمَّا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَقْرَأَ أَلْفًا كَمَا تَكُونُ.

رواه الحاكم وقال: رواه هذا الحديث كلهم ثقات، وعقبه هذا غير مشهور ووافقه الذهبي ٥٦٧/١

117. 'Abdullāh Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ asked: Can any one of you recite a thousand verses daily? *Sahābah* replied: Who has the ability to do so? He said: Can

any one of you not recite: *Súrah Al-Hakumut Takathur* (Takhāthur:102), (its reward is equivalent to the reciting of a thousand verses).
(Mustadrak Hākim)

﴿118﴾ عَنْ نَوْفَلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لِنَوْفَلٍ: اقْرَأْ "قُلْ يَا أَيُّهَا الْكَافِرُونَ"

ثُمَّ نَمَّ عَلَى خَاتِمَتِهَا فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ. رواه ابوداؤد، باب ما يقول عند النوم، رقم ٥٠٥٥

118. Nawfal رضي الله عنه narrates that Nabí ﷺ advised Nawfal: Recite *Súrah Qul yā ayyuhal kāfirún*, (Kāfirún:109) then go to sleep after reciting it, as it is an immunity from polytheism. (Abu Dāwūd)

﴿119﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِرَجُلٍ مِنْ أَصْحَابِهِ:

هَلْ تَزَوَّجْتَ يَا فُلَانُ؟ قَالَ: لَا، وَاللَّهِ يَا رَسُولَ اللَّهِ وَلَا عِنْدِي مَا أَنْزَوْجَ بِهِ قَالَ أَلَيْسَ

مَعَكَ قُلْ هُوَ اللَّهُ أَحَدٌ، قَالَ: بَلَى، قَالَ: تُلِثُ الْقُرْآنَ، قَالَ: أَلَيْسَ مَعَكَ إِذَا جَاءَ نَصْرُ اللَّهِ

وَالْفَتْحُ؟ قَالَ: بَلَى، قَالَ: رُبِعَ الْقُرْآنَ، قَالَ: أَلَيْسَ مَعَكَ قُلْ يَا أَيُّهَا الْكَافِرُونَ؟ قَالَ: بَلَى،

قَالَ: رُبِعَ الْقُرْآنَ، قَالَ: أَلَيْسَ مَعَكَ إِذَا زُلْزِلَتِ الْأَرْضُ؟ قَالَ: بَلَى، قَالَ: رُبِعَ الْقُرْآنَ،

قَالَ: تَزَوَّجَ تَزَوَّجْ. رواه الترمذى وقال: هذا حديث حسن، باب ما جاء فى اذا زلزلت، رقم ٢٨٩٥

119. Anas ibne-Mālik رضي الله عنه narrates that Rasúlullāh ﷺ said to one of his companions: Are you married, O! so and so? He said: No, By Allāh, O Rasúlullāh, nor do I have anything to get married. Rasúlullāh ﷺ asked: Have you not memorized *Qul huwal jāhu ahad*? He replied: Indeed I have! Rasúlullāh ﷺ said: This is one-third of the Qur'ān. Rasúlullāh ﷺ asked: Have you not memorized *Idhā Jā a nasrullāhi wal fath*? (Nasr:110). He replied: Indeed I have! He said: It is one-fourth of the Qur'ān. Nabí ﷺ asked: Have you not memorized *Qul ya ayyuhal kāfirún*? (Kāfirún:109). He replied: Indeed I have! Nabí ﷺ said: It is one-fourth of Qur'ān. Rasúlullāh ﷺ asked: Have you not memorized *Idhā zulzilatil ardu* (*Súrah*: 99)? He replied: Indeed I have! Nabí ﷺ said: It is one-fourth of the Qur'ān. Nabí ﷺ said: (So) Get Married! Get Married!

(Tirmidhī)

Note: The objective of Rasúlullāh ﷺ in saying this was to point out the value of these *Súrah*s; when you have them memorized, then you are not a poor, but a wealthy man, and should get married. (Áridatul Ahwadī)

﴿120﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَقْبَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَسَمِعَ رَجُلًا يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَجَبَتْ، فَسَأَلْتُهُ: مَاذَا يَا رَسُولَ اللَّهِ؟ قَالَ: الْجَنَّةُ، قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: فَأَرَدْتُ أَنْ أَذْهَبَ إِلَى الرَّجُلِ فَأَبَشِّرُهُ ثُمَّ فَرَّقْتُ أَنْ يَفُوتَنِي الْغَدَاءُ مَعَ رَسُولِ اللَّهِ ﷺ فَأَتَرْتُ الْغَدَاءَ ثُمَّ ذَهَبْتُ إِلَى الرَّجُلِ فَوَجَدْتُهُ قَدْ ذَهَبَ.

رواه امام مالك في الموطأ، ماجاء في قراءة قل هو الله احد، ص ١٩٣

120. Abu Hurairah رضي الله عنه narrates that I came along with Rasûlullâh ﷺ and heard a person reciting: *Qul huwal lâhu ahad* (Ikhlâs:112). So Rasûlullâh ﷺ said: It is incumbent. I asked him: What, O Rasûlullâh? He said: Paradise. Abu Hurairah رضي الله عنه says: I intended to go to that person and give this glad tidings to him, but I feared, lest I may miss my lunch with Rasûlullâh ﷺ, so I preferred to have lunch. Then I went to the person, but found that he had already left.

(Muatta Irmâm Mâlik)

﴿121﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَيْعِزُّ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلِهِ تِلْكَ الْقُرْآنِ؟ قَالُوا: وَكَيْفَ يَقْرَأُ تِلْكَ الْقُرْآنِ؟ قَالَ "قُلْ هُوَ اللَّهُ أَحَدٌ" يَغْدُلُ تِلْكَ الْقُرْآنِ.

رواه مسلم، باب فضل قراءة قل هو الله احد، رقم: ١٨٨٦

121. Abu Dardâ' رضي الله عنه narrates that Nabî ﷺ said: Is anyone of you unable to recite one-third of the Qur'ân in a night? It was asked how can one recite one-third of the Qur'ân, Rasûlullâh ﷺ replied: Recite: *Qul huwal lâhu ahad* (Ikhlâs:112), it is equal to one-third of the Qur'ân!

(Muslim)

﴿122﴾ عَنْ مُعَاذِ بْنِ أَنَسِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ صَاحِبِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ "قُلْ هُوَ اللَّهُ أَحَدٌ" حَتَّى يَنْحَتِمَهَا عَشْرَ مَرَّاتٍ بَنَى اللَّهُ لَهُ قَصْرًا فِي الْجَنَّةِ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: إِذَا اسْتَكْبَرُ يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُ أَكْثَرُ وَأَطْيَبُ.

رواه احمد ٢٣٧/٣

122. Mu'adh ibne-Anas Al-Juhani رضي الله عنه companion of Nabî ﷺ narrates that Nabî ﷺ said: The one who recites *Qul huwal lâhu ahad* (Ikhlâs:112) till he completes it ten times, a palace will be built for him in Paradise. 'Umar ibnil-Khattâb رضي الله عنه said: O Rasûlullâh, then I will recite it abundantly. Rasûlullâh ﷺ said: Allâh. *Ta'âlâ* is more Generous and more Kind.

(Musnad Ahmad)

﴿123﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِ فَيُنَجِّمُ بِ"قُلْ هُوَ اللَّهُ أَحَدٌ" فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: سَلُوهُ لِأَيِّ شَيْءٍ يَضَعُ ذَلِكَ؟ فَسَأَلُوهُ فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمَنِ، وَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا، فَقَالَ النَّبِيُّ ﷺ: أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ.

رواه البخارى، باب ماجاء فى دعاء النبى ﷺ رقم: ٢٢٧٥

123. 'A'isha Radiyallāhu 'anha said Rasūlullāh ﷺ sent a man in charge of an expedition; and while leading the *Salāt* with his companions, he would recite in the end *Qul huwal lāhu ābād* (apart from any *Sūrah* that he had recited). When they returned, they mentioned this to Rasūlullāh ﷺ. Nabi ﷺ said: Ask him why he did that? He replied: Because in it is a description of Ar-Rahmān (the Compassionate), and I love to recite it. At this Rasūlullāh ﷺ said: Tell him that Allāh loves him too. (Bukhārī)

﴿124﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا: قُلْ هُوَ اللَّهُ أَحَدٌ، وَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ، ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

رواه ابو داؤد، باب ما يقول عند النوم، رقم: ٥٠٥٦

124. 'A'isha Radiyallāhu 'anha narrated that every night when Rasūlullāh ﷺ went to his bed, he joined his palms, blowing into them reciting *Qul huwal lāhu āhād* (Ikhlās:112), and *Qul A 'ūdhu biRabbil falaq* (Fai'iq:113) and *Qul A 'ūdhu biRabbil nās* (Nās:114). Then he would perform *Mayah*, (that is passing his hands) over as much of his body as he could, beginning with his head, his face, and then the front of his body, repeating this three times. (Abu Dāwūd)

﴿125﴾ عَنْ عَبْدِ اللَّهِ بْنِ حُجَيْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قُلْ، فَلَمْ أَقُلْ شَيْئًا، ثُمَّ قَالَ: قُلْ، فَلَمْ أَقُلْ شَيْئًا، ثُمَّ قَالَ: قُلْ، فَقُلْتُ: مَا أَقُولُ يَا رَسُولَ اللَّهِ؟ قَالَ: قُلْ هُوَ اللَّهُ أَحَدٌ وَالْمُعَوِّذَتَيْنِ، حِينَ تُمْسِي وَحِينَ تُصْبِحُ، ثَلَاثَ مَرَّاتٍ، تَكْفِيكَ مِنْ كُلِّ شَيْءٍ.

رواه ابو داؤد، باب ما يقول اذا اصبح رقم: ٥٠٨٢

شئىء.

125. 'Abdullāh ibne-Khubaib رضي الله عنه narrates that Rasūlullāh ﷺ told me: Speak! I remained silent. He (again) said: Speak! I remained silent. He said again: Speak! I asked him: O Rasūlullāh! What should I say? He said: Recite *Sūrah Qul huwal lāhu āhād* (Ikhlās:112); *Sūrah Qul A 'ūdhu biRabbil falaq* (Falaq:113); *Sūrah Qul A 'ūdhu biRabbīn nās* (Nās:114), three times in the morning and evening; these will suffice you for every purpose, (or will protect you from every thing harmful).
(Abu Dawūd)

Note: According to some scholars, the objective of Rasūlullāh ﷺ prescribing the above is that if a person is unable to recite more, then he should at least recite these three *Sūrahs* in the morning and evening, and this alone will suffice for him *Inshaallāh*.
(Sharh-ut-Tibi)

﴿126﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا عُقْبَةُ بْنُ عَامِرٍ! إِنَّكَ لَنْ تَقْرَأَ سُورَةَ أَحَبِّ إِلَيَّ، وَلَا أَبْلَغَ عِنْدَهُ، مِنْ أَنْ تَقْرَأَ "قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ" فَإِنْ اسْتَطَعْتَ أَنْ لَا تَقُوتَكَ فِي صَلَاةٍ فَافْعَلْ. رواه ابن حبان، قال المحقق: وإسناده قوى ١٥٠/٥

126. 'Uqbah ibne-'Amir رضي الله عنه narrates that Rasūlullāh ﷺ said: O 'Uqbah ibne-'Amir! Indeed you cannot recite a dearer and more readily acceptable *Sūrah* to Allāh than *Qul A 'ūdhu biRabbil falaq* (Falaq:113). Therefore, if you can recite it in your *Salāt*, then do it.
(Ibne-Hibbān)

﴿127﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَمْ تَرَ آيَاتِ أَنْزَلَتْ اللَّيْلَةَ لَمْ يَرُ مِثْلَهُنَّ قَطًّا! "قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، قُلْ أَعُوذُ بِرَبِّ النَّاسِ".

رواه مسلم، باب فضل قراءة المعوذتين، رقم: ١٨٩١

127. 'Uqbah ibne-'Amir رضي الله عنه narrated that Rasūlullāh ﷺ said: Do you not know what unique verses have been revealed tonight, the like of which has never been seen before? These are: *Qul A 'ūdhu biRabbil falaq* (Falaq:113); *Qul A 'ūdhu biRabbīn nās* (Nās:114).
(Muslim)

﴿128﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا أَنَا أَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ الْجُحْفَةِ وَ الْأَبْوَاءِ إِذْ غَشِيَتْنَا رِيحٌ وَظَلَمَةٌ شَدِيدَةٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ بِ "قُلْ

أَعُوذُ بِرَبِّ الْفَلَقِ“ وَفَلَّ أَعُوذُ بِرَبِّ النَّاسِ“ وَهُوَ يَقُولُ: يَا عُقْبَةُ اتَّعُوذُ بِهِمَا، فَمَا تَعُوذُ
مُتَعَوِّذٌ بِمِثْلِهِمَا قَالَ: وَسَمِعْتُهُ يُؤْمِنُنَا بِهِمَا فِي الصَّلَاةِ.

رواه ابو داود، باب فى المعوذتين، رقم: ١٤٦٣

128. 'Uqbah ibne-'Amir رضي الله عنه narrates: I was travelling with Rasūlullāh ﷺ between Al-Juhfa and Al-Abwa, when suddenly a wind and intense darkness enveloped us. Rasūlullāh ﷺ began to seek refuge by reciting: *Qul A 'ūdhu biRabbil falaq* (Falaq: 113), *Qul A 'ūdhu biRabbīn nās* (Nās:114). And He said: O 'Uqbah! Seek refuge of Allāh by reciting these two. No one, seeking refuge ever, got such refuge like the one obtained through these two. 'Uqbah said: I heard Rasūlullāh ﷺ reciting these Sūrahs when leading us in *Salāt*.
(Abu Dāwūd)

Note: Juhfa and Abwa were two famous places between the cities of Makkah and Madīnah.

VIRTUES OF REMEMBERING ALLĀH TA'ĀLĀ

VERSES OF QUR'ALN

قَالَ اللَّهُ تَعَالَى: ﴿فَاذْكُرُونِي أَذْكَرْكُمْ﴾ (البقرة: ١٥٢)

Allāh ﷻ says: Therefore, remember Me, I will remember you, (My bounties and blessings Will be with you in this world and in the Hereafter). (Al-Baqarah:152)

وَقَالَ تَعَالَى: ﴿وَادْكُرْ اسْمَ رَبِّكَ وَتَبْتَغِ إِلَيْهِ تَبْتِغًا﴾ (المزمل: ٨)

Allāh ﷻ said to His Prophet ﷺ: So, remember the name of your Sustainer, and devote yourself to him with a complete devotion. (Al-Muzzammil: 8)

وَقَالَ تَعَالَى: ﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ (الرعد: ٢٨)

Allāh ﷻ says: Verily, in the remembrance of Allāh hearts do find peace and satisfaction. (Ar-Rād: 28)

وَقَالَ تَعَالَى: ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾ (العنكبوت: ٤٥)

Allāh ﷻ says: And verily, the remembrance of Allāh is the greatest. (virtue and a means of Allāh remembering you)

(Al-'Ankabut: 45)

وَقَالَ تَعَالَى: ﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ﴾

Allāh ﷻ says: (The wise are) those who remember Allāh, (always) standing, sitting, and reclining. (Aal-'Imran:191)

وَقَالَ تَعَالَى: ﴿فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا﴾ (البقرة: ٢٠٠)

Allāh ﷻ says: Then remember Allāh as you remember your fathers (and forefathers) or with a stronger remembrance. (Al-Baqarah: 200)

وَقَالَ تَعَالَى: ﴿وَإِذْ كُذِّبَتْ لِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ﴾ (الاعراف: ٢٠٥)

Allāh ﷻ said to His Prophet ﷺ: And remember your Sustainer in the morning and evening within yourself humbly and with fear and without raising your voice. And be not amongst the neglectful. (Al-A'raf: 205)

وَقَالَ تَعَالَى: ﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ﴾ (يونس: ٦١)

Allāh ﷻ said to His Prophet ﷺ: And in whatever condition you may find yourself, and whatever portion of the Qur'ān you may be reciting and, (O mankind) whatever deed you may do remember that) We are your witness (from the moment) you enter upon it. (Yūnus: 61)

وَقَالَ تَعَالَى: ﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ۝ الَّذِي يَرَاكَ حِينَ تَقُومُ ۝ وَتَقَلِّبُكَ فِي السَّجْدَيْنِ ۝ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ (الشعراء: ٢١٧-٢٢٠)

Allāh ﷻ said to His Prophet ﷺ: And put your trust in the Almighty, the most Merciful. Who sees you when you stand up (for *Tahajjud Salāt*).

And (sees) your movements among those, who prostrate themselves. Indeed! He, only He, is the Hearer, the Knower. (Ash-Shu'ara: 217-220)

وَقَالَ تَعَالَى: ﴿وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ﴾ (الحديد: ٤)

Allāh ﷻ says: And He (Allāh) is with you herever you may be. (Al-Hadid: 4)

وَقَالَ تَعَالَى: ﴿وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ﴾

[الزخرف: ٣٦]

Allāh ﷻ says: And as for any one who chooses to remain blind to the remembrance of the most Gracious, to him We assign a devil who becomes his companion. (Az-Zukhrāf: 36)

وَقَالَ تَعَالَى: ﴿فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ﴾

[الصافات: ١٤٣، ١٤٤]

Allāh ﷻ says: And had he not been one of those who glorify (Allāh); He would have remained in its belly till the day when all shall be raised from the dead. (As-Sāfāt: 143-144)

Note: These verses are referring to incident of Yunus عليه السلام in the belly of the Fish, when he recited this supplication:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Lā ilāha illā anta subhānaka innī kuntu minaz zālimīn: None is worthy of worship but You; Glory be to You; indeed I am among the wrongdoers (transgressors).

وَقَالَ تَعَالَى: ﴿فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ﴾

[الرؤم: ١٧]

Allāh ﷻ says: glory when you enter upon the evening hours, and when you rise in the morning. (Ar-Rūm: 17)

وَقَالَ تَعَالَى: يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوا بِحَمْدِهِ وَأَصْبِحُوا

[الاحزاب: ٤١، ٤٢]

Allāh ﷻ says: O you who believe! Remember Allāh with much remembrance. And glorify His praises in the morning and in the evening. (Al-Ahzāb: 41-42)

وَقَالَ تَعَالَى: ﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا

[الاحزاب: ٥٦]

عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

Allāh ﷻ says: Verily Allāh and His angels bless the Prophet. O you who believe! Send your *Salawat* on him and salute him with all respect. (Al-Ahzāb: 56)

Note: Allāh ﷻ bestows His Nabī with His choosiest blessings; and the angels pray to Allāh for the showering of His special blessings. Therefore, Muslims should also pray to Allāh ﷻ to grant special blessings upon Rasūlullāh ﷺ; and salute him in abundance.

وَقَالَ تَعَالَى: ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ فَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ فَمَنْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ۚ أُولَٰئِكَ جِزَاءُ مَا كَانُوا يَكْسِبُونَ ۚ وَمَنْ يَجْعَلِ اللَّهُ لَهُ عَمَلًا غَيْرَ ذَلِكَ يَسْأَلِ اللَّهَ بِمَا كَانُوا يَكْسِبُونَ ۚ﴾ (ال عمران: ١٣٥-١٣٦)

Allāh ﷻ says: And those who, when they openly commit a shameful act, or have wronged themselves, remember Allāh, and ask forgiveness for their sins and none can forgive sins but Allāh. And they do not persist in what wrong they have done. And they know (that Allāh forgives sins with repentance) The reward of such will be forgiveness from their Sustainer, and Gardens underneath where rivers flow, wherein they will abide forever. And what an excellent is the reward for the doers (of good deeds)!

(Aal-Imrān: 135-136)

وَقَالَ تَعَالَى: ﴿وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ (الانفال: ٣٣)

Allāh ﷻ says: (And Allāh would not punish them; till you (O' Muhammad) are in between them) and Allāh would not punish them while they (continued) to seek (His) forgiveness. (Al-Anfal: 33)

وَقَالَ تَعَالَى: ﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ﴾ (النحل: ١١٩)

Allāh ﷻ said to His Prophet ﷺ: Then verily! Your Sustainer, for those who do evil in ignorance, and afterwards repent and amend themselves, indeed! (For them) Your Sustainer is thereafter, Forgiving, most Merciful. (An-Nahl:119)

وَقَالَ تَعَالَى: ﴿لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾ [النمل: ٤٦]

Allāh ﷻ says: Why do you not ask Allāh of forgiveness, so that you would have received Mercy. (An-Naml: 46)

وَقَالَ تَعَالَى: ﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [النور: ٣١]

Allāh ﷻ says: O you believers- all of you- turn to Allāh in repentance in order that you may succeed. (An-Nūr: 31)

وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا﴾ [التحریم: ٨]

Allāh ﷻ says: O you who believe! Turn to Allāh in sincere repentance (let not the thought of sin remain in your hearts). (At-Tahrīm: 8)

AHĀDĪTH-UN-NABAWĪ

﴿129﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: مَا عَمِلَ آدَمِيُّ عَمَلًا أَنْجَى لَهُ مِنَ الْعَذَابِ مِنْ ذِكْرِ اللَّهِ تَعَالَى، قِيلَ: وَلَا الْجِهَادَ فِي سَبِيلِ اللَّهِ؟ قَالَ: وَلَا الْجِهَادَ فِي سَبِيلِ اللَّهِ إِلَّا أَنْ يَضْرِبَ بِسَيْفِهِ حَتَّى يَنْقَطِعَ.

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129. Jabir ibne-Abdullah Radiyallāhu 'anhuma narrates that Nabi ﷺ said: No deed of a man is more calculated to save him from Allāh's Punishment than the remembrance of Allāh. It was asked: Not even fighting in the path of Allāh? He replied: Not even fighting in the path of Allāh, except the one who fights bravely with his sword till it breaks. (Tabarani, Maima- uz-Zawaid)

﴿130﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ

ظَنَّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ شَيْئًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي بِمِثْقَلِ أُتَيْتُهُ هَرَوَلَةً.

رواه البخارى، باب قول الله تعالى و يحذركم الله نفسه ٢٦٩٤/٦ طبع دار ابن كثير بيروت

130. Abu Hurairah رضي الله عنه reports that Nabí ﷺ in a *Hādīth Qudsi* narrated that Allāh ﷻ Ta'ālā says: I treat My slave according to his expectations from Me. I am with him when he remembers Me; and if he remembers Me in his heart, I remember him in My heart; and if he remembers Me in a gathering, I remember him in a better and nobler gathering (of angels). If he comes closer to Me by one span, I go closer to him an arm's length; if he comes towards Me an arm's length, I go towards him two-arm's length; and if he comes to Me walking, I run to him. (Bukhārī)

Note: When a person strives to get closer to Allāh through good deeds, then Allāh ﷻ turns towards His slave with much more attention, mercy and help.

﴿131﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ اللَّهُ عَزَّ وَجَلَّ يَقُولُ: أَنَا مَعَ عَبْدِي إِذَا هُوَ ذَكَرَنِي وَتَحَرَّكَتْ بِي شَفَاتَاهُ. رواه ابن ماجه، باب فضل الذكر، رقم: ٣٧٩٢

131. Abu Hurairah رضي الله عنه reports that Nabí ﷺ in a *Hādīth Qudsi* narrated that Allāh the Almighty and Majestic says: I am with My slave when he remembers Me and till his lips move while remembering Me. (Ibne-Mājah)

﴿132﴾ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنْ شَرَايِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِي بِشَيْءٍ أَتَشَبَّهُ بِهِ، قَالَ: لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ماجاء فى فضل الذكر، رقم: ٣٣٧٥

132. 'Abdullāh ibne-Busr رضي الله عنه narrates that a man said: O Rasūlullāh! I know that the commandments of *Sharī'a'h* are many, so please tell me the one to which I may adhere to. He replied: Your tongue should always remain busy and fresh with the *Dhikr* of Allāh. (Tirmidhī)

﴿133﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: آجِرُ كَلِمَةٍ فَارَقْتُ عَلَيْهَا رَسُولَ اللَّهِ ﷺ

قُلْتُ يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِأَحَبِّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ! قَالَ: أَنْ تَمُوتَ وَ لِسَانُكَ رَطْبٌ مِنْ ذِكْرِ اللَّهِ تَعَالَى. رواه ابن المنى فى عمل اليوم والليلة، رقم: ٢٠، وقال المحقق: أخرجه البزار كما فى كشف الاستار ولفظه: قُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِأَفْضَلِ الْأَعْمَالِ وَأَقْرَبِهَا إِلَى اللَّهِ.....
الحديث و حسن الهيثمى اسناده فى مجمع الزوائد ٧٤/١٠

133. Mu'adh ibne-Jabal رضي الله عنه narrates that the last words I had with Rasûlullâh ﷺ, at the time of bidding him farewell, was that: I said: O Rasûlullâh! Inform me about the deeds which are the most beloved to Allâh ﷻ. He replied: When you die, your tongue should be engaged in and refreshed with the *Dhikr* of Allâh Ta'âlâ. In another narration, it is stated that Mu'adh رضي الله عنه asked: O Rasûlullâh! Tell me the best deed, which would bring me closest to Allâh. (Amalul Yaumi wal Lailah li Ibn-us-Sunnî, Bazzâr, Majmauz-Zawâid)

Note: 'At the time of bidding him farewell' refers to the time when Rasûlullâh ﷺ sent Mu'adh رضي الله عنه as a Governor to Yemen.

﴿134﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَلَا أُخْبِرُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ وَأَزْفَعِيهَا فِي فُرْجَاتِكُمْ، وَخَيْرِ لَكُمْ مِنْ انْفَاقِ الذَّهَبِ وَالْوَرِقِ، وَخَيْرِ لَكُمْ مِنْ أَنْ تَلْقُوا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ؟ قَالُوا: بَلَى، قَالَ: ذِكْرُ اللَّهِ تَعَالَى.
رواه الترمذى، باب منه كتاب الدعوات، الرقم: ٣٣٧٧

134. Abu Darda رضي الله عنه narrates that Nabî ﷺ asked: Would you like me to tell you the best of all your deeds and the purest of them to your Lord, which raises your ranks to the highest and is better for you than the spending of gold and silver (in the path of Allâh), and better for you than that you encounter your enemy whose necks you cut and who cut your necks? The Sahâbah replied: Yes, indeed! He said: It is the *Dhikr* of Allâh, the Exalted.

(Tirmidhî)

﴿135﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: أَرْبَعٌ مَنْ أُعْطِيَهُنَّ فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ: قَلْبًا شَاكِرًا، وَ لِسَانًا ذَاكِرًا، وَ بَدَنًا عَلَى الْبَلَاءِ صَابِرًا، وَ زَوْجَةً لَا تَبْغِيهِ خُونًا فِي نَفْسِهَا وَ لَا مَالِهِ.
رواه الطبرانى فى الكبير والاوسط ورجال الاوسط رجال الصحيح، مجمع الزوائد ٥٠٢/٤

135. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Nabī ﷺ said: There are four characteristics of such a nature that one who has been blessed with them has been blessed with what is the best in this world and the Hereafter: (1) A thankful heart, (2) A tongue which remembers Allāh, (3) A body which endures hardships and (4) A wife who does not desire to breach the trust of her husband or squander his wealth. (Tabarānī)

﴿136﴾ عَنْ أَبِي الثَّوْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ يَوْمٍ وَلَيْلَةٍ إِلَّا اللَّهُ مَنْ يَمُنُّ بِهِ عَلَى عِبَادِهِ وَصَدَقَةً، وَمَا مِنْ اللَّهِ عَلَى أَحَدٍ مِنْ عِبَادِهِ أَفْضَلَ مِنْ أَنْ يُلْهِمَهُ ذِكْرَهُ. (وهو جزء من الحديث) رواه الطبراني في الكبير، وفيه: موسى بن يعقوب الزمعي،

ونفعه ابن معين وابن حبان، وضعفه ابن المنيني وغيره، وبقيته رجاله ثقات، مجمع الزوائد ٢/٤٩٤

136. Abu Dardā ﷺ narrates that Rasūlullāh ﷺ said. Every day and night Allāh showers kindness and charity on his slaves. And no kindness is better than the inspiration of His remembrance that Allāh grants to any of His slaves. (Tabarānī, Majma- 'u-Zawā'id)

﴿137﴾ عَنْ حَنْظَلَةَ الْأَسَيْدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَالَّذِي نَفْسِي بِيَدِهِ! إِنْ لَوْ تَدْرُمُونَ عَلَى مَا تَكُونُونَ عِنْدِي، وَفِي الذِّكْرِ، لَصَافَحْتَكُمْ الْمَلَائِكَةُ عَلَى فُرُشِكُمْ، وَفِي طُرُقِكُمْ، وَلَكِنْ، يَا حَنْظَلَةَ! سَاعَةً وَسَاعَةً ثَلَاثَ مِرَارٍ.

رواه مسلم، باب فضل دوام الذكر، رقم: ٦٩٦٦

137. Hanzalah Al-Usaidi ﷺ narrates that Rasūlullāh ﷺ said: I swear by the One in Whose Hand is my life that if you were to maintain the state in which you are with me, and continue the remembrance of Allāh, the angels would shake hands with you on your beds and in your walkways; but O Hanzalah! There is a time for every thing. He said this three times.

Note: This *Hadith* means that one cannot maintain the same state and level of feelings continually, rather the state of one's heart keeps changing with the happenings of daily life.

(Muslim)

﴿138﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ يَتَحَسَّرُ أَهْلُ الْجَنَّةِ عَلَى شَيْءٍ إِلَّا عَلَى سَاعَةٍ مَرَّتْ بِهِمْ لَمْ يَذْكُرُوا اللَّهَ عَزَّ وَجَلَّ فِيهَا

رواه الطبراني في الكبير والبيهقي في شعب الإيمان وهو حديث حسن، الجامع الصغير ٢/٦٨١

138. Mu'adh ibne-Jabal رضي الله عنه narrates that Rasûlullâh صلى الله عليه وسلم said: The dwellers of Paradise will not regret anything except the moment spent by them (in the worldly life) without the remembrance of Allâh تعالى.
(Tabarâni, Baihaqî, Jâmi 'us-Saghîr)

﴿139﴾ عَنْ سَهْلِ بْنِ حُنَيْفٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: أَذْوَأَ حَقِّ الْمَجَالِسِ: أَذْكُرُوا اللَّهَ كَثِيرًا. (الحدیث) رواه الطبرانی فی الكبير وهو حديث حسن، الجامع الصغير ٥٣/١

139. Sahl ibne-Hunaif رضي الله عنه narrates that Nabî صلى الله عليه وسلم said: Fulfil the rights of gatherings by remembering Allâh profusely.
(Tabarâni, Jâmi-'us-Saghîr)

﴿140﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: مَا مِنْ رَاكِبٍ يَخْلُو فِي مَسِيرِهِ بِاللَّهِ وَذِكْرِهِ إِلَّا رَدَفَهُ مَلَكٌ، وَلَا يَخْلُو بِشِعْرٍ وَنَحْوِهِ إِلَّا رَدَفَهُ شَيْطَانٌ.
رواه الطبرانی و استاده حسن، مجمع الزوائد ١٠٠/١٨٥

140. Uqbah ibne-'Amir رضي الله عنه narrates that Rasûlullâh صلى الله عليه وسلم said: Any rider who keeps his heart free for Allâh and his remembrance during a journey, then an angel becomes his companion. And one who engages in nothing but absurd poetry and similar useless things is accompanied by the *Shaitân*. (Tabrâni, Majma-'uz-Zawâid)

﴿141﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ. (رواه البخارى، باب فضل ذكر الله عزوجل، رقم: ٦٤٠٧ وفى رواية لمسلم: مَثَلُ الْبَيْتِ الَّذِي يُذَكَّرُ اللَّهُ فِيهِ وَالْبَيْتِ الَّذِي لَا يَذْكُرُ اللَّهُ فِيهِ مَثَلُ الْحَيِّ وَالْمَيِّتِ.
باب استحباب صلاة النافلة فى بيته، رقم: ١٨٢٣

141. Abu Mûsâ رضي الله عنه narrates that Nabî صلى الله عليه وسلم said: The example of one who remembers his *Rabb* and the one who does not remember his *Rabb* is like the example of the living and the dead. It is also mentioned in another narration: The example of a house in which Allâh is remembered and of a house in which Allâh is not remembered is like the example of the living and the dead.
(Bukhârî, Muslim)

﴿142﴾ عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّ رَجُلًا سَأَلَهُ فَقَالَ: أَيُّ الْجِهَادِ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَى ذِكْرًا قَالَ: فَأَيُّ الصَّائِمِينَ أَعْظَمُ أَجْرًا؟ قَالَ:

أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَى ذِكْرًا، ثُمَّ ذَكَرْنَا الصَّلَاةَ وَالزَّكَاةَ وَالْحَجَّ وَالصَّدَقَةَ كُلَّ ذَلِكَ وَرَسُولَ اللَّهِ ﷺ يَقُولُ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَى ذِكْرًا فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لِعُمَرَ رَضِيَ اللَّهُ عَنْهُ: يَا أَبَا حَفْصٍ أَذْهَبَ الذَّاكِرُونَ بِكُلِّ غَيْرٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَجَلٌ.

رواه احمد ٤٨٣/٣

142. Mu'adh رضي الله عنه narrates that a man asked Rasūlullāh ﷺ: Which *Jihād* has the highest reward? He replied: (*Jihād*) In which the remembrance of Allāh *Tabāraka wa Ta'ālā* is done excessively. The man asked: Among those fasting, who has the highest reward? He replied: The one who remembers Allāh ﷻ excessively. Then similarly, *Salāt*, *Zakāt*, *Hajj* and *Sadaqah* all were mentioned, and for each of them, Rasūlullāh ﷺ kept on saying that the highest reward will be for the one who remembers Allāh ﷻ excessively (in all these deeds). Abu Bakr رضي الله عنه said to 'Umar رضي الله عنه: O Abu Hafsah! Those who remember Allāh have taken away all the virtues. Rasūlullāh ﷺ said: You are absolutely right! (Musnad Ahmad)

Note: Abu Hafsah means father of Hafsah. Hafsah Radiyallāhu 'anha is the daughter of Umar رضي الله عنه and the wife of Rasūlullāh ﷺ.

﴿143﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَبَقَ الْمُفَرِّدُونَ، قَالُوا: وَمَا الْمُفَرِّدُونَ يَا رَسُولَ اللَّهِ؟ قَالَ: الْمُسْتَهْتَرُونَ فِي ذِكْرِ اللَّهِ يَضَعُ الذِّكْرُ عَنْهُمْ أَثْقَالَهُمْ فَيَأْتُونَ يَوْمَ الْقِيَامَةِ خِفَافًا.

رواه الترمذى وقال: هذا حديث حسن غريب، باب سبق المفردون..... برقم: ٣٥٩٦

143. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The *Mufarridūn* have gone ahead! Sahābah asked: Who are the *Mufarridūn*, O Rasūlullāh? He replied: Those who are devoted intensively to the remembrance of Allāh. Allāh's remembrance reduces their burdens. Hence, they will come with a little burden on the Day of Resurrection. (Tirmidhi)

﴿144﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ أَنَّ رَجُلًا فِي حَجْرِهِ ذَرَاهِمُ يَفْسِمُهَا، وَآخِرُ يَذْكُرُ اللَّهَ تَمَانَ ذِكْرُ اللَّهِ الْفَضْلَ.

رواه الطبراني في الاوسط ورجاله وثقوا، مجمع الزوائد ٧٢/١٠

144. Abu Mūsā رضي الله عنه narrates that Rasūlullāh ﷺ said: If a person has plenty of money which he is distributing and another is remembering Allāh, then (the one engaged in) the remembrance of Allāh (*Dhikr*) is better. (Tabarani, Majma- 'uz-Zawāid)

﴿145﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَكْثَرَ ذِكْرَ اللَّهِ فَقَدْ بَرَى مِنَ الْيَفَاقِ. رواه الطبراني في الصغير وهو حديث صحيح، الجامع الصغير ٥٧٩/٢

145. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: One who remembers Allāh excessively is freed from hypocrisy. (Tabarān, Jāmi- 'us- Saghīr)

﴿146﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لِيَذْكُرَنَّ اللَّهُ قَوْمًا عَلَى الْفُرْشِ الْمَمَهَّدَةِ يَدْخِلُهُمُ الْجَنَاتِ الْعُلَى.

رواه ابو يعلى و اسناده حسن ، مجمع الزوائد ٨٠/١٠

146. Abu Sa'id Al-Khudri رضي الله عنه narrates that, indeed, Rasūlullāh ﷺ said: Verily, there are many a people who remember Allāh on their soft beddings and for this they will enter the highest positions of Paradise. (Abu Ya 'Ia, Majma- 'uz-Zawāid)

﴿147﴾ عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى الْفَجْرَ تَوَبَّعَ فِي مَجْلِسِهِ حَتَّى تَطْلُعَ الشَّمْسُ حَسَنَاءً. رواه ابو داود، باب في الرجل يجلس متربعا، رقم: ٤٨٥٠

147. Jabir ibne-Samurah رضي الله عنه narrates that when Nabī ﷺ offered *Salāt -ul-Fajr*, he would sit cross-legged where he was till the sun had come well up. (Abu Dāwūd)

﴿148﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَأَنْ أَقْعُدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ تَعَالَى مِنْ صَلَاةِ الْعَدَاةِ حَتَّى تَطْلُعَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَرْبَعَةَ مِنْ وُلْدِ إِسْمَاعِيلَ، وَلَأَنْ أَقْعُدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ مِنْ صَلَاةِ الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَرْبَعَةَ.

رواه ابو داود، باب في القصص، رقم: ٣٦٦٧

148. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: To sit with people who are doing the *Dhikr* of Allāh after *Salāt-ul-Fajr* till the sun rises is more pleasing to me than setting free four slaves from the progeny of Ismā'il عليه السلام. And to sit with people

who are doing the *Dhikr* of Allāh after *Salāt-ul- 'Asr* till the sun sets is more pleasing to me than setting free four slaves from the progeny of Ismā'il ﷺ. (Abū Dāwūd)

Note: The slaves from the progeny of Ismā'il ﷺ are mentioned in this *Hadith* as they were considered the most noble amongst the Arabs, and so more valuable.

﴿149﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ مَلَائِكَةً يَطُوفُونَ فِي الطَّرِيقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمُّوا إِلَيَّ حَاجِبِكُمْ، فَيَحْفَوْنَهُمْ بِأَجْبِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، قَالَ: فَيَسْأَلُهُمْ رَبُّهُمْ عَزَّ وَجَلَّ، وَهُوَ أَعْلَمُ مِنْهُمْ: مَا يَقُولُ عِبَادِي؟ قَالَ: تَقُولُ: يُسَبِّحُونَكَ وَ يُكَبِّرُونَكَ، وَيَحْمَدُونَكَ، وَ يُمَجِّدُونَكَ فَيَقُولُ: هَلْ رَأَوْنِي؟ قَالَ فَيَقُولُونَ: لَا، وَاللَّهِ مَا رَأَوْكَ، قَالَ فَيَقُولُ: كَيْفَ لَوْ رَأَوْنِي؟ قَالَ يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمَجُّدًا، وَأَكْثَرَ لَكَ تَسْبِيحًا، قَالَ يَقُولُ: فَمَا يَسْأَلُونِي؟ قَالَ: يَسْأَلُونَكَ الْجَنَّةَ، قَالَ يَقُولُ: وَ هَلْ رَأَوَهَا؟ قَالَ يَقُولُونَ: لَا، وَاللَّهِ يَارَبِّ مَا رَأَوَهَا، قَالَ فَيَقُولُ: فَكَيْفَ لَوْ أَنَّهُمْ رَأَوَهَا؟ قَالَ يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوَهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا وَ أَشَدَّ لَهَا طَلَبًا وَ أَعْظَمَ فِيهَا رَغْبَةً، قَالَ: فِيمَ يَتَعَوَّدُونَ؟ قَالَ يَقُولُونَ: مِنَ النَّارِ، قَالَ يَقُولُ: وَ هَلْ رَأَوَهَا؟ قَالَ يَقُولُونَ: لَا، وَاللَّهِ يَارَبِّ مَا رَأَوَهَا، قَالَ يَقُولُ: فَكَيْفَ لَوْ رَأَوَهَا؟ قَالَ يَقُولُونَ: لَوْ رَأَوَهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا وَ أَشَدَّ لَهَا مَخَافَةً، قَالَ فَيَقُولُ: فَأَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ قَالَ يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ: فِيهِمْ فَلَانٌ لَيْسَ مِنْهُمْ إِنَّمَا جَاءَ لِحَاجَةٍ قَالَ: هُمْ الْجُلَسَاءُ لَا يَشْفِي جَلِيسَتُهُمْ.

رواه البخاري، باب فضل ذكر الله عز وجل، رقم: ٦٤٠٨

149. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ in a *Hadith Qudsi* said: Verily, Allāh has such angels who move on the paths seeking those who remember Allāh. And when: they find such a people engaged in remembering Allāh, they call one another: Come to what you are looking for! Then they surround them with their wings up to the sky of the world. *Rabb* ﷻ asks them, though He knows better than them: What are My slaves saying? The angels submit: They are glorifying and magnifying and praising and exalting You. Allāh asks: Have they seen Me? The angels reply:

No By Allāh, they have not seen You. Allāh asks: What if they had seen Me? The angels submit: Had they seen You, they would have worshipped You more devotedly and would have engaged more earnestly in glorifying and praising You. Then Allāh says: What were they asking for? The angels reply: They were asking for Paradise. Allāh asks: Have they seen it? The angels reply: No! By Allāh. O *Rabb!* They have not seen it. Allāh then asks them What if they had seen it? The angels reply: Had they seen it, they would have been more eager, and more desiring for it, and more longing for it Then Allāh asks: What were they seeking refuge from? The angels submit: They were seeking refuge from the Fire. He asks: Have they seen it? The angels reply: No! By Allāh. O *Rabb!* They have not seen it. Allāh then asks: What if they had seen it? The angels reply: Had they seen it, they would have been more earnest in fleeing from it, and more intense in fearing it. Allāh then says: I call you to witness that I have, indeed, forgiven them. One of the angels says: Among them was such a person who was not one of them but had come there only for some need. Allāh says: They are such people that whoever sits with them is not deprived of (My Mercy). (Bukhāri)

﴿150﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ فِي سَيَّارَةِ مِنَ الْمَلَائِكَةِ يَطَّلِبُونَ حِلْقَ الدِّكْرِ، فَإِذَا اتُّوا عَلَيْهِمْ وَحَفُوا بِهِمْ، ثُمَّ يَتَّبِعُوا رِأْسَهُمْ إِلَى السَّمَاءِ إِلَى رَبِّ الْعِزَّةِ تَبَارَكَ وَتَعَالَى، فَيَقُولُونَ: رَبَّنَا آتِنَا عَلَى عِبَادٍ مِنْ عِبَادِكَ يُعْظَمُونَ أَلَا تَعْلَمُ، وَيَقُولُونَ كِتَابَكَ، وَيُصَلُّونَ عَلَى نَبِيِّكَ مُحَمَّدٍ ﷺ، وَيَسْأَلُونَكَ لِأَحْرَبِيَّتِهِمْ وَدُنْيَاهُمْ، فَيَقُولُ تَبَارَكَ وَتَعَالَى: غَشُّوهُمْ رَحْمَتِي، فَيَقُولُونَ: يَا رَبِّ، إِنَّ فِيهِمْ فَلَاحًا الْخَطَاءِ إِنَّمَا اغْتَنَقَهُمْ اِعْتِنَاقًا، فَيَقُولُ تَبَارَكَ وَتَعَالَى: غَشُّوهُمْ رَحْمَتِي، فَهُمْ الْجُلَسَاءُ لَا يَشْقَى بِهِمْ بِجِلْسِهِمْ.

رواه البزار من طريق زائدة بن أبي الرقاد، عن زياد النميري، و

كلاهما وثق على ضعفه، فعاد هذا اسناده حسن، مجمع الزوائد ٧٧/١

150. Anas رضي الله عنه narrates that Rasūlullāh ﷺ in a *Hadīth Qudsi* said: Allāh has roving angels who seek gatherings of remembrance of Allāh. When they reach them, they surround them and depute a messenger to go to their *Rabbul 'Izzat Tabāraka wa Ta'ālā* in the heavens. The angel says on their behalf: O our *Rabb!* We have

reached those slaves amongst Your slaves who are glorifying You for Your bounties, they are reciting Your Book, offering salutations to Your Prophet, Muhammad ﷺ, and begging for the good of this world and of the Hereafter. Allāh ﷻ directs: Cover them with My Mercy. The angel says: O our *Rabb!* Verily, amongst them is a sinful person who incidentally accompanied them. Allāh *Tabaraka wa Ta'ālā* says: Cover all of them with My Mercy, for this is an assembly of such people, that none sitting amongst them is deprived of.

(Bazzār, Majma-'uz-Zawāid)

﴿151﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَا مِنْ قَوْمٍ اجْتَمَعُوا يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ لَا يُرِيدُونَ بِذَلِكَ إِلَّا وَجْهَهُ إِلَّا نَادَاهُمْ مُنَادٍ مِنَ السَّمَاءِ أَنْ قُومُوا مَغْفُورًا لَكُمْ، فَقَدْ بَدَلْتُ سَيِّئَاتِكُمْ حَسَنَاتٍ. رواه احمد وابو يعلى والبخاري والطبراني في الاوسط، وفي: ميمون المرني، وثقه جماعة، وفيه ضعف، وبقية رجال احمد رجال الصحيح، مجمع الزوائد ١٠/٧٥١

151. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: When some people who gather and engage in remembering Allāh ﷻ, not intending anything except Allāh's pleasure, an angel calls them from the heavens: Get up duly forgiven! As indeed your sins have been replaced with virtues.

(Musnād Ahmad, Tabarānī, Abu Yala, Bazzār, Majma-'uz-Zawāid)

﴿152﴾ عَنْ أَبِي هُرَيْرَةَ وَ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: لَا يَفْعَدُ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ، وَعَشِيَّتْهُمُ الرَّحْمَةُ، وَ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَ ذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ.

رواه مسلم، باب فضل الاجتماع على تلاوة القرآن..... برقم: ٦٨٥٥

152. Abu Hurairah and Abu Sa'īd Al-Khudri Radiyallāhu 'anhuma both bear witness that Nabī ﷺ said: People will not sit remembering Allāh ﷻ, without the angels surrounding them, Mercy covering them, *Sakīnah* (peace of heart) descending on them and Allāh mentioning them with those who are with Him.

(Muslim)

﴿153﴾ عَنْ أَبِي الْمُرَدَّاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيَبْعَثَنَّ اللَّهُ أَقْوَامًا يَوْمَ الْقِيَامَةِ فِي وُجُوهِهِمْ انْتُورٌ عَلَى مَنَابِرِ اللُّوْلُو، يَغْطِيهِمُ النَّاسُ، لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ

قَالَ: فَجِئْنَا أَغْرَابِيٌّ عَلَى رُكْبَتَيْهِ، فَقَالَ: يَا رَسُولَ اللَّهِ! خَلِيهِمْ لَنَا نَعْرِفَهُمْ، قَالَ: هُمْ الْمُتَحَابُّونَ فِي اللَّهِ، مِنْ قَبَائِلِ شَتَّى وَبِلَادِ شَتَّى يَجْتَمِعُونَ عَلَى ذِكْرِ اللَّهِ يَذْكُرُونَهُ.

رواه الطبراني واسناده حسن، مجمع الزوائد ٧٧/١٠

153. Abu Darda' رضي الله عنه narrates that Rasûlullâh ﷺ said: indeed, Allâh will resurrect a certain group of people on the Day of Resurrection whose faces will be shining, and (they will be) sitting on pulpits of pearls. People will envy them; they will neither be prophets nor martyrs. A villager setting on his knees said: O Rasûlullâh! Describe them to us so we may recognize them. He said: They are those who love one another for Allâh and those who get together from various tribes and different places for the remembrance of Allâh and are engaged in remembrance Him.

(Tabarâni, Majma-'uz-Zawâid)

﴿154﴾ عَنْ عَمْرٍو بْنِ عَبْسَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: عَنْ يَمِينِ الرَّحْمَنِ وَكِلْتَا يَدَيْهِ يَمِينٌ. رِجَالٌ لَيْسُوا بِأَنْبِيَاءَ، وَلَا شُهَدَاءَ، يَغْشَى بَيَاضٌ وَجُوهَهُمْ نَظَرَ النَّاطِرِينَ، يَغْطِيهِمُ النَّيُّونَ وَالشُّهَدَاءُ يَمْتَقِدُهُمْ، وَقُرْبِهِمْ مِنَ اللَّهِ عَزَّوَجَلَّ، قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ هُمْ؟ قَالَ: هُمْ جُمَاعٌ مِنْ نَوَازِعِ الْقَبَائِلِ، يَجْتَمِعُونَ عَلَى ذِكْرِ اللَّهِ، فَيَسْتَقُونَ أَطَابِيبَ الْكَلَامِ، كَمَا يَنْتَقِي أَكْلُ التَّمْرِ أَطَابِيِبَ.

رواه الطبراني ورجاله موثقون، مجمع الزوائد ٧٨/١٠

154. 'Amro ibne 'Abasah رضي الله عنه narrates: he heard Rasûlullâh ﷺ saying: On the right of Rahmân (the Most Beneficent) - and His both hands are the right hands - there will be such people who will neither be Prophets, nor martyrs. The luminance of their face will attract other peoples attention to them. Even Prophets and martyrs will envy them for their high ranks and closeness to Allâh ﷻ. It was asked: O Rasûlullâh! who will be they? He replied: these are people from different families and tribes who leave their homes and relations to gather at a place for the remembrance of Allâh. In conversation they use the best of words, like a date eater who selectively picks the best to eat (from a heap of dates).

(Tabarâni and Majma-'uz-Zawâid)

Note: 1- In this *Hadîth*, being on the right side of Ar-Rahmân

means that these people will have a pre-eminent rank and status with Allāh ﷻ. By the Most Beneficent's both hands being right hands, implies that, as the right hand has all the best attributes, likewise, the entire personage of Allāh has all the best attributes.

2-These honoured people being the object of envy of Prophets and martyrs implies that they will have a special rank, although the status of Prophets and martyrs is far more elevated. (Majma Bihār-ul-Anwār)

﴿155﴾ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَهْلٍ بْنِ حُنَيْفٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَزَلَتْ هَذِهِ آيَةُ عَلَى النَّبِيِّ ﷺ وَهُوَ فِي بَعْضِ آيَاتِهِ (وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعِيسَى) حَرَجَ يَلْتَمِسُ فَوَجَدَ قَوْمًا يَدْكُرُونَ اللَّهَ مِنْهُمْ ثَابِرُ الرَّأْسِ وَحَافِ الْجِلْدِ وَ ذُو الثُّوبِ الْوَاحِدِ فَلَمَّا رَأَاهُمْ جَلَسَ مَعَهُمْ فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي أُمَّتِي مِنْ أَمْرِي أَنْ أَصْبِرَ نَفْسِي مَعَهُمْ.

رواه الطبرانی ورجالہ رجال الصحیح، مجمع الزوائد ۸۹۷

155. 'Abdur Rahmān ibne-Sahl ibne-Hunaif رضي الله عنه narrates that this verse was revealed to Nabī ﷺ when he was in one of his houses:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعِيسَى

Be patient in keeping yourself with those who call their Sustainer in the morning and evening.

He came out in search of such people and found a group engaged in the remembrance of Allāh. Among them were a few with dishevelled hair, dried skins and with only one piece of cloth. When he saw them he sat with them and said: *Alhamdulillah* (All Praise be to Allāh), Who has raised such people in my *Ummah* that I have been commanded to keep myself with them.

(Tabarāni, Majma-'uz-Zawā'id)

﴿156﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا غَنِيمَةُ مَجَالِسِ الدِّكْرِ؟ قَالَ: غَنِيمَةُ مَجَالِسِ الدِّكْرِ الْجَنَّةُ الْجَنَّةُ.

رواه احمد و الطبرانی و اسناد احمد حسن، مجمع الزوائد ۷۸/۱۰

156. 'Abdullah ibne-'Amr Radiyallāhu 'anhuma narrates that he asked: O Rasūlullāh! What is the reward for the gatherings of

Dhikr (remembrance) of Allāh. He replied: The reward for the gatherings of *Dhikr* is Paradise! Paradise!

(Musnad Ahmad, Tabaranī, Majma-'uz-Zawāid)

﴿157﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ، سَيَعْلَمُ أَهْلُ الْجَمْعِ مِنْ أَهْلِ الْكُرْمِ، فَقِيلَ: وَمَنْ أَهْلُ الْكُرْمِ يَا رَسُولَ اللَّهِ؟ قَالَ: مَجَالِسُ الذِّكْرِ فِي الْمَسَاجِدِ.

رواه احمد باسنادين واحدهما حسن وابو يعلى كذلك ، مجمع الزوائد ، ١٠ / ٧٥

157. Abu Sa'īd Al-Khudrī رضي الله عنه reports that Rasūlullāh ﷺ in a *Hadīth Qudsi* said: Allāh ﷻ will say on the Day of Resurrection: Soon the people gathered will know who are the honoured ones. It was asked: Who are the honoured people, O Rasūlullāh? He replied: Those who assemble for the *Dhikr* of Allāh in the *masjids*.

(Musnad Ahmad, Abu Yala, Majma-'uz-Zawāid)

﴿158﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَمَوْا، قَالُوا: وَمَا رِيَاضُ الْجَنَّةِ؟ قَالَ: حِلَقُ الذِّكْرِ.

رواه الترميذى، وقال: هذا

حديث حسن غريب، باب حديث فى أسماء الله الحسنى، رقم: ٣٥١٠

158. Anas ibne-Malik رضي الله عنه narrates that Rasūlullāh ﷺ said: When you pass the gardens of paradise, graze to your heart's content. It was asked: What are the gardens of Paradise? He replied: The gatherings for performing the *Dhikr* of Allāh. (Tirmidhī)

﴿159﴾ عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنْ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَيَّ 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 أَجَلَسْنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّي لَمْ أَسْخَلِفْكُمْ نَهْمَةً لَكُمْ، وَلَكِنَّهُ أَتَانِي جِبْرِيْلُ عَلَيْهِ السَّلَامُ فَأَخْبَرَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمْ الْمَلَائِكَةَ.

رواه مسلم، باب فضل الاجتماع على تلاوة القرآن وعلى الذكر، رقم: ٦٨٥٧

159. Mu'āwiyah رضي الله عنه narrates that Rasūlullāh ﷺ came to a group of Sahābah رضي الله عنهم and asked them: What made you sit together? They

replied: We are sitting here to remember Allāh, and praise Him for guiding us to Islām, and bestowing favours on us through it. He asked: By Allāh! Are you sitting only for this? They replied: By Allāh! Nothing else has made us sit together but this. Rasūlullāh ﷺ said: I did not swear because I doubt you but Jibrāil ﷺ came to me and informed me that verily Allāh ﷻ mentions you amongst the angels proudly. (Muslim)

﴿160﴾ عَنْ أَبِي رَزِينٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: أَلَا أَدُلُّكَ عَلَى مَلَاكٍ هَذَا الْأَمْرِ الَّذِي تُصِيبُ بِهِ خَيْرَ الدُّنْيَا وَالْآخِرَةِ؟ عَلَيْكَ بِمَجَالِسِ أَهْلِ الذِّكْرِ وَإِذَا خَلَوْتَ فَحَرِّكْ لِسَانَكَ مَا اسْتَطَعْتَ بِذِكْرِ اللَّهِ.

(الحديث) رواه البيهقي في شعب الایمان، مشكوة المصابيح رقم: ٥٠٢٥

160. Abu Razin رضي الله عنه narrates that Rasūlullāh ﷺ said: Should I not guide you to the fundamentals of *Deen* by which you will obtain the best of this world and the Hereafter? Make it incumbent upon yourself to frequent the gatherings of those who engage in *Dhikr*. And when you are alone, engage your tongue in the remembrance of Allāh as much as you can. (Baihaqī, Mishkāṭ)

﴿161﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! أَيُّ جُلُوسَاتِنَا خَيْرٌ؟ قَالَ: مَنْ ذَكَرَكُمْ اللَّهُ رُؤْيَتَهُ وَزَادَ فِي عَمَلِكُمْ مَنَاطِقَهُ، وَذَكَرَكُمْ بِالْآخِرَةِ عَمَلُهُ.

رواه ابويعلی وفيه مبارک بن حسان، وقد وثق وبقيه رجاله رجال الصحیح، مجمع الزوائد ٣٨٩/١٠

161. Ibne-'Abbās Radiyallāhu 'anhuma narrates that it was asked: O Rasūlullāh! With whom is it best for us to sit? He replied: The one whose sight makes you remember Allāh, the Almighty, and whose words improve your deeds and whose deeds remind you of the Hereafter. (Abu Ya'la, Majma-'uz-Zawāid)

﴿162﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ ذَكَرَ اللَّهَ فَفَاضَتْ عَيْنَاهُ مِنْ حَشْيَةِ اللَّهِ حَتَّى يُصِيبَ الْأَرْضَ مِنْ دُمُوعِهِ لَمْ يُعَذِّبْهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ.

رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه و وافقه الذهبي ٢٦٠/٤

162. Anas ibne-Mālik رضي الله عنه narrates that Nabī صلى الله عليه وسلم said: A person who remembers Allāh and his eyes overflow due to the fear of Allāh. Such that a few tears fall on the ground, Allāh *Ta'ālā* will not punish him on the Day of Resurrection. (Mustadrak Hākim)

﴿163﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ مِنْ قَطْرَتَيْنِ وَآثَرَيْنِ: قَطْرَةٌ مِنْ دُمُوعٍ مِنْ خَشْيَةِ اللَّهِ، وَقَطْرَةٌ دَمٍ تَهْرَاقُ فِي سَبِيلِ اللَّهِ، وَأَمَّا الْآثَرَانِ فَآثَرٌ فِي سَبِيلِ اللَّهِ وَآثَرٌ فِي فَرِيضَةٍ مِنْ فَرَائِضِ اللَّهِ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى فضل المرابطة، رقمه: ١٦٦٩

163. Abu Umāmah رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: Nothing is dearer to Allāh than two drops and two marks: A drop of tears shed due to the fear of Allāh, and a drop of blood shed in the path of Allāh. Regarding the two marks, they are: A mark received in the cause of Allāh (mark of a wound, signs of walking in the path of Allāh, a layer of dust), and a mark caused in observing one of the obligatory commandments of Allāh (as for example mark of prostration, or a mark attained during the journey of *Hajj*). (Tirmidhi)

﴿164﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي يَوْمٍ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَدْلٌ، وَشَلْبٌ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَبَا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالَ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ.

رواه البخارى، باب المصدقة باليمين، رقمه: ١٤٢٣

164. Abu Hurairah رضي الله عنه narrates that Nabī صلى الله عليه وسلم said: There are seven persons whom Allāh will cover with His Shade of Mercy on the day when there will be no other shade but His: (1) A just ruler, (2) A young man who grows up worshiping Allāh, (3) A man whose heart is attached to the *masjid*, (4) Two men who love one another for the sake of Allāh, meeting thus and separating thus, (5) A man whom a woman of rank and beauty tempts and he says: I fear Allāh, (6) A man who gives alms concealing it so that his left hand does not know what his right hand spends, and (7) A man who remembers Allāh in solitude with his eyes overflowing. (Bukhari)

﴿165﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا جَلَسَ قَوْمٌ مُجَلِّسًا لَمْ

يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تِرَةٌ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ
عَفَّرَ لَهُمْ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ماجاء فى القوم يجلسون

ولا يذكرون الله، رقم: ٣٣٨٠

165. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: If people sit in a gathering in which they do not do the *Dhikr* of Allāh nor send *Salawāt* on the Prophet, such a gathering becomes a cause of dismay and loss for them. If Allāh wills, He will punish them and if He wills, He will forgive them. (Tirmidhī)

﴿166﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: مَنْ قَعَدَ مَقْعَدًا لَمْ
يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ وَمَنْ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ
مِنَ اللَّهِ تِرَةٌ. رواه ابوداؤد، باب كراهية ان يقوم الرجل من مجلسه ولا يذكر الله، رقم: ٤٨٥٦

166. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: If anyone sits in a place and does not remember Allāh there, then this sitting will cause him a loss from Allāh and if anyone lies down in a place and does not remember Allāh, then this will cause him a loss from Allāh. (Abu Dāwūd)

﴿167﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا قَعَدَ قَوْمٌ مَقْعَدًا لَا يَذْكُرُونَ
اللَّهَ فِيهِ وَيُصَلُّونَ عَلَى النَّبِيِّ، إِلَّا كَانَ عَلَيْهِمْ حَسْرَةٌ يَوْمَ الْقِيَامَةِ، وَإِنْ أُدْخِلُوا الْجَنَّةَ
لِلنَّوَابِ. رواه ابن حبان، قال المحقق: إسناده صحيح ٣٥٢/٢

167. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: If people sit together without doing the *Dhikr* of Allāh and without sending *Salawāt* on Nabí ﷺ, then this gathering will be a cause of regret for them on the Day of Resurrection even though they might enter Paradise as a reward of their good deeds. (Ibne-Hibban)

﴿168﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ قَوْمٍ يَقُومُونَ
مِنْ مَجْلِسٍ لَا يَذْكُرُونَ اللَّهَ فِيهِ إِلَّا قَامُوا عَنْ مِثْلِ جِيفَةِ حِمَارٍ وَكَانَ لَهُمْ حَسْرَةٌ.
رواه ابوداؤد، باب كراهية ان يقوم الرجل من مجلسه ولا يذكر الله، رقم: ٤٨٥٥

168. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: There is not a people who disperse from an assembly where they did not remember Allāh, except that it is as if they had stood up from the

decaying corpse of a donkey, and it will be a cause of regret for them (on the day of Resurrection): (Abu Dāwūd)

Note: The assembly will be a cause of regret means that usually there is always a time when some useless and senseless conversation takes place in gatherings which can become a severe cause of interrogation (from Allāh). However, if Allāh is remembered in these gatherings, then this may protect them from such interrogations. (Badhi-ul-Majhūd)

﴿169﴾ عَنْ سَعْدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: أَيَعِجْزُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟ فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ فَيَكْتَسِبُ لَهُ أَلْفَ حَسَنَةٍ، وَتُحَطُّ عَنْهُ أَلْفُ خَطِيئَةٍ.

رواه مسلم، باب فضل التهليل والتسبيح والدعاء، رقم: ٦٨٥٢

169. Sa'd رضي الله عنه narrates that we were with Rasūlullāh ﷺ and he asked: Is anyone of you unable to earn a thousand virtues daily? One of those sitting with him asked: How can one earn a thousand virtues in a day? He replied: If one glorifies Allāh one hundred times (as for example, says Subanallāh Glory be to Allāh who is above all faults, one hundred times), a thousand virtues are recorded for him and a thousand sins are removed from him.

(Muslim)

﴿170﴾ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِمَّا تَذْكُرُونَ مِنْ جَلَالِ اللَّهِ، التَّسْبِيحُ وَالتَّهْلِيلُ وَالتَّحْمِيدُ يُنْعِظُنَ حَوْلَ الْعَرْشِ، لَهُنَّ دَرَجَاتٌ كَدَرَجَاتِ النَّخْلِ، تَذَكَّرُ بِصَاحِبِهَا، أَمَا يُحِبُّ أَحَدُكُمْ أَنْ يَكُونَ لَهُ، أَوْ لَا يَزَالُ لَهُ، مَنْ يَذْكُرُ بِهِ؟

رواه ابن ماجه، باب فضل التسبيح، رقم: ٣٨٠٩

170. Nu'mān ibne-Bashi'r Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Among the words by which you glorify Allāh are: *Subhanallāh* (Glory be to Allāh who is above all faults), *Lā ilāhā illallāh* (None is worthy of worship but Allāh), *Alhamdulillah* (All Praises be to Allāh). These words circle around the Throne of Allāh, and sound like the buzzing of bees, mentioning their reciter to Allāh. Would anyone of you not like that someone always mentions him in front of Allāh? (Ibne-Mājah)

﴿171﴾ عَنْ يُسَيْرَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: عَلَيْكُمْ بِالتَّسْبِيحِ وَ التَّهْلِيلِ وَ التَّقْدِيسِ وَ اعْقِلِدْنَ بِالْأَنَامِلِ فَإِنَّهُنَّ مَسْوُؤَاتٌ مُسْتَنْطَقَاتٌ وَ لَا تَغْفَلْنَ فَتَسْتِينَ الرَّحْمَةَ. رواه الترمذى وقال: هذا حديث حسن غريب، باب في فضل التسبيح..... رقم: ٢٥٨٢

171. Yusairah Radiyallāhu 'anhā narrates that Rasūlullāh ﷺ told us: Make it obligatory upon yourselves to say *Subhanallah* (Glory be to Allāh Who is above all faults), *Lā ilāhā illallāh* (None is worthy of worship but Allāh), and sanctifying His Holiness (words like *Subhanal Malikil Quddiūs* - Glory be to the Holy King). Count them on your fingers, for these will be questioned and will be given power to speak; and do not be negligent of it or you will be deprived of Mercy. (Tirmidhī)

﴿172﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ.

رواه البيهقي واسناده جيد، مجمع الزوائد ١٠/١١١

172. 'Abdullah ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who says: Glory be to Allāh Who is above all faults, and all Praise be to Him a date tree will be planted for him in Paradise. (Bazzār, Majma-'uz-Zawā'id)

﴿173﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ أَى الْكَلَامِ أَفْضَلُ؟ قَالَ: مَا اضْطَفَأَهُ اللَّهُ لِمَلَا يُكْبَهُ أَوْ لِعِبَادِهِ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ.

رواه مسلم، باب فضل سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ، رقم: ٦٩٢٥

173. Abu Dhar ؓ narrates that Rasūlullāh ﷺ was asked: Which words are the best? He replied: The words that Allāh has chosen for His angels, or His slaves: *Subhanallāhi wabiharmidihi* (Glory be to Allāh who is above all faults, and all praise be to Him). (Muslim)

﴿174﴾ عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ أَوْ وَجِئَتْ لَهُ الْجَنَّةُ، وَ مَنْ قَالَ: سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ مِائَةَ مَرَّةٍ كَتَبَ اللَّهُ لَهُ مِائَةَ أَلْفِ حَسَنَةٍ وَ أَرْبَعًا وَ عِشْرِينَ أَلْفَ حَسَنَةٍ قَالُوا: يَا رَسُولَ اللَّهِ! إِذَا لَا يَهْلِكُ مِنَّا أَحَدٌ؟ قَالَ: بَلَى، إِنْ أَحَدَكُمْ لِيَجِيءُ بِالْحَسَنَاتِ لَوْ وَجِئَتْ عَلَى جَبَلِ الْقَلْبَةِ، ثُمَّ تَجِيءُ الْيَتِيمُ

فَتَذْهَبُ بِكَ، ثُمَّ يَتَطَاوَلُ الرَّبُّ بِغَدِّ ذَلِكَ بِرُحْمَتِهِ.

رواه الحاكم وقال: صحيح الاستاد، الترغيب ٤٢١/٢

174. Abu Talhah رضي الله عنه narrates that Rasûlullâh ﷺ said: He, who says *Lâ ilâhâ illallâh* (None is worthy of worship but Allâh), will enter Paradise, or Paradise becomes incumbent upon him. And the one who says, *Subhânillâhi wabihamdihi* (Glory be to Allâh Who is above all faults, and all praise be to Him) one hundred times, then a hundred and twenty four thousand virtues are written for him. The Sahâbah expressed: O Rasûlullâh! If so, none of us would be doomed. He replied: Yes verily! Some people (will still be ruined, though they) will come with so many virtues that these would outweigh a mountain if laid on it. However as compared with the bounties of Allâh, these virtues would be insignificant. Then the *Rabb*, through His Mercy, will help whomsoever He wills and save him (from doom). (Mustadrak Hâkim, Targhib)

﴿175﴾ عَنْ أَبِي ذَرِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أُخْبِرُكَ بِأَحَبِّ الْكَلَامِ إِلَى اللَّهِ؟ قُلْتُ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِأَحَبِّ الْكَلَامِ إِلَى اللَّهِ، فَقَالَ: إِنَّ أَحَبَّ الْكَلَامِ إِلَى اللَّهِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. رواه مسلم، باب فضل سبحان الله و بحمده رقم: ٦٩٦٦، والترمذي الا انه قال: سُبْحَانَ رَبِّيَ وَبِحَمْدِهِ وقال: هذا حديث حسن صحيح، باب اى الكلام احب الى الله، رقم: ٣٥٩٣

175. Abu Dhar رضي الله عنه narrates that Rasûlullâh ﷺ said: Should I not inform you of the words dearest to Allâh? I said: O Rasûlullâh! Do tell me about the words dearest to Allâh. He said: To Allâh the dearest words are *Subhanallâhi wabihamdihi* (Glory be to Allâh who is above all faults, and all praise be to Him). (Muslim)

Another narration says, the dearest words to Allâh are: *Subhana Rabbi wabihamdihi* (Glory be to my *Rabb* who is above all faults, and all praise be to Him). (Tirmidhi)

﴿176﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَالَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ غُرِمَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب في فضل سبحان الله و بحمده رقم: ٣٤٦٥

176. Jâbir رضي الله عنه narrates that Nabî ﷺ said: He who says *Subhanallâhi*

Azim wabihamdihi (Glory be to Allāh who is above all faults, the incomparably Great, and all praise be to Him), a date tree is planted for him in Paradise. (Tirmidhī)

﴿177﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ. رواه البخاري، باب قول الله تعالى و تضع الموازين القسط ليوم القيامة، رقم: ٧٥٦٣

177. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: Two sentences beloved to *Ar-Rahmān* (the Most Beneficent), light on the tongue, (but) heavy on the Scale, are:

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ

Glory be to Allāh Who is above all faults, the incomparably Great, and all praise be to him. (Bukhari)

﴿178﴾ عَنْ صَفِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَبَيْنَ يَدَيَّ أَرْبَعَةُ آلَافِ نَوَاقِ اسْبِجٍ بِهِنَّ فَقَالَ: يَا بِنْتَ حُصَيٍّ! مَا هَذَا؟ قُلْتُ: اسْبِجٌ بِهِنَّ، قَالَ: قَدْ سَبَّحْتَ مِنْهُ قَمْتُ عَلَى رَأْسِكَ أَكْثَرَ مِنْ هَذَا قُلْتُ: عَلِمْنِي يَا رَسُولَ اللَّهِ قَالَ: قَوْلِي سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ مِنْ شَيْءٍ.

رواه الحاكم في المستدرک و قال: هذا حديث صحيح ولم يخرجاه و وافقه الذهبي ٥٤٧/١

178. Safiyya Radiyallāhu 'anha narrates that Rasūlullāh ﷺ visited me. There were four thousand date stones lying before me and I was glorifying Allāh (*Tasbīb*). He said: O daughter of Huyya (Safiyya)! What are these? I replied: I am glorifying (Allāh) with these date stones. He said: Since the time I have been standing with you, I have glorified Allāh more than you. She said: Teach me. He replied: Say

سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ مِنْ شَيْءٍ

I praise Allāh equal to the number of all that He has created!

(Mustadrak Hākim)

﴿179﴾ عَنْ جُوَيْرِيَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنْ عِنْدِهَا بِكُرَّةٍ جَيْنَ صَلَّى الصُّبْحِ، وَهِيَ فِي مَسْجِدِهَا، ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَى، وَهِيَ جَالِسَةٌ، فَقَالَ: مَا زِلْتُ عَلَى

الْحَالِ الْيَقِي فَارْقَتِكَ عَلَيْهَا؟ قَالَتْ: نَعَمْ، قَالَ النَّبِيُّ ﷺ: لَقَدْ قُلْتَ بِعَدَدِكَ أَرْبَعَ كَلِمَاتٍ، ثَلَاثَ مَرَّاتٍ، لَوْ وَزَنْتَ بِمَا قُلْتَ مِنْذُ الْيَوْمِ لَوَزَنْتَهُنَّ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدُ خَلْقِهِ وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ وَمِزَادَ كَلِمَاتِهِ.

رواه مسلم، باب التسييح اول النهار و عند النوم، رقم: ٦٩١٣

179. Juwairiyah Radiyallāhu anha narrates that Nabí ﷺ left her for the morning *Salāt*, while she was in her place of *Salāt*, and returned after *Salāt-ul-Adha* (forenoon) and found her sitting in the same place. He asked: Are you still in the same state (remembering Allāh) as I left you? She replied: Yes. Nabí ﷺ said: Since I left you, I have said four phrases three times, if weighed against all that you have remembered Allāh today, it would outweigh them. These phrases are:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدُ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِزَادَ كَلِمَاتِهِ

Glory be to Allāh Who is above all faults, and praise be to Him: to the number of His creation, and to please His Self, and to the weight of His Throne, and to the amount of ink used in writing His words. (Muslim)

﴿180﴾ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوَى. أَوْحَصَى. تُسَبِّحُ بِهِ فَقَالَ: أَخْبِرْكَ بِمَا هُوَ أَيْسَرُ عَلَيْكَ مِنْ هَذَا أَوْ أَفْضَلُ؟ فَقَالَ: سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ، وَ سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ، وَ سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ بَيْنَ ذَلِكَ، وَ سُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ، وَ اللَّهُ أَكْبَرُ مِثْلَ ذَلِكَ، وَالْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ، وَ لَا إِلَهَ إِلَّا اللَّهُ مِثْلَ ذَلِكَ، وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ مِثْلَ ذَلِكَ.

رواه ابوداؤد، باب التسييح بالحصى، رقم: ١٥٠٠

180. Sa'd ibne-Abi Waqqās رضي الله عنه narrates that he went with Rasūlullāh ﷺ to a *Sahābiyah* who had date stones or pebbles in front of her, she was remembering Allāh on them. He asked: Should I not tell you something that is easier or better than this? Then He said:

سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ، وَ سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ، وَ سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ بَيْنَ ذَلِكَ، وَ سُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ

Subhānallāh - (Glory be to Allāh Who is above all faults) as many times as the number of what He created in the heaven; and *Subhānallāh*, as many times as the number of what He created in the earth; and *Subhanallāh*, as many times as the number of what is between these two; and *Subhānallāh*, as many times as the number of those He will create.

Then say, *اللَّهُ أَكْبَرُ* (Allāh the Greatest) - in the same way.

Then say: *الْحَمْدُ لِلَّهِ* (All praise be to Allāh) - in the same way.

Then say: *لَا إِلَهَ إِلَّا اللَّهُ* (None is worthy of worship but Allāh) - in the same way. And say: *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ* (There is no might to resist evil and no power to do good, except through Allāh) in the same way. (Abu Dāwūd)

﴿181﴾ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ وَ أَنَا جَالِسٌ أُحْرِكُ شَفْتَيْ فَقَالَ: بِمَ تُحْرِكُ شَفْتَيْكَ؟ قُلْتُ: أَذْكَرُ اللَّهَ يَا رَسُولَ اللَّهِ قَالَ: أَفَلَا أُحْبِرُكَ بِشَيْءٍ إِذَا قُلْتَهُ، ثُمَّ ذَابَتْ اللَّيْلُ وَالنَّهَارُ لَمْ تَبْلُغْهُ؟ قُلْتُ: بَلَى، قَالَ: تَقُولُ: الْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى كِتَابُهُ، وَالْحَمْدُ لِلَّهِ عَدَدَ مَا فِي كِتَابِهِ، وَالْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى خَلْقَهُ، وَالْحَمْدُ لِلَّهِ مِثْلَ مَا فِي خَلْقِهِ، وَالْحَمْدُ لِلَّهِ مِثْلَ سَمَوَاتِهِ وَأَرْضِهِ، وَالْحَمْدُ لِلَّهِ عَدَدَ كُلِّ شَيْءٍ، وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ شَيْءٍ، وَتَسْبِيحٌ مِثْلَ ذَلِكَ، وَتَكْبِيرٌ مِثْلَ ذَلِكَ.

رواه الطبراني من طريقين واسناد احدهما حسن، مجمع الزوائد ١٠٩/١

181. Abu Umāmah Al-Bāhili رضي الله عنه narrates that Rasūlullāh ﷺ came, I was sitting and my lips were moving. He asked: Why are you moving your lips? I replied: O Rasūlullāh! I am remembering Allāh. He said: Should not tell you those words that if you were to say them, then even your remembrance of day and night would not be equal to the reward of these words? I requested: Yes! Do tell me. Rasūlullāh ﷺ said: Say

الْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى كِتَابُهُ، وَالْحَمْدُ لِلَّهِ عَدَدَ مَا فِي كِتَابِهِ، وَالْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى خَلْقَهُ، وَالْحَمْدُ لِلَّهِ مِثْلَ مَا فِي خَلْقِهِ، وَالْحَمْدُ لِلَّهِ مِثْلَ سَمَوَاتِهِ وَأَرْضِهِ، وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ شَيْءٍ، وَتَسْبِيحٌ مِثْلَ ذَلِكَ، وَتَكْبِيرٌ مِثْلَ ذَلِكَ.

Alhamdulillah - (All praises be to Allāh) - equal to the things counted by His Book; and *Alhāmdulillāh*, equal to the things presented in

His Book; and *Alhāmdulillāh*, equal to the number as counted by all His creation; and *Alhāmdulillāh*, equal to the count of things needed to fill all His creation; and *Allhāmdulillāh*, equal to the count of things needed to fill the space between the heavens and the earth; and *Alhāmdulillāh*, equal to the count of every thing; and *Alhāmdulillāh* on every thing.

And in same way say *Subhānallāh* (Glory be to Allāh Who is above above all faults); and in the same way say: *Allāhu Akbar* (Allāh is the Greatest). It will be as follows:

سُبْحَانَ اللَّهِ عَدَدَ مَا أَحْصَى كِتَابُهُ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا فِي كِتَابِهِ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا أَحْصَى خَلْقَهُ، وَسُبْحَانَ اللَّهِ مِثْلَ مَا فِي خَلْقِهِ، وَسُبْحَانَ اللَّهِ مِثْلَ سَمَوَاتِهِ وَأَرْضِهِ، وَسُبْحَانَ اللَّهِ عَدَدَ كُلِّ شَيْءٍ، وَسُبْحَانَ اللَّهِ عَلَى كُلِّ شَيْءٍ.

Subhānallāh - (Glory be to Allāh Who is above all faults) - equal to the things counted by his Book; and *Subhānallāh*, equal to the things presented in His Book; and *Subhānallāh*, equal to the number as counted by all His creation; and *Subhānallāh*, equal to the count of things needed to fill all His creation; and *Subhānallāh*, equal to the count of things needed to fill the space between the heavens and the earth; and *Subhānallāh*, equal to the count of every thing; and *Subhānallāh* on every thing.

اللَّهُ أَكْبَرُ عَدَدَ مَا أَحْصَى كِتَابُهُ، وَاللَّهُ أَكْبَرُ عَدَدَ مَا فِي كِتَابِهِ، وَاللَّهُ أَكْبَرُ عَدَدَ مَا أَحْصَى خَلْقَهُ، وَاللَّهُ أَكْبَرُ مِثْلَ مَا فِي خَلْقِهِ، وَاللَّهُ أَكْبَرُ مِثْلَ سَمَوَاتِهِ وَأَرْضِهِ، وَاللَّهُ أَكْبَرُ عَدَدَ كُلِّ شَيْءٍ، وَاللَّهُ أَكْبَرُ عَلَى كُلِّ شَيْءٍ.

Allāhu Akbar - (Allāh is the greatest) - equal to the things counted by His Book; and *Allāhu Akbar*, equal to the things presented in His Book; and *Allāhu Akbar*, equal to the number as counted by all His creation; and *Allāhu Akbar* equal to the count of things needed to fill all His creation; and *Allāhu Akbar*, equal to the count of things needed to fill the space between the heavens and the earth; and *Allāhu Akbar*, equal to the count of every thing; and *Allāhu Akbar* on every thing.

(Tabarānī. Majma'uz-Zawā'id)

﴿182﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَوَّلُ مَنْ يُدْعَى

إِلَى الْجَنَّةِ الَّذِينَ يَحْمَدُونَ اللَّهَ فِي السَّرَّاءِ وَالضَّرَّاءِ.

رواه الحاكم و قال: صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ٥٠٦/١

182. **Ibne-Abbas Radiyallāhu 'anhuma** narrates that **Rasūlullāh ﷺ** said: The first to be invited to paradise on the Day of Resurrection will be those who praise Allāh in prosperity and in adversity. (Mustadrak Hākim)

﴿183﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيَحْمَدُهُ عَلَيْهَا، أَوْ يَشْرِبَ الشَّرْبَةَ فَيَحْمَدُهُ عَلَيْهَا.

رواه مسلم، باب استحباب حمد الله تعالى بعد الأكل والشرب، رقم: ٦٩٣٢

183. **Anas ibne-Mālik ؓ** narrates that **Rasūlullāh ﷺ** said: Allāh is pleased with His slave who, when he eats, praises Him; and when he drinks, Praises Him. (Muslim)

﴿184﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كَلِمَتَانِ إِحْدَاهُمَا لَيْسَ لَهَا نَاهِيَةٌ دُونَ الْقَرِصِ، وَالْأُخْرَى تَمَلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ: لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ.

رواه الطبراني ورواه إلى معاذ بن عبدالله ثقة سوى ابن لهيعة ولحديثه هذا شواهد، الترغيب ٤٣٤/٢

184. **Mu'ādh ibne-Jabal ؓ** narrates that he heard **Rasūlullāh ﷺ** saying: There are two phrases, one of them does not stop before reaching the Divine Throne and the other one fills the space between the heavens and the earth. These are *Lā ilāhā illallāh* (none is worthy of worship but Allāh). and *Allāhu Akbar* (Allāh is the Greatest). (Tabarāni, Targhib)

﴿185﴾ عَنْ رَجُلٍ مِنْ بَنِي سُلَيْمٍ قَالَ: عَدَّ هُنَّ رَسُولَ اللَّهِ ﷺ فِي يَدِي. أَوْ فِي يَدِهِ: التَّسْبِيحُ نِصْفُ الْمِيزَانِ وَالْحَمْدُ لِلَّهِ يَمْلَأُهَا وَالتَّكْبِيرُ يَمَلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ.

(الحدث) رواد الترمذی و قال: حديث حسن، باب فيه حديث أن التسبيح نصف الميزان، رقم: ٩١٥٣

185. A **Sahābī** from the tribe of **Banī Sulaim** narrates that **Rasulullāh ﷺ** counted these words on my hand or on his hand, and said: *Subhanallah* (Glory be to Allāh who is above all faults) fills half the Scale; and *Alhāmdulillāh* (All praise be to Allāh), fills it

fully and *Allāhu Akbar* (Allāh is the Greatest) fills the space between the sky and the earth.

(Tirmidhī)

﴿186﴾ عَنْ سَعْدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أَدُلُّكَ عَلَى بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ؟ قُلْتُ: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

رواه الحاكم وقال: صحيح على شرطهما ولم يخرجاه ووافقه الذهبي ٢٩٠/٤

186. Sa'd رضي الله عنه narrates that Rasūlullāh ﷺ said: Should I not lead you to a door from the doors of Paradise? I said: Do tell me, O Rasūlullāh! He replied:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no might to resist evil, and no power to do good, except through Allāh.

(Mustudrak Hākim)

﴿187﴾ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ مَرَّ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَقَالَ: يَا جِبْرِيْلُ مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قَالَ لَهُ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ: مَرُّ أُمَّتِكَ فَلْيُكْثِرُوا مِنْ غِرَاسِ الْجَنَّةِ فَإِنَّ تَرْبَتَهَا طَيِّبَةٌ، وَارْضُهَا وَاسِعَةٌ قَالَ: وَمَا غِرَاسُ الْجَنَّةِ؟ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

رواه احمد ورجال احمد رجال: الصحيح غير عبدالله بن عبد الرحمن

بن عبدالله بن عمر بن الخطاب و هو ثقة لم يتكلم فيه احد و وثقه ابن حبان ، مجمع الزوائد ١١٩/١٠

187. Abu Ayyūb Al-Ansarī رضي الله عنه narrates that on the night of *Mai' rāj* (the Ascension), Rasūlullāh ﷺ passed by Ibrāhīm عليه السلام. Ibrāhīm عليه السلام asked: O Jibrail! Who is with you? Jibrail عليه السلام said: Muhammad ﷺ. Ibrāhīm عليه السلام said to him: Command your *Ummah* to plant saplings of Paradise plentifully, as the soil of Paradise is fertile, and its plain is spacious. It was asked: What are the saplings of Paradise? He replied:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no might to resist evil, and no power to do good, except through Allāh.

(Musnad Ahmad, Majma'uz-Zawā'id)

﴿188﴾ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَحَبُّ الْكَلَامِ

إِلَى اللَّهِ أَرْبَعٌ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، لَا يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ
(وهو جزء من الحديث) - رواه مسلم باب كراهة التسمية بالاسماء الفصيحة..... رقم: ٥٦٠١، وزاد
احمد: **الْفَضْلُ الْكَلَامُ بَعْدَ الْقُرْآنِ أَرْبَعٌ وَهِيَ مِنَ الْقُرْآنِ ٢٠/٥**

188. Samurah ibne-Jundub رضي الله عنه narrates that Rasūlullāh ﷺ said: The dearest saying to Allāh are four: *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alhāmdulillāh* (All Praise be to Allāh), *Lā ilāha illāh* (none is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest). It does not matter which you say first. (Muslim)

In another narration it is stated that the best saying besides the Qur'ān are four, and these are from the Qur'āh. (Musnad Ahmad)

﴿189﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَأَنْ أَقُولَ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ.

رواه مسلم، باب فضل التهليل والتسبيح والدعاء، رقم: ٦٨٤٧

189. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said that: I say; *Subhānallāh* (Glory be to Allāh who is above all faults), *Alhāmdulillāh* (Praise be to Allāh), *Lā ilāha illāh* (none is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest), is dearer to me than everything on which the sun rises. (Muslim)

﴿190﴾ عَنْ أَبِي سَلْمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بَخِ بَخِ بِخَمْسٍ مَا أَثْقَلَهُنَّ فِي الْمِيزَانِ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَالْوَلَدُ الصَّالِحُ يُوقَى لِلْمُسْلِمِ فِي خَتْمِهِ.

رواه الحاكم وقال: هذا حديث صحيح الإسناد ووافقه الذهبي ٥١١/١

190. Abu Salma رضي الله عنه narrates that he heard Rasūlullāh ﷺ saying: How excellent are five things! and how heavy on the Scale: (1) *Subhānallāh* (Glory be to Allāh who is above all faults), (2) *Alhāmdulillāh* (All Praise be to Allāh), (3) *Lā ilāha illāh* (None is worthy of worship but Allāh), (4) *Allāhu Akbar* (Allāh is the Greatest), and (5) A righteous son of a Muslim dies and he forbears patiently expecting a reward in return. (Mustadrak Hākim)

﴿191﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَالَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، كَتَبَ لَهُ بِكُلِّ حَرْفٍ عَشْرَ حَسَنَاتٍ. (وهو جزء من الحديث) رواه الطبراني في الكبير والوسط ورجالهما

رجال الصحيح غير محمد بن منصور الطوسي وهو ثقة، مجمع الزوائد ١٠٦/١٠

191. 'Abdullah ibne-Umar Radiyallāhu 'anhuma narrates that he heard Rasūlullāh ﷺ saying: He who says: *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alhamdulillāh* (All Praise be to Allāh), *Lā illahā illallāh* (None is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest), then for every letter, ten virtues are recorded for him. (Tabarāni, Majmau-'uz-Zwāid)

﴿192﴾ عَنِ أُمِّ هَانِي بِنْتِ أَبِي تَالِبٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! قَدْ كَبُرْتُ وَضَعُفْتُ، أَوْ كَمَا قَالَتْ: فَمُرْنِي بِعَمَلٍ أَعْمَلُ وَأَنَا جَالِسَةٌ؟ قَالَ: سَبِّحِي اللَّهَ مِائَةَ تَسْبِيحَةٍ، فَإِنَّهَا تَعْدِلُ لَكَ مِائَةَ رَقِيبَةٍ تُغْفِقِنَهَا مِنْ وُلْدِ إِسْمَاعِيلَ، وَاحْمَدِي اللَّهَ مِائَةَ تَحْمِيدَةٍ فَإِنَّهَا تَعْدِلُ مِائَةَ فَرَسٍ مُسَرَّجَةٍ مُلْجَمَةٍ تَحْمِلِينَ عَلَيْهَا فِي سَبِيلِ اللَّهِ، وَكَبِّرِي اللَّهَ مِائَةَ تَكْبِيرَةٍ، فَإِنَّهَا تَعْدِلُ لَكَ مِائَةَ بَدَنِيَّةٍ مُقْلَدَةٍ مُتَقَلِّبَةٍ، وَهَلِّلِي اللَّهَ مِائَةَ، قَالَ ابْنُ خُلْفٍ: أَحْسِبُهُ قَالَ: تَمَلَّا مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَلَا يُرْفَعُ يَوْمَئِذٍ لِأَحَدٍ عَمَلٌ إِلَّا أَنْ يَأْتِيَ بِمِثْلِ مَا أَتَيْتِ. قلت: رواه ابن ماجه باختصار ورواه احمد و الطبراني في الكبير ولم يقل أَحْسِبُهُ. ورواه في الاوسط الا انه قال فيه: قُلْتُ: يَا رَسُولَ اللَّهِ كَبُرْتُ سِنِّي، وَرَقَّ عَظْمِي قَدْ لَبِئْتُ عَلَى عَمَلٍ يَدْخِلُنِي الْجَنَّةَ، فَقَالَ: بَخِ بَخِ، لَقَدْ سَأَلْتِ، وَقَالَ خَيْرَ لَكَ مِنْ مِائَةِ بَدَنِيَّةٍ مُقْلَدَةٍ مُجَلَّلَةٍ تُهْدِيْنَهَا إِلَى بَيْتِ اللَّهِ تَعَالَى: وَ قَوْلِي: لَا إِلَهَ إِلَّا اللَّهُ، مِائَةَ مَرَّةٍ، فَهُوَ خَيْرٌ لَكَ بِمَا أَطْبَقْتُ، عَلَيْهِ السَّمَاءُ وَالْأَرْضُ، وَلَا يُرْفَعُ يَوْمَئِذٍ لِأَحَدٍ عَمَلٌ أَفْضَلُ بِمَا رُفِعَ لَكَ إِلَّا مَنْ قَالَ مِثْلَ مَا قُلْتِ أَوْ زَادَ وَأَسَانِدُهُمْ حَسَنَةٌ، مجمع الزوائد ١٠٨/١٠ رواه الحاكم وقال: قَوْلِي: لَا إِلَهَ إِلَّا اللَّهُ لَا تترك ذُنْبًا، وَلَا يُشِبُّهَا عَمَلٌ.

وقال: هذا حديث صحيح الاستدلال وواقفه الذهبي ١٤٤/١

192. Umme Hānī binte Abū Tālib Radiyallāhu 'anha narrates that one day Rasūlullāh ﷺ came to our house. I said: O Rasūlullāh! I am old and weak. Tell me of some deed that I may do while sitting? Rasūlullāh ﷺ replied: Say, *Subhānallāh* (Glory be to Allāh Who is above all faults) one hundred times; its reward is like

setting free one hundred slaves from the descendants of Isma'il عليه السلام. Say, *Alhamdulillah* (All Praise be to Allāh) one hundred times; its reward is like giving one hundred horses, (fully) equipped with saddles and reins, in the path of Allāh (for *Jihad*). Say, *Allāhu Akbar* (Allāh is the Greatest), one hundred times; its reward is like sacrificing one hundred camels, with straps of sacrifice tied to their necks, and it is accepted by Allāh. Say, *Lā illaha illallah* (None is worthy of worship but Allāh) one hundred times; its reward fills the space between the sky and the earth. That day no one's deed will be better than yours which would be accepted by Allāh, except one who has done the same as you.

(ibne-Majah, Tabarāni, Musnad Ahmad)

In another narration. Umme Hānī Radiyallāhu 'anha narrates: I asked: O Rasūlullāh! I have become old and my bones have become weak. Tell me of a deed that will enter me into Paradise. He replied: Excellent! You have asked a very good question. And said: Say, *Allāhu Akbar* (Allāh is the Greatest) one hundred times; it is better for you than those hundred sacrificial camels having straps around their necks, to be taken to the House of Allāh. Say, *Lā ilāhā illallah* (None is worthy of worship but Allāh) a hundred times; it is better for you than everything covered by the heavens and the earth. And on that day out of all the deeds that are raised up to Allāh, none will be better than yours except for a person who said what you said or said more.

(Majma'uz-Zawāid)

In another narration it is also stated: Say, *Lā ilāhā illallah* (None is worthy of worship but Allāh), it does not leave any sin (absolved), and there is no deed like it.

(Mustadrak Hakim)

﴿193﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِهِ وَهُوَ يَغْرِسُ غَرْسًا، فَقَالَ: يَا أَبَا هُرَيْرَةَ! مَا الَّذِي تَغْرِسُ؟ قُلْتُ: غِرَّاسًا لِي، قَالَ: أَلَا أَدُلُّكَ عَلَى غِرَّاسٍ خَيْرٍ لَكَ مِنْ هَذَا؟ قَالَ: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: قُلْ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، يَغْرِسُ لَكَ، بِكُلِّ وَاحِدَةٍ، شَجَرَةً فِي الْجَنَّةِ.

رواه ابن ماجه باب فضل التسبيح، رقم: ٣٨٠٧

193. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ passed by me and I was planting a sapling. He asked: O Abu Hurairah! What

are you planting? I replied: Saplings for myself. He said: Shall I not tell you of better saplings than these? I said: Yes O Rasûlullâh! He said: Say, *Subhanallâh* (Glory be to Allâh Who is above all faults), *Alhamdulillah* (All Praise be to Allâh), *Lâ ilahâ illallah* (None is worthy of worship but Allâh), and *Allâhu Akbar* (Allâh is the Greatest); for each one of these words a tree will be planted for you in Paradise. (Ibne-Mâjah)

﴿194﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: خُذُوا جُنُتَكُمْ، قُلْنَا: يَا رَسُولَ اللَّهِ! أَمِنَ عَدُوٌّ حَضَرَ؟ فَقَالَ: خُذُوا جُنُتَكُمْ مِنَ النَّارِ، قُولُوا: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَإِنَّهُنَّ يَأْتِينَ يَوْمَ الْقِيَامَةِ مُسْتَقْدِمَاتٍ، وَمُسْتَأْجِرَاتٍ، وَمُنْجِيَاتٍ وَمُجَنَّبَاتٍ وَهُنَّ الْبَاقِيَاتُ الصَّالِحَاتُ.

مجمع البحرين في زوائد المعجمين: ٣٢٩/٧ قال المحشى أخرجه

الطبرانى في الصغير وقال الهيثمى فى المجمع: ورجاله رجال الصحيح غير داؤد بن بلال وهو ثقة

194. Abu Hurairah رضي الله عنه narrates that Rasûlullâh ﷺ came to us and said: Take your shields! Sahâbah asked: O Rasûlullâh! Has any of the enemy come? He said: Take your shields as a protection from the Hell-Fire! Say *Subhânallâh* (Glory be to Allâh Who is above all faults), *Alhamdulillah* (All Praise be to Allâh), *Lâ ilahâ illallah* (None is worthy of worship but Allâh), *Allâhu Akbar* (Allâh is the Greatest) and *Wala haula wala quwwata illâ billâhi* (There is no might to resist evil, and no power to do good, except through Allâh). These words will come from the front, back, right, and left and these are those good deeds for which the reward will be given eternally. (Tabarâni, Majma'ui-Bahrain)

Note: 'These words will come from the front,' implies that these words will come forward to intercede for him; while, 'back, right, and left,' implies that these words will protect him from the Punishment. (Majma-ul-Bahrain)

﴿195﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ تَنْفُضُ الْخَطَايَا كَمَا تَنْفُضُ الشَّجَرَةَ وَرَقَهَا. رواه احمد ١٥٢/٣

195. Anas رضي الله عنه narrates that Rasûlullâh ﷺ said: Say *Subhânallâh* (Glory be to Allâh Who is above all faults), *Alhamdulillah* (All Praise

be to Allāh), *Lā ilahā illallāhu* (None is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest), this causes the sins to fall like leaves fall from trees. (Musnad Ahmad)

﴿196﴾ عَنْ عِمْرَانَ - يَعْنِي: ابْنَ حُصَيْنٍ - رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَمَا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَعْمَلَ كُلَّ يَوْمٍ مِثْلَ أُحُدٍ عَمَلًا؟ قَالُوا: يَا رَسُولَ اللَّهِ! وَمَنْ يَسْتَطِيعُ أَنْ يَعْمَلَ فِي كُلِّ يَوْمٍ مِثْلَ أُحُدٍ عَمَلًا؟ قَالَ: كُلُّكُمْ يَسْتَطِيعُهُ، قَالُوا: يَا رَسُولَ اللَّهِ! مَاذَا؟ قَالَ: سُبْحَانَ اللَّهِ أَعْظَمُ مِنْ أُحُدٍ، وَالْحَمْدُ لِلَّهِ أَعْظَمُ مِنْ أُحُدٍ، وَلَا إِلَهَ إِلَّا اللَّهُ أَعْظَمُ مِنْ أُحُدٍ، وَاللَّهُ أَكْبَرُ أَعْظَمُ مِنْ أُحُدٍ.

رواه الطبرانی و البزار و رجالهما رجال الصحيح، مجمع الزوائد . ١٠٥/١

196. 'Imran ibne-Husain Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Who amongst you can do a deed every day equal to mount Uhud? Sahābah submitted: O Rasūlullāh! Who has the ability to do a deed every day, like that of Uhud? He replied: Everyone of you has ability to do this. The Sahabāh asked: O Rasūlullāh! What is that? He said: The reward for *Subhānallāh* (Glory be to Allāh Who is above all faults) is more than Uhud! The reward for *Alhāmdulillāh* (All Praise be to Allāh) is more than Uhud! The reward for *Lā ilahā illallāh* (None is worthy of worship but Allāh) is more than Uhud! The reward for *Allāhu Akbar* (Allāh is Greatest) is more than Uhud. (Tabarani, Bazzar, Majmauz-Zawaid)

﴿197﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا، قُلْتُ: يَا رَسُولَ اللَّهِ وَمَا رِيَاضُ الْجَنَّةِ؟ قَالَ: الْمَسَاجِدُ، قُلْتُ: وَمَا الرَّتْعُ يَا رَسُولَ اللَّهِ؟ قَالَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ.

وقال: حديث حسن غريب، باب حديثه، في أسماء الله الحسنى مع ذكرها تماما، رقم: ٣٥٠٩

197. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: When you pass by the gardens of Paradise, feed well. I inquired: O Rasūlullāh! What are the gardens of Paradise? He replied: *Masjids*. I asked O Rasūlullāh! What is the feed? He replied: To say: *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alhāmdulillāh* (All Praise be to Allāh), *Lā ilahā illallāh* (None is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest). (Tirmidhi)

﴿198﴾ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ اللَّهُ اصْطَفَى مِنْ الْكَلَامِ أَرْبَعًا: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، فَمَنْ قَالَ: سُبْحَانَ اللَّهِ كُتِبَ لَهُ عَشْرُونَ حَسَنَةً، وَحُطَّتْ عَنْهُ عَشْرُونَ سَيِّئَةً، وَمَنْ قَالَ: اللَّهُ أَكْبَرُ فَمِثْلُ ذَلِكَ، وَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ فَمِثْلُ ذَلِكَ، وَمَنْ قَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ مِنْ قَبْلِ نَفْسِهِ كُتِبَتْ لَهُ ثَلَاثُونَ حَسَنَةً وَحُطَّتْ عَنْهُ ثَلَاثُونَ سَيِّئَةً.

رواه النسائي في عمل اليوم والليلة، رقم: ٨٤٠

198. Abu Hurairah and Abu Sa'îd Al-Khudri Radiyallāhu 'anhuma narrate that Nabí ﷺ said: Allāh has chosen from His Book four things *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alhamdulillāh* (All Praise be to Allāh), *Lā ilahā illallāhu* (None is worthy of worship but Allāh), *Allāhu Akbar* (Allāh is the Greatest). He who says *Subhānallāh* (Glory be to Allāh Who is above all faults), twenty virtues are written for him, and twenty sins are erased. He who says *Allāhu Akbar* (Allāh is the Greatest), he gets the same reward. He who says *Lā ilahā illallāhu* (None is worthy of worship but Allāh), he gets the same reward. And he who says from the depth of his heart *Alhāmdulillāhi-Rabbil- alamin* (All Praise be to Allāh, the *Rabb* of all the worlds), thirty virtues are written for him, and thirty sins are erased. (Amalul Yaumi wal Lailah lin Nasa'i)

﴿199﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: اسْتَكَبِرُوا مِنْ الْبَاقِيَاتِ الصَّالِحَاتِ قِيلَ: وَمَا هُنَّ يَا رَسُولَ اللَّهِ؟ قَالَ: الْجَمَلَةُ، قِيلَ وَمَا هِيَ؟ قَالَ: التَّكْبِيرُ وَالتَّهْلِيلُ، وَالتَّسْبِيحُ، وَالتَّحْمِيدُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

رواه الحاكم وقال: هذا أصح أسناد المصريين ووافقه الذهبي ٥١٢/١

199. Abu Sa'îd Al-Khudri Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Excessively repeat the everlasting good deeds. It was asked: What are those, O Rasūlullāh? He replied: These are the fundamentals of *Deen*. It was asked: What are these? Rasūlullāh ﷺ said: Say, *Allāhu Akbar* (Allāh is the Greatest) - *Lā ilahā illallāh* (None is worthy of worship but Allāh) - *Subhānallah* (Glory be to Allāh Who is above all faults), *Alhamdulillāh* (All Praise be to Allāh), and *Walā hula walā qúwwata illā billāh* (There is no might to resist evil, and no power to do good, except through Allāh). (Mustadrak Hākim)

Note: 'Everlasting good deeds,' implies those good deeds for which rewards will be given eternally. (The Arabic word 'Al-Millah', refers to the fact that these words have a fundamental significance in *Deen*). (Fath-ur-Rabbānī)

﴿200﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: قُلْ سُبْحَانَ اللهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فإِنَّهُنَّ الْبَقِيَّاتُ الصَّالِحَاتِ، وَهُنَّ يُحْطَطُنَّ الْخَطَايَا كَمَا تُحْطُ الشَّجَرَةُ وَرَقُهَا، وَهُنَّ مِنْ كُنُوزِ الْجَنَّةِ.

رواه الطبرانی بإسناد بن في أحد هما: عمر بن راشد اليمامي، وقد وثق

على ضعفه وبقيه رجاله رجال الصحيح، مجمع الزوائد - ١٠٤/١٠

200. Abu Darda رضي الله عنه narrates that Rasūlullāh ﷺ said: Say, *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alhāmdulillāh* (All Praise be to Allāh), *Lā ilahā illallāh* (None is worthy of worship but Allāh), *Allāhu Akbar* (Allāh is the Greatest), and *Walā haula walā quwwata illa billah* (There is no might to resist evil, and no power to do good, except through Allāh). These are from the everlasting good deeds, which remove sins like the leaves shed from the trees. These are from the treasures of Paradise.

(Tabarānī, Majma'uz-Zawā'id)

﴿201﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَا عَلَى الْأَرْضِ أَحَدٌ يَقُولُ: لَا إِلَهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ إِلَّا كُفِّرَتْ عَنْهُ خَطَايَاهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ماجاء في

فضل التسبيح والتكبير والتحميد، رقم: ٣٤٦٠ وزاد الحاكم: سُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ

وقال الذهبي: حاتم نفع، وزيادته مقبولة ٥٠٣/١

201. 'Abdullah ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Whoever says on earth,

لَا إِلَهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

None is worthy of worship but Allāh. Allāh is the Greatest, there is no might to resist evil, and no power to do good, except through Allāh.

his sins are forgiven, even if those are like the foam of the ocean.

(Tirmidhī)

In another narration, the same reward is with the addition of **سُبْحَانَ اللَّهِ** (Glory be to Allāh Who is above all faults), and **وَالْحَمْدُ لِلَّهِ** (All Praise be to Allāh).

(Mustadrak Hākim)

﴿202﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: مَنْ قَالَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، قَالَ اللَّهُ: أَسْلَمَ عَبْدِي وَاسْتَسْلَمَ.

رواه الحاكم وقال: صحيح الاستناد ووافقه الذهبي ١/٢٠٥

202. Abu Hurairah رضي الله عنه narrates that he heard Rasūlullāh ﷺ saying: Whoever (sincerely) says:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Glory be to Allāh Who is above all faults and All Praise be to Allāh, and none is worthy of worship but Allāh, and Allāh is the Greatest, and there is no might to resist evil, and no power to do good, except through Allāh.

On this Allāh says: My slave has become obedient, and has surrendered himself to Me.

(Mustadrak Hākim)

﴿203﴾ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، صَدَقَهُ رَبُّهُ وَقَالَ: لَا إِلَهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَخَدَّه قَالَ: يَقُولُ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا وَأَنَا وَخَدِي، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَخَدَّه لَا شَرِيكَ لِي، قَالَ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا وَخَدِي لَا شَرِيكَ لِي وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ لِي الْمَلِكُ وَلِي الْحَمْدُ، قَالَ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا لِي الْمَلِكُ وَلِي الْحَمْدُ، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، قَالَ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِي وَسَكَانَ يَقُولُ: مَنْ قَالَهَا لِي مَرَّحِبَةً ثُمَّ مَاتَ لَمْ تَطْعَمَهُ النَّارُ.

رواه الترمذی و قال هذا حديث حسن غريب، باب ما جاء ما يقول العبد اذا مرض، رقم: ٣٤٣

203. Abu Sa'ād Al-Khudri and Abu Hurairah Radiyallāhu 'anhuma both witness that Rasūlullāh ﷺ in a *Hadīth Qudsi* said: Whosoever says: **لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ** (None is worthy of worship but Allāh, and

Allāh is the Greatest), his *Rabb* confirms and says: لَا إِلَهَ إِلَّا أَنَا وَإِنَّا أَكْبَرُ (None is worthy of worship but Me, and I am the Greatest).

And when he says: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ (None is worthy of worship but Allāh, The Alone), Allāh *Ta'ālā* says: لَا إِلَهَ إِلَّا أَنَا وَإِنَّا وَحْدِي (None is worthy of worship but Me and I am Alone).

And when he says: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ (None is worthy of worship but Allāh, the Alone, Who has no partner), Allāh *Ta'ala* says: لَا إِلَهَ إِلَّا أَنَا وَحْدِي لَا شَرِيكَ لِي (None is worthy of worship but Me, and I am Alone, I have no partner).

And when he says, لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ (None is worthy of worship but Allāh, to Whom belongs the Kingdom, and to Whom all praise is due).

Allāh *Ta'ālā* says: لَا إِلَهَ إِلَّا أَنَا لِي الْمُلْكُ وَلِي الْحَمْدُ (None is worthy of worship but Me, to Me belongs the Kingdom, and to Me all praise is due).

And when he says: لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (None is worthy of worship but Allāh, and there is no might to resist evil, and no power to do good, except through Allāh). Allāh *Ta'ālā* says:

لَا إِلَهَ إِلَّا أَنَا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِي (None is worthy of worship but Me, and there is no might to resist evil, and no power to do good, except through Me). Rasúlullāh ﷺ said: Whosoever says the above words in his illness, and then dies, the Hell-Fire will not even taste (touch) him. (Tirmidhi)

﴿204﴾ عَنْ يَعْقُوبَ بْنِ عَاصِمٍ رَحِمَهُ اللَّهُ أَنَّهُ سَمِعَ رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا قَالَ عَبْدٌ قَطُّ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَهُوَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ، مُخْلِصًا بِهَا رَوْحَهُ، مُصَلِّيًا بِهَا قَلْبَهُ لِسَانَهُ إِلَّا لَقِيَ لَهُ أَبْوَابَ السَّمَاءِ حَتَّى يَنْظُرَ اللَّهُ إِلَى قَائِلِهَا وَحَقٌّ لِعَبْدٍ نَظَرَ اللَّهُ إِلَيْهِ أَنْ يُعْطِيَهُ سُؤْلَهُ.

204. Yaqúb ibne-'Ásim Rahimahullah narrates that two Sahabah Radiyallahu 'anhuma heard Rasúlullāh ﷺ saying: Any slave (of Allāh) who says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

None is worthy of worship but Allāh, the Alone, without any partners, His is the Kingdom, and His is all the praise, and He has power over everything.

with the sincerity of his soul and his heart and testifies this with his tongue, then the doors of the skies are opened for him and Allāh looks at him; and the one on whom Allāh casts a glance, indeed, becomes entitled to whatever he asks.

(Amalul Yaumi wal Lailah jin Nasaf)

﴿205﴾ عَنْ عَمْرٍو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ، وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب فى دعاء يوم عرفه، رقم: ٣٥٨٥

205. 'Abdullah ibne-'Amr Radiyallahū 'anhuma narrates that Nabi ﷺ said: The best supplication is the supplication on the clay of 'Arafā. and the best words which I and the prophets bef. have said, is

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

None is worthy of worship but Allāh, the Alone, without any partner, His is the Kingdom, and His is all the praise, and He has Power over everything.

(Tirmidhī)

﴿206﴾ رَوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا وَكَتَبَ لَهُ بِهَا عَشْرَ حَسَنَاتٍ. رواه الترمذى، باب ماجاء فى فضل الصلاة على النبى ﷺ، رقم: ٤٨٤

206. It is narrated that Nabi ﷺ said: Whosoever sends Salawat on me once, Allāh will bestow him with ten blessings and ten virtues will be written for him.

(Tirmidhī)

﴿207﴾ عَنْ عُمَيْرِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى عَلَيَّ مِنْ أُمَّتِي صَلَاةً مُخْلِصًا مِنْ قَلْبِهِ، صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرَ صَلَوَاتٍ، وَرَفَعَهُ بِهَا عَشْرَ دَرَجَاتٍ، وَكَتَبَ لَهُ بِهَا عَشْرَ حَسَنَاتٍ، وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ.

رواه النسائي في عمل اليوم والليلة رقم: ٦٤

207. 'Umair Al-Ansari رضي الله عنه narrates that Rasūlullāh ﷺ said: Whosoever, from my *Ummah*, sends *Salawāt* on me once with sincerity of his heart, Allāh will bestow on him ten blessings; raise him by ten ranks, and write for him ten virtues and erase ten sins from him. (Amalul Yaumi wal Lailah Lin Nasa'i)

﴿208﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِي كُلِّ يَوْمِ الْجُمُعَةِ، فَإِنَّ صَلَاةَ أُمَّتِي تُغْرَضُ عَلَيَّ فِي كُلِّ يَوْمِ جُمُعَةٍ، فَمَنْ كَانَ أَكْثَرَهُمْ عَلَيَّ صَلَاةً كَانَ أَقْرَبَهُمْ مِنِّي مَنْزِلَةً.

رواه البيهقي باسناد حسن الا ان مكحولاً قيل: لم يسمع من ابي امامة، الترغيب ٥٠٣/٢

208. Abu Umamah رضي الله عنه narrates that Rasūlullāh ﷺ said: Send *Salawāt* excessively upon me on every Friday, for the *Salawāt* of my *Ummah* are presented to me on every Friday. He who invokes *Salawāt* excessively on me will be amongst the closest to me in rank (on the Day of Resurrection). (Baihaqi, Targhib)

﴿209﴾ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَكْثِرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ، فَإِنَّهُ أَتَانِي جِبْرَائِيلُ أَيْفَا عَنْ رَبِّهِ عَزَّ وَجَلَّ فَقَالَ: مَا عَلَيَّ الْأَرْضُ مِنْ مُسْلِمٍ يُصَلِّي عَلَيْكَ مَرَّةً وَاحِدَةً إِلَّا صَلَّيْتُ أَنَا وَمَلَائِكَتِي عَلَيْهِ عَشْرًا.

رواه الطبراني عن ابي غلال عنه، وابو غلال وثق، ولا يضر في المتابعات، الترغيب ٤٩٨/٢

209. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: Send *Salawāt* excessively upon me on Friday, for Jibrāil عليه السلام has just come to me with a message from my *Rabb* ﷻ: When any Muslim on the earth sends *Salawāt* upon you once, I bestow upon him ten blessings and My angels seek forgiveness for him ten times. (Tabarānī, Targhib)

﴿210﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً.

رواه الترمذي وقال: هذا حديث حسن غريب، باب ماجاء في فضل الصلاة على النبي ﷺ، رقم: ٤٨٤

210. 'Abdullah ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: The closest to me from my *Ummah* on the Day of Resurrection will be the one who sends *Salawāt* on me excessively. (Tirmidhī)

﴿211﴾ عَنْ كَعْبِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَهَبَ ثَلَاثُ اللَّيْلِ قَامَ فَقَالَ يَا أَيُّهَا النَّاسُ! اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ جَاءَتْ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ الْمَوْتُ بِمَا فِيهِ قَالَ أَبُو أُبَيٍّ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أَكْثِرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي؟ قَالَ: مَا شِئْتَ قَالَ قُلْتُ: الرَّبْعُ؟ قَالَ: مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ: فَالْبَيْضُ؟ قَالَ: مَا شِئْتَ، وَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ، قَالَ قُلْتُ: فَالْثَلَاثِينَ؟ قَالَ: مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ: أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا؟ قَالَ: إِذَا تَكْفَى هَمَّكَ وَيُغْفِرَ لَكَ ذَنْبَكَ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب في الترغيب في ذكر الله.....رقم: ٢٤٥٧

211. Ka'b رضي الله عنه narrates that when two-third of the night had passed, Rasūlullāh ﷺ would get up and call out: O people! Remember Allāh; remember Allāh. The Trembler (that will violently shake the mountains and earth) is surely coming, and the one that follows it is surely coming. Death has come with all that it contains, death has come with all that it contains. Upon this, Ubaiy ibne-Ka'b asked: O Rasūlullāh! I wish to send *Salawāt* on you excessively, how much should I devote for *Salawāt* on you? Rasūlullāh ﷺ said: As much as you want. I asked: A quarter? He said: As much as you wish, but if you increase, it will be better for you. I asked: A half? He said: As much as you wish, but if you increase, it will be better for you. I asked two-third? He said: As much as you wish, but if you increase, it will be better for you. I asked: Should I devote all my time to send *Salawāt* on you? He said: If you do this, then Allāh will free you from all worries, and your sins will be forgiven. (Tirmidhī)

Note: Rasūlullāh ﷺ has warned us about the nearness of the Day of Resurrection, hence people should not be neglectful of the Hereafter.

﴿212﴾ عَنْ كَعْبِ بْنِ عَجْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ النَّبِيِّتِ؟ فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ، قَالَ: قُولُوا: اللَّهُمَّ

210. 'Abdullah ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: The closest to me from my *Ummah* on the Day of Resurrection will be the one who sends *Salawāt* on me excessively. (Tirmidhī)

﴿211﴾ عَنْ كَعْبِ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا دَعَبَ ثَلَاثَ اللَّيْلِ قَامَ فَقَالَ يَا أَيُّهَا النَّاسُ! اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ جَاءَتِ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ الْمَوْتُ بِمَا فِيهِ قَالَ أَبُو قُفْلَتٍ: يَا رَسُولَ اللهِ! إِنِّي أَكْبِرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي؟ قَالَ: مَا شِئْتَ قَالَ قُلْتُ: الرَّبْعُ؟ قَالَ: مَا شِئْتَ، فَإِنْ زِدْتَ فَهَوَّ خَيْرٌ لَكَ قُلْتُ: فَالنِّصْفُ؟ قَالَ: مَا شِئْتَ، وَإِنْ زِدْتَ فَهَوَّ خَيْرٌ لَكَ، قَالَ قُلْتُ: فَالثَّلَاثِينَ؟ قَالَ: مَا شِئْتَ فَإِنْ زِدْتَ فَهَوَّ خَيْرٌ لَكَ قُلْتُ: أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا؟ قَالَ: إِذَا تَكْفَى هَمَّكَ وَيُغْفِرُ لَكَ ذَنْبَكَ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب في الترغيب في ذكر الله..... رقم: ٢٤٥٧

211. Ka'b رضي الله عنه narrates that when two-third of the night had passed, Rasūlullāh ﷺ would get up and call out: O people! Remember Allāh; remember Allāh. The Trembler (that will violently shake the mountains and earth) is surely coming, and the one that follows it is surely coming. Death has come with all that it contains, death has come with all that it contains. Upon this, Ubaiy ibne-Ka'b asked: O Rasūlullāh! I wish to send *Salawāt* on you excessively, how much should I devote for *Salawāt* on you? Rasūlullāh ﷺ said: As much as you want. I asked: A quarter? He said: As much as you wish, but if you increase, it will be better for you. I asked: A half? He said: As much as you wish, but if you increase, it will be better for you. I asked two-third? He said: As much as you wish, but if you increase, it will be better for you. I asked: Should I devote all my time to send *Salawāt* on you? He said: If you do this, then Allāh will free you from all worries, and your sins will be forgiven. (Tirmidhī)

Note: Rasūlullāh ﷺ has warned us about the nearness of the Day of Resurrection, hence people should not be neglectful of the Hereafter.

﴿212﴾ عَنْ كَعْبِ بْنِ عَجْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلْنَا رَسُولَ اللهِ ﷺ فَقُلْنَا: يَا رَسُولَ اللهِ! كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ؟ فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ، قَالَ: قُولُوا: اللَّهُمَّ

Praiseworthy, the Most Glorious.

(Bukhārī)

﴿214﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ هَذَا السَّلَامُ عَلَيْكَ فَكَيْفَ نُصَلِّي؟ قَالَ: قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَتَسَارِكَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ.

رواه البخاري، باب الصلاة على النبي ﷺ، رقم: ٦٣٥٨

214. Abu Sa'īd Al-Khudrī رضي الله عنه narrates that we asked: O Rasūlullāh! We know how to send *Salām* (salutations) on you (in *Tashahhud* of *Salāt*). How should we send *Salawat* on you? He replied: Say.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَتَسَارِكَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ.

O Allāh! Send Your *Salawāt* on Muhammad, who is Your slave and Your Messenger, as You sent Your *Salawāt* on Ibrāhīm; and Send Your Blessings on Muhāmmad and the family of Muhāmmad, as You Sent Blessings on Ibrāhīm, and the family of Ibrāhīm.

(Bukhārī)

﴿215﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ سَرَّهُ أَنْ يُكْتَالَ بِالْمِكَئَالِ الْأَوْفَى إِذَا صَلَّى عَلَيْنَا أَهْلَ الْبَيْتِ فَلْيَقُلْ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ.

رواه ابو داود، باب الصلاة على النبي ﷺ بعد التشهد، رقم: ٩٨٢

215. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: He who would like to have his reward weighed in a very large scale, he should send *Salawāt* on me and on my family like this:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ.

O Allah! Send Your *Salawat* (Honours, Graces, and Mercies) on Muhammad, his wives who are the mothers of the believers, his descendant, and the people of his house, as You sent *Salawāt* on the family of Ibrāhīm; for You are the Most Praiseworthy, the Most Glorious.

(Abu Dawūd)

﴿216﴾ عَنْ رُوَيْفِعِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى عَلَيَّ مُحَمَّدٍ وَقَالَ: اللَّهُمَّ أَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ وَجَبَّتْ لَهُ شَفَاعَتِي.

رواه البزار والطبرانی فی الاوسط والكبير واسانيدهم حسنة، مجمع الزوائد ٢٥٤/١٠

216. Ruwaifi' ibne-Thabit رضي الله عنه narrates that Rasūlullāh ﷺ said: He who sends *Salawāt* on Muhammad by saying:

اللَّهُمَّ أَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

O Allāh, grant him a seat of honour and nearness to You on the Day of Resurrection.

My intercession will be guaranteed for him.

(Bazzar, Tabarani, Majmauz-Zawāid)

﴿217﴾ عَنْ أَبِي ذَرِّ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: يَا عَبْدِي مَا عَبْدْتَنِي وَرَجَوْتَنِي فَأَنِي غَافِرٌ لَكَ عَلَى مَا كَانَ فِيكَ، وَيَا عَبْدِي إِنْ لَقِيتَنِي بِقَرَابِ الْأَرْضِ خَطِيئَةً مَا لَمْ تُشْرِكْ بِي لَقِيتُكَ بِقَرَابِهَا مَغْفِرَةً.

(الحديث) رواه احمد ١٥٤/٥

217. Abu Dhar رضي الله عنه reports that Rasūlullāh ﷺ in a *Hadīth Qudsi* said: Indeed Allāh the Almighty and Majestic says: O My slave! Verily, as long as you worship Me and have hope in Me, I shall forgive you for what you have done; O My slave! If you meet Me with an earthful of sins, but do not associate any partner with Me, I would grant you a forgiveness as great as the whole world.

(Musnad Ahmad)

﴿218﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: يَا ابْنَ آدَمَ! إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلَا أُبَالِي. يَا ابْنَ آدَمَ! لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ، ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلَا أُبَالِي.

(الحديث) رواه الترمذی، وقال: هذا حديث حسن غريب، باب الحديث القدسي: يا ابن آدم أنك

مادعوتني رقم: ٣٥٤٠

218. Anas ibne-Malik رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying in a *Hadīth Qudsi* that Allāh the Almighty says: O son of Adam! So long as you call upon Me, and have hope in Me, I shall forgive you for what you have done; and I shall not care. O son of Adam!

If your sins were to reach the heights of the skies, and then you ask forgiveness from Me, I would forgive you and I shall not care (that your sins were so many). (Tirmidhi)

﴿219﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَالَ: إِنْ عَبْدًا أَصَابَ ذَنْبًا فَقَالَ: رَبِّ أَذْنِبْتُ ذَنْبًا فَاغْفِرْ لِي، فَقَالَ رَبُّهُ: أَعْلِمَ عَبْدِي أَنْ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَتَ مَا شَاءَ اللَّهُ ثُمَّ أَصَابَ ذَنْبًا فَقَالَ: رَبِّ أَذْنِبْتُ آخَرَ فَاغْفِرْهُ، فَقَالَ: أَعْلِمَ عَبْدِي أَنْ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَتَ مَا شَاءَ اللَّهُ ثُمَّ أَذْنِبْتُ ذَنْبًا فَقَالَ: رَبِّ أَذْنِبْتُ آخَرَ فَاغْفِرْهُ، فَقَالَ: أَعْلِمَ عَبْدِي أَنْ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي ثَلَاثًا فَلْيَعْمَلْ مَا شَاءَ.

رواه البخارى، باب قول الله تعالى 'يريدون ان يبذلوا كلام الله، رقم: ٧٥٠٧

219. Abu Hurairah رضي الله عنه narrates that I heard Nabi ﷺ narrating in a *Hadith Qudsi*: Any slave of Allāh who committed a sin and said: O my *Rabb!* I have sinned, so forgive me. His *Rabb* says: Does My slave know that he has a *Rabb*, Who forgives sins, and also punishes? I have forgiven My slave. After refraining (from sins), so long as Allāh willed, he sinned again and said: O my *Rabb!* I have committed another sin, so forgive me. Allāh says: Does My slave know that he has a *Rabb*, Who forgives sins, and punishes? I have forgiven My slave. After refraining (from sins) as long as Allāh willed, he committed a sin again, and said: O my *Rabb!* I have committed another sin, so forgive me. Then Allāh says: Does My slave know that he has a *Rabb*, Who forgives sins, and punishes? I have forgiven all the three sins of My slave, so let him do what he likes. (Bukhārī)

Note: If after every sin, the slave turns towards Allāh with repentance and seeks forgiveness, Allāh will pardon him.

﴿220﴾ عَنْ أُمِّ عِصْمَةَ الْأَوْسِيَّةِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ يَعْمَلُ ذَنْبًا إِلَّا وَقَفَ الْمَلَكُ الْمُؤَكَّلُ بِإِخْتِصَاءِ ذُنُوبِهِ ثَلَاثَ سَاعَاتٍ لِيَأْتِيَ اسْتَغْفَرَ اللَّهَ مِنْ ذَنْبِهِ ذَلِكَ فِي شَيْءٍ مِنْ تِلْكَ السَّاعَاتِ لَمْ يُوقَفْ عَلَيْهِ، وَلَمْ يُعَذَّبْ يَوْمَ الْقِيَامَةِ.

رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٢٦٢/٤

220. Ummeh 'Ismah Al-'Ausiyyāh-Radiyallāhu anha narrates that

Rasūlullāh ﷺ said: There is not a Muslim who commits a sin except that the angels appointed to record the sins delay its recording for three *Sā'āt* (a measure of time - about sixty five minutes in total). If he asks forgiveness from Allāh for his sin during this time, then, neither the angels will report this sin nor will he be punished on the Day of Reckoning. (Mustadrak Hākim)

﴿221﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ صَاحِبَ الشِّمَالِ لَيَرْفَعُ الْقَلَمَ مِثَّ سَاعَاتٍ عَنِ الْعَبْدِ الْمُسْلِمِ الْمُخْطِئِ أَوْ الْمُسِيءِ، فَإِنْ نَدِمَ وَاسْتَغْفَرَ اللَّهُ مِنْهَا لَقَاهَا، وَإِلَّا كُتِبَتْ وَاحِدَةً.

رواه الطبراني باسناد ورجال احدها وقرأه مجمع الزوائد ٣٤٦/١٠

221. Abu Umāmah رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily, the angel of the left side withholds his pen from writing the sin of a Muslim slave who has committed sins for six *Sā'āt* (a measure of time). If he repents and seeks forgiveness from Allāh during this time (about two hours), the angel does not write down that sin, or else one sin is recorded. (Tabarānī, Majma-'uz-Zawāid)

﴿222﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نَكَثَتْ فِي قَلْبِهِ نُكْثَةً سَوْدَاءَ فَإِذَا هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سَقِلَ قَلْبُهُ، وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَغْلُو قَلْبَهُ، وَهُوَ الرَّأْيُ الَّذِي ذَكَرَ اللَّهُ ﴿كَلَّا بَلْ سَاءَ مَا كَانُوا يَكْسِبُونَ﴾ [المطففين، ١٤]

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ومن سورة ويل للمطففين، رقم: ٣٣٣٤

222. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed, when a slave (of Allāh) commits a sin, a black dot is put on his heart. If he gives up that sin and seeks forgiveness and turns with repentance, then the heart is cleaned. And if he commits more sins, then the blackness of the heart increases till it covers the whole heart. This is that rust, which Allāh mentions in the verse:

كَلَّا بَلْ سَاءَ مَا كَانُوا يَكْسِبُونَ

No, indeed, but that which they have earned is rust upon their hearts. (Al-Mutaffifin: 14) (Tirmidhi)

﴿223﴾ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَصْرَ مَنْ اسْتَغْفَرَ وَإِنْ غَاذَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً.

رواه ابو داؤد، باب في الاستغفار برقم: ١٥١٤

223. Abu Bakr رضي الله عنه narrates that Rasūlullāh ﷺ said: He who seeks forgiveness is not a persistent sinner, even though, he returns to his sin seventy times in a day. (Abu Dāwūd)

Note: He who repents after committing a sin and has a firm intention not to repeat it, he is likely to be forgiven despite committing that sin repeatedly. (Badhl-ul-Majhūd)

﴿224﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَزِمَ الْإِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ ضَيْقٍ مَخْرَجًا وَمِنْ كُلِّ هَمٍّ فَرْجًا وَرِزْقًا مِنْ حَيْثُ لَا يَحْتَسِبُ.

رواه ابو داؤد، باب في الاستغفار، رقم: ١٥١٨

224. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who constantly seeks forgiveness; Allāh will show him a way out of every distress, and a relief from every grief, and will provide for him with the means of sustenance from where he could never imagine. (Abu Dāwūd)

﴿225﴾ عَنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَحَبَّ أَنْ تَسْرَهُ صَحِيفَتُهُ فَلْيُكْثِرْ فِيهَا مِنَ الْإِسْتِغْفَارِ.

رواه الطبرانی في الاوسط ورجاله ثقات، مجمع الزوائد ١٠/٣٤٧

225. Zubair رضي الله عنه narrates that Rasūlullāh ﷺ said: Anyone who likes that his book of deeds brings him happiness, he should seek forgiveness abundantly. (Tabarānī. Majma-'uz-Zawā'id)

﴿226﴾ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ: طُوبَى لِمَنْ وَجَدَ فِي صَحِيفَتِهِ اسْتِغْفَارًا كَثِيرًا.

رواه ابن ماجه، باب الاستغفار، رقم: ٣٨١٨

226. 'Abdullāh ibne-Busr رضي الله عنه narrates that Nabī ﷺ said: Blessed is he who finds a great amount of seeking of forgiveness in his book of deeds. (Ibne-Mājāl)

﴿227﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ اللَّهُ تَبَارَكَ وَتَعَالَى يَقُولُ: يَا عِبَادِي كُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ غَافَتْ فَاَسْأَلُونِي الْمَغْفِرَةَ فَأَغْفِرَ لَكُمْ وَمَنْ عَلِمَ مِنْكُمْ أَنبَى ذُو قُدْرَةٍ عَلَيَّ الْمَغْفِرَةَ فَاسْتَغْفِرْنِي بِقُدْرَتِي غُفِرَتْ لَهُ وَكُلُّكُمْ ضَالٌّ إِلَّا مَنْ

هَدَيْتُ فَسَلُونِي الْهُدَى اِهْدِكُمْ وَكُلُّكُمْ فَقِيرٌ اِلَّا مَنْ اَغْنَيْتُ فَسَلُونِي اَرْزُقْكُمْ وَلَوْ اَنْ
 حَيْكُمُ وَمَيْتِكُمْ، وَاَوْلَاكُمْ وَاٰخِرُكُمْ، وَرَطْبِكُمْ وَيَابِسِكُمْ اجْتَمَعُوا فَكَانُوا عَلٰى قَلْبِ اَتَقِي
 عَبْدٍ مِنْ عِبَادِي. لَمْ يَزِدْ فِي مَلِكِي جَنَاحَ بَعُوضَةٍ وَلَوْ اجْتَمَعُوا فَكَانُوا عَلٰى قَلْبِ اَشْقِي
 عَبْدٍ مِنْ عِبَادِي. لَمْ يَنْقُصْ مِنْ مَلِكِي جَنَاحَ بَعُوضَةٍ وَلَوْ اَنْ حَيْكُمُ وَمَيْتِكُمْ، وَاَوْلَاكُمْ
 وَاٰخِرُكُمْ، وَرَطْبِكُمْ وَيَابِسِكُمْ اجْتَمَعُوا، فَسَالَ كُلُّ سَائِلٍ مِنْهُمْ مَا بَلَغَتْ اَمْنِيَّتُهُ مَا نَقَصَ
 مِنْ مَلِكِي اِلَّا كَمَا لَوْ اَنْ اَحَدَكُمْ مَرَّ بِشَقَةِ الْبَحْرِ، فَغَمَسَ فِيهَا اِبْرَةً ثُمَّ نَزَعَهَا ذَلِكِ بَاتِي
 جِوَادٌ مَا جِدَّ عَطَائِي كَلَامًا اِذَا اَرَدْتُ شَيْئًا، فَاِنَّمَا اَقُولُ لَهُ: كُنْ فَيَكُونُ.

رواه ابن ماجه باب ذكر التوبة، رقم: ٤٢٥٧

227. Abu Dhar رضي الله عنه reports that Rasūlullāh ﷺ in a *Hadīth Qudsi* narrated that Allāh *Tabāraka wa Ta'ālā* says: O My slaves! All of you are sinful, except whom I save, so ask My forgiveness, I shall forgive you. The one who knows that I have the power to forgive, and seeks My forgiveness because of My Power. I forgive him. You are all astray except whom I guide, so seek guidance from Me. I shall guide you. You all are poor except whom I make wealthy, so ask of Me, and I will give you sustenance. If all your living and all your dead, your successors and predecessors and all your organic and inorganic matter (if they became humans) were to get together and become like the person who fears Me the most, it will not increase anything in My Kingdom, not even equal to a wing of a mosquito. And if all of them were to get together and become like the most sinful and rebellious of My slaves, it would not decrease anything in My Kingdom, not even equal to a wing of a mosquito. And if all your living, and all your dead, your successors, and predecessors, and all the organic and inorganic matter (if they became humans) were to get together, and all of these were to ask Me for whatever they desired, it would not cause a loss in My treasures even to the extent that if one of you were to pass by the ocean shore, and dip a needle in it, and then take it out, and have some water clinging to it. This is because I am the Most Generous and Magnificent. My giving only constitutes a mere single Word, when I intend something, I say: Be! And it becomes.

(Ibne-Mājah)

﴿228﴾ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ اسْتَغْفَرَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، كَتَبَ اللَّهُ لَهُ بِكُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ حَسَنَةً.

رواه الطبراني واصله جيد، مجمع الزوائد ٣٥٢/١

228. 'Ubādah ibne-Sāmit رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He who asks forgiveness for *Mu'min* men and *Mu'min* women, Allāh writes for him a virtue for every *Mu'min* man and *Mu'min* woman. (Tabarānī, Majma'-uz-Zawāid).

﴿229﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا اتَّقَى الْمُسْلِمَانِ فَتَصَافَحَا وَحَمِدَا اللَّهَ وَاسْتَغْفَرَا غُفِرَ لَهُمَا.

رواه ابوداؤد، باب في المصافحة، رقم: ٥٢١١

229. Barā' ibne-'Azib Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: When two Muslims meet, shake hands, praise Allāh and seek forgiveness, their sins are forgiven. (For example, by saying *Alhāmdulillāh*, Praise be to Allāh; *Yagfirullāhu lanā wa lakum*, May Allāh forgive you and me.) (Abu Dāwūd)

﴿230﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَيْفَ تَقُولُونَ بِفَرَحِ رَجُلٍ انْقَلَبَتْ مِنْهُ رَاحِلَتُهُ، تَجْرُ زِمَامَهَا بِأَرْضٍ قَفْرٍ لَيْسَ بِهَا طَعَامٌ وَلَا شَرَابٌ، وَعَلَيْهَا لَهُ طَعَامٌ وَشَرَابٌ، فَطَلَبَهَا حَتَّى شَقَّ عَلَيْهِ، ثُمَّ مَرَّتْ بِجَذَلِ شَجَرَةٍ، فَتَعَلَّقَ زِمَامَهَا، فَوَجَدَهَا مُتَعَلِّقَةً بِهِ؟ قُلْنَا: شَدِيدًا، يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: أَمَا إِنَّهُ وَاللَّهِ! اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ، مِنَ الرَّجُلِ بِرَاحِلَتِهِ.

رواه مسلم، باب في الحوض على التوبة والفرح بها، ٦٩٥٩

230. Barā' ibne-'Azib Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: What do you say about the joy of that man whose camel escapes pulling its halter in the desert where there is neither food nor drink; and on the camel was his food and drinks. He searched, till he was tired, then the halter of the camel stuck to a tree while passing under it. Thus he found his camel stuck to it. We replied: O Rasūlullāh! He would be overwhelmed with joy. Rasūlullāh ﷺ said: Listen, I swear by Allāh! Allāh is more pleased, by the *taubah* (turning in repentance) of His slave than this person was pleased when he found his camel back. (Muslim)

﴿231﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ، مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلَتِهِ بِأَرْضٍ فَلَاحَ، فَأَنْقَلَتْ مِنْهُ، وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيَسَ مِنْهَا، فَاتَى شَجْرَةً، فَأَضْطَجَعَ فِي ظِلِّهَا، قَدْ أَيَسَ مِنْ رَاحِلَتِهِ، فَبَيْنَا هُوَ كَذَلِكَ إِذْ هُوَ بِهَا قَائِمَةٌ عِنْدَهُ، فَاخَذَ بِحِطَابِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ! أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ.

رواه مسلم، باب في الحوض على التوبة والفرح بها، رقمه: ٦٩٦٠

231. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: Allāh is more pleased with the *taubah*' (turning in repentance) of His slave, than one of you would be, if his mount (camel, etc), carrying his food and drinks, escapes from him in a barren land and he losing all hopes, lies under the shade of a tree. He had lost hope for his mount and while he was in this condition, he sees it standing besides him; he took hold of the halter and said with extreme joy, O Allāh! You are my slave and I am your Sustainer! (*Aaouzu billahi Minash Shaitan irr ajeem*) He committed this mistake out of extreme joy. (Muslim)

﴿232﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ مِنْ رَجُلٍ فِي أَرْضٍ ذَوِيَّةٍ مَهْلِكَةٍ مَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَتَنَامَ فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ فَطَلَبَهَا حَتَّى أَدْرَكَهُ الْعَطَشُ ثُمَّ قَالَ: أَرْجِعْ إِلَى مَكَانِي الَّذِي كُنْتُ فِيهِ، فَأَنَامَ حَتَّى أَمُوتَ، فَوَضَعَ رَأْسَهُ عَلَى سَاعِدِهِ لِيَمُوتَ فَاسْتَيْقَظَ وَعِنْدَهُ رَاحِلَتُهُ عَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ فَاللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هَذَا بِرَاحِلَتِهِ وَزَادِهِ.

رواه مسلم، باب في الحوض على التوبة والفرح بها، رقمه: ٦٩٥٥

232. 'Abdullāh رضي الله عنه narrates I heard Rasūlullāh ﷺ saying: Indeed Allāh is more pleased turning with repentance of a believing slave than a man who is in a dangerous jungle with his ride, and on it is his food and drink. He slept and when he got up, his mount was gone; he searched for it till he became thirsty then he said: Let me return to my place where I was and He down there till I die. So, he laid his head on his arm to die. When he woke up, he found his mount besides him along with his provision, food and drink. Allāh is more pleased over the *'taubah*' (turning with repentance) of a

believing slave than this man (after his total disappointment) who got his mount and provisions. (Muslim)

﴿233﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ عَزَّوَجَلَّ يَسْطُرُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَسْطُرُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا.

رواه مسلم، باب قبول التوبة من الذنوب..... رقم: 1989

233. Abu Mūsā رضي الله عنه narrates that Nabī ﷺ said: Indeed, Allāh the Almighty and Majestic extends His Hand of Mercy during the night, so the evil doers of the day may turn with repentance; and He extends His Hand of Mercy during the day, so the evil doers of the night may turn with repentance. This (gesture of Allāh's 'Mercy) will continue until the sun rises from the West. (Muslim)

﴿234﴾ عَنْ صَفْوَانَ بْنِ عَسَّالٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ عَزَّوَجَلَّ جَعَلَ بِالْمَغْرِبِ بَابًا عَرْضُهُ مِثْرَةٌ سَبْعِينَ غَامًا لِلتَّوْبَةِ لَا يَغْلُقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ قِبَلِهِ.

(وهو مقطعة من الحديث) رواه الترمذى وقال: هذا حديث حسن

صحيح، باب ما جاء في فضل التوبة، رقم: 3036

234. Safwān ibne- 'Assāl رضي الله عنه narrates that Nabī ﷺ said: Verily, Allāh the Almighty and Majestic has placed in the West a gate for 'taubah' (turning to Allāh in repentance), whose width is equivalent to seventy-year journey. It will not be locked, till the sun rises from the West. (When the Day of Judgement will be very near then the door of taubah will be closed.) (Tirmidhi)

﴿235﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغْرَغِرْ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ان الله يقبل توبة العبد..... رقم: 3037

235. 'Abdullāh ibne-Umar Radiyallāhu 'anhuma narrates that Nabī ﷺ said: Verily, Allāh accepts a slave's turning in repentance, until the agony of death manifests itself with the sound of *ghar ghara*. (Tirmidhi)

Note: When the soul of a person leaves his body, a peculiar gurgling sound is produced from his throat, known as *ghar ghara*, which is generally among the last signs of death after which *Imān* in Allāh or repentance is not considered valid.

﴿236﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَابَ قَبْلَ مَوْتِهِ بِعَامٍ نَيْبٍ عَلَيْهِ حَتَّى قَالَ بِشَهْرٍ حَتَّى قَالَ بِجُمُعَةٍ، حَتَّى قَالَ بِيَوْمٍ، حَتَّى قَالَ بِسَاعَةٍ، حَتَّى قَالَ بِفَوْاقٍ.

رواه الحاكم ٢٥٨/٤

236. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who turns with repentance a year before his death, his *taubah* is accepted, or even if a month before, or a week before, or a day before, or a *Sā'āt* (about twenty three minutes), or even to the extent of time between two milkings of a she-camel. (Mustadrak Hākim)

﴿237﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أَخْطَأَ خَطِيئَةً أَوْ أَذْنَبَ ذَنْبًا ثُمَّ نَدِمَ فَهُوَ كَفَّارَتُهُ.

رواه البيهقي في شعب الإيمان ٢٨٧/٥

237. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Nabī ﷺ said: He who errs an error or commits a sin, and then regrets, his regret is an atonement of his sin. (Baihaqi)

﴿238﴾ عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: كُلُّ ابْنِ آدَمَ خَطَاءٌ، وَخَيْرُ الْخَطَائِينَ التَّوَّابُونَ.

رواه الترمذى وقال: هذا حديث غريب، باب في استعظام المؤمن ذنوبه..... رقم: ٢٤٩٩

238. Anas رضي الله عنه narrates that Nabī ﷺ said: All the children of Adam are sinful; but the best of the sinners are those who turn to Allāh with repentance. (Tirmidhi)

﴿239﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنْ مِنْ مَعَادَةِ الْمَرْءِ أَنْ يَطُولَ عُمْرُهُ، وَيَرْزُقَهُ اللَّهُ الْإِنَابَةَ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخبر جاء ووافقه الذهبي ٢٤٠/٤

239. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: Indeed, he is fortunate who has a long life and is so blessed by Allāh that he turns towards Him with repentance. (Mustadrak Hākim)

﴿240﴾ عَنِ الْأَعْرَبِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَيُّهَا النَّاسُ! تَوُوبُوا إِلَى اللَّهِ، فَإِنِّي أَتُوبُ إِلَى اللَّهِ فِي الْيَوْمِ. مِائَةَ مَرَّةٍ.

رواه مسلم، باب استحباب الاستغفار... رقم: ٦٨٥٩

240. Agharr رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: Turn, you people, in repentance to Allāh for I turn in repentance to Him a hundred times a day. (Muslim)

﴿241﴾ عَنْ ابْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: يَا أَيُّهَا النَّاسُ! إِنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُولُ: لَوْ أَنَّ ابْنَ آدَمَ أُعْطِيَ وَاوْدَانَ مِثْلًا مِنْ ذَهَبٍ، أَحَبَّ إِلَيْهِ ثَانِيًا، وَلَوْ أُعْطِيَ ثَانِيًا أَحَبَّ إِلَيْهِ ثَالِثًا، وَلَا يَسُدُّ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَيَّ مَنْ تَابَ.

رواه البخارى، باب ما ينقى من فتنه المال رقم: ٦٤٣٨

241. 'Abdullāh ibne-Zubair Radiyallāhu 'anhuma said: O' people! Indeed, Nabí صلى الله عليه وسلم used to say: If the son of Adam is given a valley full of gold, he would desire for the second. If he is given the second, he would long for a third one. Nothing will fill the stomach of the son of Adam except the dust of the grave and Allāh accepts the repentance of one who turns with repentance (Allāh turns His Mercy to the one who turns his face from the worldly things towards Him). (Bukhārī)

﴿242﴾ عَنْ زَيْدِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ: مَنْ قَالَ: أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ غُفْرَتَهُ، وَإِنْ كَانَ فَرًّا مِنَ الزُّحُفِ - رواه ابوداؤد، باب فى الاستغفار، رقم: ١٥١٧ ورواه الحاكم من حديث ابن مسعود وقال: صحيح على شرط مسلم الا انه قال: يَقُولُهَا ثَلَاثًا ووافقه النعمى ١١٨/٢

242. Zaid رضي الله عنه narrates: I heard Nabí صلى الله عليه وسلم saying: If anyone says:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

I seek forgiveness of Allāh besides Whom there is none worthy of worship, the Living, the Eternal; and I turn to Him in repentance.

He will be forgiven, even if he has fled from the battlefield. In another narration, these words are to be repeated three times.

(Abu Dāwūd, Mustadrak Hākim)

﴿243﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ: يَا رَسُولَ اللَّهِ! مَا دُنُوبِي وَأَ ذُنُوبِي؟ فَقَالَ: هَذَا الْقَوْلُ مَرَّتَيْنِ أَوْ ثَلَاثًا، فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم: قُلْ: اللَّهُمَّ مَغْفِرَتِكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَتِكَ أَرْجَى عِنْدِي مِنْ عَمَلِي، فَقَالَهَا ثَمَّ قَالَ:

عُدَّ فَعَادَ، ثُمَّ قَالَ: عُدَّ فَعَادَ، فَقَالَ: قُمْ فَقَدْ غَفَرَ اللَّهُ لَكَ. رواه الحاكم، وقال: حديث

رواه عن اخرهم مدنيون ممن لا يعرف واحتمتهم بجرح ولم يخرجاه وواقفه الذهبي ٥٤٣/١

243. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that a man came to Rasūlullāh ﷺ and said: Alas, my sins! Alas, my sins! He said this twice or thrice. Rasūlullāh ﷺ asked him to say.

اللَّهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَتُكَ أَرْجَى مِنْ عَمَلِي

O Allāh. Your forgiveness is more encompassing than my sins; and I expect far more of Your Mercy than my own deeds.

The man said these words: Rasūlullāh ﷺ said: Say it again! He repeated it. Rasūlullāh ﷺ said: Say it once more! He repeated these words. Then Rasūlullāh ﷺ said: Now get up; indeed, Allāh has forgiven you. (Mustadrak Hākim)

﴿244﴾ عَنْ سَلْمَى أُمِّ بَنِي أَبِي رَافِعٍ رَضِيَ اللَّهُ عَنْهُمَا مَوْلَى رَسُولِ اللَّهِ ﷺ، أَنَهَا قَالَتْ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِكَلِمَاتٍ وَلَا تُكْبِرُ عَلَيَّ، قَالَ: قَوْلِي: اللَّهُ أَكْبَرُ عَشْرَ مَرَّاتٍ، يَقُولُ اللَّهُ: هَذَا لِي وَقَوْلِي: سُبْحَانَ اللَّهِ عَشْرَ مَرَّاتٍ، يَقُولُ اللَّهُ: هَذَا لِي، وَقَوْلِي: اللَّهُمَّ اغْفِرْ لِي، يَقُولُ: قَدْ فَعَلْتُ. فَتَقُولِينَ عَشْرَ مَرَّاتٍ، يَقُولُ: قَدْ فَعَلْتُ.

رواه الطبراني ورجاله رجال الصحيح، مجمع الزوائد ١٠٩/١

244. Salma Radiyallāhu 'anha asked: O Rasūlullāh! Tell me a few phrases, which may not be a burden on me. He said: You Say: *Allāhu Akbar* (Allāh is the Greatest) ten times. Allāh says: This is for Me! Then say: *Subhānallāh* (Glory be to Allāh who is above all faults) ten times. Allāh says: This is for Me! Then say: *Allāhum-maghfirli* (O Allāh, forgive me). Allāh says: Indeed, I have forgiven! You say this ten times; every time Allāh replies: Indeed, I have forgiven you. (Tabarāni, Majma-'uz-Zawā'id)

﴿245﴾ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ أَعْرَابِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: عَلِّمْنِي كَلِمَاتًا أَقُولُهُ، قَالَ: قُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَثِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ. قَالَ: فَهَوَ لَا إِلَهَ إِلَّا رَبِّي، فَمَا لِي؟ قَالَ: قُلْ: اللَّهُمَّ اغْفِرْ لِي وَأَرْحَمْنِي وَأَهْدِنِي وَأرْزُقْنِي. رواه

مسلم، رقم: ٦٨٤٨، زاد من حديث ابى مالك: وَعَافِيِيْ وَقَالَ فِي رِوَايَةٍ: فَإِنَّ هَذَا لَأَجْمَعُ لَكَ
 دُنْيَاكَ وَأُخْرَتَكَ. رواه مسلم، باب فضل التهليل والتسبيح والدعاء، رقم: ٦٨٥٠، ٦٨٥١.

245. Sa 'd ibne-Abi Waqqās رضي الله عنه narrates that a villager came to Rasūlullāh ﷺ and asked: Teach me some words, which I may repeat. He said: Say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ رَبِّ
 الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ.

None is worthy of worship but Allāh; He is Alone; He has no partner; Allāh is, indeed, the Greatest; Abundant Praise is due to Allāh; and glory be to Allāh Who is the Sustainer of the worlds; there is no might to resist evil, and no power to do good, except through Allāh, the Mighty, the Wise.

The villager said: These words are for my Rabb, what is for me? Rasūlullāh ﷺ said: Say:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي

O Allāh, forgive me; have mercy on me; guide me; provide me and make me well-being.

It is mentioned in another narration that Rasūlullāh said: Indeed, these words will get you 'all the good of this world and the Hereafter. (Muslim)

﴿246﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَقْعُدُ التَّسْبِيحَ

بِيَدَيْهِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى عقد التسبيح باليد، رقم: ٣٤٨٦.

246. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates: I saw Nabī ﷺ counting the praise of Allāh on his hands (fingers). (Tirmidhī)

DU'Á (SUPPLICATION) AND *DHIKR* (REMEMBRANCES) NARRATED FROM RASULULLAH ﷺ

VERSES OF QUR'ÁN

قَالَ اللهُ تَعَالَى: ﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾
[البقرة: ١٨٦]

Allāh ﷻ said to His Prophet ﷺ: And when My slaves ask you concerning Me, (then answer them) I am indeed near. I answer the *Du'ā* of the supplicant, when he calls Me in *Du'a*.
(Al-Baqarah:186)

وَقَالَ تَعَالَى: ﴿قُلْ مَا يَتَّبِعُونَ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ﴾
[الفرقان: ٧٧]

Allāh ﷻ said to his Prophet ﷺ: Say: My *Rabb* does not care for you if you do not worship and call Him. (Al-Furqān: 77)

وَقَالَ تَعَالَى: ﴿أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾
[الاعراف: ٥٥]

Allāh ﷻ says: Invoke your *Rabb* (Sustainer) with humility and in secret.
(Al-A'rāf: 55)

وَقَالَ تَعَالَى: ﴿وَادْعُوهُ خَوْفًا وَطَمَعًا﴾
[الاعراف: ٥٦]

Allāh ﷻ says: And call on Him in fear and hope (Al-A'raf:56)

وَقَالَ تَعَالَى: ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾ [الاعراف: ١٨٠]

Allāh ﷻ says: And for Allāh are the most beautiful names, so, invoke Him by them. (Al-A'raf: 180)

وَقَالَ تَعَالَى: ﴿أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ﴾ [النمل: ٦٢]

Allāh ﷻ says: Who else (besides Allāh) responds to the distressed when he calls out to Him and who removes the ill (that caused the distress). (Naml: 62)

وَقَالَ تَعَالَى: ﴿الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ﴾

[البقرة: ١٥٦، ١٥٧]

Allāh ﷻ says: Those who are afflicted with a calamity say, 'Truly to Allāh we belong and truly, to Him we shall return'. Such are they on whom are blessings from their *Rabb*, and Mercy. Such are they who are rightly guided.

(Al-Baqarah:156-157)

Note: This supplication has two important aspects, if borne in mind will greatly help a person to face the difficulties of this life (1) that is our children and wealth, health and honour are in reality Allāh's possession and an owner can do what he wants with his property, so be have no reason to complain. (2) Shortly we will be returning to our Creator who will recompense for the losses with an enormous reward in the Hereafter.

وَقَالَ تَعَالَى: ﴿إِذْ هَبْنَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۖ قَالَ رَبِّ اجْعَل لِّي صَدْرِي
وَيَسِّرْ لِي أَمْرِي ۖ وَاجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي ۖ هَٰؤُلَاءِ مِنْ أَهْلِي
وَأَشْرِكُوا مِنِّي ۖ وَاجْعَل لِّي سَبْحَكَ كَثِيرًا ۖ وَنَادُوكَ كَثِيرًا﴾

[طه: ٢٤-٣٤]

Allāh ﷻ said to Mūsā عليه السلام: Go to Pharaoh! Verily, he has

transgressed (the bounds). (Mūsā) said: (O) my *Rabb!* Open Up my breast (give me forbearance to withstand the difficulties of this responsibility) And ease my task (*Tabligh* -propagation of *Deen*) for me. And untie the knot in my tongue, (remove my stammering). So that they may fully understand my speech. And appoint for me one of my kinsfolk, one who will help to bear my burden. Hārūn, my brother. Strengthen my waist through him And let him share my task (of *Tabligh*). So that together we might glorify You abundantly. And remember You abundantly (Tā Hā: 24-34)

AHĀDĪTH

﴿247﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الدُّعَاءُ مِخُّ الْعِبَادَةِ.

رواه الترمذى وقال: هذا حديث غريب، باب منه الدعاء مخ العبادة، رقم: ۳۲۷۱

247. Anas ibne-Mālik رضي الله عنه narrates that Nabī ﷺ said: *Du'ā* (supplication) is the essence of worship. (Tirmidhī)

﴿248﴾ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: الدُّعَاءُ هُوَ الْعِبَادَةُ، ثُمَّ قَالَ ﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾

رواه الترمذى وقال هذا حديث حسن صحيح، باب ومن سورة المؤمن، رقم: ۳۲۴۷

248. Nu'mān ibne-Bashīr Radiyallāhu 'anhuma narrates: I heard Nabī ﷺ saying: *Du'ā* (supplication) by itself is, indeed, worship. Then he recited the verse:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ .

And your *Rabb* has said: Call upon Me, and I shall answer you. Surely! Those who are too proud to worship (that is to supplicate) Me, shortly they will enter Hell, disgraced. (Tirmidhī)

﴿249﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّ

اللَّهُ عَزَّوَجَلَّ يُحِبُّ أَنْ يُسَالَ، وَافْضَلُ الْعِبَادَةِ أَنْتَظَارُ الْفَرَجِ.

رواه الترمذی، باب فی انتظار الفرج، رقم: ۳۵۷۱

249. 'Abdullāh رضی اللہ عنہ narrates that Rasūlullāh صلی اللہ علیہ وسلم said: Ask Allāh for His bounties, for indeed Allāh تعالی likes to be asked; and the most excellent worship is expecting relief (after *Du'ā*). (Tirmidhī)

Note: Expecting relief means that it may be hoped that the *Du'ā* asked for - whether for guidance or any kind of goodness - will *Inshā'Allāh* be granted.

﴿250﴾ عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَزِدُ الْقَدْرَ إِلَّا الدُّعَاءُ، وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ وَإِنَّ الرَّجُلَ لَيَحْرُمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ۱/ ۹۳

250. Thaubān رضی اللہ عنہ narrates that Rasūlullāh صلی اللہ علیہ وسلم said: Nothing but *Du'ā* averts decree; nothing but righteousness prolongs life; and indeed, a man is deprived of a provision due to a sin he commits.

(Mustadrak Hākim)

Note: This *Hadīth* explains that it is already decreed by Allāh تعالی that the one who pleads in *Du'ā* (supplicates), will be granted what he asks for. It is stated in another *Hadīth* that, the invoking to Allāh تعالی is also preordained. In the same way, it is decreed that, if the life of a certain person is sixty years, and if he performs a good deed like Hajj, then for this act of his, twenty years will be added to his life. This man will now live in this world for eighty years.

(Mirqāt)

﴿251﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا عَلَى الْأَرْضِ مُسْلِمٍ يَدْعُو اللَّهَ تَعَالَى بِدَعْوَةٍ إِلَّا آتَاهُ اللَّهُ إِيَّاهَا أَوْ صَرَفَ عَنْهُ مِنَ الشُّؤْمِ مِثْلَهَا مَا لَمْ يَدْعُ بِسَائِمٍ أَوْ قَطِيعَةٍ رَجِمَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِذَا نُكِّثُ قَالَ: اللَّهُ أَكْثَرُ. رواه الترمذی وقال: هذا حديث غريب صحيح، باب انتظار الفرج وغير ذلك، رقم: ۳۵۷۳ ورواه الحاكم وزاد فيه: أَوْ يَدْخِرُ لَهُ مِنَ الْأَجْرِ مِثْلَهَا وَقَالَ: هذا حديث صحيح الاسناد ووافقه الذهبي ۱/ ۹۳

251. 'Ubādah ibne-Samit رضی اللہ عنہ narrates that indeed Rasūlullāh صلی اللہ علیہ وسلم said: There is not a Muslim on this earth, who supplicates to Allāh

Ta'ālā, except that Allāh grants what is asked for, or some trouble is diverted from him proportionate to his prayer, or a reward is preserved for him until he prays for. Something sinful or which breaks the ties of kinship. A man from amongst the people said: Then we shall supplicate excessively. He said: Allāh is more Generous (than what you can ask for). (Tirmidhī, Mustadrak Hākīm)

﴿252﴾ عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ حَسْبِي كَرِيمٌ يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ان الله حسی کریم.....رقم: ۳۵۰۶

252. Salman Al-Fārsī رضی اللہ عنہ narrates that Nabī ﷺ said: Undoubtedly, Allāh is the Everlasting and most Generous and He feels shy, when someone raises his two hands in *Du'ā*, to turn him away empty-handed and frustrated. (Tirmidhī)

﴿253﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يَقُولُ: أَنَا عِنْدَ ظَنِّي عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا دَعَانِي. رواه مسلم، باب فضل الذكر والدعاء، رقم: ۶۸۲۹

253. Abu Hurairah رضی اللہ عنہ reports that Rasūlullāh ﷺ in a *Hadīth Qudsi* said: Indeed Allāh says: I am (in My dealings) with My slave as he thinks of Me, and I am with him when he invokes Me. (Muslim)

﴿254﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ تَعَالَى مِنَ الدُّعَاءِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ماجاء في فضل الدعاء، رقم: ۳۳۷۰

254. Abu Hurairah رضی اللہ عنہ narrates that Rasūlullāh ﷺ said: Nothing is more honourable in the sight of Allāh Ta'ālā than *Du'ā*. (Tirmidhī)

﴿255﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكَرْبِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ماجاء ان دعوة المسلم مستجابة، رقم: ۳۳۸۲

255. Abu Hurairah رضی اللہ عنہ narrates that Rasūlullāh ﷺ said: Anyone who finds pleasure in receiving an answer to his *Du'ā* from Allāh in times of difficulties and pains, he should make more *Du'ā* when times are easy. (Tirmidhī)

﴿256﴾ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ وَعِمَادُ الدِّينِ وَنُورُ السَّمَوَاتِ وَالْأَرْضِ.

رواه الحاكم وقال: هذا حديث صحيح ووافقه الذهبي ٤٩٢/١

256. 'Ali رضي الله عنه narrates that Rasūlullāh ﷺ said: *Du'ā* (supplication) is a weapon for a *Mu'min* (believer), a pillar of religion, an illumination for the skies and the earth. (Mustadrak Hākim)

﴿257﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمٍ، مَا لَمْ يَسْتَعْجِلْ، قِيلَ: يَا رَسُولَ اللَّهِ! مَا الْإِسْتِعْجَالُ؟ قَالَ: يَقُولُ: قَدْ دَعَوْتُ، وَقَدْ دَعَوْتُ، فَلَمْ أَرِ يَسْتَجِيبُ لِي، فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ، وَيَدْعُ الدُّعَاءَ.

رواه مسلم، باب بيان انه يُستجاب للداعي..... رقم: ٦٩٣٦

257. Abu Hurairah رضي الله عنه narrates that indeed Nabī ﷺ said: *Du'ā* (supplication) of a slave (of Allāh) continues to be accepted. Until he prays for something sinful, or something that severs the ties of kinship; provided he is not impatient. It was asked: O Rasūlullāh! What is impatience? He said: The slave says: I invoked and indeed I invoked again, but I saw no response. Then he becomes frustrated, and gives up supplication. (Muslim)

﴿258﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيَنْتَهِنَ أَقْوَامٌ عَنْ رَفْعِهِمْ أَبْصَارَهُمْ، عِنْدَ الدُّعَاءِ فِي الصَّلَاةِ إِلَى السَّمَاءِ أَوْ لَتَحْطَفْنَ أَبْصَارَهُمْ.

رواه مسلم، باب النهي عن رفع البصر إلى السماء في الصلاة، صحيح مسلم ٣٢١/١ طبع

دار احياء التراث العربي، بيروت

258. Abu Hurairah رضي الله عنه narrates that indeed Rasūlullāh ﷺ said: People must restrain from raising their eyes towards the sky while supplicating in *Salāt* otherwise their sight will be lost. (Muslim)

Note: Raising the eyes towards the sky while supplicating in *Salāt* is prohibited in particular, because this happens often. (Fath-ul-Mulhim)

﴿259﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَدْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ، وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٌ غَافِلٍ لَاهٍ.

رواه الترمذی وقال: هذا حديث غريب، كتاب الدعوات، رقم: ٣٤٧٩

259. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Supplicate to Allāh with absolute belief that your *Du'ā* will be accepted. And know that Allāh ﷻ does not answer a *Du'ā* that comes from a careless and inattentive heart. (Tirmidhī)

﴿260﴾ عَنْ حَبِيبِ بْنِ مَسْلَمَةَ الْفِهْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَجْتَمِعُ مَلَوْ قَيْدٌ غَوْ بَعْضُهُمْ وَيَوْمِنُ الْبَعْضِ إِلَّا أَجَابَهُمُ اللَّهُ. رواه الحاكم ٣٤٧/٣

260. Habīb ibne-Maslama Al-Fihri رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: There is not an assembly in which some persons supplicate, and others say *Āmīn*, except that Allāh responds to their *Du'ā* (Mustadrak Hākīm)

﴿261﴾ عَنْ زُهَيْرِ الثَّمِيرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَاتَيْنَا عَلَى رَجُلٍ قَدْ أَلْحَى فِي الْمَسْئَلَةِ، فَوَقَفَ النَّبِيُّ ﷺ يَسْتَمِعُ مِنْهُ فَقَالَ النَّبِيُّ ﷺ: أَوْجِبَ إِنْ حَتَمَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: بِأَيِّ شَيْءٍ يَحْتِمُ، فَقَالَ: بِأَمِينٍ، فَإِنَّهُ إِنْ حَتَمَ بِأَمِينٍ فَقَدْ أَوْجِبَ، فَانْصَرَفَ الرَّجُلُ الَّذِي سَأَلَ النَّبِيَّ ﷺ، فَاتَى الرَّجُلَ فَقَالَ: إِحْتِمِ يَا فَلَانُ بِأَمِينٍ وَابْتَسِرْ. رواه ابوداؤد باب التامين وراء الامام، رقم: ٩٣٨.

261. Zuhair Numairy رضي الله عنه narrates that we went out with Rasūlullāh ﷺ one night and came upon a man, who humbly persisted in *Du'ā* (supplication). Nabī ﷺ stood and listened to his *Du'ā*, and then said: He will have his *Du'ā* accepted, if he puts a seal to it. One of us asked: By what should he seal it? He replied: By *Āmīn*! If he indeed seals it with *Āmīn*, then this guarantees acceptance of *Du'ā*. At this, the person who had asked Nabī ﷺ went to the person who was supplicating, and said: Seal your *Du'ā* with *Āmīn* O so and so! And take the glad tidings (of its acceptance). (Abu Dāwūd)

﴿262﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَجِيبُ الْجَوَامِعَ مِنَ الدُّعَاءِ وَيَدْعُ مَا سِوَى ذَلِكَ. رواه ابوداؤد، باب الدعاء، رقم: ١٤٨٢.

262. 'A'isha Radiyallāhu 'anha narrates that amongst *Du'ā* Rasūlullāh ﷺ liked the most comprehensive and omitted the others. (Abu Dāwūd)

Note: Comprehensive *Du'ā* (supplication) either stands for

words which are short, but have great depth in meaning, or in which good is asked for in this world, as well as in the next. Or it may mean to include all the believers. For example one of the frequent, comprehensive *Du'a* of Rasúlullāh ﷺ is:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

O our *Rabb*, provide us with the good of this world, and with the good of the next, and save us from the Punishment of the Fire!

(Badhi-ul-Majhud)

﴿263﴾ عَنْ ابْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتَنِي أَبِي وَأَنَا أَقُولُ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَنَعِيمَهَا وَبَهْجَتَهَا، وَكَذَا وَكَذَا، وَأَعُوذُ بِكَ مِنَ النَّارِ وَسَلَابِلِهَا، وَأَغْلَالِهَا وَكَذَا وَكَذَا، فَقَالَ: يَا بَنِيَّ! إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: سَيَكُونُ قَوْمٌ يَتَعَدُّونَ فِي الدُّعَاءِ، فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ، إِنَّكَ إِنْ أُعْطِيتَ الْجَنَّةَ أُعْطِيتَهَا وَمَا فِيهَا مِنَ الْخَيْرِ، وَإِنْ أُعْذِتَ مِنَ النَّارِ أُعْذِتَ مِنْهَا وَمَا فِيهَا مِنَ الشَّرِّ. رواه ابوداؤد، باب الدعاء، رقم: ١٤٨٠

263. Ibne Sa'd رضي الله عنه says that my father heard me and I was saying (*Du'ā*): O Allāh! I ask You of Paradise, its bounties and of its leisure, and such and such. And I seek refuge from Hell-Fire, its chains, its handcuffs, and such and such. My father said: O my dear son! I have heard Rasúlullāh ﷺ saying: Shortly people will exaggerate in their *Du'ā* (supplication). Desist from joining them. If indeed you are given Paradise, then you will be given it along with all the good it contains. And if indeed you are protected from Hell, then you are saved from it and from all the evil it contains.

(Abu Dāwūd)

﴿264﴾ عَنْ جَابِرِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ فِي اللَّيْلِ لَسَاعَةً، لَا يُوَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللهَ خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالآخِرَةِ، إِلَّا أَعْطَاهُ إِيَّاهُ، وَذَلِكَ كُلُّ لَيْلَةٍ.

رواه مسلم، باب في الليل ساعة مستجاب فيها الدعاء، رقم: ١٧٧٠

264. Jābir رضي الله عنه narrates: I heard Nabi ﷺ saying: There is indeed a moment during the night, in which no Muslim asks Allāh for a good of this world and of the Hereafter, but Allāh grants it to him. And this applies to every night.

(Muslim)

﴿265﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْأَخِيرِ يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأَعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟

رواه البخارى، باب الدعاء والصلاة من آخر الليل، رقم: ١١٤٥

265. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ in a *Hadīth Qudsi* said: Our *Rabb Tabāraka wa Ta'ālā* descends every night to (the lowest) sky of this world, when one-third of the night remains, and He says: Is there anyone to invoke Me in *Du'ā*, so that I may accept it? Is there anyone to ask of Me, so that I may grant it to him? Is there anyone to seek My forgiveness, so that I may forgive him? (Bukhārī)

﴿266﴾ عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ دَعَا بِهِؤَلَاءِ الْكَلِمَاتِ الْخَمْسِ لَمْ يَسْأَلِ اللَّهَ شَيْئًا إِلَّا أَعْطَاهُ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

رواه الطبراني في الكبير والارسط واسناده حسن، مجمع الزوائد ١٠/٢٤١

266. Mu'āwiya ibne-Abu Sufyān Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: Whosoever asks Allāh for something with these five phrases, Allāh will grant him that for a certainty:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

There is none worthy of worship but Allāh, and Allāh is the Greatest; there is none worthy of worship but Allah, He is Alone and has no partner; to Him belongs the Kingdom and to Him is due all Praise, and He has power over all the things; there is none worthy of worship but Allāh; There is no might to resist evil and no power to do good except through Allah.

(Tabarānī, *Majma'uz-Zawā'id*)

﴿267﴾ عَنْ رَبِيعَةَ بْنِ غَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: اِطْرُؤْا بِيَادِ الْجَلَالِ وَالْإِكْرَامِ. رَوَاهُ التَّحَاكُمِيُّ وَفِي حَدِيثٍ صَحِيحٍ اسْتَدْرَجَ لَمْ يَخْرُجْ بِهِ وَوَقَّعَهُ التَّحَاكُمِيُّ ١/٤٩٩

267. Rabī'ah ibne-'Amir رضي الله عنه narrates: I heard Nabí ﷺ saying: Persist in your *Du'ā* (supplication) with: **يَا ذَا الْجَلَالِ وَالْإِكْرَامِ** (O the Owner of Majesty and Splendour!). (Mustadrak Hākim)

﴿268﴾ عَنْ سَلْمَةَ بْنِ الْأَكْوَعِ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ دَعَا دُعَاءَ إِلَّا اسْتَفْتَحَهُ بِسُبْحَانَ رَبِّيَ الْعَلِيِّ الْأَعْلَى الْوَهَّابِ .

رواه احمد والطبرانی بنحوه، وفيه: عمر بن راشد اليمامي وثقه غير واحد

وبقية رجال احمد رجال الصحيح، مجمع الزوائد ١٠/٢٤٠

268. Salama ibn al-Akwa' Aslami رضي الله عنه narrates that I never heard a *Du'ā* (supplication) in which Rasūlullāh ﷺ did not commence his supplication with these words

سُبْحَانَ رَبِّيَ الْعَلِيِّ الْأَعْلَى الْوَهَّابِ

Glory be to my *Rabb*, the Elevated the High, the Most Munificent Bestower. (Musnad Ahmad, Tabarānī, Majma-'uz-Zawā'id)

﴿269﴾ عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ سَمِعَ رَجُلًا يَقُولُ: اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ اِنِّيْ اَشْهَدُ اَنَّكَ اللهُ لَا اِلٰهَ اِلَّا اَنْتَ الْاَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ فَقَالَ: لَقَدْ سَأَلْتَ اللهُ بِاِلْسَمِ الَّذِي اِذَا سُئِلَ بِهِ اَعْطِيَ وَاِذَا دُعِيَ بِهِ اُجَابَ .

رواه ابو داود، باب الدعاء، رقم: ١٤٩٣

269. Buraidah رضي الله عنه narrates that indeed Rasūlullāh ﷺ heard a person supplicating:

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ اِنِّيْ اَشْهَدُ اَنَّكَ اللهُ لَا اِلٰهَ اِلَّا اَنْتَ الْاَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ

O Allāh! I call You and bear witness that You are indeed Allāh, and there is none worthy of worship besides You, the One, Who depends on none, and all others depend on Him, Who begets not, and has not been begotten, and there is no like unto Him. Rasūlullāh ﷺ said: You have invoked Allāh in *Du'ā* with such a name by which whatever is asked for is given, and whatever is supplicated, is accepted. (Abu Dāwūd)

﴿270﴾ عَنْ اَسْمَاءَ بِنْتِ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ : اِسْمُ اللهِ الْاَعْظَمُ فِى

هَاتَيْنِ الْآيَتَيْنِ ﴿وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾ [البقرة: ١٦٣]
 وَقَاتِحَةَ آلِ عِمْرَانَ ﴿إِنَّمَا اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ [آل عمران: ٢٠١] رواه الترمذی
 وقال: هذا حديث حسن صحيح، باب في إيجاب الدعاء بتقديم الحمد والثناء رقم: ٣٤٧٨

270. Asmā' bint Yazīd Radiyallah 'anha narrates that indeed Nabī ﷺ said: Allāh's Greatest Name (*Ism-ul-A'zam*) is in these two verses:

وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And your Allāh is One Allāh, there is none worthy of worship but He the Beneficent, the Merciful. (Al-Baqrah: 163)

And in the beginning verse of Āal-'Imrān

إِنَّمَا اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Alif Lam Meem Allāh it is, besides Whom there is none worthy of worship, the Eternal Living, the Sustainer and Maintainer of all. (Aal- Imran: 1-2) (Tirmidhi)

﴿271﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي حَلَقَةٍ وَرَجُلٌ قَائِمٌ يُصَلِّي فَلَمَّا رَكَعَ وَسَجَدَ تَشَهُدَ وَدَعَا فَقَالَ فِي دُعَائِهِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّومُ فَقَالَ النَّبِيُّ ﷺ: لَقَدْ دَعَا بِأَسْمِ اللَّهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ.
 رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ٥٠٣/١

271. Anas ibne-Malik ؓ narrates that we were sitting in a circle with Rasūlullāh ﷺ a man was offering his *Salāt*. When he completed his *Rukū'* (bowing), *Sajdah* (prostration), and *Tashahhud* (sitting), he begged in *Du'ā* with these words:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ، يَا ذَا
 الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّومُ

O Allāh! I ask You, as all Praise is due only to You and there is none worthy of worship but You, You are the Originator of the heavens and the earth. O the Sustainer of Majesty and Splendour! O the Eternal Living, the Sustainer and Maintainer of all!

Rasūlullāh ﷺ said: He has indeed invoked Allāh with Allāh's

Greatest Name (*Ism-u-Á'zam*). When someone supplicates with these words, it is accepted and whatever is asked for is given.

(Mustadrak Hākim)

﴿272﴾ عَنْ سَعْدِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: هَلْ أَدُلُّكُمْ عَلَى اسْمِ اللَّهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ، الدُّعْوَةُ الَّتِي دَعَا بِهَا يُونُسُ حَيْثُ نَادَاهُ فِي الظُّلُمَاتِ الثَّلَاثِ، لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! هَلْ كَانَتْ لِيُونُسَ خَاصَّةٌ أَمْ لِلْمُؤْمِنِينَ عَامَّةٌ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: أَلَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّوَجَلَّ "وَنَجِّنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ" وَقَالَ رَسُولُ اللَّهِ ﷺ: أَيُّمَا مُسْلِمٍ دَعَا بِهَا فِي مَرَضِهِ أَرْبَعِينَ مَرَّةً فَمَاتَ فِي مَرَضِهِ ذَلِكَ، أُعْطِيَ أَجْرَ شَهِيدٍ وَإِنْ بَرَأَ بَرَأَ وَقَدْ غُفِرَ لَهُ جَمِيعُ ذُنُوبِهِ. رواه الحاكم ووافقه الذهبي ٥٠٦/١

272. Sa'd ibne-Malik رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Should I not inform you of Allāh's 'Greatest Name' (*Ism-u-Á'zam*) when *Du'ā* is invoked with it, is accepted, and what is asked for with it is given? This is the supplication through which Yūnus عليه السلام called (Allāh) from within three darknesses. This is as under:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

There is none worthy of worship but You, Glory be to You, indeed, I have been of the wrong doers.

A man asked: O Rasūlullāh! Is this *Du'ā* special for Yūnus عليه السلام or for all the believers? Rasūlullāh ﷺ said: Have you not heard the words of Allāh ﷻ?

وَنَجِّنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

And We delivered (Yūnus عليه السلام of) his distress, thus We grant deliverance to all believers.

Rasūlullāh ﷺ said: When any Muslim makes *Du'ā* with these words during his illness forty times and then, if he dies of that disease, he is granted the reward of a martyr. And if he recovers from that disease, then all his sins are forgiven. (Mustadrak Hākim)

﴿273﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: خَمْسُ دَعَوَاتٍ يُسْتَجَابُ لِهِنَّ:

دَعْوَةُ الْمَظْلُومِ حَتَّى يَنْصَبِرَ، وَدَعْوَةُ الْحَاجِّ حَتَّى يَضْلُرَ، وَدَعْوَةُ الْمُجَاهِدِ حَتَّى يَقُتَلَ، وَدَعْوَةُ الْمَرِيضِ حَتَّى يَسْرَعَ بِوَدَعْوَةِ الْآخِ لِأَخِيهِ. يَظْهَرُ الْغَيْبِ. ثُمَّ قَالَ: وَأَسْرَعُ هَذِهِ الدَّعَوَاتِ إِجَابَةُ دَعْوَةِ الْآخِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ. رواه البيهقي في الدعوات الكبير، مشكاة المصابيح رقم: ٢٢٦٠.

273. 'Abdulāh ibne 'Abbās Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Five kinds of *Du'ā*s (invocations), are accepted: The *Du'ā* of an oppressed when he asks for help. Allāh helps him; the *Du'ā* of the Pilgrim until he returns; and the *Du'ā* of a *Mujāhid* till he returns; and the *Du'ā* of a sick person until he recovers; and the *Du'ā* of his brother for a brother in his absence. He then said: The quickest answering *Du'ā* among these is the *Du'ā* of a brother for his brother in his absence. (Baihaqi)

﴿274﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْوَالِدِ، وَدَعْوَةُ الْمَسَافِرِ، وَدَعْوَةُ الْمَظْلُومِ.

رواه أبو داود، باب الدعاء بظهور الغيب، رقم: ١٥٣٦.

274. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: Three *Du'ā*s are surely answered, of which there is no doubt: *Du'ā* of a father, *Du'ā* of a traveller, and *Du'ā* of an oppressed. (Abu Dawūd)

﴿275﴾ عَنْ أَبِي أَسَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَأَنْ أَقْعُدَ أَذْكَرَ اللَّهِ، وَأَكْبَرَ، وَأَحْمَدَهُ، وَأَسَبَّحَهُ، وَأَهْلَلْتُهُ حَتَّى تَطْلُعَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ رَقَبَتَيْنِ أَوْ أَكْتَسَرَ مِنْ وُلْدِ إِسْمَاعِيلَ، وَمِنْ يَغْدِ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَرْبَعَ رِقَابٍ مِنْ وُلْدِ إِسْمَاعِيلَ.

رواه أحمد ٢٥٥/٥.

275. Abu Umāmah رضي الله عنه narrates that indeed Rasūlullāh ﷺ said: My sitting after *Salā-tul-Fajr*, in remembering Allāh, by extolling Him, praising Him, glorifying Him, and testifying His Oneness until the sun rises, is dearer to me than the freeing of two or more slaves from amongst the descendents of Ismā'il عليه السلام. And, similarly, after *Salā-tul-'Asr* until the setting of the sun, (engagement of deeds mentioned above) is dearer to me than the freeing of four slaves from amongst the descendents of Ismā'il عليه السلام. (Musnad Ahmad)

﴿276﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ بَاتَ طَاهِرًا،

بَاتَ فِي شِعَارِهِ مَلَكٌ، فَلَمْ يَسْتَيْقِظْ إِلَّا قَالَ الْمَلَكُ: اللَّهُمَّ اغْفِرْ لِعَبْدِكَ فُلَانٍ، فَإِنَّهُ بَاتَ طَاهِرًا.

رواه ابن حبان، قال المحقق: استاده حسن ٣٢٨/٣

276. Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who sleeps at night, duly purified (by performing Wudū), an angel spends the night, attached to his body. When he gets up from the sleep the Angel supplicates: O Allāh! Forgive Your Slave, so and so, as he slept duly purified. (Ibne-Hibbān)

﴿277﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ مُسْلِمٍ يَبِيْتُ عَلَى ذِكْرِ طَاهِرًا فَيَتَعَارَى مِنَ اللَّيْلِ فَيَسْأَلُ اللَّهَ خَيْرًا مِنَ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ آيَاهُ.

رواه ابوداؤد، باب في النوم على طهارة، رقم: ٥٠٤٢

277. Mu'ādh ibne-Jabal رضي الله عنه narrates that Nabī ﷺ said: There is not a Muslim who goes to bed remembering Allāh in a state of purity (after having performed Wudū), wakes up during the night, then asks Allāh to provide him with the good of this world and that of the Hereafter, except that Allāh will grant that to him. (Abu Dāwūd)

﴿278﴾ عَنْ عَمْرٍو بْنِ عَبْسَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: إِنْ أَقْرَبَ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ جَوْفَ اللَّيْلِ الْآخِرِ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ فَكُنْ.

رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه وواقفه

الذمى ٣٠٩/١

278. 'Amr ibne-'Abasah رضي الله عنه narrates that Rasūlullāh ﷺ told me: Indeed, the closest the Rabb comes to His slave, is in the last part of the night; if you can remember Allāh at that time, then do so. (Mustadrak Hākim)

﴿279﴾ عَنْ عَمْرِو بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ نَامَ عَنْ حِزْبِهِ، أَوْ عَنْ شَيْءٍ مِنْهُ، فَقَرَأَهُ فِيمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ، كَتَبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ.

رواه مسلم، باب جامع صلوة الليل رقم: ١٧٤٥

279. 'Umar ibn al-Khattāb رضي الله عنه narrates that Rasūlullāh ﷺ said: He who falls asleep at night and fails to recite his usual portion of the Qur'ān, or part of it, and he recites it between Salā-tul-Fajr

and *Salā-tuz-Zuhr*, it will be recorded for him as though he had recited it during the night. (Muslim)

﴿280﴾ عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ إِذَا أَصْبَحَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ كُتِبَ لَهُ بِهِنَّ عَشْرُ حَسَنَاتٍ، وَمُجِبَى بِهِنَّ عَشْرُ مَسِيئَاتٍ، وَرُفِعَ لَهُ بِهِنَّ عَشْرُ دَرَجَاتٍ، وَكُنَّ لَهُ عِدْلُنَ عِتَاقَةِ أَرْبَعِ رِقَابٍ بَوَئِكَ لَكَ حَرَسًا مِنَ الشَّيْطَانِ حَتَّى يُمِيسَى، وَمَنْ قَالَهُنَّ إِذَا صَلَّى الْمَغْرِبَ ذُبِرَ صَلَاتِهِ فَمِثْلُ ذَلِكَ حَتَّى يُصْبِحَ.

رواه ابن حبان، قال المحقق: سنه حسن ٣٦٩/٥

280. Abu Ayyúb رضي الله عنه narrates that Rasūlullāh ﷺ said: If anyone says (following words) in the morning ten times; ten good deeds will be recorded for him, ten evil deeds erased, and ten degrees elevated in rank, and he will earn a reward equal to the setting free of four slaves. And he will be protected from *Shaitān* until the evening. And he who says these words after offering *Salāt-ul-Maghrib*, he shall have all like these (rewards) until it dawns.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is none worthy of worship but Allāh, (Who is) Alone without any partner, to Him belongs the Kingdom, to Him is due all the Praise, and He has Power over all things. (Ibne-Hibbān)

﴿281﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ حِينَ يُصْبِحُ

وَحِينَ يُمِيسَى: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، مِائَةَ مَرَّةٍ، لَمْ يَأْتِ أَحَدٌ، يَوْمَ الْقِيَامَةِ، بِأَفْضَلٍ مِمَّا جَاءَ بِهِ، إِلَّا أَحَدٌ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ عَلَيْهِ. رواه مسلم، باب فضل التهليل والتسبيح

والدعاء، رقم: ٦٨٤٣ وعند أبي داؤد: سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ

باب ما يقول إذا أصبح، رقم: ٥٠٩١

281. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who says hundred times in the morning and in the evening, *سُبْحَانَ اللَّهِ وَبِحَمْدِهِ* (Glory be to Allāh and Praise be to Him). None will come, on the Day of Resurrection, with anything more excellent, except he who has said the same or more than that. (Muslim)

In another narration, the following words are mentioned:

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ

Glory be to Allāh, Who is above all faults the Incomparably Great, and Praise be to Him. (Abu Dāwūd)

﴿282﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: مَنْ قَالَ إِذَا أَصْبَحَ مِائَةَ مَرَّةٍ، وَإِذَا أَمْسَى مِائَةَ مَرَّةٍ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ غُفِرَتْ ذُنُوبُهُ، وَإِنْ كَانَتْ أَكْثَرَ مِنْ زَيْدِ الْبَحْرِ.

رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ١/١٨٠

282. Abu Hurairah رضي الله عنه narrates: I heard Nabi ﷺ saying: He who says in the morning, a hundred times and in the evening a hundred times: (Glory be to Allāh Who is above all faults and praise be to Him) his sins are forgiven, even if they are greater than the foam of the ocean. (Mustadrak Hākim)

﴿283﴾ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَالَ إِذَا أَصْبَحَ وَإِذَا أَمْسَى: رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا، إِلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرَضِيَهُ. رواه ابو داود، باب ما يقول إذا أصبح، رقم: ٥٠٧٢ وعند احمد: أَنَّهُ يَقُولُ ذَلِكَ ثَلَاثَ مَرَّاتٍ جِئِنَ يُمَسِّئِي وَجِئِنَ يُصْبِحُ ٤/٣٢٧

283. One of the companions of Nabi ﷺ narrates: I heard Rasūlullāh ﷺ saying: He who says in the morning and evening (the following words), it will be his right upon Allāh to please him:

رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا

We are pleased with Allāh as *Rabb*, and with Islam as a religion, and with Muhammad ﷺ as a Messenger. (Abu Dawūd)

In another narration, this *Dhikr* is required to be repeated three times in the evening and morning. (Musnad Ahmad)

﴿284﴾ عَنْ أَبِي التَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى عَلَيَّ جِئِنَ يُصْبِحُ عَشْرًا، وَجِئِنَ يُمَسِّئِي عَشْرًا أَذْرَكَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ.

رواه الطبراني باسنادين باسنادين واسناد احدهما جيد، ورجاله وثقوا، مجمع الزوائد ١٠/١٦٣

284. Abu Dardā' رضي الله عنه narrates that Rasūlullāh ﷺ said: He who

invokes blessings on me, ten times in the morning and ten times in the evening, will obtain my intercession on the Day of Resurrection. (Tabarani, Majma- 'uz-Zawaid)

﴿285﴾ عَنِ الْحَسَنِ رَجَمَهُ اللَّهُ قَالَ: قَالَ سَمُرَةُ بْنُ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ: أَلَا أَحَدَيْتُكَ حَدِيثَنَا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ مِرَارًا وَمِنْ أَبِي بَكْرٍ مِرَارًا وَمِنْ عُمَرَ مِرَارًا، قُلْتُ: بَلَى، قَالَ: مَنْ قَالَ إِذَا أَصْبَحَ وَإِذَا أَمْسَى: اَللّٰهُمَّ اَنْتَ خَلَقْتَنِيْ، وَاَنْتَ تَهْدِيْنِيْ، وَاَنْتَ تُطْعِمُنِيْ، وَاَنْتَ تُسْقِيْنِيْ، وَاَنْتَ تُمِيتُنِيْ، وَاَنْتَ تُحْيِيْنِيْ لَمْ يَسْأَلِ اللّٰهُ شَيْئًا اِلَّا اَعْطَاهُ اِيَّاهُ قَالَ عَبْدُ اللّٰهِ بْنُ سَلَامٍ: كَانَ مُوسَى عَلَيْهِ السَّلَامُ يَدْعُوْهُنَّ فِيْ كُلِّ يَوْمٍ سَبْعَ مِرَارٍ، فَلَا يَسْأَلُ اللّٰهُ شَيْئًا اِلَّا اَعْطَاهُ اِيَّاهُ .
رواه الطبرانی فی الارسط باسناد حسن، مجمع الزوائد ١٠/١٦٠

285. Hasan Rahimahullāhu narrates that Samurah ibne-Jundub رضي الله عنه said: Shall I not narrate to you a *Hadīth*, which I have heard from Rasūlullāh ﷺ several times, and several times from Abu Bakr and several times from 'Umar Radiyallāhu 'anhuma? I said: Yes, do tell us! Samurah said: He who says in the morning and in the evening (the following words) and asks Allāh for something with these words, will surely be given what he asked for:

اَللّٰهُمَّ اَنْتَ خَلَقْتَنِيْ، وَاَنْتَ تَهْدِيْنِيْ، وَاَنْتَ تُطْعِمُنِيْ، وَاَنْتَ تُسْقِيْنِيْ، وَاَنْتَ تُمِيتُنِيْ،
وَاَنْتَ تُحْيِيْنِيْ

O Allāh, You have created me, and You guide me, and You feed me, and You give me to drink, and You cause me to die, and You will resurrect me.

'Abdullah ibne-Salām says: Mūsā عليه السلام used to invoke *Du'ā* with these words every day seven times; and he did not ask for anything from Allāh but that it would be granted to him.

(Tabarānī, Majma- 'uz-Zawāid)

﴿286﴾ عَنْ عَبْدِ اللَّهِ بْنِ غَنَامِ الْبَيَاضِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَالَ حِينَ يُصْبِحُ: اَللّٰهُمَّ! مَا اَصْبَحَ بِيْ مِنْ نِعْمَةٍ فَمِنْكَ وَخَذَكَ، لَا شَرِيكَ لَكَ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ، فَقَدْ اَدَّى شُكْرَ يَوْمِهِ، وَمَنْ قَالَ مِثْلَ ذَلِكَ حِينَ يُمَسِيْ فَقَدْ اَدَّى شُكْرَ لَيْلِيْهِ.
رواه ابوداؤد باب مايقول اذا اصبح، رقم: ٥٠٧٣ وفي رواية للنسائي بزيادة: اَوْ بِاَحَدٍ مِنْ خَلْقِكَ

بدون ذكر المساء في عمل اليوم واللييلة، رقم: ٧

286. 'Abdullāh ibne-Ghannam Bayādī رضي الله عنه narrates that indeed

Rasúlullāh ﷺ said: He who says this *Du'ā* (as follows) in the morning, verily he will have expressed a complete thanksgiving for all the bounties of that day; and he who says the same in the evening, will have expressed a complete thanksgiving for all the bounties of that night:

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ فَمِنْكَ وَحَدِّكَ، لَا شَرِيكَ لَكَ، فَלَكَ الْحَمْدُ وَلَكَ الشُّكْرُ.

O Allāh! This morning whatever favour or goodness has come to me, or to any of Your creations has indeed, come from You Alone, You have no partner, and to You be all the Praises, and all thanksgiving. (Abu Dāwūd, Amalul Yaumi wal Lailah lin Nasaī)

Note: For evening the same *Du'ā* by changing اَصْبَحَ to اَمْسَى

﴿287﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَالَ حِينَ يُصْبِحُ أَوْ يُمَسِّي: اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ إِنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ أَعْتَقَ اللَّهُ رُبْعَهُ مِنَ النَّارِ، فَمَنْ قَالَهَا مَرَّتَيْنِ أَعْتَقَ اللَّهُ نِصْفَهُ، وَمَنْ قَالَهَا ثَلَاثًا، أَعْتَقَ اللَّهُ ثَلَاثَةَ أَرْبَاعِهِ، فَإِنْ قَالَهَا أَرْبَعًا أَعْتَقَهُ اللَّهُ مِنَ النَّارِ.

رواه ابو داؤد، باب ما يقول إذا صبح، رقم: ٥٠٦٩

287. Anas ibne-Malik ﷺ narrates that indeed Rasúlullāh ﷺ said: He who says (following words) once in the morning or in the evening, then Allāh frees a quarter of him from the Fire. And he who says this twice, Allāh frees half of him from the Fire. And he who says this thrice, Allāh frees three-fourth of him from the Fire. And he who says this four times, Allāh frees him totally from the Fire:

اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ إِنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

O Allāh! Verily as I begin the morning, I make You witness, and make the bearers of Your Throne and Your angels and all of Your creation witnesses, that verily You are Allāh, and none is worthy of worship but You, and verily that Muhammad is Your slave and Messenger. (Abu Dāwūd)

﴿288﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لِفَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا: مَا يَمْنَعُكَ أَنْ تَسْمِعِي مَا أَوْصِيكَ بِهِ أَنْ تَقُولِي إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتِ: يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ.

رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ٥٠٥/١

288. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said to Fatima Radiyallahu 'anhā that there should not be anything which may stop you from listening to my advice. Say this Du'ā in the morning and in the evening:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

O Eternal Living and Sustainer and Maintainer of all! I beseech You in the name of Your Mercy; improve all my affairs, and do not leave me to my desires; even for the blinking of an eye.

(Mustadrak Hākim)

﴿289﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا لَقَيْتُ مِنْ عَقْرَبٍ لَدَغْتَنِي الْبَارِحَةَ! قَالَ: أَمَا نَوَقَلْتُ جِئْتَ أَمْسَيْتِ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ تَضُرَّكَ.

رواه مسلم، باب في التعوذ من سوء القضاء رقم: ٦٨٨٠

289. Abu Hurairah رضي الله عنه narrates that a person came to Nabi ﷺ and said: O Rasūlullāh! A scorpion stung me last night. He replied: If you had said in the evening (the following words), it would have not harmed you:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in Allāh's all Perfect Words, for protection from the evil of all that He has created.

(Muslim)

Note: According to some Scholars, by the Perfect Words of Allāh is meant the Qur'ān. (Mirqat-ul-Mafātiḥ)

﴿290﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَالَ حِينَ يُمَسِّي ثَلَاثَ مَرَّاتٍ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ حَمَةٌ تِلْكَ اللَّيْلَةَ قَالَ سَهْلٌ رَحِمَهُ اللَّهُ: فَكَانَ أَهْلُنَا تَعْلَمُونَهَا فَكَانُوا يَقُولُونَهَا كُلَّ لَيْلَةٍ فَلِدَعَتْ جَارِيَةً مِنْهُمْ فَلَمْ تَجِدْ لَهَا وَجَعًا. رواه الترمذی وقال: هذا حديث حسن، باب دعاء أعوذ بكلمات الله التامات رقم: ٣٦٠٤

290. Abu Hurairah رضي الله عنه narrates that Nabi ﷺ said: He who says this three times (as follows) in the evening, no poison will harm him that night:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in Allāh's all Perfect Words, for protection from the evil of all that He has created.

Suhail Rahimahullahu says: My family had memorized these words, and used to say them every night. A little girl was stung, but she did not feel any pain. (Tirmidhi)

﴿291﴾ عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ حِينَ يُضْبِحُ ثَلَاثَ مَرَّاتٍ: أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَقَرَأَ ثَلَاثَ آيَاتٍ مِنْ آخِرِ سُورَةِ الْحَشْرِ وَكَلَّمَ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ حَتَّى يُمَسِّيَ وَإِنْ مَاتَ فِي ذَلِكَ الْيَوْمِ مَاتَ شَهِيدًا، وَمَنْ قَالَهَا حِينَ يُمَسِّي كَانَ بِتِلْكَ الْمَنْزِلَةِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب في فضل قراءة آخرة سورة الحشر، رقم: ۲۹۲۲

291. Ma'qal ibne-Yasār رضي الله عنه narrates that Nabi ﷺ said: He who says (following words) in the morning three times, and then recites the last three verses of *Sūrah Al-Hashr*, Allāh will appoint seventy thousand angels for him, who will continue to invoke blessings on him till the evening; and if he were to die that day, he would die as a martyr. And the one who recites them in the evening, he would be in the same rank.

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allāh the most Hearer and the Knower, from *Shaitan* the accursed. (Tirmidhi)

The last three verses of *Sūrah Al-Hashr* are in chapter 59:22-24 of the Qur'ān.

﴿292﴾ عَنْ عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَالَ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ ثَلَاثَ مَرَّاتٍ، لَمْ تُصِبْهُ فُجَاءَةٌ بَلَاءٍ حَتَّى يُضْبِحَ، وَمَنْ قَالَهَا حِينَ يُضْبِحُ، ثَلَاثَ مَرَّاتٍ لَمْ تُصِبْهُ فُجَاءَةٌ بَلَاءٍ حَتَّى يُمَسِّيَ.

رواه ابوداؤد، باب ما يقول إذا أصبح، رقم: ۵۰۸۸

292. 'Uthmān ibne-'Affān رضي الله عنه narrates: I heard Rasūlullāh صلى الله عليه وسلم saying: He who says the following words three times in the evening, then no sudden calamity will befall him till the morning. And he who says these words in the morning three times, no sudden calamity will befall him till the evening. These words are as follows:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

In the name of Allāh, with Whose Name nothing can harm in The earth, or in the heavens, and He is the Hearer and Knower (of all things).
(Abu Dāwūd)

﴿293﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَنْ قَالَ إِذَا أَصْبَحَ وَإِذَا أَمْسَى: حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ سَبْعَ مَرَّاتٍ، كَفَاهُ اللَّهُ مَا أَحْتَمُهُ، صَادِقًا كَانَ بِهَا أَوْ كَاذِبًا.

رواه ابو داؤد، باب ما يقول إذا أصبح، رقم: ٥٠٨١

293. Abu Dardā' رضي الله عنه narrates that he who says (following words) seven times in the morning and in the evening, Allāh will suffice him for all that is of worry and concern to him, regardless of whether he believes in the virtues of these words or not.

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Allāh is sufficient for me, none is worthy of worship but He, and upon Him do I vest my trust, and He is the *Rabb* of the tremendous 'Arsh (Throne of Allāh).
(Abu Dāwūd)

﴿294﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَدْعُ هُوَ وَلَا إِخْوَانُ الدُّعَاةِ حِينَ يَمْسِي وَحِينَ يُصْبِحُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَاقِبَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ! اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي، اللَّهُمَّ! احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي.

رواه ابو داؤد، باب ما يقول إذا أصبح، رقم: ٥٠٧٤

294. Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh صلى الله عليه وسلم never gave up saying these words in the morning, and evening:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي
وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَورَاتِي وَآمِنْ رَوْعَاتِي، اللَّهُمَّ! احْفَظْنِي مِنْ بَيْنِ يَدَيَّ
وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

O Allāh! I ask You for comfort and ease in this world, and in the Hereafter. O Allāh! I ask Your forgiveness and security in my *Deen* (religion), in my worldly affairs, and in my family, and in my wealth. O Allāh! Veil my faults, and grant me peace against fear. O Allāh! Protect me from the front, the rear, the right, the left, and from above; and I seek refuge in Your Magnificence, lest I be destroyed suddenly from beneath.

(Abu Dāwūd)

﴿295﴾ عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: سَيِّدُ الْإِسْتِغْفَارِ أَنْ يَقُولَ:
اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ،
أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ
الذُّنُوبَ إِلَّا أَنْتَ قَالَ: وَمَنْ قَالَهَا مِنَ النَّهَارِ مَوْقِنًا بِهَا فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمَسَّى،
فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ، وَهُوَ مَوْقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ يُضِيحَ، فَهُوَ مِنْ
أَهْلِ الْجَنَّةِ.

رواه البخاري، باب الفضل الاستغفار، رقم: ٦٣٠٦

295. Shaddād ibne-Aws رضي الله عنه narrates that Nabí ﷺ said: The *Sayyad ul Istighfār* (chief phrase for asking forgiveness), is to say:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا
اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي
إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O Allāh! You are my *Rabb*, none is worthy of worship but You. You have created me and I am Your slave, and hold to Your Covenant and Promise as much as I can. I seek refuge in You from the evil of what I have done. I acknowledge Your Favours; and confess my sins. Forgive me, as because none but You can forgive sins.

Rasúlullāh ﷺ then said: He who says these words during the day with belief and died that day before the evening he would be amongst the dwellers of Paradise. He who says these words during the night with belief and dies before the morning, he will be amongst the dwellers of Paradise.

(Bukhārī)

﴿296﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: مَنْ قَالَ حِينَ يُصْبِحُ: "سُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ" إِلَى "وَكَذَلِكَ تُخْرَجُونَ"، (الروم: ١٧-١٩)، أَذْرَكَ مَا فَاتَهُ فِي يَوْمِهِ ذَلِكَ، وَمَنْ قَالَ هُنَّ حِينَ يُنْسِي، أَذْرَكَ مَا فَاتَهُ فِي لَيْلَتِهِ.

رواه ابو داؤد، باب ما يقول إذا أصبح، رقم: ٥٠٧٦

296. Ibne-'Abbās Radiyallāhu 'anhuma narrates that indeed Rasūlullāh ﷺ said: He who recites (following verses), in the morning, will get that day the reward of which he had missed (of his usual routine of *Dhikr* voluntarily); and he who recites these verses in the evening, will get that night the reward of which he had missed (of his usual routine of *Dhikr* and worship):

سُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ" إِلَى "وَكَذَلِكَ تُخْرَجُونَ"،

So Glorify Allāh in the evening, and in the morning. For unto Him is the Praise in the heavens, and in the earth, and at the sun's decline, and in the noon day, He brings forth the living from the dead and He brings forth the dead from the living; and He revives the earth after its death; thus shall you be brought forth from the earth, (on the Day of Resurrection). (Abu Dawūd)

﴿297﴾ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا وَلَجَ الرَّجُلُ بَيْتَهُ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ، بِسْمِ اللَّهِ وَلَجْنَا، وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا، ثُمَّ لِيُسَلِّمْ عَلَى أَهْلِهِ.

رواه ابو داؤد، باب ما يقول الرجل إذا دخل بيته رقم: ٥٠٩٦

297. Abu Mālik Al-'Ash'ari رضي الله عنه narrates that Rasūlullāh ﷺ said: When a person enters into his house he should say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ، بِسْمِ اللَّهِ وَلَجْنَا، وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

O Allāh! I ask You for a blessed entering and a blessed leaving (of my house). In the name of Allāh we are entering, and in the name of Allāh we are coming out; and in Allāh, our *Rabb*, we trust.

Then he should say *Assalamu'alaikum* to his family. (Abu Dāwūd)

﴿298﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللَّهَ عَزَّ وَجَلَّ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ قَالَ الشَّيْطَانُ: لَا مَبِيتَ لَكُمْ وَلَا عَشَاءَ وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ قَالَ الشَّيْطَانُ: أَدْرَكْتُمُ الْمَبِيتَ، وَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ، قَالَ: أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ.

رواه مسلم، باب آداب الطعام والشراب واحكامهما، رقم: ٥٦٦٢

298. Jābir ibne-'Abdullah Radiyallāhu 'anhuma narrates: Indeed I heard Nabí ﷺ saying: When a person enters his house and mentions Allāh ﷻ at entering and on eating, *Shaitān* says (to his mates): There is no place here for you to spend the night, and no evening meals. And when he enters without mentioning Allāh's name, then at his entering, *Shaitān* says (to his mates): You have found a place to spend the night. And when he does not mention Allāh's name at eating, *Shaitān* says (to his mates): You have found a place to spend the night, and evening meals. (Muslim)

﴿299﴾ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا خَرَجَ رَسُولُ اللَّهِ ﷺ مِنْ بَيْتِي قَطُّ إِلَّا رَفَعَ عُرْفَهُ إِلَى السَّمَاءِ فَقَالَ: اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ أَنْ أُضِلَّ أَوْ أُضِلَّ أَوْ أُزَلَّ أَوْ أُزَلَّ أَوْ أُظْلِمَ أَوْ أُجْهَلَ أَوْ يُجْهَلَ عَلَيَّ. رواه ابوداؤد، باب مايقول إذا خرج من بيته، رقم: ٥٠٩٤

299. Umme Salamah Radiyallāhu 'anha narrates that never did Rasūlullāh ﷺ leave my house, except that looking towards the sky, he said:

اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ أَنْ أُضِلَّ أَوْ أُضِلَّ أَوْ أُزَلَّ أَوْ أُزَلَّ أَوْ أُظْلِمَ أَوْ أُجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

O Allāh! I seek refuge in You that I may go astray, or be caused to go astray, or slip (from the straight path) or be made to slip (from the straight path), or indulge in excesses, or be made to indulge in excesses, or that I may ill-treat in ignorance, or be ill-treated in ignorance. (Abu Dāwūd)

﴿300﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ يَغْنَى إِذَا

وَوُقِيَتْ وَتَسَخَى عَنْهُ الشَّيْطَانُ. باب ماجاء ما يقول الرجل اذا خرج من بيته، رقم: ٣٤٢٦
 وابدؤد، رقم: يُقَالُ جِنْدِيذٌ: هُدِيْتُ وَكُفِيْتُ وَوُقِيْتُ فَتَسَخَى لَهُ الشَّيْطَانُ، فَيَقُولُ
 شَيْطَانُ آخَرَ: كَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ.

باب ما يقول اذا خرج من بيته، رقم: ٥٠٩٥

300. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: He who says (the following words) at the time of going out of his house, it is said to him (by the angels): Your needs are sufficed for (the day), and you are protected. And *Shaitān* goes away from him:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَزَنَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

In the name of Allāh, in Allāh I vest my trust, there is no might to resist evil or to do good except through Allāh. (Tirmidhī)

It is narrated in another narration, the angel says: You are guided, and you are sufficed for the day, and you are protected. So the devils move away from him, one devil tells another: How can you overpower this man, who has been guided, sufficed for, and protected. (Abu Dāwūd)

﴿301﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكُرْبِ:
 لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ
 وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ. رواه البخاري، باب الدعاء عند الكرب، رقم: ٦٣٤٦

301. Ibne-'Abbās Radiyallāhu 'anhuma narrates that indeed Rasūlullāh ﷺ in a state of distress used to say:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ
 السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

There is none worthy of worship except Allāh, incomparably Great, the Clement; there is none worthy of worship except Allāh, the *Rabb* of the tremendous 'Arsh (Throne of Allāh); there is none worthy of worship except Allāh, the *Rabb* of the skies, the *Rabb* of the earth and the *Rabb* of the tremendous 'Arsh (Throne).

﴿302﴾ عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: دَعَوَاتُ الْمَكْرُوبِ: اللَّهُمَّ رَحْمَتِكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ

رواه أبو داؤد، باب ما يقول إذا أصبح، رقم: ٥٠٩٠

302. Abu Bakrah رضي الله عنه narrates that Rasūlullāh ﷺ said: The supplications of the distressed is:

اللَّهُمَّ رَحْمَتِكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ

O Allāh! Your Mercy is what I hope for. Do not abandon me to my desires, even to the blinking of an eye, and put all my affairs in order for me; none is Worthy of worship but You. (Abu Dāwūd)

﴿303﴾ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ عَبْدٍ مُصِيبَةٌ مُصِيبَةٌ فَيَقُولُ: إِيَّاكَ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ اجْزِنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا إِلَّا أَجْرَهُ اللَّهُ فِي مُصِيبَتِهِ، وَأَخْلَفَ لَهُ خَيْرًا مِنْهَا قَالَتْ: فَلَمَّا تَوَقَّيْتُ أَبُو سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ، قُلْتُ كَمَا أَمَرَنِي رَسُولُ اللَّهِ ﷺ، فَأَخْلَفَ اللَّهُ لِي خَيْرًا مِنْهُ، رَسُولُ اللَّهِ ﷺ

رواه مسلم، باب ما يقال عند المصيبة، رقم: ٢١٢٧

303. Umme-Salamah Radiyallāhu 'anha, the wife of Rasūlullāh ﷺ, narrates: I heard Rasūlullāh ﷺ saying: Never a slave of Allāh, afflicted with a calamity, who says (the following words), except that Allāh will grant him for his calamity better than that:

إِيَّاكَ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ اجْزِنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

Verily unto Allāh we belong, and unto Him shall we return. O Allāh! Reward me in my calamity, and grant me from it something better than that.

She said: When Abu Salamah رضي الله عنه died, I supplicated as Rasūlullāh ﷺ had ordered me; so Allāh then granted me Rasūlullāh ﷺ (as a husband), better than him. (Muslim)

﴿304﴾ عَنِ سُلَيْمَانَ بْنِ صُرَدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ (فِي رَجُلٍ غَضِبَ عَلَى الْآخِرِ) لَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ، دَهَبَ عَنْهُ مَا يَجِدُ.

(وهو بعض الحديث) رواه البخاري، باب قصة إبليس و جنوده، رقم: ٢٢٨٢

304. Sulaiman ibne-Surad رضي الله عنه narrates that Nabī ﷺ said (about a person who was showing anger at another person): If this person would have said these words, the anger would have gone from him.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ

I seek refuge in Allāh from the *Shaitan*,

(Bukhārī)

﴿305﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ نَزَلَتْ بِهِ فَاقَةٌ فَانزَلَهَا بِالنَّاسِ لَمْ تَسُدَّ فَاقَتَهُ وَمَنْ نَزَلَتْ بِهِ فَاقَةٌ فَانزَلَهَا بِاللَّهِ فَيُوشِكُ اللَّهُ لَهُ بِرِزْقٍ عَاجِلٍ أَوْ آجِلٍ. رواه الترمذی وقال: هذا حديث حسن صحيح غريب، باب ماجاء فی الهم فی

الدنيا وحبها، رقم: ۲۳۲۶

305. 'Abdullah ibne-Mas'tid رضي الله عنه narrates that Rasūlullāh ﷺ said: He who is afflicted by hunger, and he begs people, this will not remove his hunger. And he who is afflicted by hunger, and he begs Allāh, Allāh shall provide him the means of his subsistence, reaching him sooner or later.

(Tirmidhi)

﴿306﴾ عَنْ أَبِي وَائِلٍ رَحِمَهُ اللَّهُ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ مَكَاتِبًا جَاءَهُ فَقَالَ: إِنِّي قَدْ عَجِزْتُ عَنْ كِتَابَتِي فَأَعِنِّي، قَالَ: أَلَا أَعْلَمُكَ كَلِمَاتٍ عَلَّمَنِيَنَّ رَسُولُ اللَّهِ ﷺ؟ لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلِ صَبِيرٍ دَيْنًا آذَاهُ اللَّهُ عَنْكَ قَالَ: قُلِ اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ.

رواه الترمذی وقال: هذا حديث حسن غريب، احاديث شتى من ابواب الدعوات، رقم: ۳۰۶۳

306. Abu Vail Rahimahullahu narrates that a Mukātab (slave) came to 'Alī رضي الله عنه and said: I am unable to pay the agreed amount within the agreed period (to get myself freed from slavery), so help me. 'Alī رضي الله عنه told him: Should I not teach you those words, which Rasūlullāh ﷺ taught me? If you are in a debt equivalent to Mount Seer (of Yemen), Allāh will discharge that debt for you. Say this:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

O Allāh, suffice for me Your lawful sustenance, saving me from the unlawful; and by Your Grace, free me from all, except Yourself.

(Tirmidhi)

Note: *Mukātab* means a slave for whose liberty, a certain quantum of anything is agreed upon and when he pays that, he gets free.

— عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلٍ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو أُمَامَةَ، فَقَالَ: يَا أَبَا أُمَامَةَ! مَا لِي أَرَاكَ جَالِسًا فِي الْمَسْجِدِ فِي غَيْرِ وَقْتِ الصَّلَاةِ؟ قَالَ: هُمُومٌ لِرِمْتِي وَدَيْوُونَ يَا رَسُولَ اللَّهِ! قَالَ: أَفَلَا أَعْلَمْتُكَ كَلِمًا إِذَا قُلْتَهُ أَذْهَبَ اللَّهُ هَمَّكَ وَقَطَعَى عَنْكَ دَيْنَكَ؟ قَالَ: قُلْتُ: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: قُلْ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزَنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَالْغَيْبِ وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ، قَالَ: فَفَعَلْتُ ذَلِكَ فَأَذْهَبَ اللَّهُ هَمِّي وَقَطَعَى عَنِّي دَيْنِي. رواه أبو داود، باب في الاستعاذة، رقم: ١٤٥٥

250. Abu Sa'īd Al-Khudhrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallīallāhu 'alaihi wasallam entered the Masjid one day and he saw a man from the Ansār, called Abu Umāmah. He said: O Abu Umāmah! What is the matter? I see you sitting in the Masjid aloof, other than the time of Ṣalāh. Abu Umāmah Raḍiyallāhu 'anhu said: I am surrounded by anxieties and debts O Rasūlallāh! He said: Should I not teach you a Du'ā, when you invoke it, Allāh will remove your anxieties and get your debts paid off. Abu Umāmah Raḍiyallāhu 'anhu said: Yes verily, O Rasūlallāh! He said: Say in the morning and in the evening:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزَنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

O Allah! I seek refuge in You from anxiety and sorrow, I seek refuge in You from helplessness and laziness, I seek refuge in You from cowardice and miserliness, and I seek refuge in You from being burdened by debt, and being oppressed by people.

Abu Umāmah Raḍiyallāhu 'anhu says: So I did that. And indeed Allāh removed my anxieties, and cleared all my debts. (Abu Dāwūd)

﴿308﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ لِمَلَايِكَتِهِ: قَبِضْتُمْ وَلَدَ عَبْدِي؟ فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: قَبِضْتُمْ ثَمْرَةَ فَوَادِيهِ فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: مَاذَا قَالَ عَبْدِي؟ فَيَقُولُونَ: حَمِدَكَ وَاسْتَزَجَعَ، فَيَقُولُ اللَّهُ: ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ وَاسْمُوهُ بَيْتَ الْحَمْدِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب فضل المصيبة إذا احتسب، رقم: ۱۰۲۱

308. Abu Mūsā Al-Ash'arī رضي الله عنه narrates that indeed Rasūlullāh صلى الله عليه وسلم in a *Hadīth Qudsī* said: When a child of a slave of Allāh dies, Allāh asks His angels: Have you siezed the soul of My slave's son? The angels reply: Yes. Then Allāh asks: Have you brought the beloved of My slave? They answer: Yes. Then Allāh asks: What did My slave say (when you did that)? They reply: He praised You and said: *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* (To Allāh indeed we belong, and to Him are we to return). Allāh says: Build a house for My slave in Paradise, and name it *Baytul Hamd* (the house of praise).

(Tirmidhi)

﴿309﴾ عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ، فَكَانَ قَائِلُهُمْ يَقُولُ: السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ لِلْآجِفُونَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ.

رواه مسلم، باب ما يقال عند دخول القبور والدعاء لاهلها، رقم: ۲۲۵۷

309. Buraidah رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم used to teach the Sahābah that when they go to cemeteries they should say:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ لِلْآجِفُونَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

Peace be upon you O the inhabitants of the dwellings (of graves), the believers and the Muslims. Allāh willing, we shall indeed, soon be joining you. I ask Allāh to grant you and us ease and well being.

(Muslim)

﴿310﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ دَخَلَ السُّوقَ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُخَيِّرُنِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللَّهُ لَهُ أَلْفَ حَسَنَةٍ وَمَحَاغَنَهُ

أَلْفَ أَلْفِ سَيِّئَةٍ وَرَفَعَ لَهُ أَلْفَ أَلْفِ ذَرْجَةٍ. رواه الترمذی وقال: هذا حديث غريب، باب ما يقول إذا دخل السوق، رقم: ۳۴۲۸ وقال الترمذی فی روايته له مكان "وَرَفَعَ لَهُ أَلْفَ أَلْفِ ذَرْجَةٍ، وَبَنَى لَهُ بَيْتًا فِي الْجَنَّةِ" رقم: ۳۴۲۹

310. 'Umar ibn al-Khatāb رضي الله عنه narrates that indeed Rasūlullāh صلى الله عليه وسلم said: He who enters a market and says (the following words) Allāh will record for him a million virtues, and erases a million evils, and elevate him by a million ranks:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ
بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

None is worthy of worship but Allāh, Who is Alone. He has no partner, to Him belongs the dominion, and to Him Praise is due. He gives life and causes death, and He is the ever Living and Eternal, and in His Hand is all the Good, and He has Power over all things.

In another narration, in place of elevating his rank by a million it is mentioned that, a palace is built for him in Paradise. (Tirmidhi)

﴿311﴾ عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ بِأَحْرَةٍ إِذَا أَرَادَ أَنْ يَقُومَ مِنَ الْمَجْلِسِ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! إِنَّكَ لَتَقُولُ قَوْلًا مَا كُنْتَ تَقُولُهُ فِيمَا مَضَى؟ قَالَ: كَفَّارَةٌ لِمَا يَكُونُ فِي الْمَجْلِسِ.

رواه ابراهيم بن ابراهيم، باب في كفارة المجلس، رقم: ۴۸۵۹

311. Abu Barzah Al-Aslamī رضي الله عنه narrates that in his last days when Rasūlullāh صلى الله عليه وسلم would depart from a gathering, he would supplicate:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Glorious indeed are You, O Allāh, and Yours is the praise. I testify that none is worthy of worship but You, I seek Your forgiveness, and turn to You.

Someone said to him: O Rasūlullāh! You say some words, the like of which you had never said before. He replied: It is an atonement for what happened in a gathering. (Abu Dāwūd)

﴿312﴾ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ مُنْحَانَ اللَّهُ وَبِحَمْدِهِ مُنْحَانِكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، فَصَالَهَا فِي مَجْلِسٍ ذِكْرٍ كَانَتْ كَالطَّابِعِ يُطْبَعُ عَلَيْهِ، وَمَنْ قَالَهَا فِي مَجْلِسٍ لِقَوٍ كَانَتْ كَفَارَةً لَهُ.

رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ٥٣٧/١

312. Jubair ibne-Mut'im رضي الله عنه narrates that Rasūlullāh ﷺ said: He who says (the following words), this saying is like stamping a seal for that assembly of *Dhikr*. And he who said it in a gathering of unprofitable talk and actions, it will become an atonement for that:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ
وَأَتُوبُ إِلَيْكَ

Glory be to Allāh Who is above all faults and Praise be to Him, I testify that none is worthy of worship but You, I seek Your forgiveness, and turn to You. (Mustadrak Hākim)

﴿313﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَهْدَيْتِ لِرَسُولِ اللَّهِ ﷺ شَاةً فَقَالَ: أَقْسَمِيهَا وَكَانَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا إِذَا رَجَعَتِ الْخَادِمُ تَقُولُ: مَا قَالُوا؟ مَا قَالُوا؟ تَقُولُ الْخَادِمُ: قَالُوا: بَارَكَ اللَّهُ فِيكُمْ تَقُولُ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَفِيهِمْ بَارَكَ اللَّهُ نَرُدُّ عَلَيْهِمْ مِثْلَ مَا قَالُوا وَيَبْقَى أَجْرُنَا لَنَا.

الوابل الصيب من الكلام الطيب قال المنحني: استاده صحيح ص ١٨٢

313. A'isha Radiyallāhu 'anha narrates that once a goat was gifted to Rasūlullāh ﷺ, at which he said: (O 'A'isha!) Distribute it. It was customary for 'A'isha Radiyallāhu 'anha that whenever her maid-servant would return after distributing anything, she would ask: What did the people say: The maid-servant replied: They said: (May Allāh bless you). At this 'A'isha Radiyallāhu 'anha would say: (And may Allāh bless them too). We reciprocate their supplication, and now the reward of this distributing remains solely for us. (Wābil us sayyib)

﴿314﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتِي بِأُولِ الثَّمَرِ فَيَقُولُ: اللَّهُمَّ! بَارِكْ لَنَا فِي مَدِينَتِنَا وَفِي ثَمَارِنَا، وَفِي مِدِينَا وَفِي صَاعِنَا بَرَكَتَةً مَعَ بَرَكَتَةٍ تُمْ يُعْطِيهِ أَضْعَفَ مَنْ يَخْضُرُهُ مِنَ الْوِلْدَانِ.

رواه مسلم، باب فضل المدينة..... رقم: ٣٣٥

314. Abu Hurairah رضي الله عنه narrates that indeed when the first fruits (of the season) would be brought to Rasūlullāh ﷺ, he would say:

اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا وَفِي ثَمَارِنَا وَفِي مَدِينَتِنَا وَفِي صَاعِنَا بِرَكَّةٍ مَعَ بَرَكَةٍ

O Allāh bless us in our city, in our fruits, in our Mudd and in our Sā', blessings and more blessings.

He would then give those fruits to the youngest child present amongst children. (Muslim)

Note: Mudd is a measure of weight, approximately one kilogram, whereas, a Sā' is a larger measure of weight, approximately four kilograms.

﴿315﴾ عَنْ وَحْشِيِّ بْنِ حَرْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا نَأْكُلُ وَلَا نَشْبَعُ، قَالَ: فَلَمَّا لَكُمْ تَفَرُّقُونَ؟ قَالُوا: نَعَمْ، قَالَ: فَاجْتَمِعُوا عَلَى طَعَامِكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ يُبَارِكْ لَكُمْ فِيهِ. (رواه ابوداؤد، باب في الاجتماع على الطعام، رقم: 3764)

315. Wahshī ibne-Harb رضي الله عنه narrates that indeed Sahābah of Nabī ﷺ said: O Rasūlullāh! We eat but are not filled. He said: Perhaps you eat separately. They replied: Yes. Rasūlullāh ﷺ said: Eat your food together, and mention the name of Allāh during eating, you will be blessed in it. (Abu Dāwūd)

﴿316﴾ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَكَلَ طَعَامًا ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، قَالَ: وَمَنْ لَبَسَ ثَوْبًا فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ.

رواه ابوداؤد، باب ما يقول اذا لبس ثوبا جديدا، رقم: 4023

316. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: The one, who after eating his food says this Du'ā will be forgiven his former and latter sins:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

All Praise be to Allāh Who has fed me with this food, and provided me with it through no might or power on my part.

And he who puts on his clothes and says (the following Du'ā), will be forgiven his former and latter sins:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ

All Praise be to Allāh Who has enclothed me with these clothes, and provided me with it through no might or power on my part.

(Abu Dāwūd)

Note: By forgiving latter sins is meant that Allāh will protect His slave from future sins.

(Badhl-ul-Majhūd)

﴿317﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ لَبَسَ ثَوْبًا جَدِيدًا فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي، ثُمَّ عَمَدَ إِلَى الثَّوْبِ الَّذِي أَخْلَقَ فَتَصَدَّقَ بِهِ كَانَ فِي كَفِّهِ اللَّهُ وَفِي حِفْظِهِ اللَّهُ وَفِي سِتْرِ اللَّهِ حَيًّا وَمَيِّتًا.

رواه الترمذی وقال: هذا حديث غريب، احاديث شتى من ابواب الدعوات، رقم: ۳۵۶۰

317. 'Umar ibn al-Khatāb رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He who puts on new clothes and says (the following words), then takes the old garment and gives it as Sadaqah, he will be in Allāh's protection and guardianship, and Allāh will hide his sins from others during his life time and after his death.

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي

Praise be to Allāh, who has clothed me to cover my nakedness, and adorned me in my lifetime.

(Tirmidhī)

﴿318﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَسَنَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا، وَإِذَا سَمِعْتُمْ نَهْيَ الْحَمِيرِ فَتَعَوُّدُوا بِاللَّهِ مِنَ الشَّيْطَانِ فَإِنَّهَا رَأَتْ شَيْطَانًا.

رواه البخاري، باب خير مال المسلم..... برقم: ۳۳۰۳

318. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: When you hear the cock crowing, ask Allāh for His Grace, for it crows when it sees an angel. And when you hear an ass braying, seek refuge in Allāh from *Shaitān*, because the ass brays when it sees a *Shaitān*.

(Bukhārī)

﴿319﴾ عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَأَى الْهَيْلَالَ قَالَ: **اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَرَبُّكَ اللَّهُ.**

رواه الترمذى وقال: هذا حديث حسن غريب، باب مايقول عند

رؤية الهلال، الجامع الصحيح للترمذى، رقم: ٣٤٥١

319. Talha ibne-'Ubaidullāh رضي الله عنه narrates that indeed when Nabī ﷺ sighted the new moon, he would say:

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَرَبُّكَ اللَّهُ

OAllāh! Make the new moon rise on us with blessings, faith, safety and Islam. (O Moon) My Rabb and your Rabb is Allāh! (Tirmidhī)

﴿320﴾ عَنْ قَتَادَةَ رَحِمَهُ اللَّهُ أَنَّهُ بَلَغَهُ أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ إِذَا رَأَى الْهَيْلَالَ قَالَ: **هَيْلَالَ خَيْرٍ وَرُشْدٍ، هَيْلَالَ خَيْرٍ وَرُشْدٍ، هَيْلَالَ خَيْرٍ وَرُشْدٍ، آمَنْتُ بِالَّذِي خَلَقَكَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ بِشَهْرٍ كَذَا وَجَاءَ بِشَهْرٍ كَذَا.**

رواه ابو داود، باب مايقول الرجل اذا رأى الهلال، رقم: ٥٠٩٢

320. Qatādah Rahimahullāh narrates that it has been reported to me that when Nabī ﷺ used to sight a new moon, he would say thrice:

هَيْلَالَ خَيْرٍ وَرُشْدٍ، هَيْلَالَ خَيْرٍ وَرُشْدٍ، هَيْلَالَ خَيْرٍ وَرُشْدٍ، آمَنْتُ بِالَّذِي خَلَقَكَ

A new moon of good and guidance, a new moon of good and guidance, a new moon of good and guidance, I believe in Him Who created you. He would then say:

الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ بِشَهْرٍ كَذَا وَجَاءَ بِشَهْرٍ كَذَا

Praise be to Allāh, who has let such and such month to depart, and let such and such month to start. (Abu Dāwūd)

Note: When invoking, use name of the month in place of such and such.

﴿321﴾ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **مَنْ رَأَى صَاحِبَ بَلَاءٍ فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي عَالَمَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خُلِقَ تَفْضِيلًا، إِلَّا غُوفِي مِنْ ذَلِكَ الْبَلَاءِ، كَاتِبًا مَا كَانَ مَا عَاشَ.**

رواه الترمذى وقال: هذا حديث غريب، باب ما جاء مايقول اذا رأى مبتلى، رقم: ٣٤٣١

321. 'Umar رضي الله عنه narrates that indeed Rasūlullāh صلى الله عليه وسلم said: He who sees a man in distress and says (as follows), then he will be saved from this distress, of whatever nature it be, as long as he lives.

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفَضُّلاً

All Praise be to Allāh Who has saved me from that which has inflicted you, and He has preferred me over many of His creations.

(Tirmidhī)

Note: Ja'far Rahimahullāh says: These words must be said within one's heart, so as not to let the afflicted person hear it.

﴿322﴾ عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَصَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ: اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَى وَإِذَا اسْتَيْقَظَ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

رواه البخارى، باب وضع اليد تحت الخد اليمنى، رقم: ٦٣٣٤

322. Hudhaifah رضي الله عنه narrates that when Rasūlullāh صلى الله عليه وسلم would lie down on his bed at night, he would place his hand under his cheek and say:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَى

O Allāh! In Your Name I die, and live (I sleep and get up).

When he got up, he would say:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

All Praise be to Allāh, Who has given us life after causing us to die, and to Him we shall be resurrected.

(Bukhārī)

﴿323﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم: إِذَا آتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ وَقُلْ: اللَّهُمَّ أَسَلْتُكَ وَجْهِي إِلَيْكَ، وَفَوَضْتُ أَمْرِي إِلَيْكَ، وَالْجَنَاتِ ظَهْرِي إِلَيْكَ، رَهْبَةً وَرَغْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَسْجَأَ مَعَكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ قَالَ: فَإِنْ مِتُّ عَلَى الْفِطْرَةِ، وَاجْعَلْنِي آخِرَ مَا تَقُولُ قَالَ الْبَرَاءُ: فَقُلْتَ اسْتَذْكُرْهُمْ، فَقُلْتَ: وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ، قَالَ: لَا، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ.

رواه ابوداؤد، باب ما يقول عند النوم، رقم: ٥٠٤٦ و زاد مسلم وإن أصبححت

أصبحت خيراً، باب الدعاء عند النوم، رقم: ٦٨٨٥

323. Barā' ibne- 'Azib Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ told me: When you go to your bed (to sleep), perform *Wudū* as you (do for *Salāt*, then lie down on your right side, and say:

اللَّهُمَّ! أَسَلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَالْجَانِثَ ظَهْرِي إِلَيْكَ، وَهَيْبَةَ
وَرِزْقَةَ إِلَيْكَ، لَا مَلْجَأَ وَلَا مُنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي
أَرْسَلْتَ

O Allāh! I have turned my face towards You, entrusted my affairs to You, and put hopes in You, (in seeking Your support for my responsibilities) out of fear of You, and desire of You, there is no refuge, nor place of safety from You, except to have recourse to You, I believe in Your Book that You have revealed, and in Your Prophet that You have sent.

Rasūlullāh ﷺ said to Barā' ﷺ: If you die, then you died on the true nature of Islām. Make this reciting your last words before you sleep. Barā' ﷺ says: I started memorizing this. And I said in the last phrase: *وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ* And in Your Messenger that You have sent (instead of *وَنَبِيِّكَ الَّذِي أَرْسَلْتَ* and by Your Prophet that You have sent). Rasūlullāh ﷺ (corrected me and) said: No! say: *وَنَبِيِّكَ الَّذِي أَرْسَلْتَ* (And in Your Prophet that You have sent). In another narration, it is added after "you have died on the true nature of Islām", when you wake up in the morning you have received blessing.

(Abu Dāwūd, Muslim)

﴿324﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ
فَلْيَنْفِضْ فِرَاشَهُ بِدَاخِلَةِ لِرْأِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلْفَهُ عَلَيْهِ، ثُمَّ يَقُولُ: بِاسْمِكَ رَبِّي وَصَعْتِ
جَنِينِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْنَاهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ
عِبَادَكَ الصَّالِحِينَ.

رواه البخاري، كتاب الدعوات، رقم: ٦٣٢٠

324. Abu Hurairah ﷺ narrates that Rasūlullāh ﷺ said: When anyone of you goes to bed, he should dust his bed with the corner of his lower garment, for he is unaware of what may have come on it since he left, and say:

بِاسْمِكَ رَبِّي وَضَعْتُ جَنِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكَتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا
فَاخْفِظْهَا بِمَا تَخْفِظُ بِهِ عِبَادَكَ الصَّالِحِينَ

In Your name my *Rabb* I lie down on my side, and by Your Name I rise up, if You hold my soul have Mercy on it, and if You let it go, guard it in the way in which You guard Your righteous slaves.

(Bukhāri)

﴿325﴾ عَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَرْقُدَ وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ عَدِيهِ، ثُمَّ يَقُولُ: اللَّهُمَّ! قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ، ثَلَاثَ مَرَّاتٍ.

رواه ابوداؤد، باب ما يقول عند النوم، رقم: ٥٠٤٥.

325. Hafsa Radiyallāhu 'anha, the wife of Nabī ﷺ, said: Indeed when Rasūlullāh ﷺ wanted to go to sleep, he would put his right hand under his cheek, and would then say three times:

اللَّهُمَّ! قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

O Allāh! Guard me from Your Punishment on the Day when You resurrect Your slaves (from the graves).

(Abu Dāwūd)

﴿326﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: أَمَا لَوْ أَنَّ أَحَدَهُمْ يَقُولُ حِينَ يَأْتِي أَهْلَهُ: بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبِي الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، ثُمَّ قَلْبِرَ بَيْنَهُمَا فِي ذَلِكَ أَوْ قُضِيَ وَلَدًا لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا.

رواه البخاري، باب ما يقول اذا اتى اهله، رقم: ٥١٦٥.

326. Ibne- Abbās Radiyallāhu 'anhuma narrates that Nabī ﷺ said: Behold! If anyone says the following words while having intercourse with his wife, and if it is ordained that a child be born to them, thereby, no *Shaitān* will ever harm it.

بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبِي الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

In the name of Allāh; O Allāh! Keep me away from *Shaitān*, and keep *Shaitān* away from what You have provided us with.

(Bukhāri)

﴿327﴾ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ

﴿327﴾ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا فَزِعَ أَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضُرُونَ فَإِنَّهَا لَنْ تَضُرَّهُ قَالَ: فَكَانَ عَبْدُ اللَّهِ بْنُ عَمْرٍو يُعَلِّمُهَا مَنْ بَلَغَ مِنَ وَلَدِهِ، وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَهَا فِي صَاحِبِ ثُمَّ عَلَّقَهَا فِي عُنُقِهِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب دعاء الفزع في النوم، رقم: ٣٥٢٨

327. Amr bin Shoieb Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: When anyone of you, while sleeping, is frightened by a nightmare, he should say (the following words), then that (dream) will not cause him harm:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضُرُونَ

I seek refuge in Allāh's Perfect Words from His Anger, His Punishment, the evil of His slaves, and the evil promptings of the devils, and their presence.

'Abdullāh -ibne- Amr Radiyallāhu 'anhuma used to teach this *Du'ā* to those of his children, who had reached puberty, and for those who had not reached puberty, he would write it down on a piece of material, and hang the writing around their necks. (Tirmidhī)

﴿328﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا يُحِبُّهَا فَإِنَّمَا هِيَ مِنَ اللَّهِ فَلْيَحْمِدِ اللَّهَ عَلَيْهَا وَلْيُحَدِّثْ بِمَا رَأَى، وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُهُ فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ شَرِّهَا وَلَا يَذْكُرْهَا لِأَحَدٍ فَإِنَّهَا لَا تَضُرُّهُ.

رواه الترمذی وقال: هذا حديث حسن غريب صحيح، باب ما يقول اذا رأى رؤيا يكرهها، رقم: ٣٤٥٣

328. Abu Sa'id Al-Khudhrī رضي الله عنه narrates that indeed he heard Nabī ﷺ saying: When any of you sees a good dream which he likes, then verily this is from Allāh, and he should praise Allāh for it, and relate what he has seen, and when one sees anything else which he dislikes, it is from *Shaitān*. He should seek refuge in Allāh from its evil, and should not mention it to anyone; then it will not cause him any harm. (Tirmidhī)

Note: Allāh's refuge may be sought by reciting *أَعُوذُ بِاللَّهِ مِنْ شَرِّهَا* I seek refuge in Allāh from the evil of this (dream).

﴿329﴾ عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: الرُّؤْيَا مِنَ اللَّهِ، وَ الْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَى أَحَدُكُمْ مِثْلًا يَكْرَهُهُ فَلْيَنْفُثْ حِينَ يَسْتَيْقِظُ ثَلَاثَ مَرَّاتٍ، وَبِتَعَوُّدٍ مِنْ شَرِّهَا فَإِنَّهَا لَا تَضُرُّهُ.

رواه البخارى، باب النفث فى الرقية، رقم: ٥٧٤٧.

329. Abu Qatādah رضي الله عنه narrates: I heard Nabī ﷺ saying: Good dreams, are from Allāh, and bad dream from *Shaitān*. So, when one of you sees what he dislikes, he should spit (lightly) three times (on his left) after waking up and then seek refuge in Allāh from its evil. Then his dream will certainly not harm him.

(Bukhārī)

﴿330﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ، ابْتَدَرَهُ مَلَكٌ وَشَيْطَانٌ، يَقُولُ الشَّيْطَانُ: اإِخْتِمْ بِشَرِّ، وَيَقُولُ الْمَلَكُ: اإِخْتِمْ بِخَيْرٍ، فَإِنْ ذَكَرَ اللَّهُ ذَهَبَ الشَّيْطَانُ وَبَاتَ الْمَلَكُ يَكْلُوهُ، وَإِذَا اسْتَيْقِظَ ابْتَدَرَهُ مَلَكٌ وَشَيْطَانٌ، يَقُولُ الشَّيْطَانُ: اإِفْتَحْ بِشَرِّ وَيَقُولُ الْمَلَكُ: اإِفْتَحْ بِخَيْرٍ فَإِنْ قَالَ: اأَلْحَمْدُ لِلَّهِ الَّذِي رَدَّ إِلَيَّ نَفْسِي بَعْدَ مَوْتِهَا وَلَمْ يَمُتْهَا فِي مَنَامِهَا، اأَلْحَمْدُ لِلَّهِ الَّذِي يُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ، اأَلْحَمْدُ لِلَّهِ الَّذِي يُخَيِّبُ الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، فَإِنْ خَرَّ مِنْ دَابَّةٍ مَاتَ شَهِيدًا، وَإِنْ قَامَ فَصَلَّى صَلَّى فِي الْفَضَائِلِ.

رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ٥٤٨/١

330. Jābir رضي الله عنه narrates that Rasūlullāh ﷺ said: When anyone of you goes to his bed, an angel and a *Shaitān* rush to him. The *Shaitān* says: End your day with evil. And the angel says: End your day with good. If he remembers Allāh, then *Shaitān* goes away, and the angel stays and protects him whole night. When he wakes up, an angel and a *Shaitān* again rush to him. The *Shaitān* tells him: Begin your day with evil. And the angel says: Begin your day with good. If he says the following words, and then he falls from his mount (or dies for any other reason), then he died as a martyr. And if he remains alive and stands up to perform *Sālah*, this *Sālah* elevates his rank.

اأَلْحَمْدُ لِلَّهِ الَّذِي رَدَّ إِلَيَّ نَفْسِي بَعْدَ مَوْتِهَا وَلَمْ يَمُتْهَا فِي مَنَامِهَا، اأَلْحَمْدُ لِلَّهِ الَّذِي يُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ، اأَلْحَمْدُ لِلَّهِ الَّذِي يُخَيِّبُ الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

All Praise be to Allāh Who restored my life to me after death and did not give death while sleeping. All Praise be to Allāh, Who has held the sky from falling on the earth, except with His permission. Verily, Allāh is The Most Kind, The Most Merciful to people. All Praise be to Allāh Who resurrects the dead and has Power over all things.

(Mustadrak Hakim)

﴿331﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ لِأَبِي: يَا حُصَيْنُ! كَمْ تَعْبُدُ الْيَوْمَ إِلَهًا؟ قَالَ أَبِي: سَبْعَةٌ: سِتَّةٌ فِي الْأَرْضِ، وَوَاحِدًا فِي السَّمَاءِ، قَالَ: فَأَيُّهُمْ تَعُدُّ لِرَعْيِكَ وَرَهَيْكَ؟ قَالَ: الَّذِي فِي السَّمَاءِ، قَالَ: يَا حُصَيْنُ! أَمَا إِنَّكَ لَوْ أَسْلَمْتَ عَلِمْتُكَ كَلِمَتَيْنِ تَنْفَعَانِكَ، قَالَ: فَلَمَّا أَسْلَمَ حُصَيْنٌ قَالَ: يَا رَسُولَ اللَّهِ! عَلِّمْنِي الْكَلِمَتَيْنِ اللَّتَيْنِ وَعَدْتَنِي، فَقَالَ: قُلْ: اللَّهُمَّ الْهَمِّنِي رُشْدِي، وَاعِدْنِي مِنْ شَرِّ نَفْسِي.

رواه الترمذی، وقال: هذا حديث حسن غريب، باب قصة تعليم دعاء..... رقم: ۳۴۸۳

331. 'Imrān ibne-Husain Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ asked my father: O Husain! How many gods do you worship? My father replied: Seven, six on the earth, and one in the heavens. Rasūlullāh ﷺ asked: Which of them do you pray in your hopes and fears? He replied: The one in the heavens. Rasūlullāh ﷺ asked: O Husain! If you accept Islām, I would teach you two phrases, which would benefit you. When Husain accepted Islam, he said: O' Rasūlullāh! Teach me the two phrases that you promised me. Rasūlullāh ﷺ said: Say

اللَّهُمَّ الْهَمِّنِي رُشْدِي، وَاعِدْنِي مِنْ شَرِّ نَفْسِي

O Allāh! Inspire me to my righteousness, and protect me from the evil of myself.

(Tirmidhi)

﴿332﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهَا أَنْ تَدْعُو بِهِذَا الدُّعَاءِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ وَأَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَسْأَلُكَ خَيْرَ مَا سَأَلَكَ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ ﷺ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ بِكَ عَنْهُ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ ﷺ وَأَسْأَلُكَ مَا قَضَيْتَ لِي مِنْ أَمْرٍ أَنْ تَجْعَلَ عَاقِبَتَهُ رُشْدًا.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ۵۲۲/۱

332. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ commanded her to supplicate with this Du'ā :

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ وَأَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَسْأَلُكَ خَيْرَ مَا سَأَلَكَ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ ﷺ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ بِكَ عَنْهُ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ ﷺ وَأَسْأَلُكَ مَا قَضَيْتَ لِي مِنْ أَمْرٍ أَنْ تَجْعَلَ عَاقِبَتَهُ رُشْدًا

O Allāh I ask You of every good, which may come soon or which may come later, which I know or which I do not know; and I seek refuge in You from every evil; which may come soon or which may come later, which I am aware of or which I know not; and I ask you for Paradise, and of every word and deed that may bring me close to it: and I seek refuge from Hell-Fire, and of every word and every deed that may bring me close to it. And I ask of You every good, which Your slave and Messenger Muhammad ﷺ asked from You, and I seek refuge from every evil, from which Your slave and Messenger Muhammad ﷺ sought refuge in You, and I ask of You that whatever You decree for me, make its outcome good for me. (Mustadrak Hākim)

﴿333﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَأَى مَا يُحِبُّ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ، وَإِذَا رَأَى مَا يَكْرَهُ قَالَ: الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

رواه ابن ماجه، باب فضل الحامدين، رقم: 2803

333. 'A'isha Radiyallāhu 'anha narrates: Whenever Rasūlullāh ﷺ would see things that he liked, he would say:

All. Praise be to Allāh with Whose blessings all good affairs are accomplished.

and when he would see something that he disliked, he would say: (All Praise is for Allāh under all circumstances) (Ibne-Mājah)

IKRÁM-UL-MUSLIM GENEROUSLY FULFILLING THE RIGHTS OF A MUSLIM

To fulfil the Commandments of Allāh Ta'ālā regarding humanity in the way of Rasūlullāh ﷺ being considerate of the condition and status of each individual Muslim.

THE DIGNITY OF A MUSLIM

VERSES OF QUR'AN

قَالَ تَعَالَى ﴿وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ﴾ [البقرة: ٢٢١]

Allāh ﷻ says: Verily! A believing slave is better than a free idolater even though he may be more appealing to you.

(Al-Baqarah: 221)

وَقَالَ تَعَالَى ﴿أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلَهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا﴾ [الانعام: ١٢٢]

Allāh ﷻ says: Is he who was dead (being without Faith); and We gave him life (by giving him Faith) and set for him

a light (of Faith); whereby he can walk amongst men, be compared to him who is in the deep darkness (of disbelief) from which he can never come out? (Meaning thereby, can a Muslim be compared to an unbeliever?) Al-An'am 6: 122

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Can he, then, who is a true believer, be compared to him who is an evildoer? Surely they are not alike. As-Sajdah 32: 18

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا

لَا يَسْتَوُونَ ﴿٥٨﴾ [السجدة: ١٨]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Then We gave the Book (the Qur'ān) as inheritance to those of our servants whom We have chosen. Fāṭir 35: 32

ثُمَّ آوَرْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ

عِبَادِنَا إِنَّا مَرءُونَ

Note: After Rasūlullāh Ṣallallāhu 'alaihi wasallam this Ummah has inherited this book. Meaning thereby, that every Muslim of this Ummah has been distinguished by a unique honour which was previously only bestowed to Prophets. However, along with the honour it becomes the responsibility of each individual of the Ummah to convey the message of the Qur'ān to the rest of mankind.

AḤADITH

١- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُنْزِلَ النَّاسَ مَنَازِلَهُمْ. رواه

مسلم في مقدمة صحيحه

1. 'Ā'ishah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam ordered us to treat people according to their status. (Muqadma Ṣaḥīḥ Muslim)

٢- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى الْكُفَّةِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ مَا أَطْيَبَكَ وَأَطْيَبَ رِيحَكَ، وَأَعْظَمَ حُرْمَتَكَ، وَالْمُؤْمِنُ أَعْظَمُ حُرْمَةً مِنْكَ، إِنَّ اللَّهَ تَعَالَى جَعَلَكَ حُرَّامًا، وَحَرَّمَ مِنَ الْمُؤْمِنِ مَالَهُ وَدَمَهُ وَعِزَّهُ، وَأَنْ تَنْظُرَ بِهِ ظَنًّا سَيِّئًا. رواه الطبرانی في الكبير وفيه:

الحسن بن أبي جعفر وهو ضعيف وقد وثق، مجمع الزوائد ٣/ ٦٣٠

2. Abdulāh Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ looked at the Ka'bah and said: *Lā ilaha illallāh*, how pure you are, and how sweet is your fragrance, and how great is your honour! However the honour of a *Mu'min* (believer) is greater than yours. Indeed, Allāh ﷻ has made you respectable; (likewise) the wealth, the blood, and the honour of a *Mu'min* has been made respectable: and Allāh has forbidden us to suspect him of wrongdoing. (Tabarānī, Majma-'uz-Zawāid)

﴿ 3 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَدْخُلُ فَقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ أَغْنِيَاءِهِمْ بِأَرْبَعِينَ خَرِيفًا.

رواه الترمذى وقال: هذا حديث حسن، باب ماجاء ان فقراء المهاجرين برقم: ٢٣٥٥

3. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: The poor among the Muslims will enter Paradise forty years before the rich. (Tirmidhī)

﴿ 4 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَدْخُلُ الْفُقَرَاءُ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ بِخَمْسِ مِائَةِ عَامٍ، نَضْفَ يَوْمٍ.

رواه الترمذى وقال: هذا حديث حسن صحيح، باب ماجاء ان فقراء المهاجرين برقم: ٢٣٥٣

4. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The poor Muslims will enter Paradise half-a-day earlier than the rich. This half-day will be equivalent to five hundred years of this world. (Tirmidhī)

Note: The preceding *Hadīth* states that the poor Muslims will enter Paradise forty years before the rich; this may be in a situation where both the rich and poor have a greed for wealth. Whereas according to this *Hadīth*. The poor will enter Paradise five hundred years before the rich; this may be when the poor do not have a greed for wealth.

﴿ 5 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: تَجْتَمِعُونَ يَوْمَ الْقِيَامَةِ فَيَقَالُ: أَيْنَ فَقَرَاءُ هَذِهِ الْأُمَّةِ وَمَسَاكِينُهَا؟ قَالَ: فَيَقْرَأُونَ بِقِيَمَاتِهِمْ: مَاذَا عَمِلْتُمْ؟ فَيَقُولُونَ: رَبَّنَا اجْتَلَيْتَنَا فَصَبْرْنَا، وَآتَيْتَ الْأَمْوَالَ وَالسُّلْطَانَ غَيْرَنَا، فَيَقُولُ اللَّهُ: صَدَقْتُمْ.

قَالَ: فَيَدْخُلُونَ الْجَنَّةَ قَبْلَ النَّاسِ، وَيَتَّقِي شِدَّةَ الْحِسَابِ عَلَى ذَوِي الْأَمْوَالِ وَالسُّلْطَانِ.

(الحديث) رواه ابن حبان، قال المحقق: اسناده حسن ٤٣٦/١٦

5. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Nabī ﷺ said: When you will gather on the Day of Resurrection, an announcement will be made: Where are the poor and the destitute of this *Ummah*? Hearing it, they will rise. Then, it will be said to them: What were the deeds you performed? They will reply: O our *Rabb* (Sustainer)! You tried and tested us and we endured with patience, whereas You gave wealth and authority to others. Allāh will say: You have spoken the truth. Rasūlullāh ﷺ said: These people will enter Paradise before the rest of mankind. Subsequently, a strict accountability will be left for the wealthy and the rulers. (Ibne-Hibbān)

﴿ 6 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: هَلْ تَدْرُونَ مَنْ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللَّهِ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَغْلَمُ، قَالَ: أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللَّهِ الْفُقَرَاءُ الْمُهَاجِرُونَ الَّذِينَ تُسَدُّ بِهِمُ الثُّغُورُ، وَتَتَّقَى بِهِمُ الْمَكَارِهُ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ لَا يَسْتَطِيعُ لَهَا قَضَاءً، فَيَقُولُ اللَّهُ لِمَنْ يَشَاءُ مِنْ مَلَائِكَتِهِ: إِنِّسُوهُمْ فَحَيُّوهُمْ، فَيَقُولُ الْمَلَائِكَةُ: رَبَّنَا نَحْنُ سَكَّانٌ سَمَوَاتِكَ وَخَيْرُكَ مِنْ خَلْقِكَ، أَفَتَأْمُرُونَا أَنْ نَأْتِيَ هَؤُلَاءِ، فَتَسَلِّمَ عَلَيْهِمْ؟ قَالَ: إِنَّهُمْ كَانُوا عِبَادًا يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا، وَتُسَدُّ بِهِمُ الثُّغُورُ وَتَتَّقَى بِهِمُ الْمَكَارِهُ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ لَا يَسْتَطِيعُ لَهَا قَضَاءً، قَالَ: فَتَأْتِيهِمُ الْمَلَائِكَةُ عِنْدَ ذَلِكَ، فَيَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ: سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَيَعْمُ عُقْبَى الدَّارِ.

رواه ابن حبان، قال المحقق: اسناده صحيح ٤٣٨/١٦

6. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Do you know who will be the first to be admitted to Paradise amongst the creations of Allāh? The Sahābah said: Allāh and His Messenger know better. He said: The first to enter Paradise, amongst the creations of Allāh, will be the poor emigrants (the poor Sahābah who migrated to Madinah prior to conquest of Makkah). Through them frontiers are guarded and in

difficult times they (are put on the front lines to) provide a protection for the security of others. When any of them dies, his needs remain buried in his chest, unfulfilled Allāh will say to those angels He desires: Go to them and greet them with *Salām*. The angels will say: O our *Rabb!* We are the inhabitants of the Heavens and from the best of Your creations, despite this You command us to go and greet them with *Salām*? Allāh will say: These are those of My slaves who worshipped Me and ascribed no partners to Me. Through them frontiers were defended; in difficulties they were used on the front lines and security was ensured through them. When any of them died, his needs remained within his chest, unfulfilled. Thus the angels will come to them from every door of Paradise, saying: Peace be upon you for your (enduring) patience; indeed, what a supreme end you have achieved.

(Ibne-Hibbān)

﴿ 7 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَيَأْتِيَنِي أَنَاسٌ مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ نُورُهُمْ كَصُورِ الشَّمْسِ، قُلْنَا: مَنْ أَوْلَئِكَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: فَفُقَرَاءُ الْمُهَاجِرِينَ الَّذِينَ تَضَى بِهِمُ الْمَكَارِهُ يَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ يُحْشَرُونَ مِنْ أَقْطَارِ الْأَرْضِ.

رواه احمد ١٧٧/٢

7. 'Abdullāh ibne-'Amr binal Aas Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: On the Day of Resurrection, some people of my *Ummah* will have a *Nūr* (light) like that of the sun. We asked: O Rasūlullāh! Who they will be? He replied: They will be the poor emigrants; in difficult situations, protection was ensured through them; when any of them died his needs remained in his chest; they will be brought together from various parts of the world.

(Musnad Ahmad)

﴿ 8 ﴾ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: اللَّهُمَّ أَخِيَنِي مَسْكِينَنَا، وَتَوَفِّيَنِي مَسْكِينَنَا، وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ.

(الحديث) رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ٣٢٢/٤

8. Abu Sa'īd رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: O Allāh!

Grant me life as a poor and humble man; let me die a poor and humble man; and resurrect me in the company of the poor and humble man.

(Mustadrak Hâkim)

﴿ 9 ﴾ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ رَحِمَهُ اللَّهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ شَكَا إِلَى رَسُولِ اللَّهِ ﷺ حَاجَتَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِصْبِرْ أَبَا سَعِيدٍ، فَإِنَّ الْفَقْرَ إِلَى مَنْ يُحِبُّنِي مِنْكُمْ أَسْرَعُ مِنَ السَّيْلِ مِنَ أَعْلَى الْوَادِي، وَمِنْ أَعْلَى الْجَبَلِ إِلَى أَسْفَلِهِ.

رواه احمد ورجالہ رجال الصحیح الا انه شبه المرسل ، مجمع الزوائد ٤٨٦/١

9. Sa'id ibne-Abi Sa'id Rahimahullāh said: Abu Sa'id Al-Khudri complained Rasūlullāh ﷺ about his needs. Rasūlullāh ﷺ said: Be patient Abu Sa'id, because from amongst you who loves me, poverty rushes to him, like flood water runs from the top of a valley or from a mountain downwards.

(Musnad Ahmad, Majma- 'uz-Zawāid)

﴿ 10 ﴾ عَنْ رَافِعِ بْنِ خُدَيْجٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَحَبَّ اللَّهُ عَزَّ وَجَلَّ عَبْدًا حَمَاهُ الدُّنْيَا كَمَا يَظُلُّ أَحَدُكُمْ يَحْمِي سَقِيمَهُ الْمَاءَ.

رواه الطبرانی وسانده حسن، مجمع الزوائد ٥٠٨/١

10. Rāfi' ibne-Khudij narrates that Rasūlullāh ﷺ said: When Allāh 'Azza wa Jall loves a slave, He protects him from the traps of the world as anyone of you protects his sick from water.

(Tabarāni, Majma- 'uz-Zawāid)

﴿ 11 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَحِبُّوا الْفُقَرَاءَ وَجَالِسُوهُمْ وَأَحِبِّ الْعَرَبَ مِنْ قَلْبِكَ وَتَقَرَّدْ عَنِ النَّاسِ مَا تَعْلَمُ مِنْ قَلْبِكَ.

رواه الحاكم وقال: صحيح الاسناد ووافقه الذهبي ٣٣٢/٤

11. Abu Hurairah narrates that Rasūlullāh ﷺ said: Love the poor and keep your sittings with them. Love Arabs from your heart. And your faults should stop you from criticizing others.

(Mustadrak Hâkim)

﴿ 12 ﴾ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: رَبُّ أَنْفَعَتْ آخِرَ

ذِي طَمْرَيْنِ مُصَفَّحٍ عَنْ أَبْوَابِ النَّاسِ، لَوْ أَقْسَمَ عَلَيَّ اللَّهُ لَا يَبْرَهُ. رواه الطبراني في الاوسط
وفيه: عبد الله بن موسى التميمي، وقد وثق، وبقية رجاله رجال الصحيح، مجمع الزوائد ٤٦٦/١٠

12. Anas رضي الله عنه narrates: I heard Rasūlullāh صلى الله عليه وسلم saying: Many a dishevelled one, covered in dust, clothed in old sheets, turned away from peoples doors, (has such a attachment with Allāh that) if he swears by Allāh, certainly Allāh will fulfill his words.

(Tabarani, Majma-'uz-Zawā'id)

Note: This *Hadīth* implies that one must not look down upon a dishevelled and dust laden person, as many-a-such are special slaves of Allāh. However, it does not mean such an appearance is to be encouraged. (Ma'āriful *Hadīth*)

﴿ 13 ﴾ عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: مَرَّ رَجُلٌ عَلَيَّ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لِرَجُلٍ عِنْدَهُ جَالِسٍ: مَا رَأَيْكَ فِي هَذَا؟ فَقَالَ: رَجُلٌ مِنْ أَشْرَافِ النَّاسِ، هَذَا وَاللَّهِ حَرِيٌّ إِنْ خَطَبَ أَنْ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشَفَعَ، قَالَ: فَسَكَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ مَرَّ رَجُلٌ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم: مَا رَأَيْكَ فِي هَذَا؟ فَقَالَ: يَا رَسُولَ اللَّهِ! هَذَا رَجُلٌ مِنْ فُقَرَاءِ الْمُسْلِمِينَ، هَذَا حَرِيٌّ إِنْ خَطَبَ أَنْ لَا يُنْكَحَ، وَإِنْ شَفَعَ أَنْ لَا يُشَفَعَ، وَإِنْ قَالَ أَنْ لَا يَسْمَعَ لِقَوْلِهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: هَذَا خَيْرٌ مِنْ مِائَةِ الْأَرْضِ مِثْلَ هَذَا.

رواه البخاري، باب فضل الفقير، رقم: ٦٤٤٧

13. Sahl ibne-Sa'd As-Sā'idī رضي الله عنه narrates that once a person passed by Rasūlullāh صلى الله عليه وسلم, (and) he asked someone sitting with him: What do you think of the passer-by? He replied: He is amongst the respected of the society; and by Allāh! If he proposes to a woman, he will be married; should he recommend (something), his recommendation will be accepted. Rasūlullāh صلى الله عليه وسلم remained silent. Then another person passed by, and Rasūlullāh صلى الله عليه وسلم asked (the same person again): What is your opinion about this man? He answered O Rasūlullāh! He is amongst the poor Muslims; if he proposes (for marriage), it will not be accepted; should he recommend (something), his recommendation will be rejected; and if he speaks, nobody will pay heed. Rasūlullāh صلى الله عليه وسلم said: This man- (the poor Muslim) is better than a whole world full of the like of the first one.

(Bukhārī)

﴿ 14 ﴾ عَنْ مُضْعَبِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : رَأَى سَعْدٌ رَضِيَ اللَّهُ عَنْهُ أَنَّ لَهُ فَضْلًا عَلَى مَنْ دُونَهُ، فَقَالَ النَّبِيُّ ﷺ : هَلْ تَنْصُرُونَ وَتُرَزَقُونَ إِلَّا بِضَعْفَانِكُمْ؟

رواه البخارى، باب من استعان بالضعفاء.....رقم: ٢٨٩٦

14. Mus'ab ibne-Sa'd رضي الله عنه narrates that (My father) Sa'd رضي الله عنه considered himself superior to those who were less than him (in bravery and wealth). So Nabí ﷺ said (with an intention to reform) him: Undoubtedly you are helped and provided sustenance due to the blessings of the weak and destitute amongst you. (Bukhārī)

﴿ 15 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : ابْغُؤْنِي الضُّعْفَاءَ فَإِنَّمَا تُرَزَقُونَ وَتَنْصُرُونَ بِضَعْفَانِكُمْ.

رواه ابوداؤد، باب فى الانتصار.....رقم: ٢٥٩٤

15. Abu Dardā رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: Look for me amongst the weak; for you are provided sustenance and help due to the weak amongst you. (Abu Dāwūd)

﴿ 16 ﴾ عَنْ حَارِثَةَ بْنِ وَهَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ : أَلَا أَدُلُّكُمْ عَلَى أَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَّعِفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرَأَهُ، وَأَهْلِ النَّارِ كُلِّ جَوَاطِظٍ عَتَلٍ مُسْتَكْبِرٍ.

رواه البخارى، باب قول الله تعالى وَأَقْسَمُوا بِاللَّهِ.....رقم: ٦٦٥٧

16. Harithah ibne-Waheb رضي الله عنه narrates: I heard Nabí ﷺ saying: Should I not inform you of the people of Paradise? Anyone who is weak, not harsh in dealings and behaviour, but moderate and soft; people (also) consider him unimportant, (but he is so close to Allāh that) if he swears by Allāh, He will fulfil his words. And the dwellers of Hell are miserly, insolent and arrogant. (Bukharī)

﴿ 17 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ عِنْدَ ذِكْرِ النَّارِ : أَهْلُ النَّارِ كُلُّ جَفَظٍ يَبْغِ جَوَاطِظِ مُسْتَكْبِرٍ جَمَاعٍ مَنَاعٍ وَأَهْلُ الْجَنَّةِ الضُّعْفَاءُ الْمَغْلُوبُونَ.

رواه احمد ورجاله رجال الصحيح، مجمع الزوائد ١٠/٢٢١

17. 'Abdullāh ibne-'Amr ibn al-'Ās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ while mentioning the Hell-Fire, said: The people of the Fire are all those who are violent, pompous, arrogant, amassing wealth and property excessively (not giving to the

needy). And the dwellers of Paradise are the weak and the oppressed.
(Musnad Ahmad, Majma- 'uz-Zawā'id)

﴿ 18 ﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثٌ مَنْ كُنَّ فِيهِ نَشَرَا اللَّهُ عَلَيْهِ كَسَفَهُ وَأَذْحَلَهُ الْجَنَّةَ: رِفْقٌ بِالضَّعِيفِ، وَالشَّفَقَةُ عَلَى الْوَالِدَيْنِ، وَالْإِحْسَانُ إِلَى الْمَمْلُوكِ. رواه الترمذی وقال: هذا حديث حسن غريب، باب فيه اربعة احاديث..... برقم: ۲۴۹۴

18. Jābir رضي الله عنه narrates that Rasūlullāh ﷺ said: Anyone with these three qualities shall be under the shade of Allāh's Mercy (on the Day of Resurrection) and will be admitted into Paradise: (1) Courtesy towards the weak (2) Compassion to parents (3) Kindness to slaves (subordinates).
(Tirmidhi)

﴿ 19 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يُؤْتَى بِالشَّهِيدِ يَوْمَ الْقِيَامَةِ فَيُنْصَبُ لِلْحِسَابِ، ثُمَّ يُؤْتَى بِالْمُتَّصِدِقِ فَيُنْصَبُ لِلْحِسَابِ، ثُمَّ يُؤْتَى بِأَهْلِ الْبَلَاءِ فَلَا يُنْصَبُ لَهُمْ مِيزَانٌ، وَلَا يُنْصَبُ لَهُمْ دِيْوَانٌ، فَيُنْصَبُ عَلَيْهِمُ الْآجُرُ صَيًّا حَتَّىٰ إِنَّ أَهْلَ الْعَاقِبَةِ لَيَتَمَنَوْنَ فِي الْمَوَاقِبِ أَنْ أَجْسَادَهُمْ قُرِضَتْ بِالْمَقَارِيضِ مِنْ حُسْنِ ثَوَابِ اللَّهِ لَهُمْ. رواه الطبرانی نسی الكبير وفيه، مُجَاعَاةُ بِنِ الزَّيْبِرِ وَنَفْعُ أَحْمَدَ وَضَعْفَةُ الدَّارِقُطْنِيِّ، مَجْمَعٌ

الزوائد ۸۱۲، ۳۰، طبع مؤسسة المعارف

19. Abdullāh Ibne-'Abbās Radiyallāhu 'anhuma narrates that Nabí ﷺ said: The Shaheed (martyr) will be brought on the Day of Resurrection and made to stand for reckoning. Then the giver of Sadaqah (charity) will be brought and made to stand for reckoning. Then those people will be brought who suffered many trials and hardships in the world; for them neither the Scale (of justice) will be established, nor will any Court (of accountability) be established for them. They will be bestowed with such immense rewards from Allāh that people who had lived in ease and comfort would wish that their bodies had been cut with scissors for the reward, it would have bestowed upon them.

(Tabarani, Majma- 'uz- Zawā'id)

﴿ 20 ﴾ عَنْ مُحَمَّدِ بْنِ لَبِيدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا أَحَبَّ اللَّهُ قَوْمًا ابْتَلَاهُمْ، فَمَنْ صَبَرَ فَلَهُ الصَّبْرُ وَمَنْ جَزِعَ فَلَهُ الْجَزَعُ.

رواه احمد ورجاله ثقات، مجمع الزوائد ۱۱/۳

20. Maḥmūd ibne-Labid رضي الله عنه narrates that Rasūlullāh ﷺ said: When Allāh loves a people, He afflicts them with trials. Anyone who forbears patiently, (the reward) for patience is written down for him. And anyone who becomes impatient, impatience is written down for him (he keeps on grumbling).

(Musnad Ahmad. Majma-'uz-Zawāid)

﴿ 21 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الرَّجُلَ لَيَكُونُ لَهُ عِنْدَ اللَّهِ الْمَنْزِلَةُ فَمَا يَتْلُفُهَا بِعَمَلِهِ، فَمَا يَزَالُ اللَّهُ يَتْلِيهِ بِمَا يَكْرَهُ حَتَّى يَتْلُفَهَا. رواه ابو يعلى وفي رواية له: يَكُونُ لَهُ عِنْدَ اللَّهِ الْمَنْزِلَةُ الرَّفِيعَةَ. ورجاله ثقات، مجمع الزوائد ١٣/٣

21. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: (When) Allāh grants a higher status to a person, but his deeds do not entitle him to such a status, then Allāh continues to afflict him (with trials and hardships) that cause him inconveniences because of which he reaches the higher status. (Abu Ya'la a. Majma-'uz-Zawāid)

﴿ 22 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ، وَلَا أَدَى، وَلَا غَمٍّ حَتَّى الشُّوْكَةِ يُشَاكُهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ. رواه البخاري، باب ماجاء في كفارة المرض، رقم: ٥٦٤١

22. Abu Sa'īd Al-Khūdri and Abu Hurairah Radiyallāhu 'anhuma narrates that Nabī ﷺ said: Whenever a Muslim faces fatigue, illness, worry, grief, hurt and sorrow, even gets pricked by a thorn, Allāh in lieu of his sufferings removes his sins. (Bukhāri)

﴿ 23 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: مَا مِنْ مُسْلِمٍ يُشَاكُ شَوْكَةً فَمَا فَوْقَهَا، إِلَّا كُتِبَتْ لَهُ بِهَا دَرَجَةٌ، وَمُحِيتَ عَنْهُ بِهَا خَطِيئَةٌ.

رواه مسلم، باب نواب المؤمن فيما يصيبه من مرض رقم: ٦٥٦١

23. 'A'isha Radiyallāhu 'anha narrates: I heard Rasūlullāh ﷺ saying: No Muslim is pierced by a thorn, or is inflicted with something even less, except that he is elevated by one rank (in Paradise) and a sin is erased for him. (Muslim)

﴿ 24 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَالِدِهِ وَمَالِهِ حَتَّى يَلْقَى اللَّهَ وَمَا عَلَيْهِ عَظِيمَةٌ.

رواه الترمذى وقال: هذا حديث حسن صحيح، باب ماجاء فى الصبر على البلاء، رقم: ٢٣٩٩

24. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: A believing man or a believing woman continues to remain under trials and afflictions on his own self, on his children, and his wealth, until he meets Allāh in such a condition that not a single sin remains on him. (Tirmidhi)

﴿ 25 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا ابْتَلَى اللَّهُ عَزَّ وَجَلَّ الْعَبْدَ الْمُسْلِمَ بِنَاءٍ فِي جَسَدِهِ، قَالَ اللَّهُ عَزَّ وَجَلَّ لِلْمَلَكِ: اكْتُبْ لَهُ صَالِحَ عَمَلِهِ الَّذِي كَانَ يَفْعَلُهُ، فَإِنْ شَفَاهُ، غَسَلَهُ وَطَهَّرَهُ، وَإِنْ قَبَضَهُ عَقَرَهُ وَرَحِمَهُ.

رواه ابويعلى واحمد ورجالہ ثقات، مجمع الزوائد ٣/٣٣

25. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: When Allāh ﷻ afflicts any of His Muslim slaves with a physical ailment, Allāh ﷻ commands an angel: Keep recording all those good deeds which he used to do (In health). Then if He gives him health, He cleans and purifies him (by washing his sins). And if He recalls his soul, He forgives and blesses him.

(Abu Ya'la, Musnad Ahmad, Majma- 'uz-Zawāid)

﴿ 26 ﴾ عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنْ اللَّهُ يَقُولُ: إِذَا ابْتَلَيْتُ عَبْدًا مِنْ عِبَادِي مُؤْمِنًا، فَحَمِدَنِي عَلَى مَا ابْتَلَيْتُهُ فَأَجْرُوا لَهُ كَمَا كُنْتُمْ تُجْرُونَ لَهُ وَهُوَ صَحِيحٌ.

رواه احمد والطبرانى فى الكبير والارسط كلهم من رواية

اسماعيل بن عياش عن راشد الصنعاني وهو ضعيف فى غير الشاميين وفى الحاشية: راشد بن داود شامى فرواية اسماعيل عنه صحيحة، مجمع الزوائد ٣/٣٣

26. Shaddād ibne-Aus رضي الله عنه in a *Hadīth Qudsī* narrates: I heard Rasūlullāh ﷺ saying: indeed, Allāh has said: When I put to test one of My believing slaves (with adversities), and he praises Me (remains thankful to Me), despite these afflictions on him, I command (the angels) to keep on recording the reward for him

as you used to record the reward in health.

(Musnad Ahmad, Tabarānī, Majma- 'uz-Zawāid)

﴿ 27 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَزَالُ الْمَمْلُوكُ وَالصَّدَاقُ بِالْعَبْدِ وَالْآمَةِ وَإِنْ عَلَيْهِمَا مِنَ الْخَطَايَا مِثْلَ أُحُدٍ، فَمَا يَدْعُهُمَا وَعَلَيْهِمَا مِثْقَالُ حَرْدَاةٍ.

رواه ابو يعلى ورجاله ثقات، مجمع الزوائد ٢٩/٣

27. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: A persistent fever or a headache suffered by a Muslim slave, man or woman, will not leave a single sin, even the size of a mustard seed, though being burdened by sins like Mount Uhud.

(Abu Ya'la, Majma- 'uz-Zawaid)

﴿ 28 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: صَدَاعُ الْمُؤْمِنِ وَشَوْكَةٌ يُشَاكُهَا أَوْ شَيْءٌ يُؤْدِيهِ يَرْفَعُهُ اللَّهُ بِهَا يَوْمَ الْقِيَامَةِ دَرَجَةً، وَيَكْفِّرُ عَنْهَا بِهَا ذُنُوبَهُ.

رواه ابن ابى الدنيا ورواه ثقات، الترغيب ٢٩٧/٤

28. Abu Sa'īd Al-Khudrī رضي الله عنه narrates that Rasūlullāh ﷺ said: For a *Mu'min's* headache or a thorn prick or any other thing which causes him distress, Allāh, will elevate him one degree and wipe out his sins on the Day of Resurrection. (Ibne-Abi Dunya', Targhib)

﴿ 29 ﴾ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ عَبْدٍ تَضَرَّعَ مِنْ مَرَضٍ إِلَّا بَعَثَهُ اللَّهُ مِنْهُ طَاهِرًا.

رواه الطبرانی في الكبير ورجاله ثقات، مجمع الزوائد ٣١/٣

29. Abu Umamah Al-Bāhilī رضي الله عنه narrates that Nabī ﷺ said: Any slaves of Allāh who implores humbly and earnestly in an illness, Allāh grants him recovery in such a way that he is cleansed of all his sins. (Tabarānī, Majma- 'uz-Zawāid)

﴿ 30 ﴾ عَنِ الْحَسَنِ رَحِمَهُ اللَّهُ مُرْسَلًا مَرْفُوعًا قَالَ: إِنْ اللَّهُ لَيَكْفِرُ عَنِ الْمُؤْمِنِ خَطَايَاهُ كُلَّهَا بِحُمَّى لَيْلَةٍ.

رواه ابن ابى الدنيا وقال ابن المبارك عقب رواية له انه من جيد الحديث

ثم قال وشواهد كثيرة يؤكد بعضها بعضا، اتحاف ٢٦/٩

30. Hasan Rahimahullāh رضي الله عنه narrates a saying of Rasūlullāh ﷺ: Indeed, Allāh forgives all the sins of a *Mu'min* by a night's fever. (Ibne-Abi Dunya', Ithāf)

﴿ 31 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ تَعَالَى: إِذَا ابْتَلَيْتُ عَبْدِي الْمُؤْمِنَ وَلَمْ يَشْكُنِي إِلَى عَوَادِهِ أَطْلَقْتُهُ مِنْ أَسَارِي، ثُمَّ أَبَدَلْتُهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ، وَدَمًا خَيْرًا مِنْ دَمِهِ، ثُمَّ يَسْتَأْنِفُ الْعَمَلَ.

رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ٣٤٩/١

31. Abu Hurairah رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم in a *Hadīth Qudsī* said: Allāh تعالى says: When I inflict illness upon My believing slave and he does not complain about Me to people who visit him, I set him free (forgive his sins). Then I change his flesh with flesh better than his and blood better than his blood and he resumes his deeds afresh (as all his sins been wiped out).

(Mustadrak Hākim)

﴿ 32 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ وَعِكَ لَيْلَةً فَصَبَرَ وَرَضِيَ بِهَا عَنِ اللَّهِ عَزَّ وَجَلَّ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.

رواه ابن ابى الدنيا فى كتاب الرضا وغيره، الترغيب ٢٩٩/٤

32. Abu Hurairah رضي الله عنه narrates that Nabī صلى الله عليه وسلم said: Any (Muslim) who had fever for a single night, and bore it with patience, and remained pleased with Allāh the Almighty and Majestic, he gets cleansed of his sins, like the day his mother gave birth to him.

(Ibne-Abi Dunya, Targhib)

﴿ 33 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ: مَنْ أَذْهَبَتْ حَبِيبَتِي فَصَبَرَ وَاحْتَسَبَ لَمْ أَرْضَ لَهُ ثَوَابًا دُونَ الْجَنَّةِ.

رواه الترمذى وقال: هذا حديث حسن صحيح، باب ماجاء فى ذهاب البصر، رقم: ٢٤٠١

33. Abu Hurairah رضي الله عنه reported from Nabī صلى الله عليه وسلم in a *Hadīth Qudsī* that Allāh *Ta'ālā* says: If I take away two of the dearest things (eyes) of a Muslim, and he remains patient, hoping for a reward, then nothing short of rewarding him with Paradise can please Me.

(Tirmidhī).

﴿ 34 ﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ كَيْبَ لَهُ مِثْلَ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا.

رواه البخارى، باب يكتب للمسافر.....، رقم: ٢٩٩٦

34. Abu Mūsā رضي الله عنه narrates that Rasūlullāh ﷺ said: When a (Muslim) slave is ill or on a journey, the same deeds are written for him, as he used to do while at home or in health. (Bukhārī)

﴿ 35 ﴾ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: التَّاجِرُ الصَّدُوقُ الْأَمِينُ، مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ.

رواه الترمذی وقال: هذا حديث حسن، باب ماجاء فى التجار..... رقم: ۱۲۰۹

35. Abu Sa'īd رضي الله عنه narrates that Nabī ﷺ said: A truthful trustworthy merchant shall be with the Prophets, *Siddiqin* (the true followers) and martyrs. (Tirmidhī)

﴿ 36 ﴾ عَنْ رِفَاعَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّ التَّجَارَ يَبْعَثُونَ يَوْمَ الْقِيَامَةِ فُجَارًا، إِلَّا مَنِ اتَّقَى اللَّهَ وَهَرَّ وَصَدَّقَ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ماجاء فى التجار..... رقم: ۱۲۱۰

36. Rifā'ah رضي الله عنه narrates that Nabī ﷺ said: The merchants will be raised up on the Day of Resurrection sinful, except those who feared Allāh, were honest (refrained from fraud and embezzlement) and were truthful. (Tirmidhī)

﴿ 37 ﴾ عَنْ أُمِّ عُمَارَةَ ابْنَةِ كَعْبِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فَقَدِمَتْ إِلَيْهِ طَعَامًا، فَقَالَ: كُلِي، فَقَالَتْ: إِنِّي صَائِمَةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الصَّائِمَ تَصَلَّى عَلَيْهِ الْمَلَائِكَةُ إِذَا أُكِلَ عِنْدَهُ حَتَّى يَفْرُغُوا، وَرُبَّمَا قَالَ: حَتَّى يَشْبَعُوا.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ماجاء فى فضل الصائم اذا اكل عنده، رقم: ۷۸۵

37. Umme 'Ammārah Ansāriyah Radiyallāhu 'anha, daughter of Ka'b رضي الله عنه, says that once Nabī ﷺ visited her and she presented him some food. He said: You may eat also. She replied: I am fasting. At this, Rasūlullāh ﷺ said: Indeed the angels continue to invoke blessing on the person who is fasting and others eat besides him till they finish or they are filled. (Tirmidhī)

﴿ 38 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ شَجَرَةَ كَانَتْ تُؤَدِي الْمُسْلِمِينَ، فَجَاءَ رَجُلٌ فَقَطَعَهَا، فَدَخَلَ الْجَنَّةَ.

رواه مسلم، باب فضل لزالة الأذى عن الطريق، رقم: ۶۶۷۲

38. Abu Hurairah رضي الله عنه narrates that Rasûlullâh ﷺ said: A tree was causing trouble to Muslims. A man came and cut it and due to this entered Paradise. (Muslim)

﴿ 39 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: أَنْظِرْ فَإِنَّكَ لَسْتَ بِخَيْرٍ مِنْ أَحْمَرَ وَلَا أَسْوَدَ إِلَّا أَنْ تَفْضُلَهُ بِتَقْوَى.

رواه احمد ١٥٨/٥

39. Abu Dharr رضي الله عنه narrates that Nabi ﷺ said to him: Look! Undoubtedly you are not superior to a fair skinned or a dark skinned person, except that you excel him by Taqwa (the fear of Allâh). (Musnad Ahmad)

﴿ 40 ﴾ عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ مِنْ أُمَّتِي مَنْ لَوْ جَاءَ أَخَذَكُمْ بِسَالَةٍ دِينَارًا لَمْ يُعْطِهِ، وَلَوْ سَأَلَهُ دِرْهَمًا لَمْ يُعْطِهِ، وَلَوْ سَأَلَهُ فِلْسًا لَمْ يُعْطِهِ، وَلَوْ سَأَلَ اللَّهُ الْجَنَّةَ أَعْطَاهُ أَيَّهَا، ذِي طَمْرَيْنٍ لَا يُؤْبَهُ لَهُ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا بَرَّةَ.

رواه الطبرانی فی الاوسط ورجال الصحيح، مجمع الزوائد ٤٦٦/١٠

40. Thaubân رضي الله عنه narrates that Rasûlullâh ﷺ said: In my Ummah there are some people that if one of them comes to you and asks for a dinar, it would not be given to him; if he asks for a dirham, it would not be given to him, (or even) if he asks for a penny, it would not be given to him. However, if he asks Allâh for Paradise, He would grant it to him. Clothed into two old sheets which do not completely cover him, yet if he swears by Allâh; He would honour his words. (Tabarâni, Majma- 'uz-Zawâid)

EXCELLENCE OF CONDUCT

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣāliallāhu 'alaihi wasallam:

And lower the wings of your tenderness over the believers.

Al-Hijr 15: 88

قال الله تعالى:

وَأخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

[الحجر: ٨٨]

Allāh Subḥānahū wa Ta'ālā says:

And hasten for forgiveness from your Rabb and to a Paradise whose width is as vast as the heavens and the earth, prepared for those who fear Allah.

Those who spend freely whether in prosperity or in adversity; who hold and check their anger, and forgive people, and (indeed,) Allāh loves the doers of good.

Āle-'Imrān 3: 133-134

وقال تعالى:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ
وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ
أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ
وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ
النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

[آل عمران: ١٣٣-١٣٤]

Allāh Subḥānahū wa Ta'ālā says:

And the true servants of Raḥmān (the most gracious Allāh) are they who walk on the earth with humility.

Al-Furqān 25: 63

وقال تعالى:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى
الْأَرْضِ هَوْنًا ﴿٦٣﴾

[الفرقان: ٦٣]

وقال تعالى: وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ

الظَّالِمِينَ ﴿٤٠﴾ [الشورى: ٤٠]

Allāh Subḥānahū wa Ta'ālā says: (It is permitted that) An ill-deed be

revenge by an ill-deed. However, whoever forgives and resolves his differences (which terminate enmity and lead to friendship as this is even better than forgiveness) then his great reward is Allāh's responsibility. (But whosoever exceeds the limits while taking revenge let him know) that verily He (Allāh) does not like the oppressors.

(Ash-Shūrā: 40)

وَقَالَ تَعَالَى: ﴿وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ﴾ [الشورى: ٣٧]

Allāh ﷻ says: And whenever they get angry, they readily forgive.

(Ash-Shūrā: 37)

وَقَالَ تَعَالَى حِكَايَةً عَنْ قَوْلِ لُقْمَانَ: ﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرْحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝ وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾ [لقمن: ١٨-١٩]

The advise which Luqmān عليه السلام gave his son has been mentioned by Allāh ﷻ:

(O my son!) And turn not your face away from men with pride, nor walk proudly on the earth. Verily, Allāh does not like the arrogant (and) boastful.

And walk with humility and dignity and lower your voice, (for if a loud voice was something of excellence, then the ass's voice would have been good, whereas) verily, the harshest of all voices is the braying of the asses.

(Luqmān: 18-19)

AHADITH

﴿ 41 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحَسَنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ. رواه ابو داود، باب في حسن الخلق، رقم: ٤٧٩٨

41. 'A'isha Radiyallāhu 'anha narrates: I heard Rasūlullāh ﷺ

saying: Verily, a *Mu'min* by his good conduct acquires the rank of one who fasts and stands in *Salāt* during the night. (Abu Dāwūd)

﴿ 42 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِكُمْ.

رواه احمد ٤٧٢/٢

42. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The most perfect amongst the believers in faith is one who has the best manners; and best of you are those who are best to their wives. (Musnad Ahmad)

﴿ 43 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَالْأَطْفَهَمُ بِأَهْلِهِ.

رواه الترمذى وقال: هنا حديث حسن صحيح، باب فى استكمال الايمان..... رقم: ٢٦١٢

43. 'A'isha رضي الله عنها narrates that Rasūlullāh ﷺ said: Indeed, the most perfect believer in faith is one who has the best manners and is the kindest to his family. (Tirmidhi)

﴿ 44 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَجِبْتُ لِمَنْ يَشْتَرِي الْمَمَالِيكَ بِمَالِهِ، ثُمَّ يُعْتِقُهُمْ كَيْفَ لَا يَشْتَرِي الْأَخْرَارَ بِمَعْرُوفِهِ؟ فَهُوَ أَعْظَمُ ثَوَابًا.

رواه ابو الغنائم النوسى فى قضاء الحوائج وهو حديث حسن، الجامع الصغير ١٤٩/٢

44. 'Abdulāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: I am astonished that a person buys slaves with his wealth and sets them free; why does he not buy free people with good conduct, as its reward is much greater. (If he deals well with the free, they will be obliged)

(Qadā-ul-Hawāij, Jāmi 'us-Saghir)

﴿ 45 ﴾ عَنْ أَبِي أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا زَعِيمٌ بَيْتٍ فِي رِبْضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَبَيْتٍ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكُذِبَ وَإِنْ كَانَ مَارِحًا، وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ نَسَنَ خُلُقَهُ.

رواه ابو داود، باب فى حسن الخلق، رقم: ٤٨٠٠

45. Abu Umamah رضي الله عنه narrates that Rasūlullāh ﷺ said: I guarantee

an abode on the boundary of Paradise for him, who gives up a quarrel, even if he is right; and an abode in the centre of Paradise for him who abandons lying, even if it is for the sake of fun; and an abode in the highest grade of Paradise for him who excels in good conduct. (Abu Dāwūd)

﴿ 46 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَقِيَ أَخَاهُ الْمُسْلِمَ بِمَا يُحِبُّ اللَّهُ لَيْسَرَهُ بِذَلِكَ مَرَّةً اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ.

رواه الطبرانی فی الصغير واسناده حسن، مجمع الزوائد ۳۵۳/۸

46. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: He who meets his Muslim brother in a manner pleasing to Allāh (For instance cordially) so as to make him happy, Allāh will make him happy on the Day of Resurrection. (Tabarānī, Majma- 'uz-zawaid)

﴿ 47 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ الْمُسْلِمَ الْمُسَدَّدَ لَيُذْرِكُ قَرَجَةَ الصَّوَامِ الْقَوَامِ بِآيَاتِ اللَّهِ بِحُسْنِ خُلُقِهِ وَكَرَمِ صَرَفِيَّتِهِ.

رواه احمد ۱۷۷/۲

47. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: Indeed, a Muslim who strictly confines himself to *Sharī'a'h* and owing to his fine conduct and polite manners, achieves the rank of that person who fasts frequently and stands for prolonged periods in *Salāt* at night reciting the verses of Holy Qur'an. (Musnad Ahmad)

﴿ 48 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ شَيْءٍ أَثْقَلَ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ.

رواه ابو داؤد، باب فی حسن الخلق، رقم: ۴۷۹۹

48. Abu Dardā رضي الله عنه narrates that Nabī ﷺ said: There will be nothing heavier on the Scale than good conduct. (Abu Dawūd)

﴿ 49 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: آخِرُ مَا أَوْصَانِي بِهِ رَسُولُ اللَّهِ ﷺ حِينَ وَصَّيْتُ رَجُلِي فِي الْفَرْدِ أَنْ قَالَ لِي: أَحْسِنْ خُلُقَكَ لِلنَّاسِ مُعَاذُ بْنُ جَبَلٍ.

رواه الامام مالك في الموطأ، ماجاء في حسن الخلق ص ۷۰۴

49. Mu'adh ibne-Jabal رضي الله عنه narrates that the parting advice of

Rasúlullāh ﷺ to me, when I had put my foot in the stirrup, was: Beautify your conduct for people O Mu'ādh ibne-Jaball

(Muatta Imām Mālik)

﴿ 50 ﴾ عَنْ مَالِكٍ رَجَمَهُ اللَّهُ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: بُعِثْتُ لِأَتَمِّمَ حُسْنَ الْأَخْلَاقِ.

رواه الامام مالك في الموطأ، ماجاء في حسن الخلق ص ٧٠٥

50. Mālik Rahimahullāh says that the following saying of Rasúlullāh ﷺ has been conveyed to me: "I have been sent for the perfection of good conduct."

(Muatra Imām Mālik)

﴿ 51 ﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحْسَنِكُمْ أَخْلَاقًا (الحديث) رواه الترمذى وقال: هذا حديث حسن

غريب، باب ماجاء في معالى الاخلاق، رقم: ٢٠١٨

51. Jābir narrates that Rasúlullāh ﷺ said: Undoubtedly, amongst you the most beloved and nearest to me on the Day of Resurrection, will be those having the most excellent conduct.

(Tirmidhī)

﴿ 52 ﴾ عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْبِرِّ وَالْإِنِّمِ؟ فَقَالَ: الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِنِّمُ مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يُطَّلَعَ عَلَيْهِ النَّاسُ.

رواه مسلم، باب تفسير البرو الانم، رقم: ٦٥١٦

52. Nawwās ibne-Sam'ān Al-Ansāri narrates: I asked Rasúlullāh ﷺ about righteousness and sin. He replied: righteousness is good character, and sin is that which revolves in your heart about which you do not want people to know.

(Muslim)

﴿ 53 ﴾ عَنْ مَكْحُولٍ رَجَمَهُ اللَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُونَ هَيِّنُونَ لَيِّنُونَ كَالْجَمَلِ الْأَيْبِ إِنْ قِيدَ انْقَادًا، وَإِنْ أُبَيْعَ عَلَى صَخْرَةٍ اسْتَنَاحَ.

رواه الترمذى مرسلًا، مشكوة المصاييح، رقم: ٥٠٨٦

53. Makhūl Rahimahullāh narrates that Rasúlullāh ﷺ said: The believers are very soft and lenient, like an obedient camel which

when led follows and when made to sit on a rock, does so obediently. (Tirmidhí, Mishkât-ul-Masabih)

Note: Although it is very uncomfortable to sit on a rock but in obedience to his master, the camel sits on it.

﴿ 54 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ، وَمَنْ تَحْرُمُ عَلَيْهِ النَّارُ؟ عَلَى كُلِّ قَرِيبٍ هَيْنٍ سَهْلٍ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب فضل كل قريب هين سهل، رقم: ٢٤٨٨

54. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: Shall I not inform you about the person who is forbidden from the Fire and for whom the Fire is forbidden? Anyone who is close to people, soft and lenient. (Tirmidhí)

Note: The *Hadīth* implies that such a person freely mixes with people is soft spoken and because of his qualities, people also meet him with love and without reservations.

(Muārif-ul-Hadīth)

﴿ 55 ﴾ عَنْ عِيَّاضِ بْنِ حِمَارٍ أَخِي بَنِي مُجَاشِعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرُ أَحَدٌ عَلَى أَحَدٍ، وَلَا يَتَّبِعِي أَحَدٌ عَلَى

أَحَدٍ. (و هو جزء من الحديث) - رواه مسلم، باب الصفات التي يعرف بها في الدنيا..... رقم: ٧٢١٠

55. 'Iyyad' ibne-Himār رضي الله عنه, of Baní Mujāshí' narrates that Rasūlullāh ﷺ in a *Hadīth Qudsī* said: Indeed, Allāh has revealed to me that you should show humility to the extent that neither one considers himself superior to others, nor oppresses others.

(Muslim)

﴿ 56 ﴾ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ فَهُوَ فِي نَفْسِهِ صَغِيرٌ وَفِي آعْيُنِ النَّاسِ عَظِيمٌ وَمَنْ تَكَبَّرَ وَضَعَهُ اللَّهُ فَهُوَ فِي آعْيُنِ النَّاسِ صَغِيرٌ وَفِي نَفْسِهِ كَبِيرٌ حَتَّى لَّهُوَ أَهْوَنُ عَلَيْهِمْ مِنْ كَلْبٍ أَوْ خِنْزِيرٍ.

رواه البيهقي في شعب الایمان ٢٧٦/٦

56. 'Umar رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Whoever humbles himself for the sake of Allāh, Allāh will exalt him: as a

result of that he considers himself small, yet in the eyes of people he becomes great. But he who is arrogant, Allāh abases him; and he becomes small in the eyes of people, although he considers himself great to the extent that people consider him to be worse than a dog or a pig.

(Baihaqi)

﴿ 57 ﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ.

رواه مسلم، باب تحريم الكبر وبيانه، رقم: ٢٦٧

57. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Nabī ﷺ said: He will not enter into Paradise who has the smallest particle of arrogance in his heart.

(Muslim)

﴿ 58 ﴾ عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ سَرَّهُ أَنْ يَتَمَثَّلَ لَهُ الرَّجَالُ قِيَامًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ.

رواه الترمذى وقال: هذا حديث حسن، باب ماجاء فى كراهية قيام الرجل للرجل برقم: ٢٧٥٥

58. Mu'āwiyah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He who likes that people should stand up for him in respect, let him make his abode in Hell.

(Tirmidhi)

Note: This punishment applies in a situation where someone wants that people should stand for him in respect; but if people stand up out of spontaneous love and affection for someone, then this is exempted.

(Muarifui Hadith)

﴿ 59 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمْ يَكُنْ شَخْصٌ أَحَبَّ إِلَيْهِمْ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ: وَكَانُوا إِذَا رَأَوْهُ لَمْ يَقُومُوا لِمَا يَعْلَمُونَ مِنْ كَرَاهِيَتِهِ لِذَلِكَ.

رواه الترمذى وقال: هذا

حديث حسن صحيح غريب، باب ما جاء فى كراهية قيام الرجل للرجل، رقم: ٢٧٥٤

59. Anas رضي الله عنه narrates that none was dearer to the Sahābah than Rasūlullāh ﷺ, yet when they saw him, they did not stand up, knowing his dislike for this.

(Tirmidhi)

﴿ 60 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ رَجُلٍ يُضَابُ بِشَيْءٍ فِي جَسَدِهِ فَيَتَصَدَّقُ بِهِ إِلَّا رَفَعَهُ اللَّهُ بِهِ دَرَجَةً وَحَطَّ عَنْهُ بِهِ حَاطِيَةٌ.

رواه الترمذى وقال: هذا حديث غريب، باب ما جاء فى العفو رقم: ١٣٩٣

60. Abu Dardā رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: No one suffers any bodily injury, yet forgives this, except that Allāh raises his rank by a degree and removes a sin from him.

(Tirmidhī)

﴿ 61 ﴾ عَنْ جَوْدَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ اغْتَدَرَ إِلَى أَخِيهِ بِمَغْذِرَةٍ، فَلَمْ يَقْبَلْهَا، كَانَ عَلَيْهِ مِثْلُ حَاطِيَةِ صَاحِبِ مَكْحَسٍ.

رواه ابن ماجه، باب المعاذير، رقم: ٣٧١٨

61. Jawdān رضي الله عنه narrates that Rasūlullāh ﷺ said: If anyone offers an excuse to his Muslim brother and he does not accept the excuse, then he becomes guilty of a sin like that of an unjust tax collector.

(Ibne-Mājah)

﴿ 62 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ مُوسَى بْنُ عِمْرَانَ عَلَيْهِ السَّلَامُ: يَا رَبِّ! مَنْ أَعْرُ عِبَادِكَ عِنْدَكَ؟ قَالَ: مَنْ إِذَا قَدَّرَ عَقَرَ.

رواه البيهقي في شعب الايمان ٣١٩/٦

62. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Mūsā ibne-'Imrān عليه السلام said: O my Rabb! Who is the most respectable slave to you? Allāh the Almighty and Majestic replied: He who forgives, despite having the power to avenge.

(Baihaqī)

﴿ 63 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! كَمْ أَعْفُو عَنِ الْخَادِمِ؟ فَصَمَّتْ عَنْهُ النَّبِيُّ ﷺ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ! كَمْ أَعْفُو عَنِ الْخَادِمِ؟ قَالَ: كُلُّ يَوْمٍ سَبْعِينَ مَرَّةً.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ماجاء في العفو عن الخادم، رقم: ١٩٤٩

63. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that a person came to Nabī ﷺ and asked: O Rasūlullāh! How many times may I forgive my servant? Nabī ﷺ remained silent. The man asked again: O Rasūlullāh! How many times may I forgive my servant? He replied: Everyday seventy times.

(Tirmidhī)

Note: In Arabic the figure 'seventy' is used to express too many in number.

﴿ 64 ﴾ عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنْ رَجُلًا كَانَ فِيمَنْ كَانَ قَبْلَكُمْ آتَاهُ الْمَلَكُ لِيَقْبِضَ رُوحَهُ فَقِيلَ لَهُ: هَلْ عَمِلْتَ مِنْ خَيْرٍ؟ قَالَ: مَا أَعْلَمُ، قِيلَ لَهُ: أَنْظِرْ، قَالَ: مَا أَعْلَمُ شَيْئًا غَيْرَ أَنِّي كُنْتُ أُبَايِعُ النَّاسَ فِي الدُّنْيَا وَأُجَارِيهِمْ فَأَنْظِرُ الْمُوَسِّرَ وَآتَجَاوِزُ عَنِ الْمُعْسِرِ، فَأَدْخَلَهُ اللَّهُ الْجَنَّةَ.

رواه البخارى، باب ما ذكر عن بنى اسرائيل، رقم: ٣٤٥١

64. Hudhaifah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Indeed, there was a man before your time to whom an angel came to take his soul. It was said to him: Did you do anything good? He replied: I do not know. It was said: Recollect! He said: I do not remember doing anything good, except that I used to do business with people in the world, and would grant the rich more time to pay back, and let off the poor who were in constraints. At this Allāh admitted him into Paradise. (Bukhārī)

﴿ 65 ﴾ عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ سَرَّهُ أَنْ يُنَجِّهَهُ اللَّهُ مِنْ كُرْبٍ يَوْمَ الْقِيَامَةِ فَلْيُنْفِسْ عَنِ مُعْسِرٍ أَوْ يَضَعْ عَنْهُ.

رواه مسلم، باب فضل انظار المعسر.....، رقم: ٤٠٠٠

65. Abu Qatādah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: If anyone likes that Allāh should save him from the anxieties of the Day of Resurrection, he should grant respite (in paying back a loan) to one who is in constraints, or forgo the debt. (Muslim)

﴿ 66 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ بِالْمَدِينَةِ وَأَنَا غُلَامٌ لَيْسَ كُلُّ أَمْرِي كَمَا يَشْتَهِي صَاحِبِي أَنْ يَكُونَ عَلَيْهِ، مَا قَالَ لِي فِيهَا أَبِ قَطُّ، وَمَا قَالَ لِي لِمَ فَعَلْتَ هَذَا، أَمْ أَلَا فَعَلْتَ هَذَا.

رواه ابو داود، باب فى الحلم والخلق النبوي ﷺ، رقم: ٤٧٧٤

66. Anas رضي الله عنه narrates: I served Rasūlullāh ﷺ for ten years in Medinah. I was an adolescent. There fore all my services were not according to the desire of my master (because of my tender age, many lapses were committed during these ten years). However, he never said a word of displeasure to me; neither "why did you do this?" nor "why did you not do that?" (Abu Dawūd)

﴿ 67 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَوْحِينِي، قَالَ: لَا تَغْضَبْ، فَرَدَّدَ مِرَارًا، قَالَ: لَا تَغْضَبْ. رواه البخارى، باب الحذر من الغضب، رقم: ٦١١٦

67. Abu Hurairah رضي الله عنه narrates that a person requested Rasûlullâh ﷺ: Advise me. He said: Do not get angry. The man repeated this several times, and he replied: Do not get angry. (Bukhârî)

﴿ 68 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ. رواه البخارى، باب الحذر من الغضب، رقم: ٦١١٤

68. Abu Hurairah رضي الله عنه narrates that Rasûlullâh ﷺ said: The powerful is not he who knocks down others; undoubtedly the powerful is the one who controls himself in a fit of anger. (Bukhârî)

﴿ 69 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنْ رَسُولَ اللَّهِ ﷺ قَالَ لَنَا: إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلَّا فَلْيَضْطَجِعْ.

رواه ابوداؤد، باب ما يقال عند الغضب، رقم: ٤٧٨٢

69. Abu Dhar رضي الله عنه narrates that Rasûlullâh ﷺ told us: When one of you become angry while standing, he should sit down. If his anger subsides, well and good; otherwise he should lie-down. (Abu Dawûd)

Note: The *Hadîth* implies that changing a posture which gives greater peace of mind should be adopted, so that the harm of anger is minimised. The possibility of harm becomes less while sitting than in a standing position, and even less while lying. (Mazâhir-e-Haqqe).

﴿ 70 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: عَلِّمُوا وَيَسِّرُوا وَلَا تَعْسِرُوا وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ. رواه احمد ٢٣٩/١

70. Abdullâh Ibne-'Abbâs Radiyallâhu 'anhuma narrates that Nabî ﷺ said Teach religion to people, give them good tidings, do not make things difficult for them; and when anyone of you gets angry, he should remain silent. (Musnad Ahmad)

﴿ 71 ﴾ عَنْ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ، وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ، وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ، فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ.

رواه ابو داؤد، باب ما يقال عند الغضب، رقم: ٤٧٨٤

71. 'Atīyah رضي الله عنه narrates that Rasūlullāh ﷺ said: Undoubtedly, anger comes from *Shaitān*. Indeed *Shaitān* is created from fire, and verily fire is extinguished with water. So if one of you becomes angry, he should perform *Wudú*. (Abu Dāwūd)

﴿ 72 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا تَجَرَّعَ عَبْدٌ جُرْعَةً أَفْضَلَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مِنْ جُرْعَةٍ غَيْظٍ يَكْظُمُهَا ابْتِغَاءَ وَجْهِ اللَّهِ تَعَالَى. رواه احمد ١٢٨/٢

72. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: No slave has swallowed back anything more excellent in the sight of Allāh the Almighty and Majestic than the anger he swallows, seeking only the pleasure of Allāh. (Musnad Ahmad)

(Musnad Ahmad)

﴿ 73 ﴾ عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الْخَلَائِقِ حَتَّى يُخَيَّرَهُ مِنْ آيِ الْحُورِ الْعِينِ شَاءَ.

رواه ابو داؤد، باب من كظم غيظا، رقم: ٤٧٧٧

73. Mu'adh رضي الله عنه narrates that Rasūlullāh ﷺ said: He who restrains his anger, while in a position to give effect to it, Allāh will call him on the Day of Resurrection in front of all His creations, and let him choose any of the beautiful large eyed maidens of Paradise he desires. (Abu Dāwūd)

(Abu Dāwūd)

﴿ 74 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ حَزَنَ لِسَانَهُ سَتَرَ اللَّهُ عَوْرَتَهُ وَمَنْ كَفَّ غَضَبَهُ كَفَّ اللَّهُ عَنْهُ عَذَابَهُ يَوْمَ الْقِيَامَةِ وَمَنْ اغْتَدَرَ إِلَى اللَّهِ عَزَّ وَجَلَّ قَبِيلَ عَدْرَةٍ.

رواه البيهقي في شعب الایمان ٣١٥/٦

74. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: He who guards his tongue, Allāh conceals his faults. Whoever restrains his anger, Allāh will restrain His punishment from him on the Day of Resurrection. And whoever apologises to Allāh the Almighty and Majestic, He accepts his excuse. (Baihaqī)

(Baihaqī)

﴿ 75 ﴾ عَنْ مُعَاذِ بْنِ رَجِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَشَجِّ بْنِ عَبْدِ الْقَيْسِ: إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمُ وَالْأَنَاءَةُ. (وهو جزء من الحديث)

رواه مسلم، باب الامر بالايمان بالله تعالى.....رقم: ١١٧

75. Mu'adh رضي الله عنه narrates that Rasūlullāh ﷺ said to Ashajj, chief of the tribe of 'Abde Qais: You have two qualities which Allāh loves: Forbearance and deliberation. (Muslim)

﴿ 76 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَا عَائِشَةُ! إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ، وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ، وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ.

رواه مسلم، باب فضل الرفق، رقم: ٦٦٠١

76. 'A'isha Radiyallāhu 'anha, wife of Nabī ﷺ narrates that Rasūlullāh ﷺ, said: O 'A'isha! Verily, Allah is kind and loves kindness. Whatever He confers for kindness is neither conferred upon being harsh nor through any other means except it. (Muslim)

﴿ 77 ﴾ عَنْ جَرِيرِ بْنِ رَجِيٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ يُعْرَمِ الرَّفْقَ، يُعْرَمِ الْخَيْرَ.

رواه مسلم، باب فضل الرفق، رقم: ٦٥٩٨

77. Jarīr ibne-'Abdullāh ' narrates that Nabī ﷺ said: Whoever is deprived of kindness is deprived of all good. (Muslim)

﴿ 78 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أُعْطِيَ حَقَّهُ مِنَ الرَّفْقِ أُعْطِيَ حَقَّهُ مِنَ خَيْرِ الدُّنْيَا وَالْآخِرَةِ، وَمَنْ حُرِمَ حَقَّهُ مِنَ الرَّفْقِ حُرِمَ حَقَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ.

رواه البيهقي في شرح السنة ٧٤/١٣

78. 'A'isha Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Anyone given his share of gentleness, has been given his share of the good of this world and the Hereafter. Anyone deprived of his share of gentleness has been deprived of his share of the good of this world and the Hereafter. (Sharh us Sunnah)

﴿ 79 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُرِيدُ اللَّهُ بِأَهْلِ بَيْتِ رِفْقًا إِلَّا نَفَعَهُمْ وَلَا يَحْرِمُهُمْ إِيَّاهُ إِلَّا أَضَرَّهُمْ.

رواه البيهقي في شعب الايمان، مشكاة المصابيح، رقم: ٥١٠٣

79. 'A'isha Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Allāh does not confer kindness upon a family but to benefit them; and does not deprive them of kindness but to harm them.

(Baihaqī, Mishkāt-ul-Masābih)

﴿ 80 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ الْيَهُودَ اتَّوَا النَّبِيَّ ﷺ فَقَالُوا: السَّامُ عَلَيْكُمْ، فَقَالَتْ عَائِشَةُ: عَلَيْكُمْ وَلَعَنَكُمْ اللَّهُ وَعَضِبَ اللَّهُ عَلَيْكُمْ، قَالَ: مَهْلًا يَا عَائِشَةُ عَلَيْكَ بِالرَّفْقِ، وَإِيَّاكَ وَالْغَيْفَ وَالْفُحْشَ، قَالَتْ: أَوْلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: أَوْلَمْ تَسْمَعِي مَا قُلْتُ؟ رَدَدْتُ عَلَيْهِمْ فَيَسْتَجَابُ لِي فِيهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِيَّ.

رواه البخارى، باب لم يكن النبي ﷺ فاحشا ولا متفاحشا، رقم: ٦٠٣٠

80. 'A'isha Radiyallāhu 'anha narrates that some Jews came to see Rasūlullāh ﷺ and said: *Assāmu'alaikum* (Death be upon you). 'A'isha countered: Upon you it be, and Allāh's curse be upon you and Allāh's wrath be upon you. He said: Behold O 'A'isha! Keep to kindness, and avoid harshness and indecency. She asked: Did you not hear what they said? He said: Did you not hear how I replied? The same upon you! My prayers against them will be accepted and theirs against me will not be accepted. (Bukhārī)

﴿ 81 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى.

رواه البخارى، باب السهولة والسماحة فى الشراء والبيع.....، رقم: ٢٠٧٦

81. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ prayed: May Allah confer mercy upon a man who is kindly, when selling, when buying and when demanding his balance. (Bukhārī)

﴿ 82 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ، وَيَضِيرُ عَلَى آذَانِهِمْ، أَكْبَرُ مِنْ الْمُؤْمِنِ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَضِيرُ عَلَى آذَانِهِمْ.

رواه ابن ماجه، باب الصبر على البلاء، رقم: ٤٠٣٢

82. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: The believer who mixes with people and

endures any harm that they cause him has a greater reward than a believer who does not mix with people, and does not endure the harm they cause him. (Ibne-Mājah)

﴿ 83 ﴾ عَنْ صُهَيْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سُرَّاءٌ سَرَّاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءٌ صَبَّرَ، فَكَانَ خَيْرًا لَهُ. رواه مسلم، باب المؤمن امره كله خير برقم: ٧٥٠٠

83. Suhaib رضي الله عنه narrates that Rasūlullāh ﷺ said: It is remarkable that everything turns out well for a believer; and that applies only to a believer. If happiness befalls him he is thankful and it turns out well for him, and if misfortune befalls him, he shows endurance and it turns out well for him. (Muslim)

﴿ 84 ﴾ عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: اَللَّهُمَّ اٰخَسَنْتَ خَلْقِي فَآخِسِنِ خَلْقِي. (رواه احمد ٤٠٣)

84. Abdullāh Ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ used to make this supplication:

اَللَّهُمَّ اٰخَسَنْتَ خَلْقِي فَآخِسِنِ خَلْقِي

OAllāh! You have made my appearance beautiful, so make my conduct excellent too. (Musnad Ahmad)

﴿ 85 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَقَالَ مُسْلِمًا أَقَالَهُ اللَّهُ عَشْرَةَ. رواه ابو داؤد، باب في فضل الاتالة، رقم: ٣٤٦٠

85. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who agrees to the return of something sold to a Muslim, Allāh forgives his faults. (Abu Dawūd)

﴿ 86 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَقَالَ مُسْلِمًا عَشْرَتَهُ، أَقَالَهُ اللَّهُ عَشْرَتَهُ يَوْمَ الْقِيَامَةِ. رواه ابن حبان، قال المحقق: استاده صحيح ٤٠٥/١١

86. Abu Huraira رضي الله عنه narrates that Rasūlullāh ﷺ said: He who forgives the faults of a Muslim, Allāh will forgive his faults on the Day of Resurrection. (Ibne-Hibbān)

THE RIGHTS OF MUSLIMS

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾ [الحجرات: ١٠]

Allāh ﷻ says: Indeed, Muslims are brothers. (Al-Hujurāt:10)

Note: The development of Muslim brotherhood is essential and Islam cannot be completely practiced until this ideal is achieved.

وَقَالَ تَعَالَى: ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۚ بِنَسِ الْإِسْمِ الْفُسُوقِ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ۚ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعْرَبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾ [الحجرات: ١١-١٣]

Allāh ﷻ says: O you who believe! Let not one group (of men) laugh sarcastically at another, it may be that the latter are better than the former; nor let (some) women laugh sarcastically at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. It is an evil thing to be called by a bad name, after embracing Imān. Those who do not desist are indeed wrong doers. o you who believe! Avoid much

suspicious, indeed, some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allāh. Verily, Allāh is the One Who accepts repentance, and is the Most Merciful. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may get to one another. Verily, the most honourable of you with Allāh is the one who fears Allāh most. Undoubtedly Allāh is the All-Knowing, All-Aware.

(Al-Hujurat:11-13)

Note: Backbiting amounts to eating the flesh of a dead brother. Just like biting and eating the flesh of a living person causes pain, similarly back biting a Muslim brother causes him distress. Since a dead man does not feel any pain so also the man who is backbitten, is not distressed as long as he is unaware of this.

وَقَالَ تَعَالَى: يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ
 أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ عَنِيًّا أَوْ قَرِيبًا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا ۚ وَإِن تَلَوَّا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿

[النساء: ١٣٥]

Allāh ﷻ says: O you who believe! Stand out firmly for justice, and bear true witnesses according to the will of Allāh, even though it be against yourselves, or your parents, or your kin. Whether the person concerned be rich (I should benefit him) or poor (out of sympathy I should favour him), Allāh is a better Protector of both than you. So do not be led by your personal desires in fulfilling justice. If you distort your witness or refuse to give it, verily, Allāh is Well-Acquainted with all that you do.

(An-Nisā:135)

وَقَالَ تَعَالَى: ﴿ وَإِذَا حُيِّتُمْ بِحَبِيْبَةٍ فَحَيُّوا بِأَحْسَنِ مَبْنَاهَا أَوْ رُدُّوْهَا ۚ إِنَّ اللَّهَ كَانَ

[النساء: ٨٦]

عَلَىٰ كُلِّ شَيْءٍ حَسِيْبٌ ﴿

Allāh ﷻ says: When you are greeted with a Greeting, greet in return with what is better than it, or at least return it equally. Indeed, Allāh keeps carefull account of every thing.

(An-Nisā: 86)

وَقَالَ تَعَالَى: ﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَنْتَلِفَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۝ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا﴾

[الاسراء: ٢٣-٢٤]

Allāh ﷻ said to His Prophet ﷺ: Your Sustainer has decreed that you worship none but Him, and (that you show) kindness to your parents. If one of them or both of them were to attain old age with you, say not a word of disrespect to them, nor repulse them, but speak to them a gracious word. And lower to them the wing of submission and humility through mercy, and say: My *Rabb!* Have mercy on them both, as they did care for me when I was small.

(Al-Isrā: 23-24)

AHADITH

﴿ 87 ﴾ عَنْ عَلِيِّ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ ﷺ: لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتَّةٌ بِالْمَعْرُوفِ: يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيُسَمِّتُهُ إِذَا عَطَسَ ، وَيَعُوذُهُ إِذَا مَرَضَ ، وَيَتَّبِعُ جَنَازَتَهُ إِذَا مَاتَ، وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ .

رواه ابن ماجه، باب ماجاء فى عيادة المريض، رقم: ١٤٣٣

87. Alī narrates that Rasūlullāh ﷺ said: A Muslim has six acts of kindness for another Muslim. 1) Greet him with *Salām* when he meets him. 2) Accept his invitation when he extends one. 3) If he sneezes (and says *Alhamdulillah*) reply him by saying *Yarhamukallāh* (may Allāh have mercy on you). 4) Visit him when he is sick. 5) Join his bier when he dies. And 6) Choose for him what he likes for himself.

(Ibne-Mājah)

﴿ 88 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خُمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَاجَابَةُ الدَّعْوَةِ، وَتَشْمِيطُ الْعَاطِسِ.

رواه البخارى، باب الامر باتباع الجنائز، رقمه: ١٢٤٠

88. Abu Hurairah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: A Muslim has five rights on another Muslim. To reciprocate *Salām*, visit the sick, follow funerals, accept an invitation, and if someone sneezes and (says *Alhamdulillah*) say *Yarhamukallāh* (may Allāh have mercy on you). (Bukhari)

﴿ 89 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَدْرِكُكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفَشُوا السَّلَامَ بَيْنَكُمْ.

رواه مسلم، باب بيان انه لا يدخل الجنة الا المؤمنون..... رقمه: ١٩٤

89. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: You will not enter Paradise until you become a believer, and you will not be a believer until you love one another. May I not guide you to something by which you will love one another? Spread *Salām* amongst yourselves. (Muslim)

﴿ 90 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفَشُوا السَّلَامَ كُنِي تَعَلُّوا.

رواه الطبراني واسناده حسن، مجمع الزوائد ٨/٦٥

90. Abu Dardā رضي الله عنه narrates that Rasūlullāh ﷺ said: Spread *Salām*, so you may be raised higher. (Tabarāni, Majma- 'uz-Zawā'id)

﴿ 91 ﴾ عَنْ عَبْدِ اللَّهِ يَعْنى ابن مسعود- رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: السَّلَامُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى وَضَعَهُ فِي الْأَرْضِ فَأَفْشُوهُ بَيْنَكُمْ، فَإِنَّ الرَّجُلَ الْمُسْلِمَ إِذَا مَرَّ بِقَوْمٍ فَسَلَّمَ عَلَيْهِمْ فَرَدُّوا عَلَيْهِ، كَانَ لَهُ عَلَيْهِمْ فَضْلٌ دَرَجَةٌ بِتَدْكِيرِهِ إِيَّاهُمْ السَّلَامَ، فَإِنْ لَمْ يَرُدُّوا عَلَيْهِ رَدًّا عَلَيْهِ مِنْ هُوَ خَيْرٌ مِنْهُمْ.

رواه البيهقي والطبراني واحدا سناده جيد قوى، الترغيب ٣/٤٢٧

91. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: *As-Salām* is a name amongst the names of Allāh ﷻ, which Allāh sent down on earth. Therefore, spread *Salām* amongst yourselves. Verily when a Muslim passes by a group of people and says *Salām*

to them and they reply, then the one who initiates *Salām*, gets a degree of excellence over the people who were offered *Salām*. If they do not reply then angels, who are superior to humans, give a reply to the one who offered *Salām*. (Bazzār, Tabarānī, Targhib)

﴿ 92 ﴾ عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُسَلِّمَ الرَّجُلُ عَلَى الرَّجُلِ لَا يُسَلِّمَ عَلَيْهِ إِلَّا لِلْمَعْرِفَةِ. رواه أحمد ٤٠٦/١

92. Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed, from amongst the signs of the Day of Resurrection is that people will offer *Salām* to others on the basis of acquaintance only. (Musnad Ahmad)

﴿ 93 ﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ السَّلَامَ ثُمَّ جَلَسَ، فَقَالَ النَّبِيُّ ﷺ: عَشْرٌ، ثُمَّ جَاءَ آخَرَ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، فَرَدَّ عَلَيْهِ فَجَاسَ، فَقَالَ: عِشْرُونَ، ثُمَّ جَاءَ آخَرَ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، فَرَدَّ عَلَيْهِ فَجَلَسَ. فَقَالَ: ثَلَاثُونَ.

رواه ابو داؤد، باب كيف السلام، رقم: ٥١٩٥

93. 'Imrān ibne-Husain Radiyallāhu 'anhuma narrates that a man came to Nābī ﷺ and said: *Assalamu 'alaikum* (Peace be upon you). Rasūlullāh replied to his *Salām* and when the man sat down Rasūlullāh ﷺ said: Ten virtues. Then another man came and said: *Assalamu alaikum wa Rahmatullahi* (Peace and Mercy of Allāh be upon you). He replied him and when the man sat down Rasūlullāh ﷺ said: Twenty virtues. Then another man came and said: *Assalamu 'alaikum wa Rahmatullahi wa Barakātuahu* (Peace and Allāh's Mercy and Blessings be upon you). He replied him and when that man sat down Rasūlullāh ﷺ said: Thirty virtues. (Abu Dāwūd)

﴿ 94 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ أَوْلَى النَّاسِ بِاللَّهِ تَعَالَى مَنْ يَدَأُهُمْ بِالسَّلَامِ. رواه ابو داؤد، باب في فضل من بدأ بالسلام، رقم: ٥١٩٧

94. Abu Umamah رضي الله عنه narrates that Rasūlullāh ﷺ said: From amongst the people worthier to be closed to Allāh is the one who offers *Salām* first. (Abū Dāwūd)

﴿ 95 ﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْبَادِي بِالسَّلَامِ بَرِيٌّ مِنَ الْكِبِيرِ.

رواه البيهقي في شعب الايمان ٤٣٣/٦

95. 'Abdullāh رضي الله عنه narrates that Nabī ﷺ said: The one who offers *Salām* first is free from arrogance. (Baihaqī)

﴿ 96 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا بُنَيَّ إِذَا دَخَلْتَ عَلَى أَهْلِكَ فَسَلِّمْ يَكُونُ بَرَكَاتٍ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ.

رواه الترمذی وقال: هذا حديث حسن صحيح غريب، باب ماجاء في التسليم رقم: ٢٦٩٨

96. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said to me: Sonny! When you enter your home offer *Salām* to your family. It will be a blessing for you and the inmates of your home. (Timidhī)

﴿ 97 ﴾ عَنْ قَتَادَةَ رَحِمَهُ اللَّهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِذَا دَخَلْتُمْ بَيْتًا فَسَلِّمُوا عَلَى أَهْلِهِ وَإِذَا خَرَجْتُمْ فَأَوْدِعُوا أَهْلَهُ السَّلَامَ.

رواه عبد الرزاق في مصنفه ٣٨٩/١٠

97. Qatādah Rahimahullāh narrates that Rasūlullāh ﷺ said: When you enter a house, offer *Salām* to its inmates and when you come out, bid farewell by offering *Salām* to them.

(Musannaf 'Abdur Razzāq)

﴿ 98 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا انْتَهَى أَحَدُكُمْ إِلَى مَجْلِسٍ فَلْيُسَلِّمْ، فَإِنْ بَدَأَ لَهُ أَنْ يَجْلِسَ فَلْيَجْلِسْ، ثُمَّ إِذَا قَامَ فَلْيُسَلِّمْ فَلْيَسْتِ الْأُولَى بِأَحَقِّ مِنَ الْآخِرَةِ.

رواه الترمذی وقال: هذا حديث حسن، باب ماجاء في التسليم عند القيام رقم: ٢٧٠٦

98. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: When one of you come to a gathering, he should offer *Salām* and if he feels inclined to sit, he may do so. So, when he gets up to leave, he should again offer *Salām*; the first *Salām* is not better than the second. (Just as offering *Salām* at the time of meeting is a *Sunnah* so offering *Salām* at the time of parting is also *Sunnah*). (Tirmidhī)

﴿ 99 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ.

رواه البخاري، باب تسليم القليل على الكثير، رقم: ٦٢٣١

99. Abu Hurairah رضي الله عنه narrates that Nabí صلى الله عليه وسلم said: The young should offer *Salām* to the old, a passerby to one sitting, and a small group to a large group. (Bukhārī)

﴿100﴾ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا: يُجْزَى عَنِ الْجَمَاعَةِ إِذَا مَرُّوا أَنْ يُسَلِّمَ أَحَدُهُمْ وَيُجْزَى عَنِ الْجُلُوسِ أَنْ يَرُدَّ أَحَدُهُمْ. رواه البيهقي في شعب الإيمان ٤٦٦/٦

100. 'Alī رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: When a group of people is passing by, it is enough that one of them offers *Salām* on their behalf, and it is enough for those who are sitting that one of them replies. (Baihaqi)

﴿101﴾ عَنِ الْمُقَدَّادِ بْنِ الْأَسْوَدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: (فِي حَدِيثِ طَوِيلٍ) فَيَجِيءُ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ فَيُسَلِّمُ تَسْلِيمًا لَا يُوقِظُ النَّائِمَ، وَيُسْمِعُ الْيَقْظَانَ.

رواه الترمذى وقال: هذا حديث حسن صحيح، باب كيف السلام، رقم: ٢٧١٩

101. Al-Miqdād ibn al-Aswad رضي الله عنه narrates that whenever Rasūlullāh صلى الله عليه وسلم would come at night, he would offer *Sālām* in such a way that those sleeping did not wake up and those awake could hear him. (Tirmidhi)

﴿102﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَحَعَجَزَ النَّاسُ مِنْ عَجَزَ فِي الدُّعَاءِ، وَأَبْخَلَ النَّاسِ مَنْ بَخَلَ فِي السَّلَامِ.

رواه الطبراني في الاوسط، وقال لا يروى عن النبي ﷺ الا بهذا

الاسناد، ورجاله رجال الصحيح غير مسروق بن المرزبان وهو ثقة، مجمع الزوائد ٦١/٨

102. Abu Hurairah رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: The most helpless amongst people is the one who is helpless in supplicating and the most miserly amongst people is the one who is a miser in offering *Salām*. (Tabarāni. Majma'uz-Zawā'id)

﴿103﴾ عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مِنْ تَمَامِ التَّحِيَّةِ الْآخِذُ بِالْيَدِ. رواه الترمذى وقال: هذا حديث غريب، باب ماجاء في المصافحة، رقم: ٢٧٣٠

103. Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Nabí صلى الله عليه وسلم said: The perfection of greetings is the shaking of hands. (Tirmidhi)

﴿104﴾ عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلَّا غُفِرَ لَهُمَا قَبْلَ أَنْ يَفْتَرِقَا.

رواه ابوداؤد، باب في المصافحة، رقم: ٥٢١٢.

104. Barā رضي الله عنه narrates that Rasūlullāh ﷺ said: Two Muslims will not meet and shake hands but will have their sins forgiven before they separate. (Abu Dāwūd)

﴿105﴾ عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْمُؤْمِنَ إِذَا لَقِيَ الْمُؤْمِنَ، فَسَلَّمَ عَلَيْهِ، وَأَخَذَ بِيَدِهِ فَصَافَحَهُ، تَنَاقَرَتْ خَطَايَاهُمَا كَمَا يَتَنَاقَرُ وَرَقُ الشَّجَرِ.

رواه الطبراني في الاوسط ومعهقب بن محمد بن طحلاء، روى عنه

غير واحد ولم يصفه أحد وبقيته رجاله ثقات، مجمع الزوائد ٧٥/٨

105. Hudhaifah ibne-Yamān رضي الله عنه narrates that Nabī ﷺ said: Indeed, when a believer meets another believer, offers him *Salām*, holds and shakes his hands; their sins drop off in a manner leaves drop from a tree. (Tabarāni, Majma'uz-Zawāid)

﴿106﴾ عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا الْمُسْلِمُ إِذَا لَقِيَ إِخَاهُ الْمُسْلِمَ فَاخَذَ بِيَدِهِ تَحَاتَّتْ عَنْهُمَا ذُنُوبُهُمَا كَمَا يَتَحَاتُّ الْوَرَقُ عَنِ الشَّجَرَةِ الْيَابِسَةِ فِي يَوْمٍ رِيحٍ عَابِصٍ وَإِلَّا غُفِرَ لَهُمَا وَلَوْ كَانَتْ ذُنُوبُهُمَا مِثْلَ زَبَدِ الْبَحْرِ.

رواه الطبراني ورجاله رجال الصحيح غير سالم بن عيلان وهو ثقة، مجمع الزوائد ٧٧/٨

106. Salman Al Fārsī رضي الله عنه narrates that Nabī ﷺ said: Undoubtedly when a Muslim meets a Muslim brother and shakes his hands, the sins of these two fall like the leaves of a dry tree on a day of stormy winds. The sins of both of them are pardoned, even if they are like the foam of the sea. (Tabarāni, Majma'uz-Zawāid)

﴿107﴾ عَنْ رَجُلٍ مِنْ عَسْرَةَ وَحِمَمَةَ اللَّهِ أَنَّهُ قَالَ لِأَبِي ذَرٍّ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَافِحُكُمْ إِذَا لَقَيْتُمُوهُ؟ قَالَ: مَا لَقَيْتُهُ قَطُّ إِلَّا صَافَحَنِي وَبَعَثَ إِلَيَّ ذَاتَ يَوْمٍ وَلَمْ أَكُنْ فِي أَهْلِي، فَلَمَّا جِئْتُ أُخْبِرْتُ أَنَّهُ أَرْسَلَ إِلَيَّ، فَاتَيْتُهُ وَهُوَ عَلَى سَرِيرِهِ، فَالْتَزَمَنِي، فَكَانَتْ بَيْنَكَ أَجْوَدٌ وَأَجْوَدٌ.

رواه ابوداؤد، باب في المعانقة، رقم: ٥٢١٤.

107. A man from the tribe Anazah Rahrallah narrates: I asked Abu Dhar رضي الله عنه: Did Rasūlullāh ﷺ shake hands when you used to

meet him? Abu Dhar رضي الله عنه replied: I never met him without his shaking hands with me. One day he sent for me when I was not at home, when I returned, I was told that he had sent for me. So I went to see him and found him on his bed. He embraced me and that was good and very good. (Abu Dāwūd)

﴿108﴾ عَنْ عَطَاءِ بْنِ يَسَارٍ رَحِمَهُ اللَّهُ أَنَّ رَسُولَ اللَّهِ ﷺ سَأَلَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! أَسْتَأْذِنُ عَلَيَّ أُمِّي؟ فَقَالَ: نَعَمْ، فَقَالَ الرَّجُلُ: إِنِّي مَعَهَا فِي الْبَيْتِ فَقَالَ رَسُولُ اللَّهِ ﷺ: اسْتَأْذِنْ عَلَيْهَا، فَقَالَ الرَّجُلُ إِنِّي خَادِمُهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: اسْتَأْذِنْ عَلَيْهَا، أَتُحِبُّ أَنْ تَرَاهَا عُرْيَانَةً؟ قَالَ: لَا، قَالَ: فَاسْتَأْذِنْ عَلَيْهَا.

رواه الامام مالك في الموطأ، باب في الاستئذان ص ٧٢٥

108. 'Atā' ibne-Yasār Rahimahullāh narrates that a man asked Rasūlullāh ﷺ: O Rasūlullāh! Should I seek permission to enter where my mother lives? He replied: Yes. This man said: Even if I live in the same house with her? Rasūlullāh ﷺ said: Seek her permission. The man said: I serve her (so I have to go frequently). Rasūlullāh ﷺ said: Seek her permission; would you like to see her naked? The man said: No. Rasūlullāh ﷺ said: Well, then seek her permission. (Muatta Imam Mālik)

﴿109﴾ عَنْ هُرَيْرِ بْنِ رَحِمَهُ اللَّهُ قَالَ: جَاءَ سَعْدُ رَضِيَ اللَّهُ عَنْهُ فَوَقَفَ عَلَى بَابِ النَّبِيِّ ﷺ يَسْتَأْذِنُ فَمَامَ مُسْتَقْبِلَ الْبَابِ فَقَالَ لَهُ النَّبِيُّ ﷺ: هَكَذَا عَنكَ. أَوْ هَكَذَا فَإِنَّمَا الْإِسْتِذْنَانُ مِنَ النَّظَرِ.

رواه ابو داؤد، باب في الاستئذان، رقم: ٥١٧٤

109. Huzail Rahimahullāh narrates that Sād رضي الله عنه came to the house of Nabī ﷺ, paused and stood in front of the door to seek permission for going in. Nabī ﷺ said: Stand this side or that side (lest your gaze fall inside the house). For verily permission is sought, so that you may not look inside. (Abu Dāwūd)

﴿110﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا دَخَلَ الْبَصْرُ فَلَا إِذْنَ.

رواه ابو داؤد، باب في الاستئذان، رقم: ٥١٧٣

110. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: When one's sight goes inside the house, then seeking permission is meaningless. (Abu Dāwūd)

﴿111﴾ عَنْ عَبْدِ اللَّهِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا تَأْتُوا الْبُيُوتَ مِنْ أَسْوَأِهَا وَلَكِنْ اتُّوْهَا مِنْ جَوَانِبِهَا فَاسْتَأْذِنُوا، فَإِنْ أُذِنَ لَكُمْ فَادْخُلُوا وَإِلَّا فَارْجِعُوا. قلت: له حديث رواه ابو داؤد غير هذا، رواه الطبراني من طرق ورجال هذا رجال

الصحيح غير محمد بن عبد الرحمن بن عرق وهو ثقة، مجمع الزوائد ٨٧/٨

111. 'Abdullāh ibne-Bishr رضي الله عنه narrates: I heard Rasūlullāh صلى الله عليه وسلم saying: Do not stand in front of the doors of houses, but stand on either side of the door to seek permission. If you are permitted, enter into the house, otherwise return. (Tabarāni. Majma-'uz-Zawāid)

﴿112﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ. رواه البخاري باب لا يقيم الرجل الرجل برقم: ٦٢٦٩

112. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Nabī صلى الله عليه وسلم said: A man must not make another get up from his place and then occupy it himself. (Bukhārī)

﴿113﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَامَ مِنْ مَجْلِسِهِ ثُمَّ رَجَعَ إِلَيْهِ، فَهُوَ أَحَقُّ بِهِ. رواه مسلم، باب إذا قام من مجلسه برقم: ٥٦٨٩

113. Abu Hurairah رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: If anyone gets up from where he has been sitting and comes back, he has the most right to (sit in place he left). (Muslim)

﴿114﴾ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يُجْلِسُ بَيْنَ رَجُلَيْنِ إِلَّا بِإِذْنِهِمَا. رواه ابو داؤد، باب في الرجل يجلس برقم: ٤٨٤٤

114. Amr bin Shoieb Radiyallāhu 'anhuma narrates that Rasūlullāh صلى الله عليه وسلم said: One must not sit between two persons without their permission. (Abu Dāwūd)

﴿115﴾ عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَنْ مِنْ جُلُوسِ وَسْطِ الْحَلْقَةِ. رواه ابو داؤد، باب الجلوس وسط الحلقة، رقم: ٤٨٢٦

115. Hudhaifah رضي الله عنه narrates that indeed Rasūlullāh صلى الله عليه وسلم cursed the one who sat in the middle of a circle. (Abu Dāwūd)

Note: The man referred here is the one who sits in a circle by

crossing over the shoulders of others. The second meaning for sitting in the middle of the circle is that when people are sitting in a circle facing each other, a man comes in and sits in between them in such a way so as to obstruct their vision. (Ma'ariful Hadith)

﴿116﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، قَالَهَا ثَلَاثًا قَالَ رَجُلٌ: وَمَا كَرَامَةُ الضَّيْفِ يَا رَسُولَ اللَّهِ! قَالَ: ثَلَاثَةٌ أَيَّامٍ، فَمَا جَلَسَ بَعْدَ ذَلِكَ فَهُوَ عَلَيْهِ صَدَقَةٌ. رواه احمد ٧٦/٣

116. Abu Sa'id Al Khudri رضي الله عنه narrates that Rasūlullāh ﷺ said: He who believes in Allāh and the Last Day should be hospitable to his guest. Rasūlullāh ﷺ said this three times. Someone asked: What is hospitality? He replied: Serve him for three days. If the guest stays beyond that, then entertaining him is an act of *Sadaqah*.

(Musnad Ahmad)

﴿117﴾ عَنْ الْمُقْدَامِ أَبِي كَرِيمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّمَا رَجُلٍ أَصَابَ قَوْمًا فَأَصْبَحَ الضَّيْفَ مَخْرُومًا فَإِنَّ نَصْرَهُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ حَتَّى يَأْخُذَ بِقَرَى لَيْلَةٍ مِنْ زَرْعِهِ وَمَالِهِ. رواه ابوداود، ماجاء في الضيافة، رقم: ٣٧٥١

117. Miqdām Abu Karimah رضي الله عنه narrates that Rasūlullāh ﷺ said: If the guest of people remains without hospitality till the morning, then it is the duty of every Muslim to help him, in taking from the crops and property of the host to the extent of the entertainment of one night. (Abu Dāwūd)

Note: This is a situation where there is no provision with the guest and he is thus constrained. Otherwise out of kindness and courtesy fulfilling a guest's needs is his right.

(Mazāhir Haque)

﴿118﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ رَحِمَهُ اللَّهُ قَالَ: دَخَلَ عَلَيَّ جَاهِرٌ رَضِيَ اللَّهُ عَنْهُ فِي نَفَرٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَقَدِمَ إِلَيْهِمْ خُبْزًا وَخَلًّا، فَقَالَ: كُلُوا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: نِعْمَ الْإِدَامُ الْخَلُّ، إِنَّهُ هَلَكَ بِالرَّجُلِ أَنْ يَدْخُلَ عَلَيْهِ النَّفَرُ مِنْ

أَخْوَابِهِ فَيُخْتَقِرَ مَا فِي بَيْتِهِ أَنْ يُقَدِّمَهُ إِلَيْهِمْ، وَقَلَّاكِ بِالْقَوْمِ أَنْ يَخْتَقِرُوا مَا قَدَّمَ إِلَيْهِمْ.
رواه احمد والطبرانى فى الاوسط وابو يعلى الا انه قال: وَكَفَسَى بِالْمَرْءِ شَرًّا أَنْ
يَخْتَقِرَ مَا قَرَّبَ إِلَيْهِ وَفَى اسناد ابى يعلى ابو طالب القاص ولم اعرفه وبقيه رجال ابى يعلى وثقوا
وفى الحاشية: ابوطالب القاص هو يحيى بن يعقوب بن مدرك ثقة، مجمع الزوائد ٣٢٨/٨

118. 'Abdullāh ibne-'Ubaid ibne-'Umair Rahimahullāh said that Jābir رضي الله عنه came to me with a group of the Sahabah of Rasūlullāh صلى الله عليه وسلم. Jābir رضي الله عنه placed before them bread and vinegar and said: Eat, I have heard from Rasūlullāh صلى الله عليه وسلم saying: Vinegar is the best curry. Verily a man is ruined, when some brothers come to his house and he considers it low to place before them things that he has in his house; and ruined are those people who consider low that is being placed before them. In another narration it is stated that it is evil enough for a person that he may consider low what is presented to him. (Musnad Ahmad, Tabarāni, Abu Ya 'la. Majma-'uz-Zawāid)

﴿119﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صلى الله عليه وسلم: إِنَّ اللَّهَ يُحِبُّ الْعَطَّاسَ وَيَكْرَهُ التَّسَاؤُبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللَّهَ كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ: يَرْحَمُكَ اللَّهُ، وَأَمَّا التَّسَاؤُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَنَاءَبَ أَحَدُكُمْ فَلْيُرِدْهُ مَا اسْتَطَاعَ، فَإِنَّ أَحَدَكُمْ إِذَا تَنَاءَبَ صَحَّحَ مِنْهُ الشَّيْطَانُ.

رواه البخارى، باب اذا تناءب فليضع يده على فيه، رقم: ٦٢٢٦

119. Abu Hurairah رضي الله عنه narrates that Nabi صلى الله عليه وسلم said: Indeed, Allāh likes sneezing and dislikes yawning. So, when one of you sneezes, he should say *Alhamdulillah* (Praise be to Allāh). It is a right on every Muslim who hears him to say *Yarhamukallāh* (may Allāh have mercy on you) in reply. Indeed, yawning comes from *Shaitan*. So when one of you yawns, he should restrain himself as much as possible, as *Shaitān* laughs at the person who yawns. (Bukhārī)

﴿120﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخًا لَهُ فِي اللَّهِ نَادَاهُ مُنَادٍ أَنْ طَبِّتْ وَطَابَ مَمْسَاكَ وَتَبَوَّاتِ مِنَ الْجَنَّةِ مَنْزِلًا.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ماجاء فى زيارة الاخوان رقم: ٢٠٠٨

120. Abu Hurairah رضي الله عنه narrates that Rasúlullāh صلى الله عليه وسلم said: Whosoever visits a patient or visits his Muslim brother, an angel says: You are blessed and your steps are blessed and you have made an abode in Paradise. (Tirmidhí)

﴿121﴾ عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ مَوْلَى رَسُولِ اللَّهِ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ قِيلَ: يَا رَسُولَ اللَّهِ! وَمَا خُرْفَةُ الْجَنَّةِ؟ قَالَ: جَنَّاهَا.

رواه مسلم، باب فضل عيادة المريض، رقم: ٦٥٥٤

121. Thaubān رضي الله عنه, a freed slave of Rasúlullāh صلى الله عليه وسلم, narrates that Rasúlullāh صلى الله عليه وسلم said: He who visits a patient dwells in the Khurfah of Paradise. It was asked: O Rasúlullāh! What is the Khurfah of Paradise? He replied: The harvested fruits of Paradise. (Muslim)

﴿122﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ فَأَحْسَنَ التَّوَضُّؤِ وَعَادَ أَخَاهُ الْمُسْلِمَ مُحْتَسِبًا بُوعِدَ مِنْ جَهَنَّمَ مَسِيرَةَ سَبْعِينَ خَرِيفًا قُلْتُ: يَا أَبَا خَرِيفَةَ وَمَا الْخَرِيفُ؟ قَالَ: الْعَامُ. رواه أبو داود، باب في فضل العبادة على وضوء، رقم: ٣٠٩٧

122. Anas ibne-Mālik رضي الله عنه narrates that Rasúlullāh صلى الله عليه وسلم said: He who performs Wudú and performs it well, then visits his sick Muslim brother, seeking reward from Allāh, he will be moved away a distance of seventy Kharif from Hell. Thāhit Banānī Rahimahullāh said: I asked Anas رضي الله عنه: O Abu Hamzah! What is Kharif? He replied: A year. (Abu Dāwūd)

﴿123﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَيُّمَا رَجُلٍ يَعُودُ مَرِيضًا فَإِنَّمَا يَخْرُضُ فِي الرَّحْمَةِ، فَإِذَا قَعَدَ عِنْدَ الْمَرِيضِ غَمَرَتْهُ الرَّحْمَةُ قَالَ: لَقُلْتُ يَا رَسُولَ اللَّهِ! هَذَا لِلصَّحِيحِ الَّذِي يَعُودُ الْمَرِيضَ فَالْمَرِيضُ مَا لَهُ؟ قَالَ: تَحَطُّ عَنْهُ ذُنُوبُهُ.

رواه أحمد ١٧٤/٣

123. Anas ibne-Mālik رضي الله عنه narrates: I heard Rasúlullāh صلى الله عليه وسلم saying: Whosoever visits a sick person enters into the Mercy of Allāh, and when he sits with the sick he is completely immersed in His Mercy. Anas رضي الله عنه asked: O Rasúlullāh! This excellence is for the healthy person visiting the Sick, so what does the sick person get?

Rasúlullāh ﷺ replied: His sins are forgiven. (Musnad Ahmad)

﴿124﴾ عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَادَ مَرِيضًا خَاصًّا فِي الرَّحْمَةِ، فَإِذَا جَلَسَ عِنْدَهُ اسْتَقْعَ فِيهَا. رواه احمد ٤٦٠/٣ وفي حديث عمرو بن حزم رضى الله عنه عند الطبرانى فى الكبير واللاوسط: وَإِذَا قَامَ مِنْ عِنْدِهِ فَلَا يَزَالُ يَخُوضُ فِيهَا حَتَّى يَرْجِعَ مِنْ حَيْثُ خَرَجَ وَرَجَالَهُ مَوْتُونَ، مجمع الزوائد ٢٢/٢

124. Ka'b ibne-Mālik ﷺ narrates that Rasúlullāh ﷺ said: He who visits a sick person enters into the Mercy of Allāh; if he sits by his side, he is immersed in the Mercy. (Musnad Ahmad)

'Amr ibne-Hazm ﷺ narrates: Even after leaving the sick, the visitor continues to be in the Mercy of Allāh until he returns to the place from where he had come. (Tabarānī, Majma- 'uz-Zawāid)

﴿125﴾ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا غُدْوَةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمَسِّيَهُ، وَإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ.

رواه الترمذى وقال: هذا حديث غريب حسن، باب ماجاء فى عيادة المريض، رقم: ٩٦٩

125. 'Alī ﷺ narrates: I heard Rasúlullāh ﷺ saying: No Muslim who visits a sick Muslim in the morning except that seventy thousand angels invoke blessings on him till the evening; and if he visits him in the evening then seventy thousand angels invoke blessings on him till the morning and for him there is a garden of fruits in Paradise. (Tirmidhī)

﴿126﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: إِذَا دَخَلْتَ عَلَى مَرِيضٍ فَمُرَّهُ أَنْ يَدْعُوكَ فَإِنَّ دَعَاةَ الْمَلَائِكَةِ.

رواه ابن ماجه، باب ماجاء فى عيادة المريض، رقم: ١٤٤١

126. 'Umar ibn al-Khattāb ﷺ narrates that Nabī ﷺ said: When you visit a sick person, ask him to supplicate for you, for verily his supplication is like that of the angels. (Ibne-Mājah)

﴿127﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ، إِذْ جَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَسَلَّمَ عَلَيْهِ، ثُمَّ أَذْبَرَ الْأَنْصَارِيَّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: يَا

أَخَا الْأَنْصَارِ! كَيْفَ أَحْيَى سَعْدُ بْنُ عُبَادَةَ؟ فَقَالَ: صَالِحٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ يَمُودُهُ مِنْكُمْ؟ فَقَامَ وَقَمْنَا مَعَهُ، وَنَحْنُ بِضِعَّةِ عَشْرٍ، مَا عَلَيْنَا نِعَالَ وَلَا حِفَافَ وَلَا فَلَائِسَ وَلَا قُمْصَ نَمِشِي فِي تِلْكَ السَّبَاحِ حَتَّى جِئْنَا، فَاسْتَأْخَرَ قَوْمُهُ مِنْ حَوْلِهِ حَتَّى دَنَا رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ الَّذِينَ مَعَهُ.

رواه مسلم، باب في عبادة المرضى، رقم: ٢١٣٨

127. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that while we were sitting with Rasūlullāh ﷺ, a man came and offered *Salām*. When he was about to go back, Rasūlullāh ﷺ asked him: O Ansar brother! How is my brother Sa'd ibne-Ubādah? The man replied: He is well. So Rasūlullāh ﷺ asked us: Who amongst you would like to visit him? Then, he stood up and we along with him. We were more than ten, who neither had shoes, nor stockings nor caps nor shirts. We walked through the stony plain till we came to him. The people of his tribe, who were with, him withdrew and Rasūlullāh ﷺ along with those who accompanied him, came close to Sa'd.

(Muslim)

﴿128﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: خَمْسٌ مَنْ عَمِلَهُنَّ فِي يَوْمٍ كَتَبَهُ اللَّهُ مِنْ أَهْلِ الْجَنَّةِ: مَنْ عَادَ مَرِيضًا، وَشَهِدَ جَنَازَةً، وَصَامَ يَوْمًا، وَرَاحَ يَوْمَ الْجُمُعَةِ وَأَعْتَقَ رَقَبَةً.

رواه ابن حبان، قال المحقق: اسناده قوى 1/7

128. Abu Sa'īd Al Khudri رضي الله عنه narrates that he heard Rasūlullāh ﷺ saying: The one who has done five deeds in a day, Allāh ﷻ writes him amongst the dwellers of Paradise. One, who visits a sick person, attends a funeral, fasts for a day, goes to offer Friday *Salāh* and sets a slave free.

(Ibne-Hibbān)

﴿129﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ جَاهَدَ فِي سَبِيلِ اللَّهِ كَانَ ضَامِنًا عَلَى اللَّهِ، وَمَنْ عَادَ مَرِيضًا كَانَ ضَامِنًا عَلَى اللَّهِ، وَمَنْ عَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ كَانَ ضَامِنًا عَلَى اللَّهِ، وَمَنْ دَخَلَ عَلَى إِمَامٍ يُعَزِّزُهُ كَانَ ضَامِنًا عَلَى اللَّهِ، وَمَنْ جَلَسَ فِي بَيْتِهِ لَمْ يَغْتَبْ إِنْسَانًا كَانَ ضَامِنًا عَلَى اللَّهِ.

رواه ابن حبان، قال المحقق: اسناده حسن ٩٥/٢

129. Mu 'ādh ibne-Jabal رضي الله عنه narrates that Rasūlullāh ﷺ said: He who strives in the cause of Allāh is under the security of Allāh; he who visits a patient is under the security of Allāh; he who goes to

the *masjid* in the morning or evening is under the security of Allāh; he who visits a ruler to help him is under the security of Allāh; he who stays in his house and does not backbite anyone is under the security of Allāh. (Ibne-Hibban)

﴿130﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَصْبَحَ مِنْكُمْ الْيَوْمَ صَائِمًا؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا، قَالَ: فَمَنْ اتَّبَعَ مِنْكُمْ الْيَوْمَ جَنَازَةً؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا، قَالَ: فَمَنْ أَطْعَمَ مِنْكُمْ الْيَوْمَ مِسْكِينًا؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا، قَالَ: فَمَنْ عَادَ مِنْكُمْ الْيَوْمَ مَرِيضًا؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا فَقَالَ رَسُولُ اللَّهِ ﷺ: مَا اجْتَمَعْنَ فِي أَمْرٍ إِلَّا دَخَلَ الْجَنَّةَ.

رواه مسلم، باب من فضائل نبي بكر الصديق رضي الله عنه، رقم: ٦١٨٢

130. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ once asked us: Who is fasting today? Abu Bakr رضي الله عنه said: I am. Rasūlullāh ﷺ asked: Who followed a bier today? Abu Bakr رضي الله عنه said: I did. He asked: Who fed a poor person today? Abu Bakr رضي الله عنه replied: I did. He asked: Who visited a sick person today? Abu Bakr رضي الله عنه replied: I did. Rasūlullāh ﷺ then said: No one in whom these good deeds are combined except that he will enter Paradise. (Muslim)

﴿131﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَا مِنْ عَبْدٍ مُسْلِمٍ يُقَوِّدُ مَرِيضًا لَمْ يَحْضُرْ أَجْلَهُ فَيَقُولُ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ إِلَّا غُفِيَ.

رواه الترمذى وقال منا حديث حسن غريب، باب ما يقول عند عيادة المريض، رقم: ٢٠٨٢

131. Abdullāh ibne 'Abbas Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Any Muslim slave of Allāh visits a sick person, whose time of death has not come, and supplicates as under seven times, the sick person shall get cured. I ask Allāh the Almighty, *Rabb* of the Mighty Throne, to cure you. (Tirmidhi)

﴿132﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّيَ عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ، قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ. رَوَاهُ مُسْلِمٌ، بَابُ فَضْلِ الْمَسْلُوبَةِ عَلَى الْجَنَازَةِ وَاتِّبَاعِهَا، رَقْمٌ: ٢١٨٩

وفي رواية له: أَصْغَرَ هُمَا مِثْلُ أَحَدٍ رَقْمٌ: ٢١٩٢

132. Abu Hurairah رضي الله عنه narrates that Rasûlullâh ﷺ said: He who follows the bier and offers the funeral *Salât*, will get a reward of a *Qirât*, and he who attends the funeral until its burial will get a reward of two *Qirât*. It was asked:

What are two *Qirât*? He replied: Equivalent to two huge mountains. It is narrated at another place: Of the two mountains, the smaller one is like Mount Uhud. (Muslim)

﴿133﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ مَيِّتٍ يُصَلِّيَ عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَلْفُونَ مِائَةً، كُلُّهُمْ يَشْفَعُونَ لَهُ إِلَّا شَفَعُوا فِيهِ.

رواه مسلم، باب من صلى عليه مائة..... رقم: ٢١٩٨

133. 'A'isha Radiyallahû 'anha narrates that Nabî ﷺ said: If the company of Muslims reaches hundred in number and they pray over a dead person, all of them interceding for him, their intercession for him will be accepted. (Muslim)

﴿134﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ عَزَى مُصَابًا فَلَهُ مِثْلُ أَجْرِهِ.

رواه الترمذى وقال: هذا حديث غريب، باب ماجاء فى اجر من عزى مصابا، رقم: ١٠٧٣

134. 'Abdullâh رضي الله عنه narrates that Nabî ﷺ said: Anyone who consoles an afflicted person, will have a reward equivalent to his. (Tirmidhi)

﴿135﴾ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَا مِنْ مُؤْمِنٍ يُعَزِّي أَخَاهُ بِمُصِيبَةٍ إِلَّا كَسَاهُ اللَّهُ سُبْحَانَهُ مِنْ حُلِيِّ الْكَرَامَةِ يَوْمَ الْقِيَامَةِ.

رواه ابن ماجه، باب ماجاء فى ثواب من عزى مصابا، رقم: ١٦٠١

135. Muhammad ibne-'Amr ibne-Hazm رضي الله عنه narrates that Nabî ﷺ said: No believer comforts his brother in distress, except that Allâh. clothes him with a dress of nobility on the Day of Reckoning.

(Ibe- Majah)

﴿136﴾ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصْرُهُ، فَأَغْمَضَهُ، ثُمَّ قَالَ: إِنَّ الرُّوحَ إِذَا قَبِضَ تَبِعَهُ الْبَصْرُ فَصَجَّ نَاسٌ مِنْ أَهْلِهِ فَقَالَ: لَا تَدْعُوا عَلَى أَنْفُسِكُمْ إِلَّا بِخَيْرٍ، فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ. ثُمَّ قَالَ: اللَّهُمَّ!

اغْفِرْ لَابْنِي مَسْلَمَةَ وَارْزُقْ دَرَجَتَهُ فِي الْمَهْدِيَّتَيْنِ وَاخْلُقْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ، وَاغْفِرْ لَنَا
وَلَهُ يَا رَبَّ الْعَالَمِينَ! وَأَسْخِ لَهٗ فِي قَبْرِهٖ، وَنَوِّزْ لَهُ فِيهِ.

رواه مسلم، باب في اغماض الميت والدعاء له اذا حضر، رقم: ٢١٣٠

136. Ummu Salamah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ came after Abu Salamah's death, whose eyes were open. Closing his eyes, he said: Verily, when the soul is taken up, the eyes follow it (and therefore remain open). Some of his family members wept and wailed (they may have said some unwanted words). He said: Do not supplicate for yourself anything but good; undoubtedly the angels say *Amīn* to what you say. Then he supplicated:

O Allāh! Forgive Abu Salamah, raise his rank amongst those who are rightly guided, and You be the Caretaker of his descendants after him. Forgive him and us; O *Rabb* of the universe, make his grave spacious for him and grant him light in it. (Muslim)

Note: Whenever someone supplicates this for another Muslim, he may take the name of the demised in place of the name of Abu Salamah.

﴿137﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِأَخِيهِ. بَطْنِ الْغَيْبِ. مُسْتَجَابَةٌ. عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ، كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ، قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ، وَلَكَ بِمِثْلِ.

رواه مسلم، باب فضل الدعاء للمسلمين بظهر الغيب، رقم: ٦٩٢٩

137. Abu Darda' رضي الله عنه narrates that Nabī ﷺ said: A Muslim's supplication in the absence of his brother is accepted. An angel is stationed at his head; whenever he makes a supplication for the good of his brother, this angel says: *Amin* and may you receive the same. (Muslim)

﴿138﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

رواه البخاري، باب من الإيمان أن يحب لأخيه..... رقم: ١٣

138. Anas رضي الله عنه narrates that Nabī ﷺ said: None of you is a true believer, until he likes for his brother what he likes for himself.

(Bukhārī)

﴿139﴾ عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ الْقَسْرِيِّ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَتُحِبُّ الْجَنَّةَ؟ قَالَ: قُلْتُ نَعَمْ! قَالَ: فَأَحِبِّ لِإِخْتِكَ مَا تُحِبُّ لِنَفْسِكَ.

رواه احمد ٧٠/٤

139. Khalid ibne-'Abdullah Qasari Rahimahullāh narrates from his father and his grandfather ﷺ that Rasūlullāh ﷺ asked them: Do you love Paradise?. I replied: Yes. Rasūlullāh ﷺ said: Like for your brother what you like for yourself. (Musnad Ahmad)

﴿140﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ الدِّينَ النَّصِيحَةُ، إِنَّ الدِّينَ النَّصِيحَةَ، إِنَّ الدِّينَ النَّصِيحَةَ، قَالَ أَلَا لَيْسَ بِرَسُولِهِ، وَلِرَسُولِهِ، وَلَا لِمِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ.

رواه النسائي، باب النصيحة للامام رقم: ٤٢٠٤

140. Abu Hurairah ﷺ narrates that Rasūlullāh ﷺ said: Verily, *Deen* (religion) is *Nasihah* (sincere wellwishing) verily *Deen* is *Nasihah*, verily *Deen* is *Nasihah*. The Sahābah asked: To whom O Rasūlullāh? He replied: To Allāh, and His Book, and His Messenger, and to the rulers of the Muslims and their common folk. (Nasa'i)

Note: Sincere well-wishing for Allāh stands for belief in Allāh, fervent love for Him, to fear Him, to obey and worship Him and to ascribe no partners to Him. Sincere well-wishing for the Book of Allāh means belief on it, giving it the respect it deserves, acquiring and spreading its knowledge and acting upon it.

Sincere well-wishing for the Prophet means testifying to his prophethood, honouring him, loving and practicing his *Sunnah*, spreading his message and believing with heart and soul that our salvation lies in his obedience.

Sincere well-wishing to the rulers of the Muslims means that they be assisted in the discharge of their responsibilities and to have a good opinion about them. They should be obeyed in right things. However if they make mistakes, attempts should be made to rectify them and they be given good counselling.

Sincere well-wishing to the common folk is to look after their good and welfare. This includes bringing them towards *Deen* with sincerity and kindness. To teach them *Deen* and to inspire them towards righteousness. To consider their benefit ones own benefit and their loss ones own loss. To help them as far as possible and to fulfil their rights. (Nawawī)

﴿141﴾ عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ حَوْضِي مَا بَيْنَ عَدَنَ إِلَى عَمَّانَ أَكْوَابُهُ عَدَدُ النُّجُومِ مِائَةٌ أَشَدُّ بَيَاضًا مِنَ الْفَلَجِ، وَأَخْلَى مِنَ الْعَسَلِ، أَوَّلُ مَنْ يَرِدُهُ فَقَرَاءُ الْمُهَاجِرِينَ، قُلْنَا: يَا رَسُولَ اللَّهِ! صِفْهُمْ لَنَا، قَالَ: شَعَتِ الرُّؤُوسُ، ذُنُسَ الْقِيَابِ الَّذِينَ لَا يَنْكِحُونَ الْمُتَنَعِمَاتِ، وَلَا تَفْتَحُ لَهُمُ السُّدُودُ، الَّذِينَ يُعْطُونَ مَا عَلَيْهِمْ، وَلَا يُعْطُونَ مَا لَهُمْ.

رواه الطبرانی، ورجاله ورجال الصحيح، مجمع الزوائد ١٠/٤٥٧

141. Thawbān رضي الله عنه narrates that Rasūlullāh ﷺ said: My pond extends from Aden to Amman. Its bowls are equivalent to the stars in the sky. Its water is whiter than snow and sweeter than honey. The first to come on the pond will be the poor emigrants. We asked: O Rasūlullāh! Describe them to us? Rasūlullāh ﷺ replied: Those with dishevelled hair, and dirty clothes, who cannot marry women living in luxury. For whom doors are not opened. They fulfil the rights of others, while their own rights are not given to them. (Tabarānī, Majma 'uz-Zawāid)

Note: Aden is a famous city in Yemen and Amman is the capital of Jordan. The words Aden and Amman are used only for the purpose of signs in this *Hadith*. This, however, does not imply that the area of the pool is exactly the distance as referred to, but it is only to facilitate understanding, that the length and width of the pond spreads over hundreds of miles. (Ma'ariful Hdith)

﴿142﴾ عَنْ حَدِيثَةِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَكُونُوا أُمَّةً تَقُولُونَ: إِنْ أَحْسَنَ النَّاسُ أَحْسَنًا، وَإِنْ ظَلَمُوا ظَلَمْنَا، وَلَكِنْ وَطِنُوا أَنْفُسَكُمْ، إِنْ أَحْسَنَ النَّاسُ أَنْ تُحْسِنُوا، وَإِنْ أَسَاءُوا فَلَا تَظْلِمُوا.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في الاحسان والعفو، رقم: ٢٠٠٧

142. Hudhaifah رضي الله عنه narrates that Rasūlullāh ﷺ said: Do not immitate others and start saying if others treat us well, we will treat them well, and if they do wrong to us, we will do wrong to them; but accustom yourself to do good if people do good, and not to do wrong if they do wrong. (Tirmidhi)

﴿143﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: مَا انْتَمَعَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ فِي شَيْءٍ قَطُّ إِلَّا أَنْ تَنْتَهَكَ حُرْمَةَ اللَّهِ فَيَنْتَقِمُ بِهَا اللَّهُ. (وهو بعض الحديث) رواه البخاري، باب قول النبي

ﷺ: يسروا ولا تعسروا..... رقم: ٦١٢٦

143. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ never revenged in his personal affairs, however, when Allāh's lawful bindings were violated, he would punish for the sake of Allāh. (Bukhārī)

﴿144﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ، وَأَحْسَنَ عِبَادَةَ اللَّهِ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ. رواه مسلم، باب ثواب العبد..... رقم: ٤٣١٨

144. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Indeed when a slave is faithful to his master and worships Allāh well, then he gets a double reward. (Muslim)

﴿145﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ لَهُ عَلَى رَجُلٍ حَقٌّ فَمَنْ أَخَّرَهُ كَانَ لَهُ بِكُلِّ يَوْمٍ صَدَقَةٌ. رواه احمد ٤٤٢/٤

145. 'Imrān ibne-Husain Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: When anyone has something due to him from another, he will be credited with (reward of) *Sadaqah* for every day allowed to postpone payment. (Musnad Ahmad)

﴿146﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ إِجْلَالِ اللَّهِ إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْعَالِي فِيهِ وَالْجَافِي عَنْهُ، وَإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ. رواه ابو داود، باب في تنزيل الناس منازلهم، رقم: ٤٨٤٣

146. Abu Mūsā Al Ash'arī رضي الله عنه narrates that Rasūlullāh ﷺ said: Undoubtedly reverence to Allāh includes honouring a grey haired Muslim; and also the one who has memorised the Qur 'ān and he

neither exceeds the proper bounds and nor does he turn away from it; and honouring a just ruler. (Abu Dāwūd)

Note: The man who has memorised the Qur 'ān ought to be regular in recitation, and makes no excesses in pronouncing its verses for name and fame.

(Badhi-ul-Majhūd)

﴿147﴾ عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ أَكْرَمَ سُلْطَانَ اللَّهِ تَبَارَكَ وَتَعَالَى فِي الدُّنْيَا أَكْرَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَمَنْ أَهَانَ سُلْطَانَ اللَّهِ عَزَّ وَجَلَّ فِي الدُّنْيَا أَهَانَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

رواه احمد و الطبرانی باختصار ورجال احمد ثقات، مجمع الزوائد ٣٨٨/٥

147. Abu Bakra رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He who honours a king appointed by Allāh *Tabaraka wa Ta'ālā* in the world, Allāh will honour him on the Day of Resurrection. He who dishonours a king appointed by Allāh ﷻ in the world, Allāh will dishonour him on the Day of Resurrection.

(Musnad Ahmad, Tabarānī, Majma-'uz-Zawā'id)

﴿148﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْبِرُّ كُنْهٌ مَعَ الْكِبَرِ كُنْهٌ.

رواه الحاكم وقال: صحيح على شرط البخاري ووافقه الذهبي ٦٦/١

148. Abdullāh ibne 'Abbās Radīyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Blessings are with your elders.

(Mustadrak Hākim)

Note: This means that those of old age have done more virtues and as such, they are more blessed. (Hashiyatut Targhib)

﴿149﴾ عَنْ عَبْدِ بَنِي السَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيْسَ مِنْ أُمَّتِي مَنْ لَمْ يُجَلِّ كَبِيرَنَا، وَيَرْحَمِ صَغِيرَنَا، وَيَعْرِفَ لِعَالِمِنَا حَقَّهُ.

رواه احمد والطبرانی في الكبير وامثاله حسن، مجمع الزوائد ٣٣٨/١

149. 'Ubada ibne-Samit رضي الله عنه narrates that Rasūlullāh ﷺ said: He is not amongst my followers who neither shows respect to our elders, nor mercy to our youngsters and does not recognise the rights of our 'A'im (scholar). (Musnad Ah.nau, Tabarānī, Majma-'uz-Zawā'id)

﴿150﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَوْصِي الخَلِيفَةَ مِنْ بَعْدِي بِتَقْوَى اللَّهِ، وَأَوْصِيهِ بِجَمَاعَةِ الْمُسْلِمِينَ أَنْ يَعْظَمَ كَبِيرَهُمْ، وَيَرْحَمَ صَغِيرَهُمْ، وَيُوقِرَ عَالِمَهُمْ، وَأَنْ لَا يَضْرِبَهُمْ فَيَذِلَّهُمْ، وَلَا يُوحِشَهُمْ فَيَكْفُرَهُمْ، وَأَنْ لَا يُخْصِيَهُمْ فَيَقْطَعَ نَسْلَهُمْ، وَأَنْ لَا يُغْلِقَ بَابَهُ ذُنُوبَهُمْ فَيَأْكُلَ قُوِيَهُمْ ضَعْفَهُمْ.

رواه البيهقي في المسنن الكبرى ١٦١/٨

150. Abu Umamah رضي الله عنه narrates that Rasūlullāh ﷺ said: I advise my Caliph to follow after me to fear Allāh, and I advise him with regard o the *Jamā'at* of Muslims to be respectful to their elders, and merciful to their youngsters, and to honour their 'Ulamā (scholars). He should not beat them so much that they are humiliated; he should not frighten them so as to make them infidels; he should not castrate them so as to finish their race; he should not shut the doors for their complaints, otherwise the strong will overpower the weak. (Baihaqī)

﴿151﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: أَقْبِلُوا ذَوِي الْهَيْبَاتِ عَثْرَاتِهِمْ إِلَّا الْخُدُودَ.

رواه ابوداؤد، باب في الحد يشفع فيه، رقم: ٤٣٧٥

151. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Forgive people of good qualities on their lapses, but not those faults to which prescribed penalties apply. (Abu Dāwūd)

﴿152﴾ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ نَفْسِ الشَّيْبِ وَقَالَ: إِنَّهُ نُورُ الْمُسْلِمِ.

رواه الترمذى وقال: هذا حديث حسن، باب ماجاء في النهي عن نفس الشيب، رقم: ٢٨٢١

152. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Nabī ﷺ prohibited plucking of grey hair and said: Undoubtedly, the old age is the Nūr (light) of a Muslim. (Tirmidhī)

﴿153﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَنْفُخُوا الشَّيْبَ، فَإِنَّهُ نُورٌ يَوْمَ الْقِيَامَةِ، وَمَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كُتِبَ لَهُ بِهَا حَسَنَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ، وَرُفِعَ لَهُ بِهَا دَرَجَةٌ.

رواه ابن حبان، قال المحقق: استاده حسن ٢٥٣/٧

153. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Do not

pluck out grey hair. Indeed, they will be a *Nūr* (light) on the Day of Resurrection. He who ages with grey hair in Islām, then for each grey hair a good deed will be written, a sin will be wiped out and he will be elevated in rank for it. (Ibne-Hibbān)

﴿154﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا قَدْ تَعَالَى أَوَامًا يَخْتَصُّهُمْ بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ وَيَقْرَهَا فِيهِمْ مَا بَدَّلُوهَا، فَإِذَا مَنَعُوهَا نَزَعَهَا مِنْهُمْ فَحَوَّلَهَا إِلَى غَيْرِهِمْ. رواه الطبرانی فی الكبير باب نعيم فی الحلية وهو حديث حسن، الجامع الصغير ٣٥٨/١

154. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Indeed, Allāh blesses certain people with special bounties for the benefit of other people. As long as they benefit others, Allāh continues His bounties upon them but when they stop benefitting others, Allāh takes these bounties back from them and transfers to others. (Tabarāni, Hulyat-ul-Awilyā, Jāmi-'us-Saghīr)

﴿155﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِزْشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ، وَبَصْرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصِيرِ لَكَ صَدَقَةٌ، وَإِمَاطَتُكَ الْحَجَرَ وَالشُّوكَ وَالْعَظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ، وَإِفْرَاقُكَ مِنْ ذُلِّكَ فِي ذُلِّ أَخِيكَ لَكَ صَدَقَةٌ. رواه الترمذی وقال: هذا حديث حسن غريب باب ماجاء فی صنائع المعروف، رقم: ١٩٥٦

155. Abu Dhar radiyallāhu 'anhū narrates that Rasūlullāh ﷺ said: Smiling at your brother is *Sadaqah* (charity); enjoining good and forbidding from evil is *Sadaqah*; directing someone who has lost his way is *Sadaqah*; guiding a man with poor eyesight is *Sadaqah*; removing stones, thorns and bones from the path is *Sadaqah*; and pouring water from your bucket into your brother's bucket is *Sadaqah*.

(Tirmidhi)

﴿156﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ مَشَى فِي حَاجَةِ أَخِيهِ كَانَ خَيْرًا لَهُ مِنْ اِغْتِكَافِهِ عَشْرَ سِنِينَ، وَمَنْ اِغْتَكَفَ يَوْمًا ابْتِغَاءً وَجْهَ اللَّهِ جَعَلَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ ثَلَاثَ خَنَاقٍ، كُلُّ خَنَاقٍ أَبْعَدُ مَا بَيْنَ الْخَائِفَيْنِ.

رواه الطبرانی فی الاوسط واسناده جيد، مجمع الزوائد ٣٥١/٨

156. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Nabī ﷺ said: Going out for a brother's need is better than ten years I'tikāf (confining oneself to a *masjid* exclusively for the worship of Allāh). He who observes I'tikāf of one day for Allāh's sake, three trenches are placed between him and Hell; each trench is wider than the distance between the earth and the sky. (Tabarānī, Majma- 'uz-Zawā'id)

﴿157﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَأَبِي طَلْحَةَ بْنِ سَهْلٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا يَقُولَانِ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ أَمْرٍ إِذْ يَخْدُلُ أَمْرًا مُسْلِمًا فِي مَوْضِعٍ يُنْتَهَكُ فِيهِ حُرْمَتُهُ وَيُنْتَقَصُ فِيهِ مِنْ عِزِّهِ إِلَّا خَدَلَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نُصْرَتَهُ، وَمَا مِنْ أَمْرٍ إِذْ يَنْصُرُ مُسْلِمًا فِي مَوْضِعٍ يُنْتَقَصُ فِيهِ مِنْ عِزِّهِ وَيُنْتَهَكُ فِيهِ مِنْ حُرْمَتِهِ إِلَّا نَصَرَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ نُصْرَتَهُ.

رواه ابوداؤد، باب الرجل يذب عن عرض أخيه، رقم: ٤٨٨٤

157. Jābir ibne-'Abdullāh and Abu Talhah ibne-Sahl Al Ansāri Radiyallāhu 'anhuma narrate that Rasūlullāh ﷺ said: No Muslim will desert a man who is confronted with a situation where his respect and honour is being violated but Allāh ﷻ will desert him in a situation when he will be in need of His help. And no Muslim will help a Muslim in a situation when his respect and honour is being violated, but Allāh will help him in a situation when he will be in need of His help. (Abu Dāwūd)

﴿158﴾ عَنْ حُدَيْفَةَ بْنِ الْأَسْمَانِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَا يَهْتَمُّ بِأَمْرِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ، وَمَنْ لَمْ يُضَيِّحْ وَيُنْمِسْ نَاصِحًا لَهُ، وَلِرَسُولِهِ، وَلِكِتَابِهِ، وَلَا قَوْمِهِ، وَلَا قَائِمَةِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ. رواه الطبراني من رواية عبد الله بن جعفر، الترغيب ٥٧٧/٢، وعبد الله

بن جعفر وثقة ابوحاتم وابوزرعة وابن حبان، الترغيب ٥٧٢/٤

158. Hudhaifah ibn al-Yaman ؓ narrates that Rasūlullāh ﷺ said: He who is not concerned about the affairs of Muslims is not amongst them. He, who does not pass the morning and evening in a state of sincerity and faithfulness to Allāh, His Prophet, His Book, and to the rulers of the Muslims and their common folk, is not amongst them. (Tabarānī, Targhib)

﴿159﴾ عَنْ سَالِمٍ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ.

(وهو جزء من الحديث) رواه ابوداؤد، باب المواخاة، رقم: ٤٨٩٢

159. Salim Radiyallāhu 'anhuma narrates that Nabí ﷺ said: He who is engaged in fulfilling his brother's need, Allāh will fulfil his needs. (Abu Dāwūd)

﴿160﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الدُّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ وَاللَّهُ يُحِبُّ إِعَاثَةَ اللَّهْفَانِ.

رواه البزار من رواية زياد بن عبد الله النميري وقد وثق وله شواهد، الترغيب ١٢٠/١

160. Anas رضي الله عنه narrates that Nabí ﷺ said: He who guides towards good, gets the same reward as the one doing a good deed; and Allāh likes helping a man in distress. (Bazzār, Targhib)

﴿161﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ يَأْتِفُ وَيُؤْتَفُ، وَلَا خَيْرَ فِي مَنْ لَا يَأْتِفُ وَلَا يُؤْتَفُ وَخَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ.

رواه الدارقطني وهو حديث صحيح، الجامع الصغير ٦٦١/٢

161. Jabir رضي الله عنه narrates that Rasūlullāh ﷺ said: A believer loves and is loved. There is no good in the one who neither loves nor is loved. The best amongst people is the one who benefits people the most. (Dār Qutrū, Jāmi-'us-Saghīr)

﴿162﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: فَيَعْمَلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ قَالُوا: فَإِنْ لَمْ يَسْتَطِعْ أَوْ لَمْ يَفْعَلْ؟ قَالَ: فَيُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ قَالُوا: فَإِنْ لَمْ يَفْعَلْ؟ قَالَ: فَلْيَأْمُرْ بِالْخَيْرِ أَوْ قَالَ: بِالْمَعْرُوفِ قَالَ: فَإِنْ لَمْ يَفْعَلْ؟ قَالَ: فَلْيُمْسِكْ عَنِ الشَّرِّ فَإِنَّهُ لَهُ صَدَقَةٌ.

رواه البخاري، باب كل معروف صدقة، رقم: ٦٠٢٢

162. Abu Mūsā Al Ash'arī رضي الله عنه narrates that Nabí ﷺ said: Every Muslim is enjoined to give Sadaqah. He was asked: If one has nothing? He replied: Then he should labour with his own hands to benefit himself and give Sadaqah (as well): The Sahabah asked: If he cannot or does not work? He said: Then he should help the needy and the distressed person. The Sahabah asked further: If he does not do it? He said:

Then he should enjoin others what is good. It was said: If he does

not do it? He said: Then he should refrain from harming someone; this is (also) a *Sadaqah* for him. (Bukhārī)

﴿163﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ: الْمُؤْمِنُ مِرَاةُ الْمُؤْمِنِ، وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ يَكْفُ عَلَيْهِ ضَيْعَتَهُ وَيَحُوطُهُ مِنْ وَرَائِهِ.

رواه ابو داؤد، باب في النصيحة والحيطة، رقم: ٤٩١٨

163. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: A believer is a believer's mirror; and a believer is a believer's brother, who guards him against loss and protects him in all aspects in his absence. (Abu Dāwūd)

﴿164﴾ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنْصُرَ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا، فَيَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَنْصُرُهُ إِذَا كَانَ مَظْلُومًا، الْفَرَأَيْتَ إِذَا كَانَ ظَالِمًا، كَيْفَ أَنْصُرُهُ؟ قَالَ: تَحْجِزُهُ أَوْ تَمْنَعُهُ مِنَ الظُّلْمِ، فَإِنَّ ذَلِكَ نَصْرُهُ.

رواه البخاري، باب يمين الرجل لصاحبه انه اخوه.....، رقم: ٦٩٥٢

164. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: Help your Muslim brother whether he is an oppressor or is oppressed. A man asked: O Rasūlullāh! I will help him when he is oppressed, but how can I help him when he is an oppressor? He replied: You stop or prevent him from oppression for indeed that is your help to him. (Bukhārī)

﴿165﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا يَتْلُغُ بِهِ النَّبِيُّ ﷺ: الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، إِزْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمَكُمُ مَنْ فِي السَّمَاءِ.

رواه ابو داؤد، باب في الرحمة، رقم: ٤٩٤١

165. 'Abdullāh ibne- 'Amr Radiyallāhu 'anhuma narrates that Nabī ﷺ said: Allāh the Compassionate bestows mercy upon the merciful people. So, have mercy upon the inhabitants of the earth, the One in the Heaven will be merciful to you. (Abu Dāwūd)

﴿166﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمَجَالِسُ بِالْأَمَانَةِ إِلَّا ثَلَاثَةً مَجَالِسٍ: سَفْكَ دَمٍ حَرَامٍ، أَوْ فَرَجٍ حَرَامٍ، أَوْ اقْبِطَاعِ مَالٍ بِغَيْرِ حَقٍّ.

رواه ابو داؤد، باب في نقل الحديث، رقم: ٤٨٦٩

166. Jabir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: All meetings are (confidential) trusts except three: Those for the purpose of shedding blood unlawfully or committing fornication or *gRabbing* other's property unjustly.

(Abu Dawūd)

Note: It is not permissible to leak the secrets of a meeting. The three things that are mentioned in the *Hadīth* are for the purpose of illustration only. The objective is that, if in a meeting there is conspiracy for wrong or evil and you happen to participate in it, then never keep such matters secret.

(Ma'ariful *Hadīth*)

﴿167﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ مِنْ أَمِنَهُ النَّاسُ، عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ.

رواه النسائي، باب صفة المؤمن، رقم ٤٩٩٨

167. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The believer is one from whom people are safe in respect to their lives and wealth.

(Nasai)

﴿168﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدَيْهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ.

رواه البخاري، باب المسلم من سلم المسلمون.....رقم: ١٠

168. 'Abdullāh ibne'Amr Radiyallāhu 'anhuma narrates that Nabi ﷺ said: A Muslim is the one from whose tongue and hands, other Muslims are safe, and a *Muhajir*, (emigrant) is the one who abandons all that Allāh has forbidden.

(Bukhārī)

﴿169﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدَيْهِ.

رواه البخاري، باب أي الإسلام أفضل مرقم: ١١

169. Abu Mūsā رضي الله عنه narrates that the Sahābah asked: O Rasūlullāh! Whose Islam is the best? He replied: From whose: tongue and hands, other Muslims are safe.

(Bukhārī)

Note: Causing trouble with the tongue includes jesting, accusing, rebuking, while causing trouble with hands includes

beating unjustly, grabbing other's wealth and property wrongfully and the like. (Fath-ul-Bārī)

﴿170﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ نَصَرَ قَوْمَهُ عَلَىٰ غَيْرِ الْحَقِّ فَهُوَ كَالْبَعِيرِ الْأَيْدَى رَدَىٰ فَهُوَ يُنْزَعُ بِذَنْبِهِ.

رواه ابو داؤد، باب فى العصبية، رقم: ٥١١٧

170. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: He, who helps his people in an unrighteous cause, is like a camel that falls into a well and is being pulled out by its tail.

(Abu Dāwūd)

Note: Pulling out a camel by its tail is an exercise in futility, because a camel cannot be pulled out from a well like this. Similarly, helping people unjustly is equally futile, for people cannot be put on the right track like this.

(Badhl-ul-Majhūd)

﴿171﴾ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيْسَ مِنَّا مَنْ دَعَا إِلَىٰ عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَىٰ عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَىٰ عَصَبِيَّةٍ.

رواه ابو داؤد، باب فى العصبية، رقم: ٥١٢١

171. Jubair ibne-Mu't'im رضي الله عنه narrates that Rasūlullāh ﷺ said: He is not from us who calls towards 'Asabiyyah. He is not from us who fights out of 'Asabiyyah and he who dies upholding 'Asabiyyah.

(Abu Dāwūd)

Note: 'Asabiyyah means fanatical association on the basis of language, tribe, race or nation.

﴿172﴾ عَنْ فَسَيْلَةَ رَحِمَهَا اللَّهُ أَنَّهَا سَمِعَتْ أَبَاهَا يَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَمِنَ الْعَصَبِيَّةُ أَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ قَالَ: لَا، وَلَكِنْ مِنَ الْعَصَبِيَّةِ أَنْ يَنْصُرَ الرَّجُلُ قَوْمَهُ عَلَى الظُّلْمِ.

رواه احمد ١٠٧/٤

172. Fusailah Rahimahallāh narrates: I heard my father that he asked: O Rasūlullāh! Is it from 'Asabiyyah that a man loves his people? He said: No, but a man helps his people in their wrong doing is from 'Asabiyyah (partisanship). (Musnad Ahmad)

﴿173﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: كُلُّ مَنْحَمُومٍ الْقَلْبِ، صَدُوقِ اللِّسَانِ قَالُوا: صَدُوقِ اللِّسَانِ، نَعْرِفُهُ فَمَا مَنْحَمُومٍ الْقَلْبِ؟ قَالَ: هُوَ التَّقِيُّ النَّقِيُّ لَا إِيْمَ فِيهِ وَلَا بَغْيَ وَلَا غِلَّ وَلَا حَسَدَ.

رواه ابن ماجه، باب الورع والتقوى، رقم: ٤٢١٦

173. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ was asked: Who is the most excellent amongst people? He replied: Everyone whose heart is *Makhmūm* and tongue is truthful. The Sahabah asked: We understand whose tongue is truthful, but what does a *Makhmūm* heart mean? He replied: The one who is a *Muttaqī* (fearful of Allāh) is pure of heart, free of sins and without injustice, hatred or jealousy for any one.

(Ibne-Mājah)

Note: "A pure heart" means a heart without any attachment for anyone except Allāh.
(Mazāhir Haque)

﴿174﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَتَلَفَعْنِي أَحَدٌ مِنْ أَصْحَابِي عَنْ أَحَدٍ شَيْئًا فَإِنِّي أَحِبُّ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيمٌ الصَّدْرِ.

رواه ابو داود، باب فى رفع الحديث من المجلس، رقم: ٤٨٦٠

174. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: None of my Sahabah should convey to me anything (wrong) about anyone for indeed I would like to come out to you with a pure heart (free of ill feelings).

(Abu Dāwūd)

﴿175﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَطْلَعُ الْآنَ عَلَيْكُمْ رَجُلٌ مِنْ أَهْلِ الْخَبَةِ فَطَلَعَ رَجُلٌ مِنَ الْأَنْصَارِ تَطِيفٌ لِحَيْتِهِ مِنْ وَضْوَيْهِ، وَقَدْ تَعَلَّقَ نَعْلَيْهِ بِيَدِهِ الشِّمَالِ، فَلَمَّا كَانَ الْعَدَا قَالَ النَّبِيُّ ﷺ مِثْلَ ذَلِكَ، فَطَلَعَ الرَّجُلُ مِثْلَ الْمَرَّةِ الْأُولَى، فَلَمَّا كَانَ الْيَوْمَ الثَّلَاثِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ مَقَالِيهِ أَيْضًا، فَطَلَعَ ذَلِكَ الرَّجُلُ مِثْلَ حَالِهِ الْأُولَى، فَلَمَّا قَامَ النَّبِيُّ ﷺ تَبِعَهُ عَبْدُ اللَّهِ بْنُ عَمْرٍو فَقَالَ: إِنِّي لَا حَيْثُ أَبِي فَأَقْسَمْتُ أَنْ لَا أَدْخُلَ عَلَيْهِ فَلَأَنَّهُ، فَإِنْ رَأَيْتَ أَنْ تُؤْوِيَنِي إِلَيْكَ حَتَّى تَمْضِيَ فَعَلْتُ؟ قَالَ: نَعَمْ، قَالَ أَنَسُ رَضِيَ اللَّهُ عَنْهُ: فَكَانَ عَبْدُ اللَّهِ يُحَدِّثُ أَنَّهُ بَاتَ مَعَهُ تِلْكَ الثَّلَاثِ اللَّيَالِي، فَلَمْ يَرَهُ يَقُومُ مِنَ اللَّيْلِ شَيْئًا، غَيْرَ أَنَّهُ إِذَا تَعَارَى وَتَقَلَّبَ عَلَى

فَرَأَيْتَهُ ذَكَرَ اللَّهَ عَزُّوَجَلَّ، وَكَبَّرَ حَتَّى يَقُومَ لِصَلَاةِ الْفَجْرِ، قَالَ عَبْدُ اللَّهِ: غَيْرَ اتَى لَمْ أَسْمَعَهُ يَقُولُ إِلَّا خَيْرًا، فَلَمَّا مَضَتِ الثَّلَاثُ اللَّيَالِي، وَكِدْتُ أَنْ أَحْتَقِرَ عَمَلَهُ، قُلْتُ: يَا عَبْدَ اللَّهِ! لَمْ يَكُنْ بِنَبِيِّ وَبَيْنَ أَبِي غَضَبٍ وَلَا هُنْجَرَ، وَلَكِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لَنَا ثَلَاثَ مَرَاتٍ: يَطَّلِعُ عَلَيْكُمْ الْآنَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، فَطَلَعْتَ أَنْتَ الثَّلَاثَ الْمَرَاتِ، فَارَدْتُ أَنْ آوِيَ إِلَيْكَ فَأَنْظِرُ مَا عَمَلْتُ؟ فَأَقْبَدْتَنِي بِكَ، فَلَمْ أَرَكَ عَمِلْتَ كَخَيْرِ عَمَلٍ، فَمَا الْبَدِيءُ بَلَغَ بِكَ مَا قَالَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: مَا هُوَ إِلَّا مَا رَأَيْتَ، قَالَ: فَلَمَّا وَلَيْتَ دَعَانِي فَقَالَ: مَا هُوَ إِلَّا مَا رَأَيْتَ غَيْرَ اتَى لَا أَجِدُ فِي نَفْسِي لِأَحَدٍ مِنَ الْمُسْلِمِينَ غَشًا وَلَا أَحْسِدُ أَحَدًا عَلَى خَيْرٍ أَعْطَاهُ اللَّهُ إِيَّاهُ فَقَالَ عَبْدُ اللَّهِ: هَذِهِ الَّتِي بَلَغْتَ بِكَ وَهِيَ الَّتِي لَا نُطِيقُ.

رواه احمد والبخاري بنحوه ورجال احمد رجال الصحيح، مجمع الزوائد ٨٠٠/١٥٠

175. Anas ibne-Malik رضي الله عنه narrates that while we were sitting with Rasūlullāh ﷺ, he said: A dweller of Paradise will come to you now. Then a man from Ansar came, from whose beard drops of water of ablution were falling and he was holding his shoes in his left hand. The second day Nabī ﷺ repeated his words as the same Ansārī came in the same condition he had come the first day. The third day Nabī ﷺ repeated the same words as that Sahābī came in the same condition. When Nabī ﷺ stood up, 'Abdullāh ibne- 'Amr Radiyallāhu 'anhuma followed that Ansārī to his house and said to him: I had a quarrel with my father and have vowed that I will not go to him for three days. If you allow, let me stay at your house till my oath is fulfilled? He said: Very well. Anas رضي الله عنه narrates: 'Abdullāh mentioned that he spent three nights with that Ansārī but did not see him worshipping at night, except that when he awoke and changed his side on the bed, he praised Allāh ﷻ and said:

Allāhuakbar (Allāh is the Greatest), until he got up for *Salāt-ul-Fajr* from his bed. 'Abdullah said: I did not hear him say anything except good. When three nights had passed and I considered his deeds to be quite ordinary, I said to the Ansārī: O slave of Allāh! There was no quarrel and separation between me and my father but I heard Rasūlullāh ﷺ saying that the dweller of Paradise is coming to us and you came out on all three occasions. So, I decided to stay with you and see what (special) deed you perform?

However, I did not see you doing anything extraordinary. What is that deed which raised you to the rank mentioned by Rasûlullâh ﷺ? The Ansâri replied: I have no deeds except that which you saw. 'Abdullâh ﷺ said: When I turned to go away, the Ansâri called me back and said:

I do not have any (special) deeds except for the ones you have seen. However I have no ill feelings in my heart about any Muslim and I am not jealous of anyone to whom Allâh has granted a bounty. 'Abdullâh ﷺ said: This is that which has raised you to that rank, and this is that which is beyond our ability.

(Musnad Ahmad, Bazzâr, Majma'uz-Zawâid)

﴿176﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ وَسَّعَ عَلَيَّ مَكْرُوبٍ كُرْبَةً فِي الدُّنْيَا وَسَّعَ اللَّهُ عَلَيْهِ كُرْبَةً فِي الْآخِرَةِ، وَمَنْ سَتَرَ عَوْرَةَ مُسْلِمٍ فِي الدُّنْيَا سَتَرَ اللَّهُ عَوْرَتَهُ فِي الْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْمَرْءِ مَا كَانَ فِي عَوْنِ أَخِيهِ. رواه احمد ٢٧٤/٢

176. Abu Hurairah ﷺ narrates that Rasûlullâh ﷺ said: If anyone removes one of the anxieties of a distressed person in this world, Allâh will remove one of the anxieties of the Hereafter from him. If anyone conceals a fault of a Muslim, Allâh will conceal his faults in the Hereafter. Allâh keeps helping a man, so long he keeps helping his brother.

(Musnad Ahmad)

﴿177﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كَانَ رَجُلَانِ فِي بَنِي إِسْرَائِيلَ مُتَوَاحِشَيْنِ، فَكَانَ أَحَدُهُمَا يَذْنِبُ وَالْآخَرُ مُجْتَهِدٌ فِي الْعِبَادَةِ، فَكَانَ لَا يَزَالُ الْمُجْتَهِدُ يَرَى الْآخَرَ عَلَى الذَّنْبِ فَيَقُولُ: أَقْصِرْ، فَوَجَدَهُ يَوْمًا عَلَى ذَنْبٍ فَقَالَ لَهُ: أَقْصِرْ، فَقَالَ: خَلِيئِي وَرَبِّي أَبْعَثَ عَلَيَّ رَقِيبًا؟ فَقَالَ: وَاللَّهِ لَا يَغْفِرُ اللَّهُ لَكَ أَوْ لَا يَدْخُلُكَ اللَّهُ الْجَنَّةَ، فَكَبِضَ أَرْوَاحَهُمَا، فَاجْتَمَعَا عِنْدَ رَبِّ الْعَالَمِينَ، فَقَالَ لِهَذَا الْمُجْتَهِدِ: أَكُنْتَ بَنِي غَالِمًا أَوْ كُنْتَ عَلَيَّ مَا فِي يَدِي قَادِرًا؟ وَقَالَ لِلْمُذْنِبِ: إِذْهَبْ فَادْخُلِ الْجَنَّةَ بِرَحْمَتِي، وَقَالَ لِلْآخَرِ: إِذْهَبُوا بِهِ إِلَى النَّارِ.

رواه ابو داود ديباب في النهي عن البغي مرقم: ٤٩٠١

177. Abu Hurairah ﷺ narrates: I heard Rasûlullâh ﷺ saying: There were two friends in Bani Isra'il; one of them was sinful and the other was devout. Whenever the devout saw his friend committing a sin, he would ask him:

Refrain from it. One day, when he saw him committing a sin, he asked him to desist from it; the sinful said: Leave me to my *Rabb*. Have you been sent as my supervisor? The devout-one said: I swear by Allāh! Allāh will not forgive you or you will not be sent to Paradise. When both of them died, they were raised before *Rabb-al-'Alāmīn*. Allāh asked the devout: Did you know about Me or did you acquire My authority and stop Me from forgiving the sinful? So, Allāh said to the sinful: Go and enter into Paradise by grace of My Mercy, and commanded (the angels) about the devout: Take him to the Fire. (Abu Dāwūd)

Note: The *Hadīth* does not imply that one should dare to commit sins. The sinful was forgiven by the Mercy of Allāh, but it is not necessary that every sinful person be treated in the same way. As a principle, there is a punishment for every sin. Nor does it mean that people should not be stopped from doing evils and wrongs. In Qur'ān and *Hadīth*, there are hundreds of places, where there are commands to stop people from doing evil; and warnings against not forbidding evil. However, the message to be conveyed is that a pious person should neither rely on his own good deeds nor pass judgements on the sinful nor consider him self to be superior to them.

﴿178﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُبْصِرُ أَحَدُكُمْ الْقَدَاةَ فِي عَيْنِ أَخِيهِ وَيَنْسَى الْجِدْعَ فِي عَيْنِهِ.

رواه ابن حبان (ورجاله ثقات) ٧٢/١٣

178. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: A person sees a straw in the eye of his brother, but neglects to see a log in his own eye. (Ibne-Hibbān)

Note: This refers to the fact that people notice the small faults of others, but remain ignorant of their own big mistakes.

﴿179﴾ عَنْ أَبِي رَافِعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ غَسَلَ مِيْتًا فَكْتَمَ عَنْنِيهِ غَفَرَ اللَّهُ لَهُ أَرْبَعِينَ كَبِيرَةً، وَمَنْ حَفَرَ لِأَخِيهِ قَبْرًا حَتَّى يُجِئَهُ لِكَانَمَا أَنْكَرَهُ مَسْكًا حَتَّى يُبْعَثَ.

رواه الطبرانی فی الکبیر ورجالہ رجال الصّحیح، مجمع الزوائد ١١٤/٣

179. Abu Rafi' رضي الله عنه narrates that Rasûlullâh ﷺ said: He who bathes a deceased and conceals his faults, Allâh forgives his forty major sins. He who digs a grave for his deceased brother and buries him, it is as if he has arranged for his residence until he is resurrected (this man is rewarded as much as he would get for providing a residence for a man till the Day of Resurrection).

(Tabarâni. Majma'-uz-Zawâid)

﴿180﴾ عَنْ أَبِي رَافِعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ غَسَلَ مَيِّتًا فَكَتَمَ عَلَيْهِ غُفْرًا لَهُ أَرْبَعِينَ مَرَّةً، وَمَنْ كَفَّنَ مَيِّتًا كَسَاهُ اللَّهُ مِنَ السُّنْدُسِ وَاسْتَبْرَقِي الْجَنَّةِ.

(الحديث) رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ووافقه الذهبي ٣٥٤/١

180. Abu Rafi' رضي الله عنه narrates that Rasûlullâh ﷺ said: He who bathes a deceased and hides his faults is forgiven forty times. He who enshrouds the deceased, Allâh will dress him in garments made of the fine and thick silk of Paradise.

(Mustadrak Hâkim)

﴿181﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّ رَجُلًا زَارَ أَخًا لَهُ فِي قَرْيَةٍ أُخْرَى، فَأَرَادَ اللَّهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكًا، فَلَمَّا آتَى عَلَيْهِ قَالَ: أَيَّنَ تَرِيدُ؟ قَالَ: أُرِيدُ أَخًا لِي فِي هَذِهِ الْقَرْيَةِ، قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا؟ قَالَ: لَا، غَيْرَ أَنِّي أَحْبَبْتُهُ لِي اللَّهُ عَزَّ وَجَلَّ، قَالَ: فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ، بَانَ اللَّهُ قَدْ أَحْبَبَكَ كَمَا أَحْبَبْتَهُ لِي.

رواه مسلم، باب فضل الحب في الله تعالى، رقم: ٦٥٤٩

181. Abu Hurairah رضي الله عنه narrates that Nabî ﷺ said: A person set out to visit his (Muslim) brother in another village, Allâh sent an angel to wait for him on his way. When this man reached the angel asked: Where are you heading? He replied: I am heading for a brother of mine in this village. The angel asked: Does he owe you something, which you want to get back? The man replied: No. I just love him for the sake of Allâh ﷻ. The angel said: I am Allâh's messenger to you, indeed Allâh loves you just as you love him for His sake.

(Muslim)

﴿182﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ سَرَّهُ أَنْ يَجِدَ طَعْمَ الْإِيمَانِ فَلْيُحِبِّ الْمَرْءَ لَا يَجِبُهُ إِلَّا اللَّهُ عَزَّ وَجَلَّ.

رواه احمد والبخاري ورجاله ثقات، مجمع الزوائد ٢٦٨/١

182. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: He who wishes to acquire the taste of *Imān*, should love another Muslim, only for the pleasure of Allāh ﷻ. (Musnad Ahmad, Bazzār, Majma-'uz-Zawāid)

﴿183﴾ عَنْ عَبْدِ اللَّهِ يَعْنِي ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ مِنْ الْإِيمَانِ أَنْ يُحِبَّ الرَّجُلُ رَجُلًا لَا يُحِبُّهُ إِلَّا لِلَّهِ مِنْ غَيْرِ مَالٍ أَعْطَاهُ فَذَلِكَ الْإِيمَانُ.

رواه الطبراني في الاوسط ورجاله ثقات مجمع الزوائد ٤٨٥/١٠

183. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily, it is among the signs of *Imān* that a person loves another person purely for the pleasure of Allāh, even though the other one may not have given him any wealth; This is undoubtedly *Iman*. (Tabarāni, Majma-'uz-Zawāid)

﴿184﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا تَحَابَّ رَجُلَانِ فِي اللَّهِ تَعَالَى إِلَّا كَانَ أَفْضَلَهُمَا أَشَدُّ حُبًّا لِصَاحِبِهِ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخبرناه ووافقه الذهبي ١٧١/٤

184. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: No two persons who love each other for the sake of Allāh except that the one who loves his brother more is better. (Mustadrak Hākīm)

﴿185﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَحَبَّ رَجُلًا لِلَّهِ فَقَالَ: إِنِّي أُحِبُّكَ لِلَّهِ فَدَخَلَا جَمِيعًا الْجَنَّةَ، فَكَانَ الَّذِي أَحَبَّ أَرْفَعَ مَنْزِلَةً مِنَ الْآخَرِ، وَأَحَقُّ بِالَّذِي أَحَبَّ لِلَّهِ.

رواه البيهقي باسناد حسن، الترغيب ١٧/٤

185. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who loves someone for the sake of Allāh and says: Indeed I love you for the sake of Allāh, then both of them will enter Paradise. The one who loves will have a higher rank than the other, and will deserve that position because of his love for the sake of Allāh. (Bazzār, Targhīb)

﴿186﴾ عَنْ أَبِي السُّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ يَرْفَعُهُ قَالَ: مَا مِنْ رَجُلَيْنِ تَحَابَّ فِي اللَّهِ بِيْظَهْرِ الْغَيْبِ إِلَّا كَانَ أَحَبَّهُمَا إِلَى اللَّهِ أَشَدَّهُمَا حُبًّا لِصَاحِبِهِ.

رواه الطبراني في الاوسط ورجاله

رجال الصحيح غير المعالي بن سليمان وهو ثقة، مجمع الزوائد ٤٨٩/١٠

186. Abu Darda' رضي الله عنه narrates that Rasûlullâh ﷺ said: No two men, in absence, love each other for the pleasure of Allâh, except that the one who loves his friend more would be dearer to Allâh.

(Tabarâni, Majma'uz-Zawâid)

﴿187﴾ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ، تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى.

رواه مسلم باب تراحم المؤمنين رقم: ٦٥٨٦

187. Nu'man ibne-Bashir Radiyallâhu 'anhuma narrates that Rasûlullâh ﷺ said: The example of Muslims in their mutual love, mercy and sympathy is like that of a body; if one of the organs is afflicted, the whole body responds to during sleeplessness and fever.

(Muslim)

﴿188﴾ عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْمُتَحَابُّونَ فِي اللَّهِ فِي ظِلِّ الْعَرْشِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ، يَغِيظُهُمْ بِمَكَانِهِمُ النَّبِيُّونَ وَالشَّهَدَاءُ.

رواه ابن حبان، قال المحقق: اسناده جيد ٣٣٨/٢

188. Mu'âdh رضي الله عنه narrates: I heard Rasûlullâh ﷺ saying: Those who love one another for the sake of Allâh will be under the shade of 'Arsh (Allâh's Throne), when there will be no shade on the Day of Resurrection, except the shade of the 'Arsh. Prophets and martyrs will envy them for their status.

(Ibne-Hibbân)

﴿189﴾ عَنْ عَبْدِ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى: حُقَّتْ مَحَبَّتِي عَلَى الْمُتَحَابِّينَ فِيَّ، وَحُقَّتْ مَحَبَّتِي عَلَى الْمُتَنَاصِحِينَ فِيَّ، وَحُقَّتْ مَحَبَّتِي عَلَى الْمُتَزَارِعِينَ فِيَّ، وَحُقَّتْ مَحَبَّتِي عَلَى الْمُتَبَادِلِينَ فِيَّ، وَهُمْ عَلَى مَنَابِرٍ مِنْ نُورٍ يَغِيظُهُمُ النَّبِيُّونَ وَالصِّدِّيقُونَ بِمَكَانِهِمْ.

رواه ابن حبان، قال المحقق: اسناده جيد ٣٣٨/٢، وعند احمد ٢٣٩/٥

عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ وَحُقَّتْ مَحَبَّتِي لِلْمُتَوَاصِلِينَ فِيَّ. وَعِنْدَ مَالِكٍ ص ٧٢٣ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ وَجَبَّتْ مَحَبَّتِي لِلْمُتَجَالِسِينَ فِيَّ. وَعِنْدَ الطَّبْرَانِيِّ فِي الثَّلَاثَةِ عَنْ عُمَرَ وَبْنِ عَبَّاسَةَ رَضِيَ اللَّهُ عَنْهُ وَقَدْ حُقَّتْ مَحَبَّتِي لِلَّذِينَ يَتَصَادَقُونَ مِنْ أَجْلِي.

مجمع الزوائد ١٠/٤٩٥

189. 'Ubādah ibne-Samit رضي الله عنه reported: I heard Rasūlullāh صلى الله عليه وسلم narrating a *Hadīth Qudsī* from his *Rabb* (Allāh), *Tabaraka wa Ta 'ālā*: My love is incumbent for those who love one another for My sake; My love is incumbent for those who sympathize with one another for My sake; My love is Incumbent for those who meet one another for My sake; My love is incumbent for those who spend on one another for My sake. They would be seated on pulpits of *Nūr* (light); Prophets and Siddīqīn (truthful followers) will envy them for their high ranks. (Ibne-Hibbān)

In another narration of 'Ubada ibne-Samit رضي الله عنه it is stated: My love is incumbent for those who maintain relations for My sake.

(Musnad Ahmad)

In a narration of Mu'adh ibne-Jabal رضي الله عنه it is stated: My love is incumbent for those who sit together for My sake.

(Muatta Imām Mālik)

In a narration of 'Amr ibne-Abasah رضي الله عنه it is said: My love is incumbent for those who are friends for My sake.

(Tabrani. Majma- 'uz-Zawāid)

﴿190﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ عَزَّ وَجَلَّ: الْمُتَحَابُّونَ فِي جَلَالِي لَهُمْ مَنَابِرٌ مِنْ نُورٍ يَغْرِطُهُمُ النَّيُّونَ وَالشُّهَدَاءُ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ماجاء في الحب في الله، رقم: ۲۳۹۰

190. Mu'ādh ibne-Jabal رضي الله عنه narrates: I heard Rasūlullāh صلى الله عليه وسلم narrating a *Hadīth Qudsī* that Allāh the Almighty and Majestic has said: Those who love one another for My Glory, for them are seats on pulpits of *Nūr* (light). The Prophets and martyrs shall envy them. (Tirmidhī)

﴿191﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ جُلَسَاءُ يَوْمَ الْقِيَامَةِ عَنْ يَمِينِ الْعَرْشِ، وَكُنَّا يَدَى اللَّهِ يَمِينٍ، عَلَى مَنَابِرٍ مِنْ نُورٍ وَجُوهُهُمْ مِنْ نُورٍ، لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ وَلَا حِدَائِقِينَ قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ هُمْ؟ قَالَ: هُمُ الْمُتَحَابُّونَ بِجَلَالِ اللَّهِ تَبَارَكَ وَتَعَالَى.

رواه الطبرانی ورجاله وثقوا، مجمع الزوائد ۱۰/ ۴۹۱

191. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Rasūlullāh

ﷺ said: Verily, some slaves of Allāh will be seated to the right of His Throne on the Day of Resurrection and Allāh's both hands are the right hands. They will be on pulpits of Nūr (lights): their faces will be of Nūr. They would neither be Prophets, nor martyrs, nor *Siddiqīn* (truthful followers). It was asked: O Rasūlullāh! Who will be those? He replied: These are the people who would have loved one another for the Majesty of Allāh the Blessed and Exalted.

(Tabarānī, *Majma'uz-Zawā'id*)

﴿192﴾ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: يَأْتِيهَا النَّاسُ اسْمَعُوا وَاعْقِلُوا، وَاعْلَمُوا أَنَّ اللَّهَ عَزَّ وَجَلَّ عِبَادًا لَيْسُوا بِأَنْبِيَاءَ، وَلَا شُهَدَاءَ، يَغْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ عَلَى مَجَالِسِهِمْ وَقُرْبِهِمْ مِنَ اللَّهِ فَجَاءَ رَجُلٌ مِنَ الْأَعْرَابِ مِنْ قَاصِيَةِ النَّاسِ وَالْوَيْ بِيَدِهِ إِلَى نَبِيِّ اللَّهِ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ! نَاسٌ مِنَ النَّاسِ لَيْسُوا بِأَنْبِيَاءَ، وَلَا شُهَدَاءَ، يَغْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ عَلَى مَجَالِسِهِمْ وَقُرْبِهِمْ مِنَ اللَّهِ إِنْعَتَهُمْ لَنَا يَعْنِي: صِفَهُمْ لَنَا، فَسُرَّ وَجْهَ رَسُولِ اللَّهِ ﷺ لِسُؤَالِ الْأَعْرَابِيِّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: هُمْ نَاسٌ مِنْ أَقْنَاءِ النَّاسِ، وَتَوَازَعِ الْقَبَائِلِ لَمْ تَصِلْ بَيْنَهُمْ أَرْحَامٌ مُتَقَارِبَةٌ، تَحَابُّوا فِي اللَّهِ وَتَصَافَوْا بِضَعِ اللَّهِ لَهُمْ يَوْمَ الْقِيَامَةِ مَنَابِرٌ مِنْ نُورٍ فَيَجْلِسُهُمْ عَلَيْهَا، فَيَجْعَلُ وُجُوهَهُمْ نُورًا وَنِيَابَهُمْ نُورًا، يَفْرَعُ النَّاسُ يَوْمَ الْقِيَامَةِ وَلَا يَفْرَعُونَ، وَهُمْ أَوْلِيَاءُ اللَّهِ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.

رواه احمد ٣٤٢/٥

192. Abu Mālik Al-Ash'arī رضي الله عنه narrates that Rasūlullāh ﷺ said: O people! Listen and pay heed; know verily there are certain slaves of Allāh the Almighty and Majestic who are neither prophets nor martyrs; prophets and martyrs will envy them for their high ranks and closeness to Allāh. A villager from a distant place pointed to Nabī ﷺ by his hands and said: O Nabīallāh! There will be certain people, who would neither be prophets nor martyrs; yet prophets and martyrs will envy them for their high rank and closeness to Allāh; please tell us about them i.e. describe their qualities to us. This question from the villager brought signs of happiness on the face of Rasūlullāh ﷺ and he said: These would be unknown individuals from various tribes, with no close kinships amongst them; they would have loved one another, sincerely for the

pleasure of Allāh. Allāh will have for them pulpits of *Nūr*, on which they would be seated on the Day of Resurrection. Allāh will make their faces and clothes shine with *Nūr*. When people will be terrified on the Day of Resurrection, they will not be terrified. They are the friends of Allāh for whom there is no fear and no grief.

(Musnad Ahmad)

﴿193﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ تَقُولُ فِي رَجُلٍ أَحَبَّ قَوْمًا وَلَمْ يَلْحَقْ بِهِمْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: الْمَرْءُ مَعَ مَنْ أَحَبَّ.

رواه البخاري، باب علامة الحب في الله..... رقم: ٦١٦٩

193. 'Abdullāh ibne-Masūd رضي الله عنه narrates that a man came to Rasūlullāh ﷺ and said: O Rasūlullāh! What do you say of a man who loves a group of people but is unable to reach them (his actions do not match with theirs) Rasūlullāh ﷺ said: A man will be with those whom he loves.

(Bukhārī)

﴿194﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَحَبَّ عَبْدًا لِلَّهِ عَزَّ وَجَلَّ إِلَّا أَكْرَمَ رَبَّهُ عَزَّ وَجَلَّ.

رواه احمد ٢٥٩/٥

194. Abu Umamah رضي الله عنه narrates that Rasūlullāh ﷺ said: A slave of Allāh does not love another slave for the sake of Allāh ﷻ except that he honours his *Rabb* ﷻ.

(Musnad Ahmad)

﴿195﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الْأَعْمَالِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ.

رواه ابوداؤد، باب مجانية اهل الاهواء وبغضهم رقم: ٤٥٩٩

195. Abu Dhar رضي الله عنه narrates that Rasūlullāh ﷺ said: The most excellent deed is love for the sake of Allāh and hatred for the sake of Allāh.

(Abu Dāwūd)

﴿196﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ عَبْدٍ أَتَى أَخَاهُ يَزُورُهُ فِي اللَّهِ إِلَّا نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ أَنْ طِبَّ، وَطَابَتْ لَكَ الْجَنَّةُ، وَإِلَّا قَالَ اللَّهُ فِي مَلَكُوتِ عَرْشِهِ: عَبْدِي زَارَ فِيَّ، وَعَلَى قِرَاهُ، فَلَمْ يَرْضَ لَهُ بِقَرَابٍ دُونَ الْجَنَّةِ.

(الحديث) رواه البزار و ابو يعلى باسناد جيد، الترغيب ٣٦٤/٣

196. Anas رضي الله عنه narrates that Nabí ﷺ said: No one visits his (Muslim) brother for Allāh's sake except that an angel announces from the heaven: You are blessed and you will be blessed with Paradise; and Allāh ﷻ says to the angels of the Throne: My slave visited for My sake, hence My hospitality for him is due on Me. Allāh is not satisfied with any reward for him less than Paradise. (Bazzār, Abu Ya'ālā, Targhib)

﴿197﴾ عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا وَعَدَ الرَّجُلُ أَخَاهُ وَمِنْ نَيْبِهِ أَنْ يَفِيَّ فَلَمْ يَفِ وَلَا يَجِيءَ لِالْمِيْعَادِ فَلَا إِثْمَ عَلَيْهِ.

رواه ابو داؤد، باب في العدة، رقم: ٤٩٩

197. Zaid ibne-Arqam رضي الله عنه narrates that Nabí ﷺ said: When a man makes a promise to his brother with the intention of fulfilling it, but could not do so, and could not come at the appointed time, he is guilty of no sin. (Abu Dāwūd)

﴿198﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُسْتَشَارُ مُؤْتَمَنٌ.

رواه الترمذى وقال: هذا حديث حسن، باب ما جاء ان المستشار مؤتمن، رقم: ٢٨٢٢

198. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who is counselled is trusted. (Tirmidhi)

Note: One who is counselled should not disclose the secrets of one who sought his counsel and also should give the most Sincore advice.

﴿199﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا حَدَّثَ الرَّجُلُ بِالْحَدِيثِ ثُمَّ التَفَّتْ فِيهِ أَمَانَةٌ.

رواه ابو داؤد، باب في نقل الحديث، رقم: ٤٨٦٨

199. Jabir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: When a man says something, and looks around, then it is a trust. (Abu Dāwūd)

Note: This means that if a man talks to you and he does not tell you to keep it secret, but from his actions you feel that he does not want the matter to be disclosed to anyone, then this a trust. For example, while talking to you, he looks around in a concerned manner, and then this matter is a

trust and should not be disclosed.

(Ma'ariful Hadith)

﴿200﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: إِنَّ أَعْظَمَ الذُّنُوبِ عِنْدَ اللَّهِ أَنْ يَلْقَاهَا بِهَا عَبْدٌ بَعْدَ الْكِبَائِرِ الَّتِي نَهَى اللَّهُ عَنْهَا أَنْ يَمُوتَ رَجُلٌ وَعَلَيْهِ دَيْنٌ لَا يَدْعُ لَهُ قَضَاءً.

رواه ابوداؤد، باب في التشديد في الدين، رقم: 3342

200. Abu Mūsā Al-Ash'arī رضي الله عنه narrates that Rasūlullāh ﷺ said: Undoubtedly amongst the greatest sins in Allāh's sight which a man commits, after the major sins which Allāh has prohibited, is that a man should die in debt, without making any arrangement for it to be paid off.

(Abu Dāwūd)

﴿201﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ.

رواه الترمذی وقال: هذا حديث حسن، باب ما جاء ان نفس المؤمن رقم: 1079

201. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: A believer's soul is attached (preventing his entry to Paradise) to his debt till it is paid.

(Tirmidhi)

﴿202﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يُغْفَرُ لِلشَّهِيدِ كُلِّ ذَنْبٍ، إِلَّا الدَّيْنَ.

رواه مسلم، باب من قتل في سبيل الله رقم: 4883

202. 'Abdullāh ibne-'Amr ibn al-'As Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Every sin of a martyr is forgiven except (his) debt

(Muslim)

﴿203﴾ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا جُلُوسًا بِفِنَاءِ الْمَسْجِدِ حَيْثُ تَوَضَّعَ الْجَنَائِزُ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ بَيْنَ ظَهْرَيْنَا، فَرَفَعَ رَسُولُ اللَّهِ ﷺ بَصْرَةَ قِبَلَ السَّمَاءِ، فَنَظَرَ ثُمَّ طَاطَأَ بَصْرَةَ وَوَضَعَ يَدَهُ عَلَى جَبْهَتِهِ، ثُمَّ قَالَ: سُبْحَانَ اللَّهِ! سُبْحَانَ اللَّهِ! مَاذَا نَزَلَ مِنَ التَّشْدِيدِ! قَالَ: فَسَكَّتَا يَوْمَنَا وَلَيْلَتَنَا فَلَمْ نَرَهَا خَيْرًا حَتَّى أَصْبَحْنَا، قَالَ مُحَمَّدٌ: فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ مَا التَّشْدِيدُ الَّذِي نَزَلَ؟ قَالَ: فِي الدَّيْنِ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ رَجُلًا قِيلَ فِي سَبِيلِ اللَّهِ ثُمَّ عَاشَ ثُمَّ قِيلَ فِي سَبِيلِ اللَّهِ ثُمَّ عَاشَ وَعَلَيْهِ دَيْنٌ مَا دَخَلَ الْجَنَّةَ حَتَّى يُقْضَى دَيْنُهُ.

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203. Muhammad ibne-'Abdullāh ibne-Jahsh Radiyallāhu 'anhuma

narrates that when we were sitting in the courtyard of the *Masjid*, where biers used to be put, and Rasûlullâh ﷺ was also sitting in the midst of us; he raised his eyes to the sky and looked, and then lowering his eyes and putting his hand to his forehead said: *Subhānallāh* (Glory be to Allāh who is above all faults), *Subhānallāh!* What a severe threat has descended! Muhammad ibne- 'Abdullāh Radiyallāhu 'anhuma said: We remained quiet that day and night, but we were not at ease to remain quiet. In the morning, I asked Rasûlullāh ﷺ: What severe threat had descended? Rasûlullāh ﷺ said: It is about debts; I swear by Him. Who is holding Muhammad's life in His Hand; if a man owing a debt were to be martyred in Allāh's path, then become alive; be martyred again in Allāh's path, then become alive, he would not enter Paradise till his debt was paid.

(Musnad Ahmad)

﴿204﴾ عَنْ سَلْمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ أتى بِجَنَازَةٍ لِيُصَلِّيَ عَلَيْهَا فَقَالَ: هَلْ عَلَيْهِ مِنْ دَيْنٍ؟ فَقَالُوا: لَا، فَصَلَّى عَلَيْهِ، ثُمَّ أتى بِجَنَازَةٍ أُخْرَى فَقَالَ: هَلْ عَلَيْهِ مِنْ دَيْنٍ؟ قَالُوا: نَعَمْ، قَالَ: فَصَلُّوا عَلَيَّ صَاحِبِكُمْ، قَالَ أَبُو قَتَادَةَ: عَلَيَّ دَيْنُهُ يَا رَسُولَ اللَّهِ! فَصَلَّى عَلَيْهِ.

رواه البخارى، باب من تكفل عن ميت..... رقم: ٢٢٩٥

204. Salmah ibnul Akwa' Radiyallāhu 'anha narrates: A bier was brought and Rasûlullāh ﷺ was requested to offer the funeral *Salāt*. He asked: Did the deceased owe anything? It was replied: He did not. So he led the funeral *Salāt*. Then another bier was brought, and when Rasûlullāh ﷺ asked: Did the deceased owe anything? It was replied: He did. Rasûlullāh ﷺ said: Offer the funeral *Salāt* for your companion. Abu Qatādah ﷺ said: I am responsible for his debt. Thereupon, Rasûlullāh ﷺ led the funeral *Salāt*. (Bukhārī)

﴿205﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ إِدَاءََهَا أَدَّى اللَّهُ عَنْهُ، وَمَنْ أَخَذَ يُرِيدُ إِتْلَاقَهَا أَتْلَفَهُ اللَّهُ.

رواه البخارى، باب من اخذ اموال الناس..... رقم: ٢٣٨٧

205. Abu Hurairah ﷺ narrates that Nabí ﷺ said: If anyone borrows from others with an intention to pay it back, Allāh will

pay it back for him. If someone borrows, with no intention to return it, Allāh, will destroy his property. (Bukhāri)

Note: "Allāh will pay it back for him," implies that Allāh will help the debtor to pay back his debt. If he could not pay back in his lifetime, Allāh will pay on his behalf in the Hereafter. "Allāh will destroy his property," implies that the squanderer will sustain a loss pertaining to his life and property, because of his evil intention. (Fath-'ul-Bārī)

﴿206﴾ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَانَ اللَّهُ مَعَ الدَّائِنِ حَتَّى يَفْقِصَ دَيْنَهُ مَا لَمْ يَكُنْ فِيْمَا يَكْرَهُ اللَّهُ.

رواه ابن ماجه، باب من اذان دينه وهو ينوي فضائه، رقم: ١٤٠٩

206. 'Abdullāh ibne-Ja'far Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Allāh is with the debtor, till he pays back his debt, except that the debt was incurred for something disliked by Allāh. (Ibne-Majāh)

﴿207﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَقْرَضَ رَسُولُ اللَّهِ ﷺ سِنًا، فَأَعْطَى سِنًا

فَوْقَهُ، وَقَالَ: خَيْرُكُمْ مَحَاسِنُكُمْ قَضَاءً. رواه مسلم، باب جواز اقتراض الحيوان..... رقم: ٤١١١

207. Abu Hurairah ؓ narrates that Rasūlullāh ﷺ borrowed a young camel and in return gave a better camel, and said: The best amongst you are those who discharge their debt in a better manner.

(Muslim)

﴿208﴾ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَقْرَضَ مِنِّي النَّبِيُّ ﷺ أَرْبَعِينَ

أَلْفًا، فَبَاءَهُ مِائَةَ لَدَفَعَهُ إِلَيَّ وَقَالَ: بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، إِنَّمَا جَزَاءُ السَّلْفِ

الْحَمْدُ وَالْإِدَاءُ. رواه النسائي، باب الاقتراض، رقم: ٤٦٨٧

208. 'Abdullāh ibne-Abi Rabīa ؓ narrates that Nabī ﷺ borrowed forty thousand from me, and when revenue came in, he paid me back, saying: May Allāh bless your family and your property. Verily the reward for a loan is commendation and repayment.

(Nasaī)

﴿209﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ كَانَ لِي مِثْلُ أُحُدٍ ذَهَبًا مَا يَسْرُونِي أَنْ لَا يَمُرَّ عَلَيَّ ثَلَاثَ وَعِشْرِينَ مِنْهُ شَيْءٌ إِلَّا شَتِيْتُ أَرْصُدُهُ لِدِينِي.

رواه البخارى، باب اداء الدين.....رقم: ٢٣٨٩

209. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: If I had gold to the extent of Mount Uhud; I would not like to keep any of it more than three days, except what I put aside to re-pay a debt. (Bukhārī)

﴿210﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَا يَشْكُرُ النَّاسَ لَا يَشْكُرُ اللَّهَ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ماجاء فى الشكر.....رقم: ١٩٥٤

210. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who does not thank people, does not thank Allāh. (Tirmidhī)

Note: Some of the narrators elaborate this *Hadīth* by saying that one who does not thank those who were kind to him, is not thankful to Allāh, being habitually ungrateful.

(Ma 'ārful *Hadīth*)

﴿211﴾ عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ فَقَالَ لِفَاعِلِهِ: جَزَاكَ اللَّهُ خَيْرًا فَقَدْ أَبْلَغَ فِي الشَّنَاءِ.

رواه الترمذى وقال: هذا حديث حسن جيد غريب، باب ماجاء فى الشناء بالمعروف، رقم: ٢٠٣٥

211. Usama ibne-Zaid Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: If the recipient of a kindness says to his benefactor *Jazākallāhu Khair* (May Allāh give you a better reward), indeed he has fully praised and been thankful. (Tirmidhī)

Note: To pray in these words expresses that I am unable to recompense, so I invoke Allāh ﷻ that He may give you a better reward for this. Thus, these words carry praise for the benefactor. (Ma 'āriful *Hadīth*)

﴿212﴾ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ أَنَاهُ الْمُهَاجِرُونَ فَقَالُوا: يَا رَسُولَ اللَّهِ! إِمَّا رَأَيْنَا قَوْمًا أَبَدَلُوا مِنْ كَثِيرٍ وَلَا أَحْسَنَ مَوَاسَاةً مِنْ قَلِيلٍ مِنْ قَوْمٍ نَزَلْنَا بَيْنَ أَظْهُرِهِمْ لَقَدْ كَفَوْنَا الْمُؤَنَةَ وَأَشْرَكُونَا فِي الْمَهْنَةِ، حَتَّى لَقَدْ حَفْنَا أَنْ يَدْبَهُنَا

بِالْأَجْرِ كُلِّهِ، فَقَالَ النَّبِيُّ ﷺ: لَا، مَا دَعَوْتُمْ اللَّهَ لَهُمْ وَأَنْتُمْ عَلَيْهِمْ.

رواه الترمذى وقال: هذا حديث حسن صحيح غريب، باب ثناء المهاجرين..... رقم: ٢٤٨٧

212. Anas رضي الله عنه narrates that when Nabi ﷺ came to Madīnah, the emigrants came to him and said: O Rasūlullāh! We have never seen people more liberal out of abundance or better in giving help when they have little than a people among whom we have settled. Undoubtedly they have taken over full responsibility and shared with us their pleasant things so that we are afraid that they will get the whole reward. Rasūlullāh ﷺ said: No as long as you make supplication to Allāh for them and express praise for them this will not happen. (Tirmidhi)

﴿213﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَرَضَ عَلَيْهِ رِيحَانٌ، فَلَا يَرُدُّهُ، فَإِنَّهُ خَفِيفُ الْمَجْعُولِ طَيِّبُ الرِّيحِ.

رواه مسلم، باب استعمال المسك..... رقم: ٥٨٨٣

213. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: If anyone is offered a gift of fragrant flowers, he must not refuse it because it is light in weight and has a pleasant fragrance. (Muslim)

Note: If flowers, which are of little value, are refused it is feared that the presenter will think that it was not worthy of acceptance, because of its low value and so he will be offended. (Ma 'āriful Hadith)

﴿214﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثٌ لَا تُرَدُّ: الْمَوْسَدُ وَالذُّهْنُ وَاللَّبَنُ [الذُّهْنُ يَعْنِي بِهِ الطَّيِّبُ]

رواه الترمذى وقال هذا حديث غريب، باب ما جاء في كراهية رد الطيب، رقم: ٢٧٩٠

214. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Three things should not be refused: Pillow, perfume and milk. (Tirmidhi)

﴿215﴾ عَنْ أَبِي أَسَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ شَفَعَ لِأَخِيهِ شَفَاعَةً فَأَهْلَى لَهُ هَدِيَّةٌ عَلَيْهَا فَغَبِلَهَا فَقَدْ أَتَى بَابًا عَظِيمًا مِنْ أَبْوَابِ الرَّبِّ.

رواه ابوداؤد، باب في الهدية لقضاء الحاجة، رقم: ٣٥٤١

215. Abu Umamah رضي الله عنه narrates that Nabí ﷺ said: If anyone intercedes for his Muslim brother and that person gives him a gift for it which he accepts, then undoubtedly he reaches a great door of the doors of usury. (Abu Dāwūd)

Note: This has been termed as usury because the intercessor gets a present in return for nothing. (Mazāhir Haque)

﴿216﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ لَهُ ابْنَتَانِ، فَيُحْسِنُ إِلَيْهِمَا مَا صَحِبَتَاهُ أَوْ صَحِبَهُمَا، إِلَّا أَدْخَلْتَاهُ الْجَنَّةَ.

رواه ابن حبان، قال المحقق: اسناده ضعیف وهو حديث حسن، بشواهد ٢٠٧/٧

216. Ibne- 'Abbas Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: No Muslim who has two daughters and he treats them well as long as they live with him, or he lives with them, except that these two daughters will cause him to enter into Paradise.

(Ibne Hibbān)

﴿217﴾ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَالَ جَارِئَتَيْنِ دَخَلْتُ أَنَا وَهُوَ الْجَنَّةَ كَهَاتَيْنِ، وَأَشَارَ بِأَصْبَعَيْهِ.

رواه الترمذی وقال: هذا حديث حسن غريب باب ماجاء فى النفقة على البنات والاخوات، رقم: ١٩١٤

217. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: If anyone brings up two girls; he and I will be together in Paradise like these two fingers; pointing with his two fingers. (Tirmidhī)

﴿218﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ يَلِي مِنْ هَذِهِ الْبَنَاتِ شَيْئًا، فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ.

رواه البخارى، باب رحمة الولد.....رقم: ٥٩٩٥

218. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Whosoever assumed the responsibility of (managing) the affair of his daughters and treated them well, then these daughters will become shield for him from the Fire. (Bukhārī)

﴿219﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَتْ لَهُ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثَ أَخَوَاتٍ أَوْ ابْنَتَانِ أَوْ أُخْتَانِ فَأَحْسَنَ صُحْبَتَهُنَّ وَاتَّقَى اللَّهُ فِيهِنَّ

فَلَهُ الْجَنَّةُ. رواه الترمذی، باب ماجاء فى النفقة على البنات والاخوات، رقم: ١٩١٦

219. Abu Sa'īd Al-Khudrī رضي الله عنه narrates that Rasūlullāh ﷺ said: He who had three daughters or three sisters, or two daughters or two sisters, and he treated them well, and feared Allāh towards them, for him is Paradise. (Tirmidhī)

﴿220﴾ عَنْ أَيُّوبَ بْنِ مُوسَى رَحِمَهُ اللَّهُ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا نَحَلَّ وَالِدٌ وَلَدًا مِنْ نَحْلٍ أَفْضَلَ مِنْ آدَبٍ حَسَنٍ.

رواه الترمذی وقال: هذا حديث غريب، باب ماجاء فى ادب الولد، رقم: ۱۹۵۲

220. Ayyūb bin Musa Rahimahullāh on the authority of his father, who from his grandfather, narrates that Rasūlullāh ﷺ said: No father gives his son any gift better than good education. (Tirmidhī)

﴿221﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ وُلِدَتْ لَهُ ابْنَةٌ فَلَمْ يَتَّخِذْهَا وَلَمْ يُهِنِّهَا وَلَمْ يُؤْتِرْ وَلَدَهُ بِغَيْرِ الذِّكْرِ غَالِيَهَا أَذْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ۱۷۷/۴

221. Abdullāh ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: If anyone has a baby girl and he neither buries her alive, nor slights her, nor prefers his son over her; then Allāh because of her will send him to Paradise. (Mustadrak Hākīm)

﴿222﴾ عَنِ التُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ أَبَاهُ أَتَى بِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي نَحَلْتُ ابْنِي هَذَا غُلَامًا، فَقَالَ: أَكُلُّ وَلَدِكَ نَحَلْتُ مِنْهُ؟ قَالَ: لَا، قَالَ: فَأَرْجِعْهُ.

رواه البخارى، باب الهبة للولد، رقم: ۲۵۸۶

222. Nu'man ibne-Bashīr Radiyallāhu 'anhuma narrates that my father brought me to Rasūlullāh and said: Verily, I have gifted this son of mine a slave. He asked: Have you given all your sons the same? My father replied: No. He said: Then take the slave back. (Bukhārī)

Note: This *Hadith* implies that all the children should be treated equally in giving a gift.

﴿223﴾ عَنْ أَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ وُلِدَ لَهُ وَلَدٌ فَلْيُحْسِنِ اسْمَهُ وَادِّبْهُ فَإِذَا بَلَغَ فَلْيُزَوِّجْهُ فَإِنْ بَلَغَ وَلَمْ يُزَوِّجْهُ فَأَصَابَ إِمًّا فَإِنَّمَا إِمُّهُ عَلَى أَبِيهِ.

رواه البيهقى فى شعب الايمان ۴۰۱/۶

223. Abu Sa'īd and Abdullāh Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He, who has a son born to him, should give him a good name and a good upbringing and when he reaches puberty, marry him. If he does not marry him when he reaches puberty, and if the son commits a sin, then indeed its guilt rests upon his father. (Baihaqī)

﴿224﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: تَقْبَلُونَ الصَّيَّانَ؟ لِمَا تَقْبَلُهُمْ، فَقَالَ النَّبِيُّ ﷺ: أَوْ أَمْلِكُ لَكَ أَنْ تَزَعَ اللَّهُ مِنْ قَلْبِكَ الرَّحْمَةَ.

رواه البخاري، باب رحمة الولد وتقبيله ومعانفته، رقم: ٥٩٩٨

224. 'Ā'isha Radiyallāhu 'anha narrates that a villager came to Nabī ﷺ and said: Do you kiss your children? Whereas we do not kiss them. Then, Nabī ﷺ said: I can not put mercy in your heart when Allāh has taken it away from you. (Bukhārī)

﴿225﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: تَهَادُوا فَإِنَّ الْهَدْيَةَ تُذْهِبُ وَحَرَ الصَّدْرِ، وَلَا تَحْقِرَنَّ جَارَةَ لِجَارَتِهَا وَلَوْ شِقَ فِرْسِينَ شَاةٍ.

رواه الترمذی وقال: هذا حديث غريب، باب في حث النبي ﷺ على الهدية، رقم: ٢١٣٠

225. Abu Hurairah ؓ narrates that Nabī ﷺ said: Give presents to one another, for a present removes hatred from the breast and a woman should not despise a gift from her neighbour, even if it be a portion of a goat's hoof. (Tirmidhī)

﴿226﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَحْقِرَنَّ أَحَدُكُمْ شَيْئًا مِنَ الْمَعْرُوفِ، وَإِنْ لَمْ يَجِدْ فَلْيَلْقَ أَخَاهُ بِوَجْهِ طَلِيقٍ، وَإِنْ اشْتَرَيْتَ لَحْمًا أَوْ طَبَخْتَ قِدْرًا فَأَكْثِرْ مَرَقَتَهُ وَأَعْرِفْ لِجَارِكَ مِنْهُ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ما جاء في أكثر ماء المرققة، رقم: ١٨٣٣

226. Abu Dhar ؓ narrates that Rasūlullāh ﷺ said: None of you should consider any good deed insignificant; if you are unable to perform any good deed then atleast meet your brother cheerfully (this is also a good deed). If you buy meat or cook in a pot then increase its gravy and give some of it to your neighbour. (Tirmidhī)

﴿227﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا

يَأْمَنُ جَارَهُ بَوَاقَةٍ. رواه مسلم، باب بيان تحريم ائذاء الجار، رقم: ١٧٢.

227. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He will not enter Paradise whose neighbour feels unsafe from his injurious conduct. (Muslim)

﴿228﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا حَقُّ الْجَارِ؟ قَالَ: إِنْ سَأَلَكَ فَأَعْطِهِ، وَإِنْ اسْتَسْفَأَكَ فَأَعْطَهُ، وَإِنْ اسْتَفْرَضَكَ فَأَفْرِضْهُ، وَإِنْ دَعَاكَ فَأَجِبْهُ، وَإِنْ مَرَضَ فَعُدَّهُ، وَإِنْ مَاتَ فَشَيْعُهُ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ فَعَزِّهِ، وَلَا تُؤْذِهِ بِقَنْتَارِ قَدْرِكَ إِلَّا أَنْ تَعْرِفَ لَهُ مِنْهَا، وَلَا تُرْفِعْ عَلَيْهِ الْبِنَاءَ لِيَسُدَّ عَلَيْهِ الرِّيحُ إِلَّا بِإِذْنِهِ. رواه الاصبهاني في كتاب الترغيب ١/٤٨٠،

وقال في الحاشية: عزاه المنذرى في الترغيب ٣/٣٥٧ للمصنف بعد ان رواه من طرق اخرى ثم قال المنذرى، لا يخفى ان كثرة هذه الطرق تكسبه قوة والله اعلم

228. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who believes in Allāh and the Day of Resurrection, should honour his neighbour. Sahabah asked: O Rasūlullāh! What are the rights of a neighbour? He replied: if he asks you for something, give it to him; if he needs your help, help him; if he ask for a loan, lend it to him; if he invites you, accept his invitation; if he is sick, visit him; if he dies, follow his bier; if some problem befalls him, comfort him. Do not trouble him with the smell of cooking, unless you send some of it to him; do not raise your house above his, which may obstruct his ventilation, except by his permission. (Targhib)

﴿229﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ الْمُؤْمِنُ الَّذِي

يَشْبَعُ وَجَارُهُ جَائِعٌ. رواه الطبراني وابو يعلى ورجاله ثقات، مجمع الزوائد ٨/٣٠٦.

229. Abdullāh ibne 'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He is not a believer who eats to his fill, while his neighbour is hungry. (Tabarāni, Abu Ya'lā, Majma- 'uz-Zawā'id)

﴿230﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ! إِنْ فَلَانَةَ يَذْكُرُ مِنْ

كَثْرَةِ صَلَاتِهَا وَصِيَامِهَا وَصَدَقَتِهَا غَيْرَ أَنَّهَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا قَالَ: هِيَ فِي النَّارِ

قَالَ: يَا رَسُولَ اللَّهِ! فَإِنْ فَلَانَةَ يُذَكَّرُ مِنْ قَلْبِهِ صَيَامِهَا وَصَدَقَتِهَا وَصَلَاتِهَا وَإِنَّمَا تَصَدَّقُ
بِأَلَا تُؤَارِمُنِ الْأَقِطَ وَلَا تُؤَذِي جِيرَانَهَا بِلِسَانِهَا قَالَ: هِيَ فِي الْأَجْنَةِ. رواه احمد ٤٠/٢

230. Abu Hurairah رضي الله عنه narrates that a man said: O Rasūlullāh! Indeed such and such a woman has a reputation for engaging in *Salāt*, *Saūm*, and *Sadaqah* to a great extent but she is sharp-tongued with her neighbours. He replied: She is in the Fire! Then that person said: O Rasūlullāh! Such and such a woman has a reputation for engaging in *Saūm*, *Sadaqah* and *Salāt* to a small extent. Indeed her *Sadaqah* is just a few pieces of cheese, but she does hurt her neighbours with her tongue. He said: She is in Paradise.

(Musnad Ahmad)

﴿231﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ يَأْخُذْ عَنِّي هَؤُلَاءِ
بِ فَيَعْمَلْ بِهِنَّ أَوْ يُعَلِّمَ مَنْ يَعْمَلُ بِهِنَّ؟ فَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قُلْتُ: أَنَا
يَا رَسُولَ اللَّهِ! فَأَخَذَ بِيَدِي فَعَدَّ خَمْسًا وَقَالَ: اتَّقِ الْمَحَارِمَ تَكُنْ أَعْتَدَ النَّاسَ، وَارْضَ بِمَا
قَسَمَ اللَّهُ لَكَ تَكُنْ أَعْنَى النَّاسِ، وَأَخْسِنِ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا، وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ
لِنَفْسِكَ تَكُنْ مُسْلِمًا وَلَا تُكَبِّرِ الصَّحِيحَ فَإِنَّ كَثْرَةَ الصَّحِيحِ تُمَيِّتُ الْقَلْبَ.

رواه الترمذى وقال: هذا حديث غريب، باب من اتقى المحارم فهو عبد الناس برقم: ٢٣٠٥

231. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Who, will learn these words from me, act upon them, or teach these to others who will act upon them? Abu Hurairah رضي الله عنه said: O Rasūlullāh! I will. He held my hand and counting five characteristics said: (1) Avoid the forbidden, you will become the greatest worshipper; (2) be satisfied with what Allāh has granted you, and you will be the richest of men; (3) be kind to your neighbour, you will be a true believer; (4) choose for others what you like for yourself, and you will be a Muslim; (5) and do not laugh excessively, for excessive laughter deadens the heart.

(Tirmidhi)

﴿232﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: يَا رَسُولَ
اللَّهِ! كَيْفَ لِي أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ وَإِذَا أَسَأْتُ؟ فَقَالَ النَّبِيُّ ﷺ: إِذَا سَمِعْتَ جِيرَانَكَ
يَقُولُونَ قَدْ أَحْسَنْتَ فَقَدْ أَحْسَنْتَ، وَإِذَا سَمِعْتَهُمْ يَقُولُونَ قَدْ أَسَأْتُ فَقَدْ أَسَأْتُ.

رواه الطبرانی ورجاله رجال الصحيح مجمع الزوائد ٤٨٠/١٠

232. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that a man asked: O Rasūlullāh! How can I know when I do good and when I do bad? Nabī ﷺ replied: When you hear your neighbours say verily you have done good, then indeed you have done good; and when you hear them say verily you have done bad, indeed you have done bad.

(Tabarānī, Majma- 'uz-Zawāid)

﴿233﴾ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي قُرَادٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ يَوْمًا فَجَعَلَ أَصْحَابَهُ يَتَمَسَّحُونَ بِوَضُوئِهِ فَقَالَ لَهُمُ النَّبِيُّ ﷺ: مَا يَحْمِلُكُمْ عَلَيَّ هَذَا؟ قَالُوا: حُبُّ اللَّهِ وَرَسُولِهِ فَقَالَ النَّبِيُّ ﷺ: مَنْ سَرَّهُ أَنْ يُحِبَّ اللَّهَ وَرَسُولَهُ أَوْ يُحِبَّهُ اللَّهُ وَرَسُولَهُ فَلْيَصْدُقْ حَدِيثَهُ إِذَا حَدَّثَ وَلْيُؤَدِّ أَمَانَتَهُ إِذَا أُوْتِمِنَ وَلْيُحْسِنِ جِوَارَ مَنْ جَاوَزَهُ.

رواه البيهقي في شعب الایمان، مشكوة المصابيح، رقم: ٤٩٩٠

233. 'Abdur Rahmān ibne-Abī Qurād رضي الله عنه narrates that one day, Nabī ﷺ performed Wudū, the Sahabāh began to wipe themselves with the water he had used. Nabī ﷺ asked them: What induces you to do this? They replied: For the love of Allāh and His Messenger. Nabī ﷺ said: If anyone likes to love Allāh and His Messenger; and also likes that Allāh and His Messenger love him; then he should speak the truth whenever he speaks; and when he is entrusted with something, he must return it; and should treat his neighbours well.

(Baihaqī, Mishkāṭ)

﴿234﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: مَا زَالَ جِبْرِيْلُ يُؤْصِنِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَتُهُ.

رواه البخاري، باب الوصاءة بالجار، رقم: ٦٠١٤

234. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Jibrail عليه السلام continuously kept advising me about (the rights of) a neighbour until I thought that undoubtedly he would make him an heir.

(Bukhārī)

﴿235﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَوَّلُ خُصْمَيْنِ يَوْمَ الْقِيَامَةِ جَارَانِ.

رواه احمد باسناد حسن، مجمع الزوائد ٦٣٢/١٠

235. 'Uqbah ibne- 'Amir رضي الله عنه narrates that Rasūlullāh ﷺ said: The first pair of adversaries on the Day of Resurrection will be two neighbours.

(Musnad Ahmad, Majma- 'uz-Zawāid)

﴿236﴾ عَنْ سَعْدِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يُرِيدُ أَحَدٌ أَهْلَ الْمَدِينَةِ سُوءًا إِلَّا آذَابَهُ اللَّهُ فِي النَّارِ قُوبَ الرَّصَاصِ، أَوْ ذُوبَ الْمَلْحِ فِي الْمَاءِ.

رواه مسلم، باب فضل المدينة..... رقم: ٢٣١٩

236. Sa'd رضي الله عنه narrates that Rasūlullāh ﷺ said: No one who intends evil for the people of Madīnah except that Allāh will melt him in the fire, like the melting of lead or the dissolving of salt in water. (Muslim)

﴿237﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ أَخَافَ أَهْلَ الْمَدِينَةِ فَقَدْ أَخَافَ مَا بَيْنَ يَدَيَّ.

رواه احمد ورجال رجال الصحيح صحيح الزوائد ٦٥٨/٣

237. Jaber ibne-'Abdullāh Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: He, who frightens the residents of Madīnah, frightens me. (Musnad Ahmad, Majma-'uz-Zawā'id)

﴿238﴾ عَنِ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَمُوتَ بِالْمَدِينَةِ، فَلْيَمُتْ بِالْمَدِينَةِ فَإِنِّي أَشْفَعُ لِمَنْ مَاتَ بِهَا.

رواه ابن حبان، قال المحقق: اسناده صحيح ٥٧/٩

238. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who can die in Madīnah let him die there; verily I shall intercede for those who die there (and are buried there). (Ibne-Hibbān)

Note: The Scholars of Islam have explained that this is a special intercession, as Rasūlullāh's intercession will generally be for all Muslims. "Who can die in Madīnah let him die there" means that he should reside there till his last.

﴿239﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَضِيرُ عَلَى لَأْوَاءِ الْمَدِينَةِ وَشِدَّتِهَا أَحَدٌ مِنْ أُمَّتِي، إِلَّا كُنْتُ لَهُ شَفِيعًا يَوْمَ الْقِيَامَةِ أَوْ شَهِيدًا.

رواه مسلم، باب الترغيب في سكنى المدينة..... رقم: ٣٣٤٧

239. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: No one amongst my Ummah who will endure the hardship and rigour of Madīnah, without my being an intercessor or witness on his behalf on the Day of Resurrection. (Muslim)

﴿240﴾ عَنْ سَهْلِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: آتَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا، وَأَشَارَ بِالسَّبَابَةِ وَالْوَسْطَى وَفَرَجَ بَيْنَهُمَا شَيْئًا.

رواه البخارى، باب اللعان.....رقم: ٥٣٠٤

240. Sahl رضي الله عنه narrates that Rasūlullāh ﷺ said: I, and the one who brings up an orphan, will be like this in Paradise, and he pointed his forefinger and middle finger with a slight gap between them. (Bukhārī)

﴿241﴾ عَنْ عَمْرِو بْنِ مَالِكِ الْقُشَيْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ حَمَمَ بَيْنَهُمَا بَيْنَ أَبَوَيْنِ مُسْلِمِينَ إِلَى طَعَامِهِ وَشَرَابِهِ حَتَّى يُغْنِيَهُ اللَّهُ وَجَبَتْ لَهُ الْجَنَّةُ.

رواه احمد والطبرانى وفيه: على بن زيد وهو حسن الحديث وبقية رجاله رجال الصحيح،

مجمع الزوائد ٢٩٤/٨

241. 'Amr ibne-Malik Al-Qushairī رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He who takes an orphan under his care, whose parents were Muslims; and let him share his meals, until Allāh freed this child from his care. Paradise will be due for him.

(Musnad Ahmad, Tabarānī, Majma-'uz-Zawā'id)

﴿242﴾ عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: آتَا وَأَمْرَأَةٌ سَفْعَاءُ الْخَلْدَيْنِ كَمَا تَبَيَّنَ يَوْمَ الْقِيَامَةِ، وَأَوْمًا يَزِيدُ بِالْوَسْطَى وَالسَّبَابَةِ، امْرَأَةٌ آمَتْ مِنْ زَوْجِهَا ذَاتَ مَنْصِبٍ وَجَمَالٍ، حَبَسَتْ نَفْسَهَا عَلَى يَتَامَاهَا حَتَّى بَانُوا أَوْمًا تَوًّا.

رواه ابو داود، باب في فضل من عال يتامى، رقم: ٥١٤٩

242. 'Awf ibne-Malik Al-Ashja'ī رضي الله عنه narrates that Rasūlullāh ﷺ said: I and that woman whose cheeks have darkened (from the hardships of upbringing her children) will be like these two on the Day of Resurrection. The narrator of the *Hadīth* Yazīd Rahimahullāh pointed with the middle and the forefinger. Rasūlullāh ﷺ explaining her circumstances said: A woman, of rank and beauty, who became a widow and then patiently devoted herself to her orphan children (for upbringing them), till they reached the age of puberty or died. (Abu Dawūd)

﴿243﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا قَعَدَ يَتِيمٌ مَعَ

قَوْمٍ عَلَى قَصْعِهِمْ فَيَقْرُبُ قَصْعَتَهُمْ شَيْطَانٌ.

رواه الطبراني في الاوسط، وفيه: الحسن بن واصل وهو الحسن بن دينار

وهو ضعيف لسوء حفظه، وهو حديث حسن والله اعلم مجمع الزوائد ٢٩٣/٨

243. Abu Mūsā Al-Ash'arī رضي الله عنه narrates that Nabi ﷺ said: Not an orphan sits for eating in the utensils of a people, except that *Shaitan* cannot come near their utensils. (Tabaranī, Majma-uz-Zawaid)

﴿244﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا شَاكَ إِلَى رَسُولِ اللَّهِ ﷺ قَسْوَةَ قَلْبِهِ فَقَالَ: امْسَحْ رَأْسَ الْيَتِيمِ وَأَطْعِمِ الْمَسْكِينَ.

رواه احمد ورجاله رجال الصحيح مجمع الزوائد ٢٩٣/٨

244. Abu Hurairah رضي الله عنه narrates that a man complained to Rasūlullāh of his hard-heartedness. He said: Pass an affectionate hand over the orphan's head and feed the poor.

(Musnad Ahmad, Majma-uz-Zawāid)

﴿245﴾ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ رَضِيَ اللَّهُ عَنْهُ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ: السَّاعِي عَلَى الْأَرْزَمَةِ وَالْمَسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ أَوْ كَالَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ.

رواه البخاري، باب الساعي على الأرملة، رقم: ٦٠٠٦

245. Safwan ibne-Sulaim رضي الله عنه narrates that Nabi ﷺ said: He who strives to serve a widow and the poor is like one who struggles in the path of Allāh, or like the one who fasts by day and stands in *Salāt* by night. (Bukhārī)

﴿246﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي. (وهو جزء من الحديث) رواه ابن حبان، قال المحقق: اسناده صحيح ٤٨٤/٩

246. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: The best amongst you is he who is the most kind to his family; and I am the kindest amongst you to my family. (Ibne-Hibbān)

﴿247﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَتْ عَجُوزٌ إِلَى النَّبِيِّ ﷺ وَهُوَ عِنْدِي فَقَالَ لَهَا: مَنْ أَنْتِ؟ فَقَالَتْ: أَنَا جُنَانَةُ الْمَدِينَةِ قَالَ: كَيْفَ حَالُكُمْ؟ كَيْفَ أَنْتُمْ بَعْدَنَا؟ قَالَتْ: بِخَيْرٍ يَا أَبَى أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ! فَلَمَّا خَرَجَتْ قُلْتُ: يَا رَسُولَ اللَّهِ تَقْبَلُ عَلَيَّ

هَذِهِ الْعُجُوزُ هَذَا الْإِقْبَالَ فَقَالَ: إِنَّهَا كَانَتْ تَأْتِينَا أَيَّامَ خَدِيجَةَ رَضِيَ اللَّهُ عَنْهَا وَإِنْ حَسُنَ
الْعَهْدُ مِنَ الْإِيمَانِ. أخرجه الحاكم بنحوه وقال حديث صحيح على شرط الشيخين وليس

له علة ووافقه الذهبي ١٦٦/١-الإصابة ٢٧٢/٤

247. 'A'ishah Radiyallāhu 'anha narrates that an old woman came to Nabí ﷺ when he was with me. He asked her: Who are you? She said: I am Juthamah Madaniyah. He asked: How are you? How have you been after our (coming to Madīnah)? She replied: May my parents be sacrificed for you! Everything is well. When she went away I asked: O Rasūlullāh! You have given so much attention to this old woman. He replied: This woman used to come to us in the lifetime of Khadijah. Verily, (paying) regard for an old acquaintance is a sign of *Imān*. (Mustadrak Hākim, ISābah)

﴿248﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً،

إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ أَوْ قَالَ غَيْرَهُ. رواه مسلم، باب الوصية بالنساء، رقم: ٣٦٤٥

248. Abu Hurairah ؓ narrates that Rasūlullāh ﷺ said: A believer must not hate his believing wife. If he dislikes one of her habits, he would indeed like her other habit. (Muslim)

Note: Rasūlullāh ﷺ gave a brief principle of good living. If people have some faults, then for sure, they also have virtues in them. Humans are a combination of faults and virtues; so one should ignore the faults and focus on the virtues.

(Turjumān-us-Sunnah)

﴿249﴾ عَنْ قَيْسِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ كُنْتُ آمِرًا أَحَدًا

أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ النِّسَاءَ أَنْ يَسْجُدْنَ لِأَزْوَاجِهِنَّ لِمَا جَعَلَ اللَّهُ لَهُمْ عَلَيْهِنَّ مِنَ

الْحَقِّ. رواه ابو داؤد، باب فى حق الزوج على المرأة، رقم: ٢١٤٠

249. Qais ibne-Sa'd ؓ narrates that Rasūlullāh ﷺ said: If I were to order anyone to prostrate to another, I would order a woman to prostrate before her husband for the right that Allāh has entrusted upon women to their husbands. (Abu Dāwūd)

﴿250﴾ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّمَا امْرَأَةٍ مَاتَتْ

وَرَوْجُهَا عَنْهَا رَاضٍ، دَخَلَتْ الْجَنَّةَ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى حق الزوج على المرأة، رقم: ١١٦١

250. Ummu Salamah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Any woman, who died while her husband was pleased with her, will enter Paradise. (Tirmidhi)

﴿251﴾ عَنِ الْأَخْوَصِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ، إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ، فَإِنْ فَعَلْنَ فَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ، وَأَضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ، فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا، إِلَّا إِنْ لَكُمْ عَلَى نِسَائِكُمْ حَقٌّ، وَإِنْسَائِكُمْ عَلَيْكُمْ حَقٌّ، فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُؤْطِئَنَّ فُرُشَكُمْ مِنْ تَكْرَهُونَ، وَلَا يَأْذُنَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ، إِلَّا وَحَقَّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ.

رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء فى حق المرأة على زوجها، رقم: ١١٦٢

251. Ahwas ؓ narrates: I heard Nabī ﷺ saying: Listen carefully! Treat women kindly. Indeed they are like captives in your hands (you do not have any rights over them other than being good to them except that when they are guilty of open indecency). If they do so, abandon their beds (give up sleeping with them, but live in the house), and give them a mild punishment. If they are obedient to you, do not try to find excuse against them. Listen carefully! Verily you have rights over your wives, as they have rights over you. Your right is that they should not permit anyone you dislike to come to your beds or enter your house. Listen carefully! Women's rights over you are that you should treat them well in the matter of food and clothing. (Tirmidhi)

﴿252﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اعْطُوا

الْأَجِيرَ أَجْرَهُ، قَبْلَ أَنْ يَجِفَّ عَرَقُهُ. رواه ابن ماجه، باب اجر الاجراء، رقم: ٢٤٤٣

252. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Pay the labourer his wages before his sweat dries. (Ibne-Mājah)

STRENGTHENING THE BONDS OF KINSHIP

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجُنُبِ وَالرَّسُولِ وَالْمَسْكِينِ وَالْمَسْكِينِ وَالْمَسْكِينِ وَالْمَسْكِينِ وَالْمَسْكِينِ وَالْمَسْكِينِ وَالْمَسْكِينِ
فَلْيَخْشَوا﴾

[النساء: ٣٦]

Allāh ﷻ says: And worship and serve Allāh. And ascribe nothing as partner to Him. (Show) Kindness to parents, and to near k'ndred, and orphans, and the needy, and to the near neighbour, and the distant neighbour, and your companion (in daily interactions or at work or in travel), and the traveller, and slaves whom you possess. Verily! Allāh loves not such as are proud and boastful. (An-Nisā: 36)

Note: A "close neighbour" is he who resides in the immediate neighbourhood and is also a relative. The distant neighbour is one who is not relative. Another interpretation is that a "close neighbour" is one whose door is just near to yours and a distant neighbour is one whose door is away. A "traveller" includes a person accompanying you in a journey, a traveller who is presently your guest or any traveller who is in need.

وَقَالَ تَعَالَى: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ عَ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

[النحل: ٩٠]

Allāh ﷻ says: Indeed, Allāh enjoins justice, Ihsan (doing good) and generosity towards kinsfolk; and forbids immorality, all evil deeds and oppression. He strongly exhorts you so that you might bear (all this) in mind.

(An-Nahl: 90)

Note: In one sense this is the most comprehensive verse of the Qur'ān. Three things have been advised: 1. Justice 2. Ihsan. 3. Generosity to relatives. And three things have been forbidden: 1. Immorality 2. All evil deeds 3. Oppression. Ihsan means that a man becomes a model of excellence desiring good for others. It is a station above justice when a man gives more than the rights due to others. He acquires the qualities of generosity, forgiveness and sympathy.

AHADITH

﴿253﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ، فَإِنْ شِئْتَ فَاصْبِرْ ذَلِكَ الْبَابَ أَوْ احْفَظْهُ. رواه الترمذى وقال: هذا حديث صحيح باب ماجاء من الفضل فى رضا الوالدين، رقم: 1900

253. Abu Dardā' رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: A father is the best gate of the gates of Paradise; so it is up to you, either you lose that gate (by disobeying him), or protect it (by obeying him). (Tirmidhi)

﴿254﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: رِضَا الرَّبِّ فِي رِضَا الْوَالِدِ وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ.

رواه الترمذى باب ماجاء من الفضل فى رضا الوالدين، رقم: 1899

254. 'Abdullāh ibne-' Amr Radiyallāhu 'anhuma narrates that Nabī ﷺ said: Allāh's pleasure lies in a father's pleasure and Allāh's displeasure lies in a father's displeasure. (Tirmidhi)

﴿255﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أَبْرَأَ الْبَرِّ صَلَاةَ الْوَالِدِ أَهْلًا وَوَدَّ أَبِيهِ. رواه مسلم، باب فضل صلة اصدقاء الاب..... رقم: ٦٥١٣

255. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: The finest act of righteousness for a son is to treat his late father's friends kindly. (Muslim)

﴿256﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ أَحَبَّ أَنْ يَصِلَ أَبَاهُ فِي قَبْرِهِ، فَلْيَصِلْ إِخْوَانَ أَبِيهِ بَعْدَهُ.

رواه ابن حبان، قال المحقق: اسناده صحيح ١٧٥/٢

256. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: He, who likes to maintain bonds of kinship with his father when he is in his grave, should treat his father's brothers kindly after him. (Ibne-Hibbān)

﴿257﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَوَّاهُ أَنْ يَمُدَّ لَهُ فِي عُمُرِهِ وَيُزَادَ لَهُ فِي رِزْقِهِ فَلْيَبِرْ وَالِدَيْهِ وَلْيَصِلْ رَحِمَهُ. رواه احمد ٢٦٦/٣

257. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: He who wishes that his life span be prolonged and his provisions increased should treat his parents well and maintain his bonds of kinship. (Musnad Mhmad)

﴿258﴾ عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ بَرَّ وَالِدَيْهِ طَوَّنِي لَهُ زَادَ اللَّهُ فِي عُمُرِهِ. رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ١٥٤/٤

258. Mu'ādh رضي الله عنه narrates: Rasūlullāh ﷺ said: He who treats his parents well, for him are the good tidings of a prolonged lifespan. (Mustadrak Hākirn)

﴿259﴾ عَنْ أَبِي أُسَيْدٍ مَالِكِ بْنِ رَبِيعَةَ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ رَجُلٌ مِنْ بَنِي سَلَمَةَ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلْ بَقِيَ مِنْ بَرِّ آبَائِي شَيْءٌ أَبْرُهُمَا بِهِ بَعْدَ مَوْتِهِمَا؟ قَالَ: نَعَمْ، الصَّلَاةُ عَلَيْهِمَا، وَالْإِسْتِغْفَارُ لَهُمَا، وَإِتِّفَاقُ عَهْدِهِمَا مِنْ بَعْدِ هُمَا، وَصِلَةُ الرَّجِمِ الَّتِي لَا تَرُصَلُ إِلَّا بِهِمَا، وَإِكْرَامُ صِدْقِهِمَا.

رواه ابو داود، باب في بر الوالدين، رقم: ٥١٤٢

ﷺ and asked: O Rasūlullāh! Who is the most deserving of my excellent conduct and service? He replied: Your mother. The man asked: Who is next? He replied: Then your mother. The man asked: Who is next? He replied: Then your mother. The man asked: Who is next? He replied: Then your father. (Bukhārī)

﴿263﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: نِمْتُ فَرَأَيْتُنِي فِي الْجَنَّةِ فَسَمِعْتُ صَوْتَ قَارِيٍّ يَقْرَأُ لَقُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا حَارِثَةُ بْنُ النُّعْمَانِ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: كَذَاكَ الْبِرُّ كَذَاكَ الْبِرُّ وَكَانَ أَبْرُ النَّاسِ بِأُمِّهِ.

رواه احمد ١٥١/٦

263. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: While asleep I found myself in Paradise and heard someone reciting the Qur'ān. I asked: Who is this? The angels replied: Hārithah ibne-Nu'mān. Then Rasūlullāh ﷺ said to 'A'ishah: (indeed) Great deeds are like this, great deeds are like this! (it's the result of a great deed that) Hārithah ibne-Nu'mān was very dutiful to his mother. (Musnad Ahāmad)

﴿264﴾ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: قَلِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ ﷺ، قُلْتُ: إِنَّ أُمَّي قَلِمَتْ وَهِيَ رَاغِيَةٌ، أَفَأَصِلُ أُمَّي؟ قَالَ: نَعَمْ، صِلِي أُمَّكِ.

رواه البخارى باب الهدية للمشركين برقم: ٢٦٢٠

264. Asmā binte Abu Bakr Radiyallāhu 'anha says: My mother who was an idolater visited me during the time of Rasūlullāh ﷺ. So I inquired from Rasūlullāh ﷺ: My mother has come and would like to meet me, shall I meet her? He replied: Yes and be affectionate to your mother. (Bukhārī)

﴿265﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ أَعْظَمُ حَقًّا عَلَى الْمَرْأَةِ قَالَ: زَوْجُهَا، قُلْتُ: فَأَيُّ النَّاسِ أَعْظَمُ حَقًّا عَلَى الرَّجُلِ قَالَ: أُمُّهُ.

رواه الحاكم في المستدرک ١٥٠/٤

265. 'A'ishah Radiyallāhu 'anha narrates: I asked: O Rasūlullāh! Amongst people who has the greatest right over a woman? He replied: Her husband. I asked: Amongst people who has the greatest right over a man? He replied: His mother. (Mustadrak Ḥākim)

﴿266﴾ عَنْ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا آتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَصَبْتُ ذَنْبًا عَظِيمًا فَهَلْ لِي تَوْبَةٌ؟ قَالَ: هَلْ لَكَ مِنْ أُمٍّ؟ قَالَ: لَا، قَالَ: هَلْ لَكَ مِنْ خَالَةٍ؟ قَالَ: نَعَمْ، قَالَ: فَبِرِّهَا.

رواه الترمذى، باب فى بر الخالة، رقم: ١٩٠٤

266. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates that verily a man came to Nabí ﷺ and asked: O Rasúlullāh! I have committed a major sin; can my turning in repentance be accepted? He asked: Do you have a mother? He replied: No. Rasúlullāh asked again: Do you have a maternal aunt? He replied: Yes. Rasúlullāh said: Then serve her with kindness. (Tirmidhí)

﴿267﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: صَنَاعَةُ الْمَعْرُوفِ تَقِي مَصَارِعَ السُّوءِ، وَصِدْقَةُ السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ، وَصِلَةُ الرَّحِمِ تَزِيدُ فِي الْعُمْرِ.

رواه الطبرانى فى الكبير واستاده حسن، مجمع الزوائد ٢٩٣/٣

267. Abu Umāmah ؓ narrates that Rasúlullāh ﷺ said: The doing of good deeds saves a person from a bad death; secret charity subsides Rabb's anger; and strengthening bonds of kinship prolongs life. (Tabarani, Majma- 'uz-Zawā'id)

Note: 1. Strengthening kinship may include helping relatives financially from one's earnings or devoting time for their affairs. (Ma'ariful Hadíth)

2. Prolonging life means that when a person strengthens bonds of kinship Allāh blesses him. He is inspired to do good deeds and it becomes easy for him to do actions, which will be useful to him in the Hereafter. (Nawawí)

﴿268﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَبْصُرْ رَجَمَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.

رواه البخارى، باب اكرام الضيف..... برقم: ٦١٢٨

268. Abu Hurairah ؓ narrates that Nabí ﷺ said: Whosoever believes in Allāh and the Last Day should extend hospitality to his guests. And whosoever believes in Allāh and the Last Day should be kind to his relations. And whosoever believes in Allāh and the Last Day should either speak well or keep silent. (Bukhārí)

﴿269﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَحَبَّ أَنْ يَبْسُطَ لَهُ فِي رِزْقِهِ، وَيُنَسَّ لَهُ فِي آثَرِهِ فَلْيَصِلْ رَحِمَهُ.

رواه البخارى، باب من بسط له في الرزق برقم: ٥٩٨٦

269. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: He who likes his livelihood to be increased, and his life prolonged, should kindly fulfil the rights of his relatives. (Bukhārī)

﴿270﴾ عَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: إِنَّ هَذِهِ الرَّحِمَ شُجْنَةٌ مِنَ الرَّحْمَنِ عَزَّ وَجَلَّ فَمَنْ قَطَعَهَا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ. (وهو بعض الحديث)

رواه احمد والبخارى ورجال احمد رجال الصحيح غير نوفل بن مساحق وهو ثقة، مجمع الزوائد ٢٧٤/٨

270. Sa'īd ibne-Zaid رضي الله عنه narrates that indeed Nabī صلى الله عليه وسلم said: Verily, this *Raham* (bond of kinship) is a branch of *Ar-Rahmān* (عز وجل). He who breaks it, Allāh will prohibit Paradise on him.

(Musnad Ahmad, Bazzār, Majma-'uz-Zawā'id)

﴿271﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ الْوَأَصِلُ بِالْمُكَافِي، وَلَكِنَّ الْوَأَصِلُ الَّذِي إِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا.

رواه البخارى، باب ليس الواصل بالمكافى: برقم: ٥٩٩١

271. Abdullāh ibne-Amr Radiyallāhu 'anhuma narrates that Nabī صلى الله عليه وسلم said: He is not strengthening bonds of kinship who just reciprocates the conduct of his relatives; but the one, who joins his ties of relationship when they are severed, is strengthening the bond. (Bukhārī)

﴿272﴾ عَنِ الْعَلَاءِ بْنِ خَارِجَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: تَعَلَّمُوا مِنْ آتِسَابِكُمْ مَا تَصِلُونَ بِهِ أَرْحَامَكُمْ.

رواه الطبراني في الكبير ورجالاه موثقون، مجمع الزوائد ٤٥٦/١

272. 'Ala' ibne-Kharijah رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: Learn enough of your lineage by means of which you are able to bind ties with your relatives. (Tabarānī, Majma-'uz-Zawā'id)

﴿273﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَنِي خَلِيلِي ﷺ بِسَبْعٍ: أَمَرَنِي بِحَبِّ الْمَسَاكِينِ وَالذُّنُوبِ مِنْهُمْ وَأَمَرَنِي أَنْ أَنْظُرَ إِلَى مَنْ هُوَ ذُوْنِي وَلَا أَنْظُرَ إِلَى مَنْ هُوَ قَوْفِي وَأَمَرَنِي أَنْ أَصِلَ الرَّحِمَ وَإِنْ أذْبُرْتُ وَأَمَرَنِي أَنْ لَا أَسْأَلَ أَحَدًا شَيْئًا وَأَمَرَنِي أَنْ أَقُولَ

بِالْحَقِّ وَإِنْ كَانَ مُرًا وَأَمَرَنِي أَنْ لَا أَخَافَ فِي اللَّهِ لَوْمَةً لِأَنْبِيٍّ وَأَمَرَنِي أَنْ أَكْثِرَ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهُنَّ مِنْ كَنْزٍ تَحْتَ الْعَرْشِ.

رواه احمد ١٥٩/٥

273. Abu Dhar رضي الله عنه narrates that my close friend رضي الله عنه ordered me seven things: 1.He ordered me to love the poor, and be close to them. 2.He ordered me to look at those inferior to me, and not to look at those who are superior. 3.He ordered me to bind ties of kinship; even if they turn away from me. 4. He ordered me not to ask anyone for anything. 5. He ordered me to speak the truth, though it may be bitter. 6.He ordered me not to fear the reproach of anyone in respect to the orders of Allāh. 7.And he ordered me to recite frequently, *Lā haula walā quwata illā billāh*. 'There is no might to resist evil, and no power to do good, except through Allāh ﷻ, for these words are undoubtedly from the treasure under the Throne.

(Musnad Ahmad)

Note: Anyone who regularly recites *Lā haula walā quwata illā billāh* undoubtedly is entitled to a very big reward.

(Mazāhir Haque)

﴿274﴾ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ اللَّهَ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ.

رواه البخارى، باب اثم القاطع، رقم: ٥٩٨٤

274. Jubair ibne-Mut'im رضي الله عنه narrates that verily Nabi ﷺ said: He will not enter Paradise who breaks ties of kinship. (Bukhārī)

Note: Severing ties of kinship is such a grievous sin that none stained with it will be able to enter Paradise. However, when one is cleansed after undergoing punishment, or is pardoned by Allāh ﷻ for some reason or without any reason, then he will be able to enter Paradise.

(Ma'āriful Hadīth)

﴿275﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنْ لِي قَرَابَةٌ، أَصْلُهُمْ وَيَقْطَعُونِي، وَأَخْسِنَ إِلَيْهِمْ وَيُبْسِئُونَ إِلَيَّ، وَأَخْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ، فَقَالَ: لَبِنٌ كُنْتَ كَمَا قُلْتَ، فَكَانَمَا تَسْفُهُمُ الْمَلُ، وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهْرٌ عَلَيْهِمْ، مَا دُمْتَ عَلَى ذَلِكَ.

رواه مسلم، باب صلة الرحم، رقم: ٦٥٢٥

275. Abu Hurairah رضي الله عنه narrates that a man said: O Rasûlullâh! I have relatives with whom I try to unite ties, but they sever relations with me. I treat them kindly, but they treat me badly. I forbear their excesses and they are rude to me. Rasûlullâh ﷺ said: If you are as you say, it is as if you are casting hot ashes on their faces; and so long as you maintain this behaviour, you will have support against them from Allâh. (Muslim)

WARNING AGAINST HARMING MUSLIMS

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ
اِحْتَمَلُوا بُهْتَانًا وَإِنَّمَا مُبِينًا﴾
[الاحزاب: ٥٨]

Allāh ﷻ says: And for those who harm believing men and believing women -without their having done any wrong- they surely burden themselves with the guilt of slander and a glaring sin. (Al-Ahzāb: 58)

وَقَالَ تَعَالَى: ﴿وَيْلٌ لِّلْمُطَفِّفِينَ ۝ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝ وَإِذَا
كَانُوا هُمْ أَوْزَارُهُمْ يَخْسِرُونَ ۝ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ۝ لِيَوْمٍ عَظِيمٍ ۝
يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾
[المطففين: ١-٦]

Allāh ﷻ says: Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)]. Those who, when they have to receive by measure from men, demand full measure, And when they have to give by measure or weight to men, give less than due. Do they not know that they are bound to be raised from the dead. (And called to account) on a Great Day! The Day when all men shall stand before the Rabb of all the worlds. (Al- Mutaffifin:1-6)

وَقَالَ تَعَالَى: ﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾
[الهمزة: ١]

Allāh ﷻ said: Woe to every slanderer and fault- finder.

(Al-Humazah:1)

AHADITH

﴿276﴾ عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّكَ إِنْ اتَّبَعْتَ عَوْرَاتِ النَّاسِ أَفْسَدْتَهُمْ، أَوْ كَذَبْتَ أَنْ تُفْسِدَهُمْ.

رواه ابو داؤد، باب فى التجسس، رقم: ٤٨٨٨

276. Mu'āwiyah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Indeed when you pursue the secret faults of people, you will corrupt them. (Abū Dawūd)

Note: Pursuing the faults of people creates hatred, jealousy and many other evil promptings in them. By seeking and denouncing the faults of others, one may create obstinacy in them to continue their sins thus worsening their deeds (and relation to Allāh). (Badhi-ul-Majhūd)

﴿277﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَوَدُّوا الْمُسْلِمِينَ وَلَا تُعَيِّرُوهُمْ، وَلَا تَطْلُبُوا عَوْرَاتِهِمْ. (وهو جزء من الحديث) رواه ابن حبان، قال المحقق: اسناده قوى ٧٥/١٣

277. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Do not harm Muslims; do not condemn them; and do not look for their faults. (Ibne-Hibbān)

﴿278﴾ عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الْإِيمَانُ قَلْبَهُ: لَا تَغْتَابُوا الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ، وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ فِي بَيْتِهِ.

رواه ابو داؤد، باب فى الغيبة، رقم: ٤٨٨٠

278. Abu Barzah Al-Aslamī رضي الله عنه narrates that: Rasūlullāh ﷺ said: O group of people! Who have accepted Islām by their tongues; and *Imān* has not entered their hearts, do not backbite Muslims nor seek out their faults. Undoubtedly he who seeks out the faults of his Muslim brother, will have his faults sought by Allāh; and whose faults are sought by Allāh, He will disgrace him even at his

home.

(Abu Dāwūd)

Note: This *Hadīth* is a warning to those who backbite Muslims, as this can only be the work of hypocrites and not of Muslims.

(Badhl-ul-Majhūd)

﴿279﴾ عَنْ أَنَسِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ قَالَ: غَزَوْتُ مَعَ نَبِيِّ اللَّهِ ﷺ غَزْوَةَ كَدًّا وَكَذًّا فَضَيَّقَ النَّاسُ الْمَنَازِلَ وَقَطَعُوا الطَّرِيقَ، فَبَعَثَ النَّبِيُّ ﷺ مُنَادِيًا يُنَادِي فِي النَّاسِ: أَنْ مَنْ ضَيَّقَ مَنَزِلًا أَوْ قَطَعَ طَرِيقًا فَلَا جِهَادَ لَهُ.

رواه ابوداؤد، باب ما يؤمر من انضمام العسكر وسعته، رقم: ٢٦٢٩

279. The father of Anas Juhani رضي الله عنه narrates that we went on an expedition with Nabī ﷺ. People stayed there in a manner occupying so much space, that they encroached the road. Nabī ﷺ sent a man to announce among the people: Those who occupy much space or encroach the road, for them there is no (reward of) *Jihād*.

(Abu Dāwūd)

﴿280﴾ عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ جَرَدَ ظَهَرَ امْرِئٍ مَسْلُومٍ بِغَيْرِ حَقٍّ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ.

رواه الطبراني في الكبير و الاوسط واسناده جيد، مجمع الزوائد ٣٨٤/٦

280. Umāmah رضي الله عنه narrates that Nabī ﷺ said: He who beats upon the bare back of a Muslim unjustly, he will meet Allāh in a condition that Allāh will be angry with him.

(Tabarāni, Majma- 'uz-Zawāid)

﴿281﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: اتَّكِرُونَ مَا الْمُفْلِسُ؟ قَالُوا: الْمُفْلِسُ لِنَا 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، وَسَقَكَ دَمَ هَذَا، وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ قَسَيْتَ حَسَنَاتِهِ، قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ، أَخِذْ مِنْ خَطَايَا هُمْ فَطَرِحَتْ عَلَيْهِ، ثُمَّ طَرِحَ فِي النَّارِ.

رواه مسلم، باب تحريم الظلم، رقم: ٦٥٧٩

281. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ once asked his Sahābah: Do you know who is poor? Sahābah replied: The

poor amongst us is he who has no money or property. Rasūlullāh ﷺ explained: The poor amongst my *Ummah* is one, who will come on the Day of Resurrection with *Salāt*, *Saum* and *Zakāt*, but who had abused somebody, slandered someone, usurped the goods of another person, had shed blood or beaten another person. So this one and that one will be given a part of the aggressor's good deeds; should his good deeds fall-short, before he clears what he owes then the aggrieved person's sins and faults will be transferred from them to him; and he will be thrown into Hell-Fire. (Muslim)

﴿282﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَبَابُ الْمُسْلِمِ فُسُوقٌ،
وَقَاتَلُهُ كُفْرٌ.
رواه البخارى، باب ما ينهى من السباب واللعن، رقم: ٦٠٤٤.

282. 'Abdullāh ﷺ narrates that Rasūlullāh ﷺ said: To abuse a Muslim is disobedience, and his murder is infidelity. (Bukhārī)

Note: A Muslim who murders another Muslim negates his perfection in Islam, and this could become a reason for his dying in infidelity. (Mazāhir Haque)

﴿283﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا رَفَعَهُ قَالَ: سَابُّ الْمُسْلِمِ كَالْمُشْرِفِ
عَلَى الْهَلَكَةِ.
رواه الطبرانى فى الكبير وهو حديث حسن، الجامع الصغير ٣٨/٢.

283. 'Abdullāh ibne-'Ainr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who abuses a Muslim is like one who is heading to his destruction. (Tabarānī, Jami-'us-Saghīr)

﴿284﴾ عَنْ عِيَّاضِ بْنِ حِمَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ! الرَّجُلُ مِنْ قَوْمِي
يَسْتَمِينِي وَهُوَ دُونِي، أَفَأَنْتَقِمُ مِنْهُ؟ فَقَالَ النَّبِيُّ ﷺ: الْمُسْتَبَانِ شَيْطَانَانِ يَتَهَاتَرَانِ
وَيَتَكَاذِبَانِ.
رواه ابن حبان، قال المحقق: اسناده صحيح ٣٤/١٢.

284. 'Iyād ibne-Himār ﷺ said: O Nabí Allāh! One of my people abuses me, though he is inferior to me. Should I revenge him? Nabí ﷺ replied: Those two who abuse each other are like two *Shaitān* who insult and call each other a liar. (Ibne-Hibbān)

﴿285﴾ عَنْ أَبِي جَرِيٍّ جَابِرِ بْنِ سَلِيمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ لِرَسُولِ اللَّهِ ﷺ: إِعْهَدْ

إِلَى، قَالَ: لَا تَسِنَّ أَحَدًا، قَالَ: فَمَا سَبَّكَ بَعْدَهُ حُرًّا وَلَا عَبْدًا وَلَا بَعِيرًا وَلَا شَاةً، قَالَ: وَلَا تَحْقِرَنَّ شَيْئًا مِنَ الْمَعْرُوفِ وَأَنْ تَكَلِّمَ أَحَاكَ وَأَنْتَ مُتَبَسِّطٌ إِلَيْهِ وَجْهَكَ، إِنَّ ذَلِكَ مِنَ الْمَعْرُوفِ وَأَرْفَعِ إِزَارَكَ إِلَى نِصْفِ السَّاقِ، فَإِنَّ أَيْتَ فَالِي الْكُفَّيْنِ، وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّهَا مِنَ الْمَخِيَلَةِ وَإِنَّ اللَّهَ لَا يُحِبُّ الْمَخِيَلَةَ، وَإِنْ أَمْرٌ شَتَمَكَ وَعَيَّرَكَ بِمَا تَعْلَمُ فَبِكَ فَلَا تُعَيِّرُهُ بِمَا تَعْلَمُ فِيهِ فَإِنَّمَا وَيَالُ ذَلِكَ عَلَيْهِ . (رواه بعض الحديث) رواه ابو داؤد بهاب ماجاه

في اسبيل الازار، رقم: ٤٠٨٤

285. Abu Juraiy Jābir ibne-Sulaim رضي الله عنه said: I requested Rasūlullāh ﷺ for some advice. He said: Do not abuse anyone. After that, I have never abused a freeman or a slave, a camel or a goat. He said: And do not consider any act of kindness insignificant, speaking cheerfully with your brother is undoubtedly an act of kindness. Keep your lower garment up to the middle of the calf or if you so desire then up to the ankles; avoid its trailing, for that is a sign of pride and indeed Allāh does not like pride. If anyone abuses you or makes you ashamed for something he knows about you, do not make him ashamed for something you know about him; for the burden of that will be on him. (Abu Dāwūd)

﴿286﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا شَتَمَ أَبَا بَكْرٍ وَالنَّبِيَّ ﷺ جَالِسًا، فَجَعَلَ النَّبِيُّ ﷺ يَعْجَبُ وَيَتَبَسَّمُ، فَلَمَّا أَكْثَرَ رَدُّ عَلَيْهِ بَعْضُ قَوْلِهِ، فَغَضِبَ النَّبِيُّ ﷺ وَقَامَ فَلَحَقَهُ أَبُو بَكْرٍ فَقَالَ: يَا رَسُولَ اللَّهِ! كَانَ يَشْتَمِينِي وَأَنْتَ جَالِسٌ فَلَمَّا رَدَّدْتَ عَلَيْهِ بَعْضَ قَوْلِهِ غَضِبْتَ وَقَمْتَ، قَالَ: إِنَّهُ كَانَ مَعَكَ مَلَكَ يَرُدُّ عَلَيْكَ، فَلَمَّا رَدَّدْتَ عَلَيْهِ بَعْضَ قَوْلِهِ وَقَعَ الشَّيْطَانُ فَلَمْ أَكُنْ لِأَقْعُدَ مَعَ الشَّيْطَانِ ثُمَّ قَالَ: يَا أَبَا بَكْرٍ ثَلَاثٌ كُلُّهُنَّ حَقٌّ، مَا مِنْ عَبْدٍ ظَلِمَ بِمَظْلَمَةٍ فَيُغَضِبُنِي عَنْهَا اللَّهُ عَزَّ وَجَلَّ إِلَّا أَعَزَّ اللَّهُ بِهَا نَصْرَهُ وَمَا فَتَحَ رَجُلٌ بَابَ عَطِيَّةٍ يُرِيدُ بِهَا صِلَةً إِلَّا زَادَهُ اللَّهُ بِهَا كَثْرَةً وَمَا فَتَحَ رَجُلٌ بَابَ مَسْأَلَةٍ يُرِيدُ بِهَا كَثْرَةً إِلَّا زَادَهُ اللَّهُ عَزَّ وَجَلَّ بِهَا قِلَّةً.

رواه احمد ٤٣٦/٢

286. Abu Hurairah رضي الله عنه narrates that a man abused Abu Bakr رضي الله عنه while Nabi ﷺ was sitting. Appreciating (the forbearance and patience of Abu Bakr رضي الله عنه), he kept smiling, but when the man went on at length and Abu Bakr رضي الله عنه replied to some of what he said; Rasūlullāh ﷺ became angry and left. Abu Bakr رضي الله عنه went

after him and said: O Rasûlullâh! He was abusing me in your presence but when I replied to some of what he said, you became angry, and left. He replied: There was an angel with you, replying to him on your behalf but when you replied to him, *Shaitân* got in, and I am not supposed to sit with *Shaitân*. He then added: O Abu Bakr! There are three things, all of which are true:

1. Anyone who is wronged and he ignores it for the sake of Allâh ﷻ, Allâh will help him out and strengthen him.
2. Anyone who begins to give intending thereby to unite ties of relationship, Allâh provides him with much more because of it.
3. Anyone who opens a door of begging, desiring to increase his wealth, Allâh ﷻ increases his scantiness because of it

(Musnad Ahmad)

﴿287﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مِنْ الْكِبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ، قَالُوا: يَا رَسُولَ اللَّهِ! وَهَلْ يَشْتُمُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ.

رواه مسلم باب الكبائر واكبرها، رقم: ٦٦٣

287. 'Abdullâh ibne-'Amr ibn al-'As Radiyallâhu 'anhuma narrates that Rasûlullâh ﷺ said: It is a major sin that a man slanders his parents. The Sahâbah asked: O Rasûlullâh ﷺ! Could a person slander his own parents? Rasûlullâh ﷺ answered: Yes, if he slanders another person's father, the latter would slander his father and if he slanders his mother, the latter in turn, would slander his mother.

(Muslim)

﴿288﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: اللَّهُمَّ إِنِّي اتَّخَذْتُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِي، فَإِنَّمَا أَنَا بَشَرٌ، فَأَيُّ الْمُؤْمِنِينَ آذَيْتَهُ، شَتَمْتَهُ، لَعَنْتَهُ، جَلَدْتَهُ، فَاجْعَلْهَا لَهُ صَلَاةً وَرِزْقًا وَقَرْبَةً، تَقْرِبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ.

رواه مسلم باب من لعن النبي ﷺ، رقم: ٦٦٦٩

288. Abu Hurairah ؓ narrates that Nabî ﷺ supplicated with these words: O Allâh! I make a covenant with You; kindly never go against it, for I am only a human being; if I annoy or scold or curse or beat any of the believers, make this a source of Your

blessing, purification (from the sins), and closeness to You on the Day of Resurrection. (Muslim)

﴿289﴾ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَسُبُّوا

الْأَمْوَاتَ فَتُؤْذُوا الْأَحْيَاءَ. رواه الترمذى، باب ماجاء فى الشتم، رقم: ١٩٨٢

289. Mughírah ibne-Shu'bah رضي الله عنه narrates that Rasúlullāh ﷺ said: Do not abuse the deceased, as you would thus cause distress to the living. (Tirmidhí)

Note: It means that by abusing the deceased, his relatives would be grieved, but the one who is abused will not be affected.

﴿290﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اذْكُرُوا مَحَاسِنَ

مَوْتَاكُمْ وَكُفُّوا عَنِ مَسَائِرِهِمْ. رواه ابوداؤد، باب فى النهى عن سب الموتى برفق، رقم: ٤٩٠٠

290. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Mention the good qualities of your deceased and refrain from mentioning their faults. (Abu Dāwūd)

﴿291﴾ عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَتْ لَهُ مَظْلَمَةٌ

لِأَخِيهِ مِنْ عَرَضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَلْبِهِ مَظْلَمَتِهِ، وَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ

فُحِبِلَ عَلَيْهِ. رواه البخارى، باب من كانت له مظلمة عند الرجل..... رقم: ٢٤٤٩

291. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: Whosoever has done a wrong, affecting his brother's honour or something else, must ask him for forgiveness now, before that Day comes when he will have neither Dīnār nor Dirham. If he has any good deeds, then these will be subtracted, equal to his wrong doings; and if he has no good deeds, then the evil deeds of the one wronged will be taken and laid upon him. (Bukhārī)

﴿292﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَأَرْبَى الرَّبَا

اسْتِطَالَةُ الرَّجُلِ لِي عَرَضِ أَخِيهِ. (وهو بعض الحديث) رواه الطبرانى، فى الاوسط وهو حديث

صحيح، الجامع الصغير ٢/٢٢٢

292. Barā' ibne-'Azib Radiyallāhu 'anhuma narrates that

Rasúlullāh ﷺ said: The worst usury is disgracing his brother.

(Tabarānī, Jāmi' -us-Saghīr)

Note: Disgracing a Muslim is termed as the worst usury. In usury the wealth of others is taken away and exploited for personal gains, similarly, disgracing Muslim causes harm to his honour. And the honour of a Muslim is far more respectable than his belongings; thus, disgracing is termed as the worst form of usury.

(Faid-ul-Qadīr, Badhlul-Majhūd)

﴿293﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ أَكْبَرِ

الْكِبَايِرِ اسْتِطْلَاقَ الْمَرْءِ فِي عِرْضِ رَجُلٍ مُسْلِمٍ بِغَيْرِ حَقِّ (الحدیث) رواه ابو داؤد، باب فی

الغیبة، رقم: ۴۸۷۷

293. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Indeed the biggest amongst the major sins is to attack a Muslim's honour unjustly.

(Abu Dāwūd)

﴿294﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ اخْتَكَّرَ حُكْرَةً

يُرِيدُ أَنْ يُعْلِيَ بِهَا عَلَى الْمُسْلِمِينَ فَهُوَ خَاطِئٌ.

رواه احمد وفيه: ابو معشر وهو ضعيف وقد وثق، مجمع الزوائد ۴/ ۱۸۱

294. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: Whosoever hoards grain to raise its price for Muslims is a sinner.

(Musnad Ahmad, Majma'uz-Zawāid)

﴿295﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

مَنْ اخْتَكَّرَ عَلَى الْمُسْلِمِينَ طَعَامًا ضَرَبَهُ اللَّهُ بِالْجُدَامِ وَالْإِفْلَاسِ.

رواه ابن ماجه، باب الحكرة والجلب، رقم: ۲۱۰۰

295. 'Umar ibn al-Khattāb ﷺ narrates: I heard Rasúlullāh ﷺ saying: If anyone hoards food from Muslims, Allāh will smite him with leprosy and stringency.

(Ibne-Majah)

Note: The hoarder is one who at the time of people's need, (as grain is not freely available in the market) stores his grain secretly, waiting for the prices to rise. (Mazāhir Haque)

﴿296﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْمُؤْمِنُ أَخُو الْمُؤْمِنِ، فَلَا يَحِلُّ لِلْمُؤْمِنِ أَنْ يَتَنَاعَ عَلَى بَيْعِ أَخِيهِ، وَلَا يَخْطُبَ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَذَرَ.

رواه مسلم، باب تحريم الخِطْبَةِ عَلَى خِطْبَةِ أَخِيهِ برقم: ٢٤٦٤

296. 'Uqbah ibne-Amir رضي الله عنه narrates that Rasûlullâh ﷺ said: A believer is the brother of a believer. It is not lawful for a believer to outbid the concluded deal of his brother, or propose to the same woman whom his brother has proposed, until he abandons the intention of marrying this woman. (Muslim)

Note: Outbidding has several meanings; one of these is that when a deal between two men has been concluded, a third person asks the seller to cancel the deal and deal with him afresh. (Nawawî)

Muslim Scholars must be consulted to learn the Masâil (Islâm's way of conducting business and other affairs). Knowingly proposing for a woman, for whom a proposal has already been received and likely to be accepted, is against the teachings of Islâm. (Fath-'ul-Mulhim)

﴿297﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا.

(الحديث) رواه مسلم، باب قول النبي ﷺ من حمل علينا السلاح برقم: ٢٨٠

297. 'Abdullâh ibne-'Umar Radiyallâhu 'anhuma narrates that Rasûlullâh ﷺ said: He who raises a weapon at us, is not from us. (Muslim)

﴿298﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُشِيرُ أَحَدُكُمْ عَلَى أَخِيهِ بِالسِّلَاحِ فَإِنَّهُ لَا يَلْدِرِي لَعْلَ الشَّيْطَانِ يَنْزِعُ فِي يَدِهِ فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ.

رواه البخاري، باب قول النبي ﷺ من حمل علينا السلاح فليس منا، رقم: ٧٠٧٢

298. Abu Hurairah رضي الله عنه narrates that Nabî ﷺ said: None of you should point towards his Muslim brothers with a weapon, for he does not know when the *Shaitân* may interrupt causing its misuse with one's hand (injuring his Muslim brother and in its punishment), he falls into a pit of the Fire. (Bukhâ.)

﴿299﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ أَبُو الْقَاسِمِ عليه السلام: مَنْ أَشَارَ إِلَى أَخِيهِ بِحَدِيدَةٍ، فَإِنَّ الْمَلَائِكَةَ تَلْعَنُهُ حَتَّى يَدَعَهُ وَإِنْ كَانَ أَخَاهُ لِأَبِيهِ وَأُمِّهِ.

رواه مسلم، باب النهي عن الإشارة بالسلاح الى مسلم، رقم: 6666

299. Abu Hurairah رضي الله عنه narrates that Abul Qāsim عليه السلام said: If anyone points with a piece of iron (weapon) at his brother, indeed angels curse him, till he stops pointing it, even if he is his brother who has the same father and mother. (Muslim)

Note: Pointing with a piece of iron or weapon towards his real brother does not necessarily mean that he wants to kill or hurt him; but he might just have done this playfully, despite which angels will curse him. The purpose is to firmly forbid such things, even playfully. (Mazāhir Haque)

﴿300﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ عَلَى صَبْرَةٍ طَعَامٍ، فَأَذْخَلَ يَدَهُ فِيهَا، فَتَأَلَّتْ أَصَابِعُهُ بَلَلًا، فَقَالَ: مَا هَذَا يَا صَاحِبَ الطَّعَامِ؟ قَالَ: أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ! قَالَ: أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَمَا يَرَاهُ النَّاسُ، أَمْ نَحْنُ فَلَيْسَ مِنِّي.

رواه مسلم، باب قول النبي صلى الله عليه وسلم من غشنا فليس منا، رقم: 784

300. Abu Hurairah رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم passed by a heap of grain and inserted his hand into it; his fingers were moistened by the wet grain. He asked: O owner of the grain! What is this? The man replied: O Rasūlullāh! It is due to rain. Rasūlullāh صلى الله عليه وسلم said: Why did you not put the damp grain on top of the heap, so people could see it? He who deceives people does not belong to me. (Muslim)

﴿301﴾ عَنْ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صلى الله عليه وسلم: مَنْ حَمَى مُؤْمِنًا مِنْ مُنَافِقٍ، أَرَاهُ قَالَ: بَعَثَ اللَّهُ مَلَكًا يَحْمِي لَحْمَهُ يَوْمَ الْقِيَامَةِ مِنْ نَارِ جَهَنَّمَ، وَمَنْ رَمَى مُسْلِمًا بِشَيْءٍ يُرِيدُ شَيْنَهُ بِهِ حَسَسَهُ اللَّهُ عَلَى جِسْرِ جَهَنَّمَ حَتَّى يَخْرُجَ وَمَا قَالَ.

رواه ابوداؤد، باب الرجل يذب عن عرض أخيه، رقم: 4883

301. Mu'adh ibne-Anas Juhani رضي الله عنه narrates that Nabī صلى الله عليه وسلم said: If anyone guards a believer's honour from a hypocrite, then Allāh

will appoint an angel who will guard his flesh from the Hell-Fire on the Day of Resurrection. If anyone accuses a Muslim by saying something to defame him, then Allāh will restrain him on the bridge over Hell until he is cleansed from what he said.

(Abu Dāwūd)

﴿302﴾ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ ذَبَّ عَنْ عِرْضِ أَخِيهِ بِالْقَيْبَةِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُغْفِقَهُ مِنَ النَّارِ.

رواه احمد والطبرانی واسناد احمد حسن بجمع الزوائد ١٧٩/٨

302. Asmā binte-Yazid Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: If anyone defends his brother's honour in his absence, then it is Allāh's responsibility to set him free from the Fire.

(Musnad Ahmad, Tabarānī, Majma- 'uz-Zawā'id)

﴿303﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ رَدَّ عَنْ عِرْضِ أَخِيهِ الْمُسْلِمِ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يُرَدَّ عَنْهُ نَارَ جَهَنَّمَ يَوْمَ الْقِيَامَةِ. رواه احمد ٤٤٩/٦

303. Abu Dardā' رضي الله عنه narrates that Nabī ﷺ said: He who safeguards the honour of his Muslim brother, then Allāh ﷻ will save him from the Hell-Fire on the Day of Resurrection.

(Musnad Ahmad)

﴿304﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ خَالَتْ دِفَاعَتَهُ دُونَ حَدِّ مِنْ حُلُودِ اللَّهِ، فَقَدْ ضَادَّ اللَّهَ، وَمَنْ خَاصَمَ فِي بَابٍ وَهُوَ يَعْلَمُهُ لَمْ يَزَلْ فِي سَخَطِ اللَّهِ حَتَّى يَنْزِعَ عَنْهُ، وَمَنْ قَالَ فِي مُؤْمِنٍ مَا لَيْسَ فِيهِ أَسْكَنَهُ اللَّهُ رَدْعَةً الْعَبَّاسِيُّ حَتَّى يَنْعَرَجَ مِمَّا قَالَ - رواه ابو داود، باب في الرجل يمين على خصومة..... رقم: ٣٥٩٧

304. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: If anyone's intercession becomes an obstacle to one of the punishments prescribed by Allah he has opposed Allāh; if anyone disputes knowingly about something which is false he remains in the displeasure of Allāh till he desists; and if anyone makes an untruthful accusation against a Muslim he will be made by Allāh to dwell in the filthy fluid flowing from the inhabitants of Hell, till he retracts his statement. (Abu Dāwūd)

﴿305﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَحَاسِنُوا، وَلَا تَنَاجِسُوا، وَلَا تَبَاغِضُوا، وَلَا تَدَابِرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَتَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَنْخُدُّهُ، وَلَا يَخْفِرُهُ، التَّقْوَى هُنَا، وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَارٍ: بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْفِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ وَمَالُهُ وَعِزُّهُ.

رواه مسلم، باب تحريم ظلم المسلم، رقم: ٦٥٤١

305. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Do not be jealous of one another; do not outbid to deceive without intending to buy; do not hate one another; do not be indifferent to one another; do not enter into a transaction when others have completed it; and O slaves of Allāh! Be like brothers amongst yourselves. A Muslim is a brother of a Muslim; he neither oppresses him nor deserts him, nor looks down upon him. Piety is here: Then pointing towards his chest, he said this thrice: It is evil enough for a man to consider his Muslim brother worthless. All things of a Muslim are inviolable for his brother in faith; his blood, his property and his honour. (Muslim)

Note: Piety denotes the fear of Allāh and a state of awareness for the reckoning in the Hereafter. Thus, "piety is here" implies a feeling within the heart, and not something physical that can be seen so as to ascertain whether a person is pious or not. It is not appropriate for a Muslim to look down upon his Muslim brother, as a person who appears lowly may have a high degree of piety and thus be honourable to Allāh. (Ma'āriful Hadīth)

﴿306﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ، أَوْ قَالَ: الْعُشْبَ.

رواه ابوداؤد، باب في الحسد، رقم: ٤٩٠٣

306. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: Avoid jealousy, verily, jealousy consumes good deeds like fire consumes dry wood (or he said) grass. (Abu Dāwūd)

﴿307﴾ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: لَا يَجِلُّ لِأَمْرِيءِ

أَنْ يَأْخُذَ عَصَا أَخِيهِ بِغَيْرِ طَيْبِ نَفْسٍ مِنْهُ. رواه ابن حبان، قال المحقق: اسناد صحيح ٣١٦/١٣

307. Abu Humaid Sā'idī رضي الله عنه narrates that Nabī ﷺ said: It is not permissible for anyone to take his brother's stick without obtaining his consent. (Ibne-Hibbān)

﴿308﴾ عَنْ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: لَا يَأْخُذُنْ أَحَدُكُمْ مَتَاعَ

أَخِيهِ لِأَعْبَابٍ وَلَا جَادًا. (الحدیث) رواه ابو داؤد، باب من يأخذ الشيء من مزاح، رقم: ٥٠٠٣

308. Yazīd رضي الله عنه narrates that Nabī ﷺ said: Undoubtedly none of you should take the belongings of his brother, neither in amusement nor seriously. (Abu Dāwūd)

﴿309﴾ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى رَجِمَهُ اللَّهُ قَالَ: حَدَّثَنَا أَصْحَابُ مُحَمَّدٍ ﷺ

أَنَّهُمْ كَانُوا يَمْسِرُونَ مَعَ النَّبِيِّ ﷺ فَنَامَ رَجُلٌ مِنْهُمْ فَانْطَلَقَ بَعْضُهُمْ إِلَى حَبْلِ مَعَهُ فَأَخَذَهُ فَفَرِعَ، فَقَالَ النَّبِيُّ ﷺ: لَا يَجِلُّ لِمُسْلِمٍ أَنْ يَرَوْعَ مُسْلِمًا.

رواه ابو داؤد، باب من يأخذ الشيء، من مزاح، رقم: ٥٠٠٤

309. 'Abdur Rahmān ibne-Abu Laila Rahimahullāh narrates that Sahābah of Muhammad ﷺ told a incident: Once during a journey with Nabī ﷺ; while one of them fell asleep, some of the others went and took his rope (in jest). The sleeper (on awakening not finding his rope) got startled. Nabī ﷺ said: It is not lawful for a Muslim to frighten another Muslim. (Abu Dāwūd)

﴿310﴾ عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَتْلُ الْمُؤْمِنِ أَعْظَمُ عِنْدَ

اللَّهِ مِنْ زَوَالِ الدُّنْيَا. رواه النسائي، باب تعظيم الدم، رقم: ٣٩٩٥

310. Abu Buraidah رضي الله عنه narrates that Rasūlullāh ﷺ said: The murder of a believer is worse, in the sight of Allāh than the destruction of the whole world. (Nasaī)

Note: It means that, just as the destruction of the whole world would be a great calamity for mankind, so also the murder of a single *Mu'min* is an even greater tragedy in the Court of Allāh.

﴿311﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا يَذْكُرَانِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: لَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ اشْتَرَكُوا لِي دَمَ مُؤْمِنٍ لَأَكْبَهُمُ اللَّهُ فِي النَّارِ.

رواه الترمذى، وقال: هذا حديث غريب، باب المحكم فى الدعاء، رقم: ١٣٩٨

311. Abu Sa'id Al-Khudri and Abu Hurairah Radiyallāhu 'anhuma narrate that Rasūlullāh ﷺ said: If all the inhabitants of the skies and the earth were to share in shedding the blood of a believer, Allāh would overturn them all, in the Fire. (Tirmidhū)

﴿312﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلَّا مَنْ مَاتَ مُشْرِكًا، أَوْ مُؤْمِنٌ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا.

رواه ابو داود، باب فى تعظيم قتل المؤمن برقم: ٤٢٧٠

312. Abu Dardā' narrates: I heard Rasūlullāh ﷺ saying: Hopefully Allāh may forgive every sin except the one who dies a polytheist, or a believer who sheds the blood of a *Mu'min* (believer) deliberately. (Abu Dāwūd)

﴿313﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ قَتَلَ مُؤْمِنًا فَأَغْتَبَطَ بِقَتْلِهِ لَمْ يَقْبَلِ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا. رواه ابو داود، باب فى تعظيم قتل المؤمن برقم:

٤٢٧٠ سنن ابى داود، طبع دار البار، مكة المكرمة

313. 'Ubādah ibne-Sāmit narrates that Rasūlullāh ﷺ said: He who kills a believer and rejoices at it, Allāh will not accept his actions, be they obligatory or optional. (Abu Dāwūd)

﴿314﴾ عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا تَوَاجَعَهُ الْمُسْلِمَانِ بِسَيْفَيْهِمَا، فَأَلْقَايِلَ وَالْمَقْتُولُ فِي النَّارِ قَالَ: فَقُلْتُ أَوْ قِيلَ: يَا رَسُولَ اللَّهِ! هَذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: إِنَّهُ قَدْ أَرَادَ قَتْلَ صَاحِبِهِ.

رواه مسلم، باب اذا تواجعه المسلمان بسيفيهما برقم: ٧٢٥٢

314. Abu Bakrah narrates: I heard Rasūlullāh ﷺ saying: When two Muslims draw their swords on each other, the killer and the victim both will be in the Fire. Abu Bakrah said: I or someone else asked: O Rasūlullāh! The killer (about him we can understand), but why the victim? He replied: Indeed he too intended to kill his companion. (Muslim)

﴿315﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْكِبَائِرِ قَالَ: الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَشَهَادَةُ الزُّورِ.

رواه البخارى، باب ما قيل فى شهادة الزور، رقم: ٢٦٥٣

315. Anas رضي الله عنه narrates that Nabí ﷺ was asked about the major sins. He replied: To associate a partner with Allāh, to disobey parents, to murder someone, and to give false testimony.

(Bukhārī)

﴿316﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اجْتَنِبُوا السَّبْعَ الْمُؤَيَّبَاتِ قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا هُنَّ؟ قَالَ: الشِّرْكُ بِاللَّهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَآكُلُ الرِّبَا، وَآكُلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْفَافِئَاتِ.

رواه البخارى، باب قول الله تعالى: ان الذين ياكلون اموال اليتامى.....، رقم: ٢٧٦٦

316. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: Avoid seven disastrous things. It was asked: O Rasūlullāh! What are they? He replied: Associating a partner with Allah, sorcery (magic), killing unjustly one whose killing Allāh has forbidden, eating usury, consuming the wealth of an orphan, fleeing from the battle field, and accusing innocent chaste believing women for fornication.

(Bukhārī)

﴿317﴾ عَنْ وَائِلَةَ بِنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَظْهِرِ السَّمَاتَةَ لِأَخِيكَ، فَيَرَاهُ اللَّهُ وَيَتَلَبَّكَ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب لا تظهر السماتة لأخيك، رقم: ٢٥٠٦

317. Wāthilah ibn-il-Asqa' رضي الله عنه narrates that Rasūlullāh ﷺ said: Do not rejoice at your brother's misfortune; lest Allāh may show Mercy on him and afflict you.

(Tirmidhī)

﴿318﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَيَّرَ إِخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَغْمَلَهُ، قَالَ أَحْمَدُ: قَالُوا: مِنْ ذَنْبٍ قَدْ نَابَ مِنْهُ.

رواه الترمذى وقال: حديث حسن غريب، باب فى وعيد من عيّر أخاه بذنوب، رقم: ٢٥٠٥

318. Mu 'ādh ibne-Jabal رضي الله عنه narrates that Rasūlullāh ﷺ said: He

who reproaches his brother for a sin (from which he had repented) will not die until he himself indulges in that sin. (Tirmidhi)

﴿319﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّمَا امْرِئٍ إِذَا قَالَ لِأَخِيهِ: يَا كَافِرُ! فَقَدْ بَاءَ بِهَا أَحَدَهُمَا، إِنْ كَانَ كَمَا قَالَ، وَإِلَّا رَجَعَتْ عَلَيْهِ.

رواه مسلم، باب بيان حال إيمان رقم: ٢١٦

319. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Anyone who calls his Muslim brother: O infidel! Then surely in fidelity returns to one of them. Either he is (infidel) as it is said, or infidelity returns to the one who accused. (Muslim)

﴿320﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: وَمَنْ دَعَا رَجُلًا بِالْكَفْرِ أَوْ قَالَ: عَدُوَّ اللَّهِ! وَلَيْسَ كَذَلِكَ إِلَّا حَارَ عَلَيْهِ.

(وهو جزء من الحديث) رواه مسلم، باب بيان حال إيمان رقم: ٢١٧

320. Abu Dhar رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He who calls someone an infidel or enemy of Allāh, but that person is not guilty, then these words return to the one who blamed.

(Muslim)

﴿321﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا قَالَ الرَّجُلُ لِأَخِيهِ: يَا كَافِرُ! فَهُوَ كَقَتْلِهِ.

رواه البزار و رجاله ثقات، صحيح الزوائد ١٤٣/٨

321. 'Imrān ibne-Husain رضي الله عنهما narrates that Rasūlullāh ﷺ said: When a man calls his brother: O infidel! It is as if, he has killed him.

(Bazzār, Majma-'uz-Zawāid)

﴿322﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ لَعَانًا.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في اللعن واللعن رقم: ٢٠١٩

322. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Nabī ﷺ said: It is not befitting for a believer to curse others. (Tirmidhi)

﴿323﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَكُونُ اللَّعَانُونَ شُعْمَاءَ وَلَا شُهَدَاءَ، يَوْمَ الْقِيَامَةِ.

رواه مسلم، باب النهي عن لعن الدواب وغيرها، رقم: ٦٦١٠

323. Abu Dardā' رضي الله عنه narrates that Rasūlullāh ﷺ said: The invocers of curses would neither be intercessors nor witnesses on the Day of Resurrection. (Muslim)

﴿324﴾ عَنْ ثَابِتِ بْنِ الضَّحَّاكِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَعْنُ الْمُؤْمِنِ كَقَتْلِهِ.

(وهو جزء من الحديث) رواه مسلم باب بيان غلظ تحريم قتل الانسان نفسه رقم: ٣٠٣

324. Thābit ibne-Dahhāk رضي الله عنه narrates that Nabī ﷺ said: Cursing a believer is like killing him. (Muslim)

﴿325﴾ عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ رَضِيَ اللَّهُ عَنْهُ يَتْلُغُ بِهِ النَّبِيُّ ﷺ: خِيَارُ عِبَادِ اللَّهِ الَّذِينَ إِذَا رُؤُوا ذُكِرَ اللَّهُ، وَشِرَارُ عِبَادِ اللَّهِ الْمَمْسَاءُ وَالْبَالِغِيْمَةُ، الْمُفَرِّقُونَ بَيْنَ الْأَحِبَّةِ الْبَاغُونَ لِلْبِرِّ آءَ الْعَنْتِ.

رواه احمد وفيه: شهر بن حوشب و بقية رجاله رجال الصحيح مجمع الزوائد ١٧٦/٨

325. 'Abdur Rahmān ibne-Ghanam رضي الله عنه narrates that Nabī ﷺ said: The best slaves of Allāh are those who, when seen, remind one of Allāh; and the worst slaves O Allāh are those, who backbite, who cause separation among the friends and who seek to distress the upright. (Musnad Ahmad, Majma-'uz-Zawāid)

﴿326﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى قَبْرَيْنِ فَقَالَ: إِنَّهُمَا لَيَعْدَبَانِ وَمَا يَعْدَبَانِ فِي كَبِيرٍ، أَمَا هَذَا فَكَانَ لَا يَسْتِرُّ مِنْ بَوْلِهِ، وَأَمَا هَذَا فَكَانَ يَمْتَشِي بِالنَّمِيمَةِ.

(الحديث) رواه البخارى، باب الغيبة..... رقم: ٦٠٥٢

326. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ came upon two graves and said: Indeed both occupants are being punished, but not for something big (not difficult to save oneself from); one did not save himself from (drops of) his urine, and the other went about as a tell-tale. (Bukhārī)

﴿327﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَمَّا عَرَجَ بَنِي مَرْزُوقٍ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نَحَاسٍ يَخْمِشُونَ وَجُوهَهُمْ وَصُدُورَهُمْ، فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جِبْرِيلُ؟ قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لَحُومَ النَّاسِ وَيَقْعُونَ فِي أَعْرَاضِهِمْ.

رواه ابو داؤد، باب فى الغيبة، رقم: ٤٨٧٨

327. Anas ibne-Malik رضي الله عنه narrates that Rasúlullāh صلى الله عليه وسلم said: When I was taken up (on the ascendance), I passed by people who had nails of copper and they were scratching their faces and chests. I asked: O Jibrāil! Who are these people? He replied: They used to eat (backbite) human flesh and dishonour people. (Abu Dāwūd)

﴿328﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فَارْتَفَعَتْ رِيحٌ مُنِيَّةٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: أَتَدْرُونَ مَا هَذِهِ الرِّيحُ؟ هَذِهِ رِيحُ الَّذِينَ يَغْتَابُونَ الْمُؤْمِنِينَ.

رواه احمد ورجاله ثقات، مجمع الزوائد ١٧٢/٨

328. Jabir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that we were with Nabí صلى الله عليه وسلم, when a foul odour arose. He said: Do you know what this odour is? This odour is of those who backbite believers. (Musnad Ahmad, Majma-'uz-Zawāid)

﴿329﴾ عَنْ أَبِي سَعْدٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْغِيْبَةُ أَشَدُّ مِنَ الزِّنَا قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ الْغِيْبَةُ أَشَدُّ مِنَ الزِّنَا؟ قَالَ: إِنَّ الرَّجُلَ لِيَزْنِي فَيَتُوبُ فَيَتُوبُ اللَّهُ عَلَيْهِ وَإِنْ صَاحِبَ الْغِيْبَةِ لَا يُغْفَرُ لَهُ حَتَّى يَغْفِرَهَا لَهُ صَاحِبُهُ.

رواه البيهقي في شعب الایمان ٣٠٦/٥

329. Abu Sa'id and Jābir ibne-'Abdullāh Radiyallāhu 'anhum narrate that Rasúlullāh صلى الله عليه وسلم said: Backbiting is worse than fornication. The Sahābah asked: O Rasúlullāh! How is backbiting worse than fornication? He replied: A man commits fornication then seeks forgiveness; Allāh forgives him; but a man who backbites is not forgiven, until the one whom he has backbitten forgives him. (Baihaqī)

﴿330﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ لِلنَّبِيِّ صلى الله عليه وسلم: حَسْبُكَ مِنْ صَفِيَّةٍ كَذَا وَكَذَا. تَعْنِي قَصِيْرَةً. فَقَالَ: لَقَدْ قُلْتَ كَلِمَةً لَوْ مَرَجَ بِهَا الْبَحْرُ لَمَزَجَتْهُ، قَالَتْ: وَحَكَيْتُ لَهُ إِنْسَانًا، فَقَالَ: مَا أَحْبَبْتُ تَنِي حَكَيْتُ إِنْسَانًا وَإِنْ لِي كَذَا وَكَذَا.

رواه ابو دلود، باب في الغيبة، رقم: ٤٨٧٥

330. A'ishah Radiyallāhu 'anha narrates: I said to Nabí صلى الله عليه وسلم: It is enough for you that Safiyah is such and such i.e. short. He said: Indeed you uttered such a word that if mixed in the sea, its

bitterness would prevail the saltiness of the sea. 'Ā'ishah Radiyallāhu 'anha says: I imitated someone in front of him. He said: I do not like to imitate one even if I were to get so much and so much (that is a large amount of wealth). (Abu Dāwūd)

﴿331﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: اتْلُزُونَ مَا الْعِيْبَةُ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ قِيْلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: إِنْ كَانَ فِيهِ مَا تَقُولُ، فَقَدْ اغْتَيْبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهْتَهُ.

رواه مسلم باب تحريم الغيبة، رقم: ٦٥٩٣

331. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Do you know what is backbiting? Sahābah said: Allāh and His Messenger know better. He said: Saying something about your brother he dislikes. It was asked: Does the matter stand if what is said really exists in my brother? He replied: If what you say is true, then verily you have backbitten; but if it is not present in him, then you have slandered him. (Muslim)

﴿332﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ ذَكَرَ أَمْرًا بِشَيْءٍ لَيْسَ فِيهِ لِعِيْبَتِهِ بِهِ حَسَبُهُ اللَّهُ فِي نَارِ جَهَنَّمَ حَتَّى يَأْتِي بِنَفَادٍ مَا قَالَ فِيهِ.

رواه الطبراني في الكبير ورجاله ثقات، مجمع الزوائد ٣٦٣/٤

332. Abu Dardā' رضي الله عنه narrates that Rasūlullāh ﷺ said: He who mentions a fault in a person, which is not present in him so as to defame him, Allāh will detain him in Hell-fire till he proves what he said. (Tabaranī, Majma'-uz-Zawāid)

﴿333﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنْ أَنْسَابِكُمْ هَذِهِ لَيْسَتْ بِسَبَابٍ عَلَى أَحَدٍ، وَإِنَّمَا أَنْتُمْ وَلَدُ آدَمَ طَفَتْ الصَّاعُ لَمْ تَمْلُوهُ لَيْسَ لِأَحَدٍ فَضْلٌ إِلَّا بِالْيَدَيْنِ، أَوْ عَمَلٍ صَالِحٍ حَسَبُ الرَّجُلِ إِنْ يَكُونُ فَاحْشَا بَدِيًّا بِخِيَلًا جَبَانًا.

رواه احمد ١٤٥/٤

333. 'Uqbah ibne- 'Amir رضي الله عنه narrates that Rasūlullāh ﷺ said: Undoubtedly lineage is some thing not to be used for slandering or reproaching anyone; all of you are the children of Adam; your example is like Sā'(a measure of volume), which you have not filled (that is none of you is perfect and each of you has some

defect or the other). None has superiority over another, except in *Deen* and good deeds. It is enough reproach for a man to be foul-mouthed, obscene, miserly, and coward. (Musnad Ahmad)

﴿334﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ رَجُلٌ عَلَى النَّبِيِّ ﷺ فَقَالَ: يَنْسُ ابْنَ الْعَشِيرَةِ، أَوْ يَنْسُ رَجُلَ الْعَشِيرَةِ، ثُمَّ قَالَ: ائْذِنُوا لَهُ، فَلَمَّا دَخَلَ الْآنَ لَهُ الْقَوْلُ، فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ! أَلَنْتَ لَهُ الْقَوْلَ وَقَدْ قُلْتَ لَهُ مَا قُلْتَ، قَالَ: إِنَّ شَرَّ النَّاسِ مَنْزِلَةَ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مَنْ وَدَعَهُ أَوْ تَرَكَهُ النَّاسُ لِإِقَاءِ فُحْشِهِ.

رواه ابو داؤد، باب في حسن العشرة، رقم: ٤٧٩١

334. 'A'isha Radiyallāhu 'anha narrates that a man sought permission to see Nabí ﷺ. He said: He is a bad son of his tribe, (or he is a bad man of his tribe) and then said: Let him come in. When he came in Rasúlullāh ﷺ talked to him politely. 'A'isha Radiyallāhu 'anha asked: O Rasúlullāh! You talked to the man politely, though verily you said about him what you said. He said: The worst man in the eyes of Allāh. On the Day of Resurrection, will be he whom people avoid meeting, because of his wickedness.

(Abu Dawūd)

Note: Rasúlullāh ﷺ said these words to record the truth so as to save people from his evil, and as such cannot be considered as backbiting. However he spoke with this man politely to educate us, how to behave with such people and perhaps to rectify this person. (Mazāhir Haque)

﴿335﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ غَيْرُ كَرِيمٍ، وَالْفَاجِرُ حَبِّ لَيْتِمٍ.

رواه ابو داؤد، باب في حسن العشرة، رقم: ٤٧٩٠

335. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: The *Mu'min* is straightforward and generous; the *Fājir* (sinner) is deceitful and mean. (Abu Dawūd)

Note: This *Hadīth* means that a *Mu'min* by nature is free of treachery and cunning; he always refrains from troubling and forming ill opinion about people, because his

temperamental goodness is against this. As opposed to this a *Fājir* is cunning and deceitful. Temperamentally he is inclined to spread evil and create disharmony.

(Tarjumānus-Sunnah)

﴿336﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ آذَى مُسْلِمًا فَقَدْ آذَانِي، وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ.

رواه الطبراني في الاوسط وهو حديث حسن فيض القدير ١٩/٦

336. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: He who harms a Muslim, verily harms me; and he who harms me, verily annoys Allāh.

(Tabarānī, Faidul-Qadir)

﴿337﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللَّهِ إِلَّا لُدَّ الْخَصِيمُ.

رواه مسلم، باب في الإلاد الخصم، رقم: ٦٧٨٠

337. 'A'isha Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: The man who is most hateful to Allāh is the one who quarrels and argues the most.

(Muslim)

﴿338﴾ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَلْعُونٌ مَنْ ضَارَّ مُؤْمِنًا أَوْ مَكَرَّ بِهِ.

رواه الترمذى وقال: هذا حديث غريب، باب ما جاء في الخيانة والفض، رقم: ١٩٤١

338. Abu Bakr Siddiq رضي الله عنه narrates that Rasūlullāh ﷺ said: Accursed is he who harms a *Mu'min*, or acts deceitfully towards him.

(Tirmidhī)

﴿339﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ عَلَى أَنَاسٍ جُلُوسٍ فَقَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِكُمْ مِنْ شَرِّكُمْ؟ قَالَ: فَسَكَتُوا، فَقَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، فَقَالَ رَجُلٌ، بَلَى يَا رَسُولَ اللَّهِ! أُخْبِرْنَا بِخَيْرِنَا مِنْ شَرِّنَا، قَالَ: خَيْرِكُمْ مَنْ يُرْجَى خَيْرُهُ وَيُؤْمَنُ شَرُّهُ، وَشَرِّكُمْ مَنْ لَا يُرْجَى خَيْرُهُ وَلَا يُؤْمَنُ شَرُّهُ.

رواه الترمذى وقال: هذا حديث حسن

صحيح، باب حديث خيركم من يرجى خيره..... رقم: ٢٢٦٢

339. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ stood beside some people, who were seated, and said: Would you like me to distinguish between the best of you and the worst of you? They remained silent. So Rasūlullāh ﷺ asked this thrice. A man then

said: Do inform us, O Rasúlullāh! Distinguish for us between the best of us and the worst of us. Rasúlullāh ﷺ said: The best of you is he in whom good hopes are placed, and from whose evil people are safe, but the worst of you is he in whom good hopes are not placed, and from whose evil people are not safe. (Tirmidhī)

﴿340﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ائْتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ: الطُّغْنُ فِي النَّسَبِ وَالْيَبَاحَةُ عَلَى الْمَيِّتِ.

رواه مسلم، باب اطلاق اسم الكفر على الطغن برقم: ٢٢٧

340. Abu Hurairah رضي الله عنه narrates that Rasúlullāh صلى الله عليه وسلم said: People possess two characteristics of infidelity: Sarcastic criticism of lineage and loud weeping and wailing on the dead. (Muslim)

﴿341﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَا تُعَارِ أَخَاكَ وَلَا تُعَازِرْهُ وَلَا تَعِدُّهُ مَوْعِدًا فَتُخْلِفُهُ.

رواه الترمذی، وقال: هذا حديث حسن غريب، باب ماجاء في المراء، برقم: ١٩٩٥

341. Abdullāh ibne-'Abbās Radiyallāhu 'anhuma narrates that Nabí صلى الله عليه وسلم said: Do not quarrel with your brother, nor joke with him (in a manner which will hurt him), and do not make a promise to him which you do not honour. (Tirmidhī)

﴿342﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اتَّمَعْتُمْ خَانَ.

رواه مسلم، باب خصال المنافق، رقم: ٢١١

342. Abu Hurairah رضي الله عنه narrates that Rasúlullāh صلى الله عليه وسلم said: There are three signs of a hypocrite: When he speaks, he lies; when he promises, he breaks it; when he is entrusted, he violates the trust. (Muslim)

﴿343﴾ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ.

رواه البخاري، باب ما يكره من التهمة برقم: ٦٠٥٦

343. Hudhaifah رضي الله عنه narrates: I heard Rasúlullāh صلى الله عليه وسلم saying: A tell-tale will not enter Paradise. (Bukhārī)

Note: This means that the habit of tell-tale is amongst those serious sins which prevents admission into Paradise. No

one with this evil habit will be able to enter Paradise. If Allāh forgives someone with His Mercy or cleanses someone through punishment, only then he will be qualified to enter Paradise. (Ma'āriful Hadīth)

﴿344﴾ عَنْ خُرَيْمِ بْنِ فَاتِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ: عَدِلْتُ شَهَادَةَ الزُّورِ بِالْإِشْرَاكِ بِاللَّهِ ثَلَاثَ مَرَّاتٍ ثُمَّ قَرَأَ: " فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ حُفَاءَ اللَّهِ غَيْرَ مُشْرِكِينَ بِهِ "

[الحج: 30-31] - رواه ابو داود، باب في شهادة الزور برقم: 3099

344. Khuraim ibne-Fātik رضي الله عنه narrates that Rasūlullāh ﷺ offered *Salātul-Fajr*, after which he stood up and said: False witness has been equated to associating a partner to Allāh. He said this thrice and then recited a verse of the Qur'ān: "So, avoid the filth of idols and avoid speaking falsehood, as people pure of faith to Allāh, not associating anything with Him." (Al-Hajj:30-31) (Abu Dāwūd)

Note: False witness is a grievous sin, like *shirk* (polytheism) or idolatry, so believers must refrain from this, as they refrain from *shirk* and idolatry. (Ma'āriful Hadīth)

﴿345﴾ عَنْ أَبِي أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ انْتَطَعَ حَقِّي أَمْرِيءَ مُسْلِمٍ بِيَمِينِهِ، فَقَدْ أَوْجَبَ اللَّهُ لَهُ النَّارَ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ، فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللَّهِ؟ قَالَ: وَإِنْ قَصِيصٌ مِنْ أَرَاكِ.

رواه مسلم، باب وعيد من انتطع حق مسلم..... برقم: 303

345. Abu Umāmah رضي الله عنه narrates that Rasūlullāh ﷺ said: If anyone acquired what rightly belongs to another Muslim, by his (false) oath Allah has made Hell obligatory for him and prohibited his admission to Paradise. A man asked: Even, if it is a small thing. O Rasūlullāh! He replied: Even if it is a branch of the Arak tree.

(Muslim)

﴿346﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ أَخَذَ مِنَ الْأَرْضِ شَيْئًا يَغْيِرُ حَقِّهَ خَسِيفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرْضِينَ.

رواه البخاري، باب، اتهم من ظلم شيئاً من الارض برقم: 2404

346. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Nabī ﷺ said: 'Whoever unjustly occupies a piece of land, on the Day of Resurrection, he will be made to sink down the distance of seven earths. (Bukhārī)

﴿347﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ انْتَهَبَ نُهْبَةً فَلَيْسَ مِنَّا. (وهو جزء من الحديث). رواه الترمذی وقال: هذا حديث حسن صحيح، باب ماجاء في النهي عن نكاح الشغار برقم: ۱۱۲۳

347. 'Imrān ibne-Husain Radiyallāhu 'anhuma narrates that Nabī ﷺ said: Whosoever plunders is not from us. (Tirmidhi)

﴿348﴾ 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: فَقَرَأَهَا رَسُولُ اللَّهِ ﷺ ثَلَاثَ مَرَاتٍ، قَالَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ: خَابُوا وَخَسِرُوا، مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: الْمُسْبِلُ إِزَارَةَ وَالْمَنَانُ وَالْمُتَفِقُّ سَلْعَةً بِالْحَلْفِ الْكَاذِبِ.

رواه مسلم، باب بيان غلظ تحريم اسبال الازار.....رقم: ۲۹۳

348. Abu Dhar ﷺ narrates that Nabī ﷺ said: Three men to whom Allah would neither speak on the Day of Resurrection, nor look at them, nor purify them; for them is a painful punishment. Rasūlullāh ﷺ repeated this thrice. Abu Dhar ﷺ said: They are unsuccessful and losers. Who are they O Rasūlullāh!? He said: The one who wears a trailing lower garment, the one who keeps recounting people of his generosity to them and the one who sells the commodity by false swearing. (Muslim)

﴿349﴾ عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ حَرَبَ مَمْلُوكَهُ ظُلْمًا أُقِيدَ مِنْهُ يَوْمَ الْقِيَامَةِ. رواه الطبرانی ورجاله ثقات، مجمع الزوائد ۴/۴۳۶

349. 'Ammār ibne-Yāsir Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Whoever beats his slave unjustly, will be retaliated against on the Day of Resurrection.

(Tabarāni, Majma-'uz-Zawā'id)

Note: Beating of employees is also included in this warning.

RECONCILING MUTUAL DIFFERENCES AMONGST MUSLIMS

VERSE OF QUR'AN

قَالَ اللهُ تَعَالَى : ﴿ وَاعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعًا وَلَا تَفَرَّقُوا ﴾ [آل عمران: ١٠٣]

Allāh ﷻ says: And hold fast, all of you together, to the Rope (Deen) of Allāh, and be not divided among yourselves.

(Aal- 'Imrān:103)

AHADITH

﴿350﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ ﷺ : أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟ قَالُوا: بَلَى، قَالَ: صَلَاحُ ذَاتِ الْبَيْنِ، فَإِنَّ فَسَادَ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ.

رواه الترمذى وقال: هذا حديث صحيح، باب فى فضل صلاح ذات البين برقم: ٢٥٠٩

350. Abu Dardā' رضي الله عنه narrates that Rasūlullāh ﷺ said: Shall I not inform you of something more excellent in degree than fasting, Sadaqah and Salāh? The Sahabah replied: Certainly, do tell us! He answered: It is putting things right between people; for undoubtedly discord between people is destructive. (Tirmidhi)

﴿351﴾ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: لَمْ

يَكْذِبْ مَنْ نَمَى بَيْنَ اثْنَيْنِ لِيُصْلِحَ. رواه ابوداؤد، باب فى اصلاح ذات البين برقم: ٤٩٢٠

351. Humaid ibne-'Abdur Rahmān narrates from his mother Radiyallāhu anha that Nabí ﷺ said: He who has spoken untruthfully to strike a reconciliation between two persons has not lied. (Abu Dāwūd)

﴿352﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: وَالَّذِي نَفْسِي بِيَدِهِ مَا تَوَادَّ اثْنَانِ فَيُفْرَقُ بَيْنَهُمَا إِلَّا بِذَنْبٍ يُحْدِثُهُ أَحَدُهُمَا. (وهو طرف من الحديث)

رواه أحمد وأسناده حسن بمجمع الزوائد ٣٣٦/٨

352. 'Abdulāh ibne-'Umar Radiyallāhu 'anhuma narrates that Nabí ﷺ used to say: I swear by the One in Whose Hand is my soul, there can be no other reason for discord between two muslims loving each other except that one of them committed a sin.

(Musnad Ahmad, Majma-'uz-Zawāid)

﴿353﴾ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ.

رواه مسلم، باب تحريم الهجر فوق ثلاثة أيام رقم: ٦٥٣٢

353. Abu Ayyūb Al-Ansārī ﷺ narrates that indeed Rasūlullāh ﷺ said: It is not lawful for a Muslim to keep away from his brother for more than three nights; when they meet, they turn their faces. The better one of them is he, who first offers *Salām*. (Muslim)

﴿354﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ، فَمَنْ هَجَرَ فَوْقَ ثَلَاثٍ فَمَاتَ دَخَلَ النَّارَ.

رواه ابو داؤد، باب في هجرة الرجل اخاه، رقم: ٤٩١٤

354. Abu Hurairah ﷺ narrates that Rasūlullāh ﷺ said: It is not lawful for a Muslim to keep apart from his brother, for more than three days. Whoever stayed apart for more than three days and died, entered Hell. (Abū Dawūd)

﴿355﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: لَا يَحِلُّ لِمُؤْمِنٍ أَنْ يَهْجُرَ مُؤْمِنًا فَوْقَ ثَلَاثٍ، فَإِنْ مَرَّتْ بِهِ ثَلَاثٌ فَلْيَلْقَهُ فَلْيَسَلِّمْ عَلَيْهِ، فَإِنْ رَدَّ عَلَيْهِ السَّلَامَ فَقَدْ

اشْتَرَكَا فِي الْأَجْرِ، وَإِنْ لَمْ يَرُدُّ عَلَيْهِ فَقَدْ بَاءَ بِالْإِثْمِ. زَادَ أَحْمَدُ: وَخَرَجَ الْمُسْلِمُ مِنَ
الْمُهْجَرَةِ.

رواه ابو داؤد باب في هجرة الرجل اخاه، رقم: ٤٩١٢

355. Abu Hurairah رضي الله عنه narrates that Nabi ﷺ said: It is not allowed for a *Mu'min* to keep apart from a *Mu'min*, for more than three days. If three days pass he should meet his brother and offer him *Salām*; if the other replies, both of them share the reward, but if he does not reply, then he has sinned and the one who offered the *Salām* is absolved of the sin of keeping apart. (Abu Dāwūd)

﴿356﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَكُونُ لِمُسْلِمٍ أَنْ يَهْجُرَ
مُسْلِمًا فَوْقَ ثَلَاثَةِ أَيَّامٍ، فَإِذَا لَقِيَهِ سَلَّمَ عَلَيْهِ ثَلَاثَ مَرَّاتٍ كُلُّ ذَلِكَ لَا يَرُدُّ عَلَيْهِ، فَقَدْ بَاءَ بِإِثْمِهِ.

رواه ابو داؤد باب في هجرة الرجل اخاه، رقم: ٤٩١٣

356. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: It is not right for a Muslim to remain apart from his Muslim brother for more than three days. When he meets him, he should offer him *Salām* thrice and if, the other does not reply, the other takes the burden of the sin. (Abu Dāwūd)

﴿357﴾ عَنْ هِشَامِ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَجِلُّ
لِمُسْلِمٍ أَنْ يُصَارِمَ مُسْلِمًا فَوْقَ ثَلَاثِ، وَإِنَّمَا نَاكِبَانِ عَنِ الْحَقِّ مَا كَانَا عَلَى صِرَامِهِمَا،
وَإِنْ أَوْلَهُمَا قَيْمًا يَكُونُ سَبْقَهُ بِالْفِيءِ كَفَّارَةً لَهُ، وَإِنْ سَلَّمَ عَلَيْهِ فَلَمْ يَقْبَلْ سَلَامَهُ، وَرَدَّتْ
عَلَيْهِ السَّلَامَةُ، وَرَدَّ عَلَى الْآخِرِ الشَّيْطَانُ، وَإِنْ مَاتَا عَلَى صِرَامِهِمَا لَمْ يَدْخُلَا الْجَنَّةَ
وَلَمْ يَجْتَمِعَا فِي الْجَنَّةِ. رواه ابن حبان، قال المحقق: إسناده صحيح على شرط الشيخين ٤٨٠/١٢

357. Hishām ibne-'Amir رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: It is not lawful for a Muslim to break relationships from his Muslim brother for more than three days. Indeed, they would continue to remain devoted from the truth, so long as they continue to remain apart. And any one of the two who initiates reconciliation (his initiation) will expiate the sin of staying apart. When he offers *Salām*, and the other does not reply then the angels reply to his *Salām* while Shaitān replies to the other. If these two die in this state of separation, they will neither enter Paradise nor gather together in Paradise. (Ibne-Hibbān)

﴿358﴾ عَنْ فَصَّالَةَ بِنْتِ عُبَيْدِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ هَجَرَ أَخَاهُ فَوْقَ ثَلَاثِ قَهْوٍ فِي النَّارِ إِلَّا أَنْ يَتَدَارَكَهُ اللَّهُ بِرَحْمَتِهِ.

رواه الطبراني ورجاله رجال الصحيح، مجمع الزوائد ١٣١/٨

358. Fadālah ibne-'Ubaid رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever severs relationship from his Muslim brother for more than three days, will enter Hell, except that Allah helps him by His mercy. (Tabarāni, Majma-'uz-Zawāid)

﴿359﴾ عَنْ أَبِي خِرَاشِ السُّلَمِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ هَجَرَ أَخَاهُ سَنَةً، فَهُوَ كَسَفِكَ دَمِهِ.

رواه ابو داؤد، باب في هجرة الرجل اخاه، رقم: ٤٩١٥

359. Abu Khirāsh Sulamī رضي الله عنه narrates that he heard Rasūlullāh ﷺ saying: Whoever stays apart from his brother for a year is as if he has shed his blood; (Abu Dāwūd)

﴿360﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ الشَّيْطَانَ قَدْ آيسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ.

رواه مسلم، باب تحريش الشيطان رقم: ٧١٠٣

360. Jābir رضي الله عنه narrates: I heard Nabī ﷺ saying: 'Indeed the *Shaitān* has despaired of being worshipped by those who engage in prayer in the Arabian-Peninsula, but he has hopes of setting them against one another. (Muslim)

﴿361﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تُعْرَضُ الْأَعْمَالُ فِي كُلِّ يَوْمٍ خَمِيسٍ وَإِثْنَيْنِ، فَيَغْفِرُ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ الْيَوْمِ لِكُلِّ امْرِئٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا إِلَّا أَمْرًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءٌ، فَيُقَالُ: ارْزُقُوا هَذَيْنِ حَتَّى يَضْطَلِحَا، ارْزُقُوا هَذَيْنِ حَتَّى يَضْطَلِحَا.

رواه مسلم، باب النهي عن الشحناء، رقم: ٦٥٤٦

361. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Deeds are presented to Allāh on every Thursday and Monday. Then Allāh ﷻ forgives every slave who did not associate anything with Allāh except he who has an enmity against his Muslim brother, Allāh then says: Hold both of them. Until they reconcile! Hold both of them, until they reconcile. (Muslim)

﴿362﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَطَّلِعُ اللَّهُ إِلَى جَمِيعِ خَلْقِهِ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ فَيَغْفِرُ لِجَمِيعِ خَلْقِهِ إِلَّا لِمُشْرِكٍ أَوْ مُشَاحِنٍ.

رواه الطبراني في الكبير والوسط ورجالهما ثقات، مجمع الزوائد ١٢٦/٨

362. Mu'adh ibne-Jabal رضي الله عنه narrates that Nabí ﷺ said: Allāh looks closely to His entire creation on the fifteenth night of the month of Sha'bān, and forgives all His creation, except a polytheist and one who bears enmity. (Tabarānī, Majma- 'uz-Zawāid)

﴿363﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: تُعْرَضُ الْأَعْمَالُ يَوْمَ الْاِثْنَيْنِ وَالْاِثْنَيْسِ، فَمَنْ مُسْتَغْفِرٍ فَيَغْفِرْ لَهُ، وَمَنْ تَابَ فَيَتَابَ عَلَيْهِ، وَيُرَدُّ أَهْلُ الصُّغَائِرِ بِصُغَائِرِهِمْ حَتَّى يَتَوَبُّوا.

رواه الطبراني في الاوسط ورواته ثقات، الترغيب ٤٥٨/٣

363. Jābir رضي الله عنه narrates that Rasūlullāh ﷺ said: The deeds are presented on each Monday and Thursday (before Allāh Allāh ﷻ). Those who seek forgiveness are forgiven; those who turn in repentance, it is accepted, but the case of those who have rancour and grudge in their hearts remains in abeyance (they are not forgiven) until they seek forgiveness (for their rancour and grudge) (Taharānī, Targhib)

﴿364﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا وَشَبَّكَ بَيْنَ أَصَابِعِهِ.

رواه البخاري، باب نصر المظلوم، رقم: ٢٤٤٦

364. Abu Mūsā رضي الله عنه narrates that Nabí ﷺ said: *Mu'mins* are to one and another like a building, whose parts reinforce each other. Then he interlaced his fingers (demonstrating how Muslims should be attached to one another and should strengthen one another). (Bukhān)

﴿365﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ مِنَّا مَنْ حَبَبَ امْرَأَةً عَلَى زَوْجِهَا أَوْ عَبْدًا عَلَى سَيِّدِهِ.

رواه ابو داود، باب فيمن حبيب امرأة على زوجها رقم: ٢١٧٥

365. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He is not from us who instigates a woman against her husband, or a slave against his master. (Abu Dāwūd)

﴿366﴾ عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ: الْحَسَدُ وَالْبَغْضَاءُ، هِيَ الْحَالِقَةُ، لَا أَقُولُ تَحْلِقُ الشَّعْرَ وَلَكِنْ تَحْلِقُ الدِّينَ.

(الحديث) رواه الترمذى، باب فى فضل صلاح ذات البين، رقم: ٢٥١٠

366. Zubair ibn al-'Awwām رضي الله عنه narrates that Nabī ﷺ said: The disease of the people who passed before you namely jealousy and hatred, has crept into you and it "shaves"; I do not say that it shaves hair, but it shaves the *Deen*. (Tirmidhi)

﴿367﴾ عَنْ عَطَاءِ بْنِ عَبْدِ اللَّهِ الْخُرَّاسَانِيِّ رَحِمَهُ اللَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَصَافَحُوا يَذْهَبُ الْغِلُّ تَهَادَرُوا تَحَابَرُوا وَتَذَهَبُ الشُّحْنَاءُ.

رواه الإمام مالك فى الموطأ، ماجاء فى المهاجرة ص ٧٠٦

367. 'Ata' ibne-'Abdullāh Al-Khurasānī Rahimahullāh narrates that Rasūlullāh ﷺ said: Shake hands with one and another, hatred will depart; give presents to one another, it will produce love and remove enmity. (Muatta Imām Mālik)

HELPING MUSLIMS

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَبْعَ مَنَابِلٍ فِي كُلِّ مَنَابِلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾
[البقرة: ٢٦١]

Allāh ﷻ says: The likeness of those who spend their wealth in the path of Allāh, is as the likeness of a grain of corn, it grows seven ears, (and) each ear has a hundred grains. Allāh gives manifold increase (in wealth) to whom He wills. And Allāh is All-Sufficient (for His creature needs). All-Knowing.
(Al-Baqarah: 261)

وَقَالَ تَعَالَى: ﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾
[البقرة: ٢٧٤]

Allāh ﷻ says: Those who spend their wealth (in Allāh's Cause) by night and day, in secret and open, verily their reward is with their Rabb, and there shall be no fear to come upon them neither shall they grieve.
(Al-Baqarah: 274)

وَقَالَ تَعَالَى: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾
[آل عمران: ٩٢]

Allāh ﷻ says: By no means shall you attain the reality of true piety and righteousness, unless you spend (in Allāh's cause) that which you love.
(Aal-Imrān: 92)

وَقَالَ تَعَالَى: ﴿ وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۗ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ۗ ﴾ [الانسان: ٨-٩]

Allāh ﷻ says: And who give food- however great may be their own need and desire for it- to the needy, and the orphan and the captive. (Saying) we feed you, only for the sake of Allāh and we wish no reward, nor thanks from you.

(Al-Insān: 8-9)

AHĀDĪTH

﴿368﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَطْعَمَ أَخَاهُ خُبْزًا حَتَّىٰ يُشْبِعَهُ وَسَقَاهُ مَاءً حَتَّىٰ يَرْوِيَهُ بَعْدَهُ اللَّهُ عَنِ النَّارِ مِثْعَ خَنَاقٍ، يُغْدُ مَا بَيْنَ خَنَاقَتَيْنِ مَسِيرَةَ خَمْسِمِائَةِ سَنَةٍ.

رواه الحاكم وقال: هنا حديث صحيح الاسناد ولم يخرجاه ووافقه النعمي ١٢٩١٤

368. 'Abdullāh ibne-'Amr ibnil-'As Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who feeds bread to his brother to his fill and gives him water to drink until he is satisfied, Allah keeps him away from Hell by seven trenches. The distance between two trenches is a journey of five hundred years. (Mustadrak Hākim)

﴿369﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ مُوجِبَاتِ الْمَغْفِرَةِ إِطْعَامَ الْمُسْلِمِ السُّعْبَانَ.

رواه البيهقي في شعب الايمان ٢١٧١٣

369. Jābīr ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Undoubtedly, among the actions which make forgiveness obligatory is the feeding of a hungry Muslim. (Baihaqi)

﴿370﴾ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا تَوْبًا عَلَىٰ عُرْيٍ، كَسَاهُ اللَّهُ مِنْ خَضِرِ الْجَنَّةِ، وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَىٰ جُوعٍ، أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ، وَأَيُّمَا مُسْلِمٍ سَقَىٰ مُسْلِمًا عَلَىٰ ظَمَاءٍ، سَقَاهُ اللَّهُ عَزْوَاجِلَ مِنَ الرَّحِيقِ الْمَخْتُومِ.

رواه ابوداؤد، باب في فضل سقى الماء، رقم: ١٦٨٢

370. Abu Sa'id رضي الله عنه narrates that Nabi ﷺ said: If any Muslim clothes a Muslim when he is naked, Allāh will clothe him with the green garments of Paradise; if any Muslim feeds a Muslim when he is hungry, Allāh will feed him from the fruits of Paradise; if any Muslim gives a Muslim a drink when he is thirsty, Allah ﷻ will give him drink from sealed pure wine. (Abu Dāwūd)

﴿371﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ فَقَالَ: تَطْعُمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ.

رواه البخاري، باب اطعام الطعام من الاسلام، رقم: ١٢

371. 'Abdullah ibne-'Amr Radiyallāhu 'anhuma narrates that a man asked Nabi ﷺ: What is the best deed in Islam? He answered: You feed people and say: Assalamu 'alaikum to those whom you know and those whom you do not know. (Bukhari)

﴿372﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أُغِيدُوا الرَّحْمَنَ، وَأَطْعِمُوا الطَّعَامَ، وَأَقْسُوا السَّلَامَ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ.

رواه الترمذى وقال

هذا حديث حسن صحيح، باب ماجاء فى فضل اطعام الطعام، رقم: ١٨٥٥

372. 'Abdulāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Worship Ar-Rahmān (the Compassionate), and feed people, and spread *Salām*, you will safely enter Paradise (by means of these actions). (Timidhī)

﴿373﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ. قَالُوا: يَا نَبِيَّ اللَّهِ! مَا الْحَجُّ الْمَبْرُورُ؟ قَالَ: إِطْعَامُ الطَّعَامِ وَإِفْسَاءُ السَّلَامِ.

رواه احمد ٣/٢٢٥

373. Jābir رضي الله عنه narrates that Rasūlullāh ﷺ said: The reward of *Hajj-ul-Mabrūr* (virtuous and accepted pilgrimage) is nothing except Paradise. Sahābah asked : O Nabīallāh! What is *Hajj-ul-Mabrūr*? He replied: In which food is served with generosity and *Salām* is commonly spread. (Musnad Ahmad)

﴿374﴾ عَنْ هَانِي رَضِيَ اللَّهُ عَنْهُ أَنَّهُ لَمَّا وَقَفَ عَلَى رَسُولِ اللَّهِ ﷺ قَالَ: يَا رَسُولَ اللَّهِ!

أَيُّ شَيْءٍ يُوجِبُ الْجَنَّةَ؟ قَالَ: عَلَيْكَ بِحُسْنِ الْكَلَامِ وَبَذْلِ الطَّعَامِ.

رواه الحاكم وقال: هذا حديث مستقيم وليس له علة ولم يخرجاه ووافقه الذهبي ٢٣/١

374. Hānī رضي الله عنه narrates when he came to Rasūlullāh ﷺ and asked: O Rasūlullāh! Which thing makes Paradise incumbent? He replied: Make incumbent on yourself to speak graciously and to feed generously. (Mustadrak Hākīm)

﴿375﴾ عَنِ الْمَعْرُورِ رَحِمَهُ اللَّهُ قَالَ: لَقِيتُ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ بِالرِّيْذَةِ وَعَلَيْهِ حُلَّةٌ وَعَلَى غَلَامِهِ حُلَّةٌ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ: إِنِّي سَأَيْتُ رَجُلًا فَعَيَّرْتُهُ بِأَمِّهِ، فَقَالَ لِي النَّبِيُّ ﷺ: يَا أَبَا ذَرٍّ! أَعَيَّرْتَهُ بِأَمِّهِ؟ إِنَّكَ أَمَرُوا فِيكَ جَاهِلِيَّةً، إِخْوَانُكُمْ خَوْلُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيَطْعِمْهُ مِمَّا يَأْكُلُ، وَكُلِّسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ.

رواه البخاري، باب المعاصي من امر الجاهلية..... برقم: ٣٠

375. Ma'rūr Rahimahullāh narrates: I met Abu Dhar رضي الله عنه at Rabadhah; who was wearing a cloak and, his slave was also wearing a similar one, I asked him the reason for this. He replied: I abused a person by calling his mother with bad names. Nabī ﷺ said to me: O Abu Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance of pre-Islamic times. Your slaves are your brothers and Allāh has put them under your command. So whosoever has a brother under his command should feed him with what he eats and dress him with what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them. (Bukhārī)

﴿376﴾ عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَا سِئِلَ رَسُولُ اللَّهِ ﷺ شَيْئًا قَطُّ فَقَالَ: لَا.

رواه مسلم، باب في سخائه ﷺ، رقم: ٦٠١٨

376. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates: Whenever Rasūlullāh ﷺ was asked for anything, he never said 'No'. (Muslim)

Note: It means that Rasūlullāh ﷺ never used the plain word 'no' before anyone who asked for something. If he had

something with him, he would give it then and there; if not, he would either promise him, or remain quiet, or excuse himself with some suitable words, or say words of supplication. (Mazāhir Haque)

﴿377﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَطْعَمُوا الْجَائِعَ، وَغَوَّدُوا الْمَرِيضَ، وَفَكَرُوا الْعَانِيَّ.

رواه البخارى، باب قول الله تعالى: كلوا من طيبات ما رزقناكم..... برقم: ٥٣٧٣

377. Abu Mūsā Al-Ash'ari رضي الله عنه narrates that Nabī ﷺ said: Feed the hungry, visit the sick and help free the captive. (Bukhāri)

﴿378﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ! مَرِضْتُ فَلَمْ تَعُدْنِي، قَالَ: يَا رَبِّ! كَيْفَ أَعُوذُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فَلَانًا مَرِيضٌ فَلَمْ تَعُدَّهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ، يَا ابْنَ آدَمَ! اسْتَطَعَمْتُكَ فَلَمْ تُطْعِمْنِي، قَالَ: يَا رَبِّ! وَكَيْفَ أَطْعِمُنَا؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: أَمَا عَلِمْتَ أَنَّكَ اسْتَطَعَمْتَ عَبْدِي فَلَانًا فَلَمْ تُطْعِمَهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَهُ ذَلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ! اسْتَسْقَيْتَكَ فَلَمْ تَسْقِنِي، قَالَ: يَا رَبِّ! كَيْفَ أَسْقِيكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: اسْتَسْقَاكَ عَبْدِي فَلَانًا فَلَمْ تَسْقِهِ، أَمَا إِنَّكَ لَوْ أَسْقَيْتَهُ وَجَدْتَهُ ذَلِكَ عِنْدِي.

رواه مسلم، باب فضل عيادة المريض، رقم: ٦٥٥٦

378. Abu Hurairah رضي الله عنه narrates in a in a *Hadīth Qudsī* that Rasūlullāh ﷺ said: Indeed Allāh ﷻ will say on the Day of Resurrection: O son of Adam! I was sick and you did not visit Me; to which he will reply: O my *Rabb!* How could I visit You? You are the *Rabb* of the worlds. Allāh will say: Did you not know that My such slave was sick, and you did not visit him? Did 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, but you did not feed Me; to which he will say: O my *Rabb!* How could I feed You. You are the *Rabb* of the worlds? Allāh will say: Did you not know My such slave asked you for food, and you did not feed him. Did you not know if you had fed him, you would have surely found near Me? O son of Adam! I asked you to give Me water, but you did not

give Me water to drink; to which he will reply: O my Rabb! How could I give You the water to drink, You are the Rabb of the worlds? Allāh will say: My such slave asked you for water, but you did not give him water to drink. If you had given him water to drink, you would have surely found him near Me? (Muslim)

﴿379﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا صَنَعَ لِأَخِيكَ خَادِمَةً طَعَامَهُ ثُمَّ جَاءَهُ بِهِ، وَقَدْ وَلِيَ حَرَّةً وَدُخَانَهُ، فَلْيَقْعِدْهُ مَعَهُ، فَلْيَأْكُلْ، فَإِنْ كَانَ الطَّعَامُ مَشْفُوعًا فَلْيَلَا، فَلْيَضَعْ فِي يَدِهِ مِنْهُ أَكْلَةً أَوْ أَكْلَتَيْنِ.

رواه مسلم، باب اطعام المملوك مما يأكل رقم: ٤٣١٧

379. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: When anyone's servant prepares his food and brings it to him after being near its heat and smoke, he should make him sit down with him and eat; but if the food is small in quantity, he should put one or two mouthfuls of it in his hand. (Muslim)

﴿380﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا إِلَّا كَانَ فِي حِفْظِ اللَّهِ مَا دَامَ مِنْهُ عَلَيْهِ خِرْقَةٌ. رواه الترمذى وقال:

هذا حديث حسن غريب، باب ماجاء فى ثواب من كسا مسلما، رقم: ٢٤٨٤

380. Ibne-'Abbās Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: Anyone amongst you, who gives clothes to wear to another Muslim, will be in the safe custody of Allāh, so long as a shred of the cloth remains on him. (Tirmidhi)

﴿381﴾ عَنْ حَارِثَةَ بْنِ النُّعْمَانِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مُنَاوَلَةُ الْمِسْكِينِ تَقِي مِيتَةَ السُّوءِ. رواه الطبرانى فى الكبير والبيهقى فى شعب الايمان والضاى وهو حديث

صحيح، الجامع الصغير ٦٥٧/٢

381. Hārithah ibne-Nu'mān رضي الله عنه narrates that Rasūlullāh ﷺ said: To give charity to a poor person with one's own hands saves one from a bad death. (Tabarānī, Baihaqi, Diyā', Jāmi-'us-Saghīr)

﴿382﴾ عَنْ أَبِي مُؤَمِنٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْخَازِنَ الْمُسْلِمَ الْأَمِينِ

الَّذِي يُنْفِذُ. وَرُبَّمَا قَالَ يُعْطَى. مَا أَمْرٌ بِهِ، فَيُعْطِيهِ كَامِلًا مُؤَفَّرًا، طَيِّبَةً بِهِ نَفْسُهُ، فَيَدْفَعُهُ إِلَى الَّذِي أَمَرَ لَهُ بِهِ أَحَدُ الْمُتَصَدِّقِينَ.

رواه مسلم، باب اجر الخازن الامين رقم: 2312

382. Abu Mūsā رضي الله عنه narrates that Nabī ﷺ said: A trustworthy Muslim treasurer who gives exactly as his owner has instructed him, in the most gracious and correct manner to whomsoever it was meant to be given, receives the same reward of *Sadaqah* (charity) as received by his owner. (Muslim)

﴿383﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مِمَّنْ مُسْلِمٌ يَغْرَسُ غَرْسًا إِلَّا كَانَ مَا أَكَلَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا أَكَلَ السَّبُعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ، وَمَا أَكَلَتِ الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ، وَلَا يَزْرُؤُهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ.

رواه مسلم، باب فضل الغرس والزرع، رقم: 2968

383. Jābir رضي الله عنه narrates that Rasūlullāh ﷺ said: Any Muslim who plants a tree, then whatever is eaten from it, is *Sadaqah* for him; what is stolen from it is *Sadaqah* for him; what beasts eat is *Sadaqah* for him; what birds eat is *Sadaqah* for him; whosoever takes anything from the tree (fruits etc) is *Sadaqah* (for the planter). (Muslim)

﴿384﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَحْبَبَ أَرْضًا مَيْتَةً، فَلَهُ فِيهَا أَجْرٌ.

(الحديث) رواه ابن حبان، قال المحقق: اسناده على شرط مسلم 61511

384. Jābir رضي الله عنه narrates that Rasūlullāh ﷺ said: He who cultivates a barren land, has a reward thereby. (Ibne-Hbbān)

﴿385﴾ عَنِ الْقَاسِمِ رَحِمَهُ اللَّهُ عَنْ أَبِي التَّوَدَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا مَرَّ بِهِ وَهُوَ يَغْرَسُ غَرْسًا بِدِمَشْقَ فَقَالَ لَهُ: أَتَفْعَلُ هَذَا وَأَنْتَ صَاحِبُ رَسُولِ اللَّهِ ﷺ، فَقَالَ: لَا تَعْجَلْ عَلَيَّ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ غَرَسَ غَرْسًا لَمْ يَأْكُلْ مِنْهُ آدَمِيٌّ وَلَا خَلْقٌ مِنْ خَلْقِ اللَّهِ عَزَّ وَجَلَّ إِلَّا كَانَ لَهُ صَدَقَةٌ.

رواه احمد 44476

385. Qāsim Rahimahullāh 'narrates that a man passed by Abu Dardā' رضي الله عنه when he was planting a tree in Damascus and said to Abu Dardā' رضي الله عنه: Are you doing this work, though you are a Sahābi of Rasūlullāh ﷺ? He said: Do not hasten to blame me; I heard

Rasūlullāh ﷺ saying: Anyone who plants a sapling, then a man or any of the creations of Allāh ﷻ, eats from it, it becomes a *Sadaqah* for him. (Musnad Ahmad)

﴿386﴾ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: مَا مِنْ رَجُلٍ يَغْرِسُ غَرْسًا إِلَّا كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ مِنْ الْأَجْرِ قَلَمًا يَخْرُجُ مِنْ تَمْرٍ ذَلِكَ الْغَرْسِ.

رواه احمد ٤١٥٥

386. Abu Ayyūb Al-Ansārī رضي الله عنه narrates that Rasūlullāh ﷺ said: Any man who plants a tree Allāh ﷻ rewards him for the entire yield of this tree (i.e the reward of all the fruit that this tree will bear in its life time). (Musnad Ahmad)

﴿387﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْبَلُ الْهَدِيَّةَ وَيُنِيبُ عَلَيْهَا.

رواه البخارى، باب المكافاة فى الهبة برقم: ٢٥٨٥

387. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ would accept a present and give something in return for it. (Bukhārī)

﴿388﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أُعْطِيَ عَطَاءً فَوَجَدَ فَلْيَجْزِ بِهِ، فَإِنْ لَمْ يَجِدْ فَلْيُشِئْ بِهِ، فَمَنْ آتَى بِهِ فَقَدْ شَكَرَهُ وَمَنْ كَتَمَهُ فَقَدْ كَفَرَهُ.

رواه ابوداؤد، باب فى شكر المعروف، برقم: ٤٨١٣

388. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: If anyone is given a gift and has the means he should make a return for it, but if he has not the means he should praise him. For he who praises him for it; has given thanks. And he who conceals (this act of kindness and does not praise) has been ungrateful. (Abu Dāwūd)

﴿389﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَجْتَمِعُ الشُّحُّ وَالْإِيمَانُ فِي قَلْبٍ عَبْدٍ أَبَدًا. (وهو جزء من الحديث) رواه النسائى، باب فضل من عمل فى

سبيل اللّٰه..... برقم: ٣١١٢

389. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Miserliness and *Īmān* (belief) can never be together in the heart of a slave of Allāh. (Nasaī)

﴿390﴾ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَدْخُلُ الْجَنَّةَ خَبٌّ وَلَا بَخِيلٌ وَلَا فَانٌّ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ماجاء فى البخل، رقم: ١٩٦٣

390. Abu Bakr Siddique رضي الله عنه narrates that Nabi ﷺ said: The deceitful, the miser, and the one who keeps reminding people of his generosity to them, will not enter Paradise. (Tirmidhi)

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IKHLÁS

SINCERITY OF INTENTION

*Fulfilling the commandments of Allāh Ta'ālā Only to
please Him*

SINCERITY OF INTENTION

VERSES OF QUR'ÁN

قَالَ اللهُ تَعَالَى: ﴿يَبْلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾
[البقرة: ١٧٧]

Allāh ﷻ says: Yes! whoever surrenders himself to Allah (i.e. follows Allah's religion of Islam) and performs good deeds with sincerity, his reward is with his *Rabb*. On such shall be no fear and nor shall they grieve. (Al-Baqarah:112)

وَقَالَ تَعَالَى: ﴿وَمَا تَنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ﴾
[البقرة: ٢٧٢]

Allāh ﷻ says: And only spend to please Allāh.

(Al-Baqarah: 272)

وَقَالَ تَعَالَى: ﴿وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الآخِرَةِ نُؤْتِهِ
مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ﴾
[آل عمران: ١٤٥]

Allāh ﷻ says: Whosoever desires the reward (for his good

deeds) in this world, We shall give him of it; and whosoever desires a reward in the Hereafter, We shall give him of it. And We shall shortly reward the grateful. (Aal-Imrān:145)

وَقَالَ تَعَالَى: ﴿وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرْتُمْ إِلَّا عَلَى رَبِّ الْعَالَمِينَ﴾

[الشعراء: ١٤٥]

Allāh ﷻ mentions the address of Salih عليه السلام to his people: No reward do I ask of you [for my *Tabligh* (invitation)]. My reward is only with the Sustainer of the worlds.

(Ash-Shu'arā: 145)

وَقَالَ تَعَالَى: ﴿وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْلِعُونَ﴾

[الرؤم: ٣٩]

Allāh ﷻ says: And that which you give in *Zakāt*, only to please Allāh; these are those who increase their wealth and reward.

(Ar-Rūm: 39)

وَقَالَ تَعَالَى: ﴿وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ﴾ [الاعراف: ٥٩]

Allāh ﷻ says: And call on Him (Allāh) with true devotion.

(Al-Aa'rāf: 29)

وَقَالَ تَعَالَى: ﴿لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤها وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ﴾

[الحج: ٣٧]

Allāh ﷻ says: Their flesh and their blood (of the sacrifices of cows, goats or camels) reach not Allāh, but your piety (and internal aspirations towards Allāh) reach Him.

(Al-Hajj: 37)

AHADITH

﴿ 1 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ اللَّهُ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.

رواه مسلم، باب تحريم ظلم المسلم.....رقم: ٦٥٤٣

1. Abu Hurairah رضي الله عنه narrates that Rasûlullâh ﷺ said: Indeed Allâh does not look at your faces and possessions, but He looks at your hearts and your deeds. (Muslim)

Note: It means the decision of Allah's pleasure will not be based upon your faces and possessions, but upon your hearts and deeds as to how much sincerity was in your heart.

﴿ 2 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِأَمْرِي مَا نَوَيْتُ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.

رواه البخاري، باب النية في الايمان، رقم: ٦٦٨٩

2. 'Umar ibn al Khattâb رضي الله عنه narrated: I heard Rasûlullâh ﷺ saying: Verily the reward of deeds depend upon intentions; and indeed every man shall receive what he intended for. Thus, he whose migration was for Allah and His Messenger, so his migration will be considered for Allah and His Messenger. He whose migration was towards the world or to be married to some woman. his migration will be considered to be for what he migrated for. (Bukhârî)

﴿ 3 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا يُبْعَثُ النَّاسُ عَلَى نِيَّتِهِمْ.

رواه ابن ماجه، باب النية، رقم: ٤٢٢٩

3. Abu Hurairah رضي الله عنه narrates that Rasûlullâh ﷺ said: Undoubtedly upon resurrection, people will be treated according to their intentions. (Ibne-Mâjah)

﴿ 4 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: يَفْرُؤُ جَيْشُ الْكُفَّةِ،

فَإِذَا كَانُوا بِبَيْدَاءٍ مِنَ الْأَرْضِ يُخَسَفُ بِأُولِيهِمْ وَآخِرِهِمْ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ كَيْفَ يُخَسَفُ بِأُولِيهِمْ وَآخِرِهِمْ، وَفِيهِمْ أَسْوَأُهُمْ وَمَنْ لَيْسَ مِنْهُمْ؟ قَالَ: يُخَسَفُ بِأُولِيهِمْ وَآخِرِهِمْ، ثُمَّ يُعْتَوْنَ عَلَى نِيَّاتِهِمْ.

رواه البخارى، باب ما ذكر فى الاسواق، رقم: ٢١١٨

4. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: An army will invade the Ka'bah; and when it reaches a barren plain, its men, from the first to the last, will be swallowed up by the earth. She says that I asked: O Rasūlullāh! How would the first and the last of them be swallowed up by the earth, when among them would be traders and people who were not a party to them. He said: The first and the last one of them would be swallowed up the earth; and when they will be resurrected they will be judged according to their intentions. (Bukhār)

﴿ 5 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَقَدْ تَرَكَتُمْ بِالْمَدِينَةِ أَقْوَامًا مَا سِرْتُمْ مَسِيرًا، وَلَا انْفَقْتُمْ مِنْ نَفْقِهِ، وَلَا قَطَعْتُمْ مِنْ وَادٍ إِلَّا وَهُمْ مَعَكُمْ فِيهِ قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ يَكُونُونَ مَعَنَا وَهُمْ بِالْمَدِينَةِ؟ قَالَ: حَبَسَهُمُ الْعَمَلُ.

رواه ابوداؤد، باب الرخصة فى القعود من العذر، رقم: ٢٥٠٨

5. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: You have indeed left behind in Madīnah people who will have an equal share in reward in no matter whatsoever path you travel or whatever you spend and whatever valley you cross. The Sahabah asked: O Rasūlullāh! How can they be with us when they are in Madīnah? He said: They intended to go out with you but were detained by a valid reason. (Abu Dāwūd)

﴿ 6 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ فِيمَا يَرَوْنِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ: قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هَمَّ بِهَا وَعَمَلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةٍ يَضَعُ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً.

رواه البخارى، باب من هم بحسنة او سيئة، رقم: ٦٤٩١

6. Ibne- 'Abbas Radiyallāhu 'anhuma narrates from among

those sayings which Rasūlullāh ﷺ, has related from his Rabb ﷻ: Allāh has spelled out good deeds and bad ones (to the appointed angels over you). He then explained it. If any one intends to do a good deed but does not do it, Allāh enters for him in His record as a complete good deed; and if he intends to do a good deed and does it, Allāh enters for him in His record as ten to seven hundred and many more times as much. If any one intends to do a bad deed and does not do it (because of fear of Allāh), Allāh enters it for him in His record as a complete good deed; but if he intends to do it and does it, Allāh records it for him as one bad deed.

(Bukhārī)

﴿ 7 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ رَجُلٌ: لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ فَأَصْبَحُوا يَتَحَدَّثُونَ: تَصَدَّقَ عَلَى سَارِقٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تَصَدَّقَ اللَّيْلَةَ عَلَى زَانِيَةٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، عَلَى زَانِيَةٍ، لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيِّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تَصَدَّقَ عَلَى غَنِيِّ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى سَارِقٍ، وَعَلَى زَانِيَةٍ، وَعَلَى غَنِيِّ، فَأَتَى فَقِيلَ لَهُ: أَمَا صَدَقْتِكَ عَلَى سَارِقٍ، فَلَعَلَّهُ أَنْ يَسْتَعِيفَ عَنْ سَرِقَتِهِ، وَأَمَا الزَّانِيَةَ فَلَعَلَّهَا أَنْ تَسْتَعِيفَ عَنْ زَانَاةَا، وَأَمَا الْغَنِيَّ فَلَعَلَّهُ أَنْ يَغْتَبِرَ، فَيُنْفِقَ مِمَّا أَعْطَاهُ اللَّهُ.

رواه البخارى، باب إذا تصدق على غنى..... رقم: ١٤٢١

7. Abū Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: A man said indeed I will give *Sadaqah* (quietly)! He came out with his *Sadaqah* and placed it in the hands of a thief. In the morning people began to talk and say: *Sadaqah* was given to a thief. The man said: O Allāh! All praise is for You, I will indeed give *Sadaqah*. And he came out with *Sadaqah* and placed it in the hands of an adulteress. In the morning people began to talk and say *Sadaqah* was given to an adulteress last night. The man said: O Allāh! All praise is for You, in giving *Sadaqah* to an adulteress. I will surely give *Sadaqah*. He came out with *Sadaqah* and placed it in the hands of a rich man. In the morning people began to talk and say: *Sadaqah* was given to a rich man. The man said: O Allāh! All praise is for You in giving *Sadaqah* to a thief, an adulteress and a rich man. He then had a

dream in which he was told that his Sadaqah which was made to be given to a thief, may perhaps result in his refraining from stealing, to the adulteress, so that she may perhaps refrain from adultery, and to the rich man so that he may perhaps pay heed and spend from what Allāh had given him. (Bukhari)

Note: Because of this man's sincerity Allāh accepted all three of this man's Sadaqāh.

﴿ 8 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّمَا سَلِقَ ثَلَاثَةٌ رَهْطٍ يَمُنُّ كَمَا كَانَ قَبْلَكُمْ حَتَّى آوُوا الْمَيْتَ إِلَى غَارٍ فَدَخَلُوهُ، فَأَنحَدَرَتْ صَخْرَةٌ مِنَ الْجَبَلِ فَسَدَّتْ عَلَيْهَا الْفَارَ، فَقَالُوا: إِنَّهُ لَا يُنَجِّجُكُمْ مِنْ هَذِهِ الصَّخْرَةِ إِلَّا أَنْ تَدْعُوا اللَّهَ بِصَالِحِ أَعْمَالِكُمْ، فَقَالَ رَجُلٌ مِنْهُمْ: اللَّهُمَّ! كَأَنَّ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، وَكُنْتُ لَا أَعْبِقُ قَبْلَهُمَا أَهْلًا وَلَا مَالًا فَتَأَى بِي فِي طَلَبِ شَيْءٍ يَوْمًا فَلَمَّ أُرِخَ عَلَيْهِمَا حَتَّى نَامَا فَحَلَبْتُ لَهُمَا غُبُقَهُمَا فَوَجَدْتُهُمَا نَائِمَيْنِ، فَكِرِهْتُ أَنْ أَعْبِقَ قَبْلَهُمَا أَهْلًا أَوْ مَالًا، فَلَبْتُ وَالْفَدْحُ عَلَى يَدَيَّ أَنْتَظِرُ اسْتِيقَاطَهُمَا حَتَّى بَرَقَ الْفَجْرُ فَاسْتَيْقَاطًا فَسَرَبًا غُبُقَهُمَا، اللَّهُمَّ! إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَفَرِّجْ عَنَّا مَا نَحْنُ فِيهِ مِنْ هَذِهِ الصَّخْرَةِ، فَانْفَرَجَتْ شَيْئًا لَا يَسْتَطِيعُونَ الْخُرُوجَ، قَالَ النَّبِيُّ ﷺ: وَقَالَ الْآخَرُ: اللَّهُمَّ! كَأَنَّ لِي بِنْتُ عَمٍّ، كَأَنَّ أَحَبَّ النَّاسِ إِلَيَّ فَارَدْتُهَا عَنْ نَفْسِيهَا، فَاثْبَعْتُ مِنِّي حَتَّى آلَمَتْ بِهَا سَنَةٌ مِنَ السِّيَبِينَ فَجَاءَ نَبِيٌّ فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينَارٍ عَلَى أَنْ تُحَلِّيَ بَنِيَّ وَبَنِيَّ نَفْسِيهَا فَفَعَلْتُ، حَتَّى إِذَا قَدَرْتُ عَلَيْهَا قَالَتْ: لَا أَجِلُ لَكَ أَنْ تَقْضِيَ الْخَاتَمَ إِلَّا بِحَقِّهِ، فَتَحَرَّجْتُ مِنَ الْوُقُوعِ عَلَيْهَا فَانصَرَفْتُ عَنْهَا وَهِيَ أَحَبُّ النَّاسِ إِلَيَّ فَتَرَكْتُ اللَّسَبَ الَّذِي أَعْطَيْتُهَا، اللَّهُمَّ! إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَافْرِجْ عَنَّا مَا نَحْنُ فِيهِ، فَانْفَرَجَتْ الصَّخْرَةُ غَيْرَ أَنَّهُمْ لَا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهَا قَالَ النَّبِيُّ ﷺ: وَقَالَ الْثَالِثُ: اللَّهُمَّ! إِنِّي اسْتَأْجَرْتُ أَجْرَاءَ فَأَعْطَيْتُهُمْ أَجْرَهُمْ غَيْرَ رَجُلٍ وَاحِدٍ، تَرَكَ الَّذِي لَهُ وَدَهَبَ، فَتَمَرَّتْ أَجْرَةٌ حَتَّى كَثُرَتْ مِنْهُ الْأَمْوَالُ فَجَاءَ نَبِيٌّ بَعْدَ جِئِنٍ فَقَالَ: يَا عَبْدَ اللَّهِ! إِذْ إِلَيَّ أَجْرِي، فَقُلْتُ لَهُ: كُلُّ مَا تَرَى مِنْ الْأَيْلِ وَالْبَقَرِ وَالْغَنَمِ وَالرُّبُوعِ فَقَالَ: يَا عَبْدَ اللَّهِ! لَا تَسْتَهْرِئُ بِي، فَقُلْتُ: إِنِّي لَا أَسْتَهْرِئُ بِكَ، فَأَخَذَهُ كَلَّةً فَاسْتَأْفَهُ فَلَمَّ يَتْرَكَ مِنْهُ شَيْئًا، اللَّهُمَّ! فَإِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَافْرِجْ عَنَّا مَا نَحْنُ فِيهِ، فَانْفَرَجَتْ الصَّخْرَةُ فَخَرَجُوا يَمْسُونَ.

8. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: Three people (of an *Ummah*) before you, set out on a journey and they took refuge in a cave to spend the night. A rock slid from the mountain and blocked the cave. They said: Indeed you cannot be relieved from this rock, except that you invoke Allāh on the basis of your good deeds. So one of them said: O Allāh! I had very -aged parents and I would not give milk to my children and other members of my family and slaves before my parents. One day I went far away in quest of something and I could not return to my parents before they had slept. I milked the evening milk for them and found that they were asleep. I disliked to give milk to my children and other members of my family and slaves to drink before them. So I stood by them, with the bowl of milk in my hand, waiting for them to wake up till it dawned. Then they woke up and they drank their evening's share of the milk. O Allāh! If I had done so to please You, relieve us from the distress imposed upon us by this rock. So the rock moved a little resulting in a small opening; but not enough for them to get out. Nabí ﷺ then said that the second man said: O Allāh! I had a cousin, whom I loved more than anybody. I desired to satisfy my lust with her, but she refused. Subsequently, a year of famine forced her to approach me. I gave her one hundred and twenty Dīnārs on the condition that she would yield herself to me. So she agreed and when I was able to get a hold on her she said: It is not permitted for you to break the seal of virginity except by its lawful right (that is by marriage); I restrained myself from falling upon her and I walked away from her, though she was the most beloved of people to me, and I left the Dīnārs with her. O Allāh! If I had done so to please You, then relieve us from the distress that we are suffering. So again the rock moved a little resulting in a small opening; but they were still unable to get out.

Nabí ﷺ then said that the third one invoked: O Allāh! I hired the services of some labourers and paid all of them their wages except one, who departed without taking what was due to him. I invested his wage in a business and the business prospered immensely. He

came back to me after a long time and said: O slave of Allāh! Pay me my due. I replied: All that you see is yours: camels, cattle, sheep and slaves. He said: O slave of Allāh! Do not make fun of me. So I said: I am not joking with you. So, he took all of it and drove away not leaving anything. O Allāh! If I had done so, to please You, then relieve us from this distress. So the rock moved aside, and they got out walking freely. (Bukhārī)

﴿ 9 ﴾ عَنْ أَبِي كَبْشَةَ الْأَنْمَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ثَلَاثٌ أَقْسِمُ عَلَيْهِنَّ وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ، قَالَ: مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ، وَلَا ظَلِمَ عَبْدٌ مَظْلَمَةً صَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللَّهُ عِزًّا، وَلَا فَتَحَ عَبْدٌ بَابَ مَسْئَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ. أَوْ كَلِمَةٍ نَحَوَهَا. وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ، قَالَ: إِنَّمَا الدُّنْيَا لِأَرْبَعَةٍ نَفَرٍ: عَبْدٍ رَزَقَهُ اللَّهُ مَالًا وَعِلْمًا فَهُوَ يَتَّقِي رَبَّهُ فِيهِ وَيَصِلُ بِهِ رَحِمَتَهُ وَيَعْلَمُ اللَّهُ فِيهِ حَقًّا فَهَذَا بِأَفْضَلِ الْمَنَازِلِ، وَعَبْدٍ رَزَقَهُ اللَّهُ عِلْمًا وَلَمْ يَرزُقْهُ مَالًا فَهُوَ صَادِقُ النَّيِّبِ، يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فَلَانٍ فَهُوَ بَيْنَهُمَا سَوَاءٌ، وَعَبْدٍ رَزَقَهُ اللَّهُ مَالًا وَلَمْ يَرزُقْهُ عِلْمًا فَهُوَ يَخْبِطُ فِي مَالِهِ بِغَيْرِ عِلْمٍ لَا يَتَّقِي فِيهِ رَبَّهُ وَلَا يَصِلُ فِيهِ رَحِمَتَهُ، وَلَا يَعْلَمُ اللَّهُ فِيهِ حَقًّا فَهَذَا بِأَخْسَبِ الْمَنَازِلِ، وَعَبْدٍ لَمْ يَرزُقْهُ اللَّهُ مَالًا وَلَا عِلْمًا فَهُوَ يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فَلَانٍ فَهُوَ بَيْنَهُمَا سَوَاءٌ. رواه الترمذی وقال: هذا حديث حسن صحيح، باب ماجاء مثل الدنيا مثل أربعة نفر مرقوم: ٢٢٢٥

9. Abu Kabshah Al Anmarī رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: I swear by Allāh upon three things, and then I will especially tell you something afterwards. So, remember it well! Then he said: The wealth of a man does not decrease by giving *Sadaqah*. If a person endures oppression patiently, Allāh increases his honour. If a person opens the door of begging, Allāh opens the door of poverty upon him (or said something similar). Then he said: I am going to tell you something, so remember it well. Then he said: There are four types of people in the world. 1. The slave of Allāh whom Allāh has bestowed wealth and knowledge; He fears Allāh regarding his wealth, and through this knowledge he spends to strengthen relationships and he knows that there is a right of Allāh in it; he will be in the best of ranks. 2. The slave of Allāh whom Allāh has given knowledge but no wealth, and he is

sincere in his intention. He says: Had I been given wealth I would have spent it just like the other person, and for his intention both will be given the same reward. 3. The slave of Allāh whom Allāh has given wealth but no knowledge, and he spends his wealth haphazardly and he does not fear his *Rabb* in respect of it; he does not discharge his obligations of kinship, and does not know that Allāh has a right on it. He will be in the worst of ranks. 4. The slave of Allāh whom Allāh has given neither wealth nor knowledge, says: Had I been given wealth, I would have spent it just like the other (third) person; for his intention, the burden of both will be alike. (Tirmidhī)

﴿ 10 ﴾ عَنْ رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ قَالَ: كَتَبْتُ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنْ اكْتُبِيَ إِلَيَّ كِتَابًا تُوَصِّئُنِي فِيهِ وَلَا تُكَيِّرُنِي عَلَيَّ، قَالَ: فَكَتَبَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا إِلَى مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ: سَلَامٌ عَلَيْكَ أَمَا بَعْدُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "مَنْ التَّمَسَّ رِضًا بِاللَّهِ يَسْخَطِ اللَّهُ بِسَخَطِ النَّاسِ كَفَاهُ اللَّهُ مَوْتَةَ النَّاسِ، وَمَنْ التَّمَسَّ رِضًا بِالنَّاسِ يَسْخَطِ اللَّهُ وَكَلَهُ اللَّهُ إِلَى النَّاسِ" وَالسَّلَامُ عَلَيْكَ.

رواه الترمذی، باب منه عاتبة من التمس رضا الناس..... برقم: ۲۴۱۴

10. A man from Madīnah narrates that Mu'awiyah رضي الله عنه wrote a letter to A'ishah Radiyallāhu 'anha asking her: Write me and advise me but do not make it lengthy. So 'A'isha Radiyallāhu 'anha wrote to Mu'awiyah '. After writing *Salam* she wrote: I have indeed heard Rasūlullāh ﷺ saying: He who seeks Allah's pleasure at the cost of people's anger, Allāh will suffice him against the trouble caused by people and he who seeks the pleasure of men at the cost of Allāh's anger, Allāh will leave him to the (mercy) of people *wassalāmu'Alaik* (May Allāh's peace be upon you). (Tirmidhī)

﴿ 11 ﴾ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا مَا كَانَ لَهُ خَالِصًا وَابْتِغَى بِهِ وَجْهَهُ.

رواه النسائي، باب من غزا يلتمس الاجر والذكر، رقم: ۳۱۴۲

11. Abu Umamah Al-Bahilī رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily, Allāh does not accept any deed, except that done sincerely

for Him and to obtain His pleasure.

(Nasa'i)

﴿ 12 ﴾ عَنْ سَعْدِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا يَنْصُرُ اللَّهُ هَذِهِ الْأُمَّةَ بِصَلَاتِهِمْ
يَدْعُوهُمْ وَصَلَاتِهِمْ وَإِخْلَاصِهِمْ. رواه النسائي، باب الاستنصار بالضعيف، رقم: ٣١٨٠

12. Sa'd رضي الله عنه narrates that Nabi ﷺ said: Undoubtedly Allāh helps this *Ummah* because of its weak, by their supplication, *Salāt*, and *Ikhlas*.
(Nasa'i)

﴿ 13 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ يَتْلُجُ بِهِ النَّبِيُّ ﷺ قَالَ: مَنْ أَتَى فِرَاشَهُ وَهُوَ
يَسْوِي أَنْ يَقُومَ يُصَلِّي مِنَ اللَّيْلِ فَعَلَبَتْهُ عَيْنَاهُ حَتَّى أَصْبَحَ، كُتِبَ لَهُ مَا نَوَى وَكَانَ نَوْمُهُ
صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ عَزَّ وَجَلَّ. رواه النسائي، باب من أتى فراشه..... برقم: ١٧٨٨

13. Abu Darda رضي الله عنه narrates that Nabi ﷺ said: He who goes to his bed with the intention to get up during the night to offer his *Salāt* but is overcome by sleep and wakes up in the morning; the reward is written down for him what he intended, and his sleep is a gift for him from his *Rabb* ﷻ.
(Nasa'i)

﴿ 14 ﴾ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ كَانَتْ
الدُّنْيَا هَمَّهُ، لَفَّرَ اللَّهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ
لَهُ، وَمَنْ كَانَتْ الْآخِرَةُ نِيَّتَهُ، جَمَعَ اللَّهُ لَهُ أَمْرَهُ، وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ
رَاغِمَةٌ. رواه ابن ماجه، باب الهم بالدنيا، رقم: ٤١٠٥

14. Zaid ibne-Thabit رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He whose objective is the world, Allah scatters his affairs (he faces worries and anxieties in every aspect) and places the fear of poverty before his eyes; and he receives only that which has been preordained for him. And he whose intention (objective) is the Hereafter, Allāh makes all his affairs easy, and enriches his heart, and the world comes to him humiliated.
(Ibne-Mājah)

﴿ 15 ﴾ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: فَلَمَّا كُنَّا خِصَالًا لَا يَغُلُّ عَلَيْهِمْ
قَلْبُ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ، وَمُنَاصَحَةُ أَلَاةِ الْأَمْرِ، وَلِزُومِ الْجَمَاعَةِ، فَإِنَّ دَعْوَتَهُمْ تُحِيطُ
مِنْ وَرَائِهِمْ. (وهو بعض الحديث) رواه ابن حبان، قال المحقق: اسناده صحيح ٢٧٠/١

15. Zaid ibne-Thabit رضي الله عنه narrates that Nabi ﷺ said: There are

three habits which keep the heart of a Muslim free from hatred, malice and deception: 1. A deed performed sincerely for the pleasure of Allāh. 2. Well wishing for the Rulers. 3. Holding fast to the *Jama'ah* of Muslims, as their supplications surround those with them.

(Ibne-Hibbān)

﴿ 16 ﴾ عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: طُوبَى لِلْمُخْلِصِينَ، أَوْلَيْكَ مَصَابِيحُ الدُّجَى، تَتَجَلَّى عَنْهُمْ كُلُّ لَيْتَةٍ ظَلَمَاءَ. رواه البيهقي في شعب الإيمان ٣٤٢/٥

16. Thawbān رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Glad tidings to the sincere (people). They are an illumination in the darkness, because of whom all severe evils are driven away.

(Baihaqi)

﴿ 17 ﴾ عَنْ أَبِي فِرَاسٍ رَحِمَهُ اللَّهُ. رَجُلٌ مِنْ أَسْلَمَ. قَالَ: نَادَى رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا الْإِيمَانُ؟ قَالَ: الْإِخْلَاصُ. (وهو جزء من الحديث) رواه البيهقي في شعب الإيمان ٣٤٢/٥

17. Abu Firas Rahimahullāh of the tribe of Aslam narrated that a person loudly asked: O Rasūlullāh! What is Īmān? He replied: Ikhḷās (sincerity).

(Baihaqi)

﴿ 18 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: صَدَقَةُ السِّرِّ تَطْفِئُ غَضَبَ الرَّبِّ. (وهو طرف من الحديث)

رواه الطبراني في الكبير واسناده حسن، مجمع الزوائد ٢٩٣/٣

18. Abu Umamah رضي الله عنه narrates that Rasūlullāh ﷺ said: Giving *Sadaqah* secretly cools the anger of the *Rabb*.

(Tabarānī, Majma-uz-Zawaid)

﴿ 19 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَرَأَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ وَيَحْمَدُهُ النَّاسُ عَلَيْهِ؟ قَالَ: بَلَى عَاجِلٌ بُشْرَى الْمُؤْمِنِ.

رواه مسلم، باب إذا اتى على الصالح..... برقم: ٦٧٢١

19. Abu Dhar رضي الله عنه narrates that it was asked of Rasūlullāh ﷺ: What do you say about that person who does a good deed and the people praise him for that? He replied: That is immediate glad tidings to the believer.

(Muslim)

Note: Indeed, for the Hereafter, there are numerous glad tidings for him, however here he receives an immediate glad tidings provided his action was done solely for the Allāh's pleasure and not for the praise of people.

﴿ 20 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ هَذِهِ الْآيَةِ " وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ " [المؤمنون: ٦٠] قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: أَهْمُ الَّذِينَ يَشْرَبُونَ الْخَمْرَ وَيَسْرِقُونَ؟ قَالَ: لَا، يَا بِنْتَ الصِّدِّيقِ! وَلَكِنَّهُمْ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَنْ لَا يَقْبَلَ مِنْهُمْ " أَوْلِيكَ الَّذِينَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ " .

رواه الترمذی، باب ومن سورة المؤمنون رقم: ٣١٧٥

20. 'A'ishah Radiyallāhu 'anha wife of Nabí ﷺ narrates: I asked Rasūlullāh ﷺ the meaning of the verse:

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ

And those who give what they have given while their hearts are fearful.

(Mu'minūn: 60)

'A'ishah Radiyallāhu 'anha asked: If these are the people who drink wine and steal. Rasūlullāh ﷺ replied: No, O daughter of Siddiq! But they are those who fast, offer *Salāt*, give *Sadaqah*, and they fear that their good deeds may not to be accepted by Allāh. These are the people who race towards good deeds and are foremost in them.

(Tirmidhi)

﴿ 21 ﴾ عَنْ سَعِيدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ، الْغَنِيِّ، الْخَفِيِّ.

رواه مسلم، باب الدنيا سجن للمؤمن رقم: ٧٤٣٢

21. Sa'd Radiyallāhu 'anhū narrates: I heard Rasūlullāh ﷺ saying: Indeed Allāh loves that slave of His who is pious, self sufficient and contented with what has been given to him and is inconspicuous. (Muslim)

﴿ 22 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ أَنَّ رَجُلًا عَمِلَ عَمَلًا فِي صَخْرٍ لَا بَابَ لَهَا وَلَا كُورَةَ، خَرَجَ عَمَلُهُ إِلَى النَّاسِ كَأَنَّ مَا كَانَ.

رواه البيهقي في شعب الإيمان ٣٥٩/٥

22. Abu Saïd Al-Khudri رضي الله عنه narrates that Rasûlullâh ﷺ said: If a man was to do a deed within a rock which has no door or window, his deed would become known to people, whatever it is good or bad. (Baihaqi)

Note: When a deed of whatever nature will eventually become known, then why should those who engage in good deeds, spoil them by insincerity? And what benefit is there for an evil-doer in concealing his bad deed? For this will ultimately be exposed. (Tarjumân-us-Sunnah)

﴿ 23 ﴾ عَنْ مَعْنِ بْنِ يَزِيدَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ أَبِي يَزِيدُ أَخْرَجَ دَنَانِيرَ يَتَصَدَّقُ بِهَا، فَوَضَعَهَا عِنْدَ رَجُلٍ فِي الْمَسْجِدِ، فَعِجْتُ فَأَخَذْتُهَا فَأَتَيْتُهُ بِهَا، فَقَالَ: وَاللَّهِ مَا يَأْكُ أَرْدْتُ، فَخَاصَمْتُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: لَكَ مَا نَوَيْتَ، يَا يَزِيدُ! وَلَكَ مَا أَخَذْتُ، يَا مَعْنُ!

رواه البخاري، باب إذا تصدق على ابنه وهو لا يشمر، رقم: ١٤٢٢

23. Ma'n ibne-Yazid Radiyallahu 'anhuma narrates that my father, Yazid رضي الله عنه, set aside some Dinars for charity, and gave them to a person in the masjid (so that these may be given to a needy person). I went and (being needy myself) took those Dinars and came back. My father said: I swear by Allâh! I had not meant these to be given to you. So I took my father to Rasûlullâh ﷺ and presented this matter to him, Rasûlullâh ﷺ said to my father: You have your reward as intended O Yazid! And said to me: And what you have taken is yours O Ma'n. (Bukhârî)

﴿ 24 ﴾ عَنْ طَاوُوسٍ رَحِمَهُ اللَّهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ إِنِّي أَقِفُ الْمَوَاقِفَ أُرِيدُ وَجْهَ اللَّهِ، وَأُحِبُّ أَنْ يُرَى مُوْطِنِي، فَلَمْ يَرُدَّ عَلَيْهِ رَسُولُ اللَّهِ ﷺ شَيْئًا حَتَّى نَزَلَتْ عَلَيْهِ هَذِهِ الْآيَةُ ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

تفسير ابن كثير ١١٤/٣

24. Tâûs Rahimahullâh narrates that a man said: O Rasûlullâh! I get up to do some good deed at certain times; and I intend to please Allah and I desire that this deed may be seen. Rasûlullâh ﷺ did not reply until this verse was revealed:

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

He who longs to see his Rabb (wishing to become His beloved) let him do righteous work, and make none share of the worship due unto his Rabb. (Kahf:110) (Tafsir ibne-Kathir)

Note: The form of *shirk* (polytheism) which is forbidden in this verse relates to showing off. It is forbidden to mix some worldly desire in a work which ought to be done solely for the pleasure of Allāh. This is also hidden *shirk* which destroys a man's good deeds.

TO ACT IN PURE EARNEST TO PLEASE ALLAH TA'ALA, WITH BELIEF IN HIS PROMISES AND WITH HOPE OF HIS REWARDS

AHÁDÍTH

﴿ 25 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَرْبَعُونَ خِصْلَةً أَهْلًا هُنَّ مَنِيحَةُ الْعَنَزِ، فَمَنْ عَامِلٌ يَعْمَلُ بِخِصْلَةٍ مِنْهَا رَجَاءَ ثَوَابِهَا وَتَصَدِيقَ مَوْعِدِهَا إِلَّا أَدْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ .
رواه البخارى، باب فضل المنيحة، رقم: ٢٦٣١

25. Abdullāh ibne-'Amr Radiyallāhu 'anhuma nārrates that Rasūlullāh ﷺ said: There are forty virtuous deeds; the best of them is to lend one's goat to another, so that he may benefit from its milk. Anyone who does any of these virtuous deeds hoping for reward and affirming upon Allāh's promise, Allāh will send him to Paradise. (Bukhari)

Note: Rasūlullāh ﷺ did not give the details of each of these forty virtuous deeds, so that a good deed may be done believing that it is amongst those forty deeds whose excellence has been mentioned in this *Hadīth*.

The objective is that a person should do every deed with the quality of *Imān* and *ehtisāb* that is while doing the deed he must have belief in the promises of Allāh and be conscious of its rewards.

﴿ 26 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيْمَانًا وَاحْتِسَابًا وَكَانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْهَا، وَيُفْرَغَ مِنْ دَفْنِهَا فَإِنَّهُ يَرْجِعُ مِنَ الْآخِرِ بِقِيرَاتٍ كُلِّ قِيرَاتٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيرَاتٍ.

رواه البخارى، باب اتباع الجنائز من الايمان برقم: ٤٧.

26. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: If anyone attends the funeral of a Muslim with the belief in His promises, and hoping for His rewards and stays till the prayer is offered and the burial is completed he will get the reward of two Qīrāt, each Qīrāt being equivalent to Uhud; and if anyone prays over the dead and returns before the burial he will come back with one Qīrāt. (Bukhārī)

Note: A Qīrāt is one-twelfth of a Dirham. In that period wages were paid to labourers for their work in the form of a Qīrāt. Therefore, Rasūlullāh ﷺ also used the word Qīrāt but then clarified that this should not be considered a worldly Qīrāt, but that its reward will be according to the Qīrāt of the Hereafter which will be as great and magnificent as Mount Uhud when compared to the Qīhāt of this world. (Ma'āriful Hadīth)

﴿ 27 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: إِنَّ اللَّهَ قَالَ يَا عِيسَى ابْنِي بَاعِثْ مِنْ بَعْدِكَ أُمَّةَ إِنْ أَصَابَهُمْ مَا يُحِبُّونَ حَمَلُوا اللَّهَ وَإِنْ أَصَابَهُمْ مَا يَكْرَهُونَ احْتَسَبُوا وَصَبَرُوا وَلَا جَلَمَ وَلَا عِلْمَ فَقَالَ: يَا رَبِّ كَيْفَ يَكُونُ هَذَا لَهُمْ وَلَا جَلَمَ وَلَا عِلْمَ؟ قَالَ: أُعْطِيهِمْ مِنْ جَلْمِي وَعِلْمِي.

رواه الحاكم وقال: هذا حديث صحيح على

شرط البخارى ولم يخرجاه ووافقه الذهبي ٣٤٨/١

27. Abu Darda' رضي الله عنه reports: I heard Abul Qāsim (Rasūlullāh) ﷺ narrating in a *Hadīth Qudsī* that verily Allāh has said: O 'Isā! I will

send such an *Ummah* after you, that when they receive something they like (of bounty and comfort), they will praise Allāh, and when confronted with something they dislike, they will bear this with patience, hoping for Allāh's pleasure and reward. These people will neither have *Hilm* (softness and forbearance) nor 'Ilm (knowledge). 'Isā عليه السلام submitted: O my *Rabb!* How will they do all this when they will neither have *Hilm* nor 'Ilm? Allāh said: I shall give them *Hilm* from My *Hilm* and 'Ilm from My 'Ilm.

(Mustadrak Hākim)

﴿ 28 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَقُولُ اللَّهُ مُبْحَاثَةً: ابْنِ آدَمَ إِنْ صَبِرْتَ وَاحْتَسَبْتَ عِنْدَ الصَّلْمَةِ الْأُولَى، لَمْ أَرْضَ لَكَ ثَوَابًا دُونَ الْجَنَّةِ.

رواه ابن ماجه، باب ما جاء في الصبر على المصيبة، رقم: 1097

28. Abu Umāmah رضي الله عنه narrates in a *Hādīth Qudsi*: I heard Rasūlullāh ﷺ saying that Allāh *Subhānahu* says: O Son of Adam! If (on losing something or hearing some grievous news) from the beginning you have patience. and hope for My pleasure and My reward then I will not be pleased for you with anything less than Paradise.

(Ibne-Mājah)

﴿ 29 ﴾ عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا انْفَقَ الرَّجُلُ عَلَى أَهْلِهِ يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ.

رواه البخاري، باب ما جاء ان الاعمال بالنية والحسبة، رقم: 50.

29. Abu Mas'ud رضي الله عنه narrates that Rasūlullāh ﷺ said: When a person spends on his family, hoping for Allāh's pleasure and believing in reward from Allāh then this spending is *Sadaqah* for him.

(Bukhari)

﴿ 30 ﴾ عَنْ سَعِيدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلُ لِي قِمَامَ امْرَأَتِكَ.

رواه البخاري، باب ما جاء ان الاعمال بالنية والحسبة، رقم: 67.

30. Sa'id ibne-Abi Waqqas رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed whenever you spend to please Allāh, you will be rewarded for it; even for a morsel, which you put in your wife's mouth.

(Bukhari)

﴿ 31 ﴾ عَنْ أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَسُولٌ إِخْلَى بِنَاتِهِ وَعِنْدَهُ سَعْدُ وَأَبِيُّ بْنُ كَعْبٍ وَمُعَاذُ رَضِيَ اللَّهُ عَنْهُمْ أَنَّ ابْنَهَا يَجُودُ بِنَفْسِهِ فَبَعَثَ إِلَيْهَا: اللَّهُ مَا أَخَذَ، وَاللَّهُ مَا أَعْطَى، كُلُّ بِأَجَلٍ، فَلْتَصْبِرْ وَلْتَحْتَسِبِ.

رواه البخارى، باب و كان لمر الله قدر ما مقدوراه رقم: ٦٦٠٢

31. Usāmah رضي الله عنه narrates that I was present with Nabī ﷺ, when a messenger came from one of his daughters, at that time Sa'd, Ubayy ibne-Ka'b, Mu'ādh Radiyallāhu anhum were with him, with the message that her son is close to death. Upon this he conveyed this message to his daughter: It is for Allāh what He has taken; and it is for Allāh what He has given. The time of everything is destined, therefore, be patient and hopeful of reward from Allāh.

(Bukhārī)

﴿ 32 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَيْسَ مِنْ الْإِنصَارِ: لَا يَمُوتُ لِأَخْذِ كُنْ ثَلَاثَةَ مِنَ الْوَلَدِ فَتَحْتَسِبُهُ، إِلَّا دَخَلَتْ الْجَنَّةَ: فَقَالَتْ امْرَأَةٌ مِنْهُمْ: أَوْ ثَنَانٍ؟ يَا رَسُولَ اللَّهِ أَقَالَ: أَوْ ثَنَانٍ. رواه مسلم، باب فضل من يموت له ولد فيحسبه برقم: ٦٦٩٨

32. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ told the women of the Ansār: Anyone of you whose three children die and she hopes for the pleasure of Allāh and reward from Him for it, she will enter Paradise. One of them asked: If two die? O Rasūlullāh! He replied: Even if two die.

(Muslim)

﴿ 33 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ اللَّهُ لَا يَرْضَى لِعَبْدِهِ الْمُؤْمِنِ، إِذَا ذَهَبَ بِصَفِيهِ مِنْ أَهْلِ الْأَرْضِ لَصَبْرًا وَاحْتِسَابًا وَقَالَ مَا أَمَرَ بِهِ بِثَوَابٍ دُونَ الْجَنَّةِ. رواه النسائي، باب ثواب من صبر واحتسب، رقم: ١٨٨٢

33. 'Abdullāh ibne-'Amr ibn 'As Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: When Allāh takes away the beloved from amongst the people of the earth of a believing slave and he is patient, hopes for a reward and says what he has been ordered to say (i. e. *Innā lillāhi wa innā ilāhi rāji 'ūn*), then Allāh is pleased with nothing less than Paradise for him.

(Nasāī)

﴿ 34 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي عَنِ الْجِهَادِ وَالغَزْوِ، فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو! إِنْ قَاتَلْتَ صَابِرًا مُحْتَسِبًا بِعَنَّاكَ اللَّهُ صَابِرًا مُحْتَسِبًا، وَإِنْ قَاتَلْتَ مُرَائِيًا مُكَايِرًا بِعَنَّاكَ اللَّهُ مُرَائِيًا مُكَايِرًا، يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو! عَلَى أَيِّ حَالٍ قَاتَلْتَ أَوْ قُتِلْتَ بِعَنَّاكَ اللَّهُ عَلَى تَبِكِ الْحَالِ.

رواه ابو داود، باب من قاتل لكون كلمة الله هي العليا، رقم: ٢٥١٩

34. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates: I asked: O Rasūlullāh! Tell me about *Jihad* and *Ghazwah*? He replied: O Abdullāh ibne-'Amr! If you fight with patience, seeking from Allāh His pleasure and your reward, Allāh will resurrect you as one enduring patiently and seeking His pleasure and reward from Him. If you fight for showing off and seeking to acquire lots of captured enemy assets, then Allāh will resurrect you as fighting for showing off and seeking to acquire much of captured enemy assets. O 'Abdullāh ibne-'Amr! In whatever state (and with whatever intention) you kill or are killed, Allāh will resurrect you in that state.

(Abu Dāwūd)

CONDEMNATION OF RIYA'

*Condemnation of deeds being done with the intention of
being seen by others*

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى لَا يُرَاءُونَ النَّاسَ وَلَا
يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾
[النساء: ١٤٢]

Allāh ﷻ says: When they stand up to offer *Salāh* they perform it lazily and to be seen of men, and do not remember Allāh but little. (An-Nisā:142)

وَقَالَ تَعَالَى: ﴿فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝ الَّذِينَ هُمْ
يُرَاءُونَ﴾
[الماعون: ٤-٦]

Allāh ﷻ says: So woe to those who pray, but are unmindful of their prayers; who make a show (of piety). (Al-Mā'ūr: 4-6)

Note: "are unmindful of their prayers": includes offering it Qada (after its prescribed time), or offering it inattentively, or offering it irregularly. (Kashfur Rahmān)

AHADITH

﴿ 35 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: بِحَسْبِ أَمْرِي مِنَ الشَّرِّ أَنْ يُشَارَ إِلَيْهِ بِالْأَصَابِعِ فِي دِينٍ أَوْ دُنْيَا إِلَّا مَنْ عَصَمَهُ اللَّهُ.

رواه الترمذی، باب منه حديث ان لكل شيء شرة، رقم: ٢٤٥٣

35. Anas ibne-Mālik رضي الله عنه narrates that Nabí صلى الله عليه وسلم said: Indeed it is evil enough for a man to have fingers pointed at him for some religious or worldly reason, except whom Allāh protects.

(Tirmidhí)

Note: Having fingers pointed at means to become famous which is dangerous. As after becoming famous to save oneself from the feeling of pride is not possible for every one. If fame is unintentional and gifted by Allāh, and He, by His grace, saves one from the evil of one's inner self and *Shaitān*, then for such sincere persons fame is not dangerous.

(Mazāhir Haque)

﴿ 36 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ خَرَجَ يَوْمًا إِلَى مَسْجِدِ رَسُولِ اللَّهِ ﷺ، فَوَجَدَ مُعَاذَ بْنَ جَبَلٍ قَاعِدًا عِنْدَ قَبْرِ النَّبِيِّ ﷺ يَبْكِي، فَقَالَ: مَا يُبْكِيكَ؟ قَالَ: يَبْكِينِي شَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنْ يَسِيرَ الرَّيَاءُ شِرْكَ، وَإِنْ مِنْ عَادَى اللَّهِ وَلِيًّا، فَقَدْ بَارَزَ اللَّهُ بِالْمُحَارَبَةِ، إِنْ اللَّهُ يُحِبُّ الْأَبْرَارَ الْأَتْقِيَاءَ الْأَخْفِيَاءَ، الَّذِينَ إِذَا غَابُوا لَمْ يُفْتَقَدُوا، وَإِذَا حَضَرُوا لَمْ يُدْعَوْا وَلَمْ يُعْرَفُوا، فَلَوْ بَهُمْ مَصَابِيحُ الْهُدَى، يَخْرُجُونَ مِنْ كُلِّ غَبْرَاءٍ مُظْلِمَةٍ.

رواه ابن ماجه، باب من ترجى له السلامة من الفتن، رقم: ٣٩٨٩

36. 'Umar ibn al-Khattāb رضي الله عنه narrates that one day he went to the *masjid* of Rasūlullāh صلى الله عليه وسلم and found Mu'ādh ibne-Jabal sitting by the grave of Nabí صلى الله عليه وسلم and weeping. He asked: What makes you weep? Mu'ādh replied: A thing made me cry which I heard from Rasūlullāh صلى الله عليه وسلم. He said: Indeed even a little showing off is *Shirk* (polytheism), and verily he who has enmity with a friend of Allāh has gone forth to wage war with Allāh. Indeed, Allāh loves those

who do good deeds, fear Him and are unknown; when absent they are not looked for and when present they are not called forward nor recognised. Their hearts are lamps of guidance, which pull them out from the dark storms of temptations (because of the light of their hearts, they save their *Deen*). (Ibne-Mājah)

﴿ 37 ﴾ عَنْ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا ذُتْبَانِ جَائِعَانِ أَوْ سَلَا فِي غَنَمٍ بِالْفَسَدِ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِينِهِ. رواه الترمذى وقال:

هذا حديث حسن صحيح، باب حديث: ما ذئبان جائعان أرسلاني غنم..... برقم: ٢٣٧٦

37. Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: No two hungry wolves let loose amongst sheep will cause more loss than a man's greed for wealth and self-esteem to his religion. (Tirmidhi)

﴿ 38 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ طَلَبَ الدُّنْيَا حَلَالًا مُفَاعِرًا مُكَائِرًا مَرَاتِيًا لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ، وَمَنْ طَلَبَ الدُّنْيَا حَلَالًا اسْتِغْفَافًا عَنِ الْمَسْأَلَةِ وَسُغْيًا عَلَى عِيَالِهِ وَتَعَطُّفًا عَلَى جَارِهِ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَوَجْهُهُ كَالْقَمَرِ لَيْلَةَ النَّبْرِ. رواه البيهقي فى شعب الايمان ٢٩٨/٧

38. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who seeks worldly things, though in a lawful way, to boast, to acquire too much, and to show off will meet Allāh such that Allāh will be very angry with him. And he who seeks worldly things in a lawful way, to keep away from begging, and striving for his family and behaving kindly towards his neighbours, will meet Allāh on the Day of Resurrection with his face shining like the full moon.

(Baihaqi)

﴿ 39 ﴾ عَنِ الْحَسَنِ رَحِمَهُ اللَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ عَبْدٍ يَخُطُبُ حُطْبَةً إِلَّا اللَّهُ عَزَّ وَجَلَّ سَأَلَهُ عَنْهَا: مَا أَرَادَ بِهَا؟ قَالَ جَعْفَرٌ: كَانَ مَالِكُ بْنُ دِينَارٍ إِذَا حَدَّثَ هَذَا الْحَدِيثَ بَكَى حَتَّى يَنْقَطِعَ لَمْ يَقُولْ: يَحْسَبُونَ أَنَّ عَيْنِي تَقْرَأُ بِكَلَامِي عَلَيْكُمْ فَأَنَا أَعْلَمُ أَنَّ اللَّهَ عَزَّ وَجَلَّ سَأَلَنِي عَنْهُ يَوْمَ الْقِيَامَةِ مَا أَرَدْتُ بِهِ. رواه البيهقي فى شعب الايمان ٢٨٧/٢

39. Hasan Rahimahullāh narrates that Rasūlullāh ﷺ said: Any slave of Allāh, who gives a speech will be asked by Allāh ﷻ, as to

what he intended with it? Ja'far Rahimahullāh said: Whenever Mālik bin Dīnār Rahimahullāh used to narrate this *Hadīth*, he would cry so much as to choke his voice. He would then say: People think that my eyes get cooled when speaking before you. Indeed I know Allāh ﷻ will on the Day of Resurrection ask me: What was the purpose of your speech? (Baihaqrī)

﴿ 40 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَسْخَطَ اللَّهَ فِي رِضَى النَّاسِ سَخِطَ اللَّهُ عَلَيْهِ، وَأَسْخَطَ عَلَيْهِ مِنْ أَرْضَاهُ فِي سَخِطِهِ، وَمَنْ أَرْضَى اللَّهَ فِي سَخِطِ النَّاسِ رَضِيَ اللَّهُ عَنْهُ، وَأَرْضَى عَنْهُ مَنْ أَسْخَطَهُ فِي رِضَاهُ حَتَّى يَزِينَهُ وَيَزِينُ قَوْلَهُ وَعَمَلَهُ فِي عَيْنِهِ.

رواه الطبراني ورجاله رجال الصحيح غير يحيى بن سليمان الجعفي، وقد

وثقه الذهبي في آخر ترجمة يحيى بن سليمان الجعفي، مجمع الزوائد ٢٨٦/١٠

40. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who makes Allāh angry for pleasing people, Allāh becomes angry and makes those people angry with him whom he had pleased by angering Allāh. And he who pleases Allāh by making people angry Allāh is pleased with him and makes those people pleased with him whom he had made angry to please Allāh. So much so that He makes him virtuous in the eyes of those people who were angry and his words and deeds become adorned in their eyes. (Tabarānī, Majma-'uz-Zawāid)

﴿ 41 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنْ أَوَّلَ النَّاسِ يَقْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ، رَجُلٌ اسْتَشْهَدَ، فَأَتَى 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 عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأَتَى بِهِ، فَعَرَفَهُ نِعْمَةً، فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ، قَالَ: كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ لِيُقَالَ عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ لِيُقَالَ هُوَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْأَمْوَالِ كُلِّهَا، فَأَتَى بِهِ فَعَرَفَهُ نِعْمَةً، فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَاتَرْتُكَ مِنْ سَبِيلِ تَحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا انْفَقْتُ فِيهَا لَكَ،

قَالَ: كَذَّبْتَ، وَلِكِنِّكَ فَعَلْتَ لِيَقَالَ هُوَ جَوَادٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُجِبَ عَلَيَّ وَجْهِهِ
ثُمَّ أُلْقِيَ فِي النَّارِ.

رواه مسلم، باب من قاتل للرياء، والمسعة استحق النار، رقم: ٤٩٢٣.

41. Abu Hurairah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: The first amongst the people against whom judgment will be pronounced on the Day of Resurrection will be a martyr. He will be brought forward. Allāh will remind him of His favours and he will acknowledge them. Allāh Ta'ālā will ask: What did you do (to show gratitude) for these favours? He will reply: I fought for You till I was martyred. Allāh will say: You have lied; you fought to be called brave, so it has been said. Command will then be issued about him. He will be dragged on his face, until cast into the Fire. Next, a man who had learnt and taught (religious) knowledge and recited the Qur'ān, will be brought forward. Allāh will remind him of His favours and he will acknowledge them. Allāh Ta'ālā will ask: What did you do (to show gratitude) for these favours? He will reply: I learnt and taught (religious) knowledge and recited the Qur'ān for Your sake. Allāh Ta'ālā will say: You have lied, you acquired knowledge to be called learned, and you recited the Qur'ān to be called Qāri (reciter of the Qur'ān); so you have been called such. Command will then be issued about him. He will be dragged on his face, until cast into the Fire.

Next a man whom Allāh Ta'ālā had made wealthy and to whom He had given all kinds of riches, will be brought forward. Allāh Ta'ālā will remind him of His favours and he will acknowledge them. Allāh Ta'ālā will ask: What did you do (to show gratitude) for these favours? He will reply: I left no cause in which You like money to be spent, except that I spent in it for Your sake. Allāh Ta'ālā will say: You have lied; you did so to be called generous, so it has been said. Command will then be issued about him. He will be dragged on his face and cast into the Fire. (Muslim)

﴿ 42 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَعَلَّمَ عِلْمًا، مِمَّا
يُنْتَفَى بِهِ وَجْهُ اللَّهِ، لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرَفَ الْجَنَّةَ يَوْمَ
الْقِيَامَةِ يَعْنِي رِيئَهَا.

رواه ابو داود، باب من طلب العلم لغير الله، رقم: ٣٦٦٤.

42. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: If anyone acquires knowledge by which Allāh's pleasure was to be sought, but acquires it only to get some worldly advantage, he shall not even experience the fragrance of Paradise on the Day of Resurrection. (Abu Dawūd)

﴿ 43 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: يَخْرُجُ فِي آخِرِ الزَّمَانِ رِجَالٌ يَخْتَلُونَ الدُّنْيَا بِالْدِينِ، يَلْبَسُونَ لِلنَّاسِ جُلُودَ الضَّأْنِ مِنَ اللَّيْنِ، أَلْسِنَتُهُمْ أَخْلَى مِنَ السُّكَّرِ، وَقُلُوبُهُمْ قُلُوبُ الذَّنَابِ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَبِي يَفْتَرُونَ أَمْ عَلَيَّ يَجْتَرُونَ؟ فَبِي خَلَفْتُ لَا يَتَّقُنَّ عَلَيَّ أَوْلِيكَ مِنْهُمْ فِتْنَةٌ تَدْعُ الْحَلِيمَ مِنْهُمْ حَيْرَانًا.

رواه الترمذى، باب حديث خاتلى الدنيا بالدين و عقوبتهم، رقم: ٢٤٠٤

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43. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: in the last period, such men will come forth, who will fraudulently use religion for worldly ends, and wear sheepskins in public to display meekness (pretending to be without worldly desires). Their tongues will be sweeter than sugar, but their hearts will be the hearts of wolves. Allāh Ta'ālā will say:

Are they trying to deceive Me or do they dare to rise up against Me? I swear by My self that I shall send such afflictions upon them, which will leave the intelligent among them confounded. (That, I will impose such people on them, from amongst them, who will cause a variety of problems for them.) (Tirmidhi)

﴿ 44 ﴾ عَنْ أَبِي سَعِيدٍ بِنِ أَبِي فِضَالَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ وَكَانَ مِنَ الصَّحَابَةِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا جَمَعَ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ لِيَوْمٍ لَا رَيْبَ فِيهِ، نَادَى مُنَادٍ: مَنْ كَانَ أَشْرَكَ فِي عَمَلٍ عَمِلَهُ اللَّهُ أَحَدًا، فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللَّهِ، فَإِنَّ اللَّهَ أَغْنَى الشُّرَكَاءَ عَنِ الشُّرْكِ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ومن سورة الكهف، رقم: ٣١٥٤

44. Abu Sa'id ibne-Abu Fadhālah Al-Ansarī رضي الله عنه, who was one of the Sahābah, narrates: I heard Rasūlullāh ﷺ saying: When Allāh will assemble men on the Day of Resurrection, a day about which

there is no doubt, an announcer will announce: He who used to associate someone with Allāh in a deed, which he did for the sake of Allāh, he should seek the reward from someone besides Allāh, for indeed Allāh is the One Who is beyond need of partners to be associated with Him. (Tirmidhi)

Note: Allāh being absolutely self-sufficient, does not tolerate any partner.

﴿ 45 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَعَلَّمَ عِلْمًا لِعَيْرِ اللَّهِ أَوْ أَرَادَ بِهِ غَيْرَ اللَّهِ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ.

رواه الترمذی وقال: هذا حديث حسن غريب،

باب فی من يطلب بعلمه الدنيا، رقم: ۲۶۵۵

45. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Nabī ﷺ said: Whoever acquires knowledge for any one apart from Allāh or intends by it other than Allāh (honour, fame, wealth, etc.), then let him māke his abode in Hell-Fire. (Tirmidhi)

﴿ 46 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَعَوَّذُوا بِاللَّهِ مِنْ حُبِّ الْحَزْنِ قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا حُبُّ الْحَزْنِ؟ قَالَ: وَاِدْفِي جَهَنَّمَ يَتَعَوَّذُ مِنْهُ جَهَنَّمُ كُلُّ يَوْمٍ مِائَةَ مَرَّةٍ قِيلَ: يَا رَسُولَ اللَّهِ! وَمَنْ يَدْخُلُهَا؟ قَالَ: الْقُرَاءُ الْمُرَاوِنُ بِأَعْمَالِهِمْ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ماجاء فی الرياء والسمة، رقم: ۲۳۸۲

46. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Seek refuge from *Jubbil-Hazan* (Pit of Sorrow). The Sahābah asked: What is *Jubbil-Hazan*? Rasūlullāh ﷺ replied: It is a valley in Hell, from which Hell itself seeks refuge hundred times a day. It was asked: O Rasūlullāh! Who will enter it? Rasūlullāh ﷺ replied: The reciters of the Qur'āh who show off their deeds. (Tirmidhi)

﴿ 47 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ أَنَا مِنْ أُمَّتِي سَيَنَفَقَهُونَ فِي الدِّينِ، وَيَقْرَأُونَ الْقُرْآنَ، وَيَقُولُونَ: تَأْتِي الْأَمْرَاءُ فَتُصِيبُ مِنْ دُنْيَانَا هُمْ وَتَعْتَرِي لَهُمْ بَدِينِنَا، وَلَا يَكُونُ ذَلِكَ، كَمَا لَا يُجْتَنَى مِنَ الْقِتَادِ إِلَّا الشُّوكُ، كَذَلِكَ لَا يُجْتَنَى مِنْ قُرْبِهِمْ إِلَّا. قَالَ مُحَمَّدُ بْنُ الصَّبَّاحِ: كَأَنَّهُ يَعْنِي: الْخَطَايَا.

رواه ابن ماجه، ورواه ثقات، الترغيب ۱۹۶/۳

47. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Nabi ﷺ said: Verily soon some of my people will acquire knowledge of *Deen* (religion) and will recite the Qur'ān and say: We go to rulers to get some of their worldly wealth, and withdraw ourselves from their evil because of our *Deen*. This never happens. As nothing but thorns can be gathered from tragacanth (thorny) trees likewise only evil can be gathered from drawing near to them

(Ibne-Majah and Targhib)

﴿ 48 ﴾ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَعْتَاكِرُ الْمَسِيحَ الدَّجَالَ، فَقَالَ: أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَخْوَفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ؟ قَالَ، قُلْنَا: بَلَى، فَقَالَ: الشِّرْكَ الْخَفِيُّ: أَنْ يَقُومَ الرَّجُلُ يُصَلِّيَ فَيَزِينُ صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ.

رواه ابن ماجه، باب الرياء والسمعة، رقم: ٤٢٠٤

48. Abu Sa'id رضي الله عنه narrates that Rasūlullāh ﷺ came out from his house to us while we were talking about Dajjāl. Rasūlullāh ﷺ said: Should I not tell you what causes me more fear for you than Dajjāl? We replied: Certainly, yes. Rasūlullāh ﷺ said: *Shirk-ul-Khafi* (hidden polytheism), like a man who gets up to offer *Salāh* and tries to improve his *Salāh* because he sees someone looking at him

(Ibne-Majah)

Translator's Note: Dajjāl is the great Deceiver who will appear near the end of the world and will claim to be God and will be killed by 'Isā عليه السلام at his second arrival.

﴿ 49 ﴾ عَنْ أَبِي بِنِي كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بَشِّرْ هَذِهِ الْأُمَّةَ بِالسِّنَاءِ وَالرَّفْعَةِ وَالنُّصْرِ وَالتَّمَكِينِ فِي الْأَرْضِ، وَمَنْ عَمِلَ مِنْهُمْ عَمَلًا لِذُنُوبِهِمْ لَمْ يَكُنْ لَهُ فِي الْآخِرَةِ نَصِيبٌ.

رواه احمد/١٣٤

49. Ubayy ibne-Ka'b رضي الله عنه narrates that Rasūlullāh ﷺ said: Give glad tidings to this *Ummah* of honour, eminence, Allāh's help and authority on earth. Whoever amongst them is engaged in an act of the Hereafter for worldly benefit will have no share in the Hereafter.

(Musnad Ahmad)

﴿ 50 ﴾ عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ صَلَّى يُرَائِي فَقَدْ أَشْرَكَ، وَمَنْ صَامَ يُرَائِي فَقَدْ أَشْرَكَ.

(وهو بعض الحديث) رواه احمد ١٢٦/٤

50. Shaddād ibne-Aws رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Anyone who offers *Salāt*, for show, indeed he has committed *Shirk*; and anyone who fasts for show, indeed he has committed *Shirk*; and anyone who gives *Sadaqah*, For show, indeed he has committed *Shirk*.
(Musnad Ahmad)

Note: This means that if the deeds are done to be shown to the people, it amounts to ascribing those people as partners of Allāh. As such these deeds are no longer for the sake of Allāh but for the sake of those people for whom they were done. The doer of these deeds, instead of deserving reward, becomes liable for punishment.

﴿ 51 ﴾ عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ بَكَى، فَقِيلَ لَهُ: مَا يَبْكُكَ؟ قَالَ: شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُهُ، فَذَكَرْتُهُ، فَأَبْكَانِي، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: اتَّخَوْفَ عَلَى أُمَّتِي الشِّرْكَ وَالشَّهْوَةَ الْخَفِيَّةَ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَتَشْرِكُ أُمَّتَكَ مِنْ بَعْدِي؟ قَالَ: نَعَمْ، أَمَّا إِنَّهُمْ لَا يَقْبُدُونَ شَمْسًا، وَلَا قَمَرًا، وَلَا حَجَرًا، وَلَا وَتْنَا، وَلَكِنْ يُرَاوُونَ بِأَعْمَالِهِمْ، وَالشَّهْوَةَ الْخَفِيَّةَ أَنْ يُضِيحَ أَحَدُهُمْ صَائِمًا فَتَعْرِضَ لَهُ شَهْوَةٌ مِنْ شَهَوَاتِهِ فَيَتْرَكَ صَوْمَهُ.

رواه احمد ١٢٤/٤

51. It is said about Shaddād ibne-Aws رضي الله عنه that he once started weeping. He was asked about his crying, and he replied: It is something I heard from Rasūlullāh ﷺ when I remember this, it makes me weep. I heard Rasūlullāh ﷺ saying: I fear for my people of *Shirk* (ascribing partners to Allāh) and hidden desires. Shaddād رضي الله عنه says: I asked: O Rasūlullāh! Would your people be involved in *Shirk* after your death? He replied: Yes (but) they will not worship the sun, the moon, a stone, or an idol; but they will act for display (without sincerity). Hidden desire is that one of them will start the day fasting, but when any of his desires presents itself to him, he will abandon his fast (and just satisfy his desire).

(Musnad Ahmad)

﴿ 52 ﴾ عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: يَكُونُ فِي آخِرِ الزَّمَانِ أَقْوَامٌ إِخْوَانُ الْعَلَانِيَةِ أَعْدَاءُ السَّرِيرَةِ، فَقِيلَ: يَا رَسُولَ اللَّهِ! فَكَيْفَ يَكُونُ ذَلِكَ؟ قَالَ: ذَلِكَ بِرَغْبَةِ بَعْضِهِمْ إِلَى بَعْضٍ وَرَهْبَةٍ بَعْضِهِمْ إِلَى بَعْضٍ.

رواه احمد ٢٣٥/٥

52. Mu'adh رضي الله عنه narrates that indeed Nabi ﷺ said: In the Last Days there will be people who will be brothers in public but enemies in secret. It was asked, O Rasūlullāh! How will this be? He replied: This will happen because of some personal gain, they will maintain (superficial) friendship and because of (hidden enmity) they will fear each other. (Musnad Ahmad)

Note: This means that the friendship and enmity of these people will be based on their personal interests, and not to please Allāh.

﴿ 53 ﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خُطِبْنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ، فَقَالَ: يَا أَيُّهَا النَّاسُ اتَّقُوا هَذَا الشِّرْكَ، فَإِنَّهُ أَخْفَى مِنْ ذَبِيبِ النَّمْلِ، فَقَالَ لَهُ مَنْ شَاءَ اللَّهُ أَنْ يَقُولَ: وَكَيْفَ نَتَّقِيهِ، وَهُوَ أَخْفَى مِنْ ذَبِيبِ النَّمْلِ يَا رَسُولَ اللَّهِ؟ قَالَ: قُولُوا: اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ شَيْئًا نَعْلَمُهُ، وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُهُ.

رواه احمد ٤٠٣/٤

53. Abu Mūsā Al-Ash'arī رضي الله عنه narrates: One day Rasūlullāh ﷺ delivered a sermon to us, in which he said: O people! Avoid *Shirk*. Indeed it is more silent than the crawling of an ant. One whom Allāh inspired asked: How can we avoid it, when it is more silent than the crawling of an ant? O Rasūlullāh! He said: say this:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ شَيْئًا نَعْلَمُهُ، وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُهُ

O Allāh we seek refuge of You from the *Shirk* which we know and ask forgiveness from the *Shirk* of which we know not.

(Musnad Ahmad)

﴿ 54 ﴾ عَنْ أَبِي بُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا أَخَشَى عَلَيْكُمْ شَهَوَاتِ النَّفْسِ فِي بُطُونِكُمْ وَفُرُوجِكُمْ، وَمُضَلَّاتِ الْهَوَى.

رواه احمد والبخاري والطبراني في الثلاثة ورجاله رجال الصحيح لان ابا الحكم البتاني الراوي عن أبي برة بنه الطبراني، فقال: عن أبي الحكم،

هو علي بن الحكم، وقد روى له البخاري، وأصحاب السنن، مجمع الزوائد ٤٤٦/١

54. Abu Barzah رضي الله عنه narrates that Nabí ﷺ said: I fear that you may indulge in such misleading desires that relate to your bellies and your private parts and such misleading desires that will lead you astray. (Musnad Ahmad, Bazzar, Majma-'uz-Zawāid)

﴿ 55 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ سَمِعَ النَّاسَ يَعْلمُ بِهِ سَمِعَ اللَّهُ بِهِ سَمِعَ خَلْقِهِ، وَصَغْرَةً، وَحَقْرَةً. رواه الطبرانی فی الكبير واحد اسانید الطبرانی فی الكبير رجال الصحیح، مجمع الزوائد ۳۸۱/۱۰

55. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: He who does deeds so that they may be publicly talked about, Allāh will make it known publicly and will belittle and humiliate him amongst men. (Tabarāni, Majma-'uz-Zawāid)

﴿ 56 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَا مِنْ عَبْدٍ يَقُومُ فِي الدُّنْيَا مَقَامَ سَمْعَةٍ وَرِيَاءٍ إِلَّا سَمِعَ اللَّهُ بِهِ عَلَى رُؤُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ. رواه الطبرانی و اسناده حسن، مجمع الزوائد ۳۸۳/۱۰

56. Mu'adh ibne-Jabal رضي الله عنه narrates that Rasūlullāh ﷺ said: Any slave (of Allāh) who does good deeds for fame and to be seen, Allāh will make it known and humiliate him in front of all the creations on the Day of Resurrection. (Tabarāni, Majma-'uz-Zawāid)

﴿ 57 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُؤْتَى يَوْمَ الْقِيَامَةِ بِصُحُفٍ مُخْتَمَةٍ، فَتُصَبُّ بَيْنَ يَدَيِ اللَّهِ تَبَارَكَ وَتَعَالَى، فَيَقُولُ تَبَارَكَ وَتَعَالَى: أَلْقُوا هَذِهِ، وَأَقْبَلُوا هَذِهِ، فَتَقُولُ الْمَلَائِكَةُ: وَعِزَّتِكَ وَجَلَالِكَ، مَا رَأَيْنَا إِلَّا خَيْرًا، فَيَقُولُ اللَّهُ عَزَّوَجَلَّ: إِنَّ هَذَا كَانَ لِغَيْرِ وَجْهِ، وَإِنِّي لَا أَقْبَلُ الْيَوْمَ إِلَّا مَا بُغِيَ بِهِ وَجْهِي. وَفِي رِوَايَةٍ: فَتَقُولُ الْمَلَائِكَةُ: وَعِزَّتِكَ، مَا كَتَبْنَا إِلَّا مَا عَمِلَ، قَالَ: صَدَقْتُمْ، إِنَّ عَمَلَهُ كَانَ لِغَيْرِ وَجْهِ. رواه الطبرانی فی الاوسط بإسنادين، ورجال أحدهما رجال الصحیح، ورواه البيهقي، مجمع الزوائد ۶۳۵/۱۰

57. Anas ibne-Malik رضي الله عنه narrates that Rasūlullāh ﷺ said: On the Day of Judgement sealed books of deeds will be brought and

presented to Allāh *Tabaraka wa Ta'ālā* and Allāh *Tabaraka wa Ta'ālā* will say: Throw these (for some) and accept these (for some). The angels will say: By Your Honour and Majesty! We have not seen anything in these books except good. To which Allāh ﷻ say: Indeed those deeds were not done for Me, and today I will not accept but those deeds done only for My pleasure.

In another narration, the angels will say: By Your honour! We have not written but what he had done. Allāh will say: You say the truth but indeed his deeds were not done for My pleasure.

(Tabarānī, Bazzar, Majma- 'uz-Zawāid)

﴿ 58 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: وَأَمَّا الْمُهْلِكَاتُ: فَشَحُّ مَطَاعٍ، وَهُوَ مُتَّبِعٌ، وَاعْتِجَابُ الْمَرْءِ بِنَفْسِهِ. (وهو طرف من الحديث) رواه البيهقي وغيره ما سروي عن جماعة من الصحابة واسانيدهم وإن كان لا يسلم شيء منها من مقال فهو بمجموعها حسن إن شاء الله تعالى، الترغيب ٢٨٦/١

58. Anas رضي الله عنه narrates that indeed Nabī ﷺ said: The things of destruction are: Miserliness which is obeyed; that sensual desire which is pursued; and the consideration of a person for himself as being superior to others. (Bazzar, Baihaqi, Targhib)

﴿ 59 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مِنْ أَسْوَأِ النَّاسِ مَنْزِلَةً مَنْ أَذْهَبَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ.

رواه البيهقي في شعب الإيمان ٣٥٨/٣

59. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: The worst of people as regards his rank in the Hereafter is he who spoils his life of the Hereafter for the worldly benefit of others. (Baihaqi)

﴿ 60 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنِّي أَخَوْفُ مَا أَخَافُ عَلَى هَذِهِ الْأُمَّةِ مُنَافِقٍ عَلِيمٍ اللِّسَانِ.

رواه البيهقي في شعب الإيمان ٢٨٤/٢

60. 'Umar ibn al-Khattāb رضي الله عنه narrates that Nabī ﷺ said: My greatest fear for this *Ummah* is my fear of that hypocrite who is eloquent in speech. (Baihaqi)

Note: By hypocrite is meant a pretender (insincere person) or a *Fāsiq* (transgressor of the limits of Allāh). (Mazahir-e- Haque)

﴿ 61 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ قَيْسٍ الْخُزَاعِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَامَ رِيَاءً وَسُفْعَةً لَمْ يَزَلْ لِي مُقْتَبًا حَتَّى يَجْلِسَ.

تفسير ابن كثير ١١٦/٣

61. 'Abdullāh ibne-Qais Al Khuzā'ī رضي الله عنه narrates that indeed Rasūlullāh صلى الله عليه وسلم said: He who engages in a virtuous deed intending to show off and get fame; he remains under the wrath of Allāh until he abandons that intention. (Tafsir ibneKathīr)

﴿ 62 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَبَسَ ثَوْبَ شُهْرَةٍ فِي الدُّنْيَا، أَلْبَسَهُ اللَّهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَامَةِ ثُمَّ أَلْهَبَ لَهُ نَارًا.

رواه ابن ماجه، باب من لبس شهرة من الشباب برقم: ٣٦٠٧

62. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh صلى الله عليه وسلم said: He who wears the dress of fame in this world, Allāh will clothe him with the dress of humiliation on the Day of Resurrection and will set it ablaze. (Ibne Mājah)

DA'WAT AND TABLÍGH INVITING TOWARDS ALLÁH TA'ÁLÁ AND CONVEYING HIS MESSAGE

To correct one's belief and deeds and for the correction of the belief and deeds of all mankind one must struggle to revive the effort of Da'wat in the way of Rasúlulláh ﷺ throughout the world.

DA'WAT AND ITS VIRTUES

VERSES OF QUR'AN

قَالَ اللهُ تَعَالَى: ﴿وَاللهُ يَدْعُوْا اِلَى دَارِ السَّلَامِ وَيَهْدِيْ مَنْ يُّشَاءُ اِلَى صِرَاطٍ مُسْتَقِيْمٍ﴾
[يونس: ٢٥]

Alláh ﷻ says: And Alláh invites to the abode of peace (Paradise), and leads whom He wills, to a straight path.

(Yûnus: 25)

وَقَالَ تَعَالَى: ﴿هُوَ الَّذِي بَعَثَ فِي الْأُمَمِ رُسُلًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلِ لَيْلٍ ضَلُّوا مُسْتَقِيْمًا﴾ [الجمعة: ٢]

Allāh ﷻ says: He (Allāh) is Who has sent among the unlettered people a Messenger from amongst themselves, reciting to them His verses (that is by means of the Qur'an he invites them, advises them and prepares them to accept Islam), and to purify them (from the filth of disbelief and polytheism and to cultivate excellence in conduct), and teaches them the Book and Wisdom (Sunnah). And verily they were most obviously lost in error. (Al-Jurm'ah: 2)

وَقَالَ تَعَالَى: ﴿وَلَوْ شِئْنَا لَآتَيْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ۚ فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِلِيَهُمْ بِهِ جِهَادًا كَثِيرًا﴾
[الفرقان: ٥٢، ٥١]

Allāh ﷻ says: If We willed, We could raise up a Warner in every village (in your time and would not have burdened you with the mission singlehandedly, but to increase your reward We have given you this tremendous responsibility and this is indeed Allāh's bounty on you). So obey not the disbelievers, but strive against them by means of the Qur'an with a great endeavour (the unbeliever will be happy if you do not endeavour for inviting people towards Allāh. However, you confront the unbelievers with strong reasoning from the Qur'an and invite all, repeatedly, with great vigour). (Al-Furqān: 51-52)

وَقَالَ تَعَالَى: ﴿أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾

[النحل: ١٢٥]

Allāh ﷻ said to His Prophet ﷺ: Invite (mankind) to the way of your Rabb (Islām) with wisdom (with the reasoning of the Qur' an) and excellent preaching (with softness and humility in a manner which effects the heart). (An-Nah1: 125)

Note: Here some of the basic principles of work been explained in a brief manner.

[الذاريات: ٥٥]

وَقَالَ تَعَالَى: ﴿وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ﴾

Allāh ﷻ said to His Prophet ﷺ: And remind (by explaining

and preaching the Qur 'ān), for verily reminding benefits the believers. (Adh-Dhāriyāt: 55)

وَقَالَ تَعَالَى: يَا أَيُّهَا الْمُدَّثِّرُ ○ قُمْ فَأَنذِرْ ○ وَرَبُّكَ فَكْبِيرٌ ﴿١﴾ [المدثر: ١-٣]

Allāh ﷻ said to His Prophet ﷺ: O (the one) wrapped up in your cloak! Arise and warn! And Magnify Your Rabb!

(Al-Muddaththir: 1-3)

وَقَالَ تَعَالَى: ﴿لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ﴾ [الشعراء: ٣]

Allāh ﷻ said to His Prophet ﷺ: It may be that you are going to kill yourself with grief, because they do not become believers. (Ash-Shu'arā: 3)

وَقَالَ تَعَالَى: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ وَرَحِيمٌ﴾ [التوبة: ١٢٨]

Allāh ﷻ says: There has come to you a Messenger, from amongst yourselves; and it grieves him much that any harm should come to you; (he is) full of concern for each one of you, (that you may be rightly guided, and) for the believers compassionate (and) merciful. (At-Taubab:128)

وَقَالَ تَعَالَى: ﴿فَلَا تَلْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ﴾ [فاطر: ٨]

Allāh ﷻ said to His Prophet ﷺ: So let not your soul expire in grief for them (because of their disbelief). (Fātur: 8)

وَقَالَ تَعَالَى: ﴿إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ○ قَالَ يَنْقُومِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ○ أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا أَمْرًا ○ يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ○ إِنْ أَجَلَ اللَّهُ إِذَا جَاءَ لَا يُؤَخَّرُ ○ لَوْ كُنْتُمْ تَعْلَمُونَ ○ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لِيَلَاؤُنْهَارًا ○ فَلَمْ يَزِدْهُمْ دُعَاءِي إِلَّا فِرَارًا ○ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا ○ اسْتَكْبَرُوا ○ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ○ فَقُلْتُ اسْتَغْفِرُوا رَبُّكُمْ ○ إِنَّهُ كَانَ غَفَّارًا ○ يُرْسِلُ

السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ۚ وَيُرْسِدْكُمْ بِأَمْوَالٍ وَأَنْبِيَاءٍ وَيَجْعَلْ لَكُمْ جَنَّتٍ وَيَجْعَلْ
 لَكُمْ أَنْهَارًا ۚ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۚ وَقَدْ خَلَقَكُمْ أَطْوَارًا ۚ أَلَمْ تَرَوْا كَيْفَ
 خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۚ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ۚ
 وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ۚ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ۚ وَاللَّهُ جَعَلَ
 لَكُمْ الْأَرْضَ بِسَاطًا ۚ لَتَسْلُكُنَّ مِنْهَا سُبُلًا فِجَاجًا ﴿۲۰-۱﴾

Allāh ﷻ says: Verily! We sent Nūh (Noah) to his people (saying): Warn your people before a painful punishment comes to them. He said: O my people! Verily! I am a plain Warner to you. (Bidding you that you) Serve Allāh and keep your duty to Him and obey me; That He may forgive you some of your sins and respite you to an appointed term. (By the blessing of *īmān* and piety you will be saved of torment but not death). Indeed! The term of Allāh, when it comes, cannot be delayed, if you but knew. (For a long time his people paid no heed to his advice) He said: My *Rabb!* Verily! I have invited my people night and day, But all my invitation did not but add to their repugnance; And indeed! Whenever, I invited them, so that You may pardon them, they thrust their fingers in their ears and covered themselves with their garments (so that they may not see me), and persisted (in their refusal) and magnified themselves in pride. And indeed! I have invited them aloud; And I have made public proclamation to them, and I have appealed to them in private (spared no way to guide them). And I have said: Seek pardon of Your *Rabb!* He (indeed) is Ever-Forgiving. He will open up the sky for you with plentiful rain, And will increase you in wealth and sons, and will give you gardens and will give you streams. What is wrong with you that you do not take heed of the greatness of Allāh Whereas He created you in (diverse) stages? See you not how Allāh has created the seven heavens in harmony, And has made the moon a light therein, and made the sun a lamp? And Allāh has caused you to grow as a growth from the earth, return to it, and He will bring you forth

again, a (new) forth-ringing. And Allāh has made the earth a wide expanse for you, So that you might walk thereon on spacious paths. (An-Nūh: 1-20)

وَقَالَ تَعَالَى: ﴿قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ۚ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ مُؤْمِنِينَ ۚ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمِعُونَ ۚ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ۚ قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ۚ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ تَعْقِلُونَ﴾
[الشعراء: ٢٣-٢٨]

Allāh ﷻ says: Fir'aun (Pharaoh) said (sarcastically): And what is the *Rabb* of the Worlds? Musa ﷺ said: The *Rabb* of the heavens and the earth, and all that is between them, if you had but sure belief. Fir'aun said to those around him: Did you hear (what nonsensical talk)? (But Musa continued with the praises of Allāh and) said: Your *Rabb* and the *Rabb* of your fathers. Fir'aun said: Lo! Your messenger who has been sent to you is indeed a madman! (But) Mosa (went on and) said: *Rabb* of the East and the West, and all that is between them, if you but use your reason.

(Ash-Shu'arā: 23-28)

وَقَالَ تَعَالَى فِي مَوْضِعٍ آخَرَ: ﴿قَالَ فَعَنْ رَبُّكُمَا يَشْؤُنِي ۚ قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ۚ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ۚ قَالَ عَلَّمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ۚ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَسَوَّكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً﴾
[٥٣:٤٩-٥٢]

Allāh ﷻ says: (At another place. Allāh mentions about the Dawat of Mūsā ﷺ) Fir'aun said: Who then is the *Rabb* of you two, O Mūsā? Mūsā ﷺ said: Our *Rabb* is He Who gave to each thing its form and nature, and there upon guided it towards its fulfilments. He (Fir'aun) said: What of all the past generations? He (Mūsā) said: Their knowledge is with my *Rabb* in a Record: my *Rabb* neither errs nor forgets. (So

He has all the knowledge of all their deeds. Then Mūsā عليه السلام mentioned such attributes, of Allāh, which are understood by one and all) Who has made the earth for you like a bed, and has opened roads (ways and paths) for you therein and has sent down water from the sky. (Tāhā: 49-53)

وَقَالَ تَعَالَى: ﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَذَكِّرْهُمْ بِآيَاتِ اللَّهِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾ [إبراهيم: ٥٠]

Allāh ﷻ says:

And indeed We sent Mūsā عليه السلام with Our signs, (saying): Bring out your People from darkness into light; and remind them of the days of (adversities and comforts which they face from) Allāh. Surely! In this, there are signs for everyone who is wholly patient and deeply grateful (to Allāh).

(Ibrāhīm: 5)

وَقَالَ تَعَالَى: ﴿أُبَلِّغُكُمْ رِسَالَتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ﴾ [الاعراف: ٦٨]

Allāh ﷻ narrates Nūh عليه السلام address to his people: I convey to you the messages of my Rabb, and I am a trustworthy, well-wisher for you.

(Al-A'raf: 68)

وَقَالَ تَعَالَى: ﴿وَقَالَ الَّذِي آمَنَ يَنْقُومُ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ ۚ يَنْقُومُ إِنَّمَا هٰذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ۚ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا بِمِثْلِهَا ۚ وَمَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ قَالُوا لَيْتَ بَدَخُلُونَا الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ۚ وَيَنْقُومُ مَا لِي أَدْعُوكُمْ إِلَى النَّجْوَةِ وَتَدْعُونِنِي إِلَى النَّارِ ۚ تَدْعُونِنِي لِكُفْرٍ بِاللَّهِ وَأَشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى التَّوْبَةِ وَالْعَزِيزِ الْغَفَّارِ ۚ لَا جَرَمَ إِنَّمَا تَدْعُونِنِي إِلَيْهِ لَيْسَ لَكَ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَّرَدْنَا إِلَى اللَّهِ وَإِنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ۚ فَسْتَدْرِكُونَ مَا أَقُولُ لَكُمْ ۗ وَأَقْرَبُ أَمْرِي إِلَى اللَّهِ ۗ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ۚ قَوْلُهُ اللَّهُ سَيَاتٍ مَا مَكُرُوا وَحَاقَ بِالِ فِرْعَوْنَ سُوءُ الْعَذَابِ﴾ [غافر: ٣٨-٤٥]

Allāh ﷻ says: And he who (amongst the people of Fir'aun) believed said: O my people! Follow me. I will guide you to the way of right conduct. o my people! Surely, the life of this world is nothing but a (passing) enjoyment, but the life to come is an everlasting mansion. Whoever does evil shall be repaired the like thereof; and whoever does righteous deeds, whether male or female, and is a believer, will enter Paradise; where they will be provided therein without limit. And O my people! How is it that I invite you to salvation, while you invite me to the Fire? You invite me to disbelieve in Allāh, and to join partners with Him, of which I have no knowledge; and I invite to the Almighty, Oft Forgiving. No doubt you call me to one who cannot grant me my requests in this world, or in the Hereafter. And our return will be to Allāh, and indeed the transgressors (of Allāh 's set limits) will be the dwellers of the Fire. And you will remember, what I say 'to you; and I leave my affair to Allāh. Verily! Allāh is the most Observant of (His) slaves. So Allāh saved him from the evils, that they plotted, (against him) while an evil torment encompassed Firaun's folk. (Ghafir: 38-45)

وَقَالَ تَعَالَى: ﴿يَسِنِّي أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۗ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ﴾
[الفن: ١٧]

Allāh ﷻ narrates the advice of Luqman to his son: O' my dear son! Be constant in prayer, and enjoin the doing of what is right and forbid the doing of what is wrong. And bear with patience, whatever befalls you. Verily! These are some of the important commandments (ordered by Allāh).
(Luqman: 17)

وَقَالَ تَعَالَى: ﴿وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا لَا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَدِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ۚ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ﴾
[الاعراف: ١٦٤-١٦٥]

(Baní Isra'íl were forbidden from fishing in Saturdays, some of them obeyed and others disobeyed. This incident is mentioned in these verses) Allāh ﷻ says: And when a community among them said: Why do you preach to a folk whom Allāh is about to destroy and punish with an awful doom. They (the preachers) said: In order to be free from guilt before Your *Rabb*, and perhaps they may fear Allāh. And when they forgot that which they had been reminded with; We rescued those who forbade wrong, and caught those who did wrong with a dreadful punishment, because they transgressed the commands of Allāh. (Al-Ar'af: 164-165)

وَقَالَ تَعَالَى: ﴿فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةَ يَتَهُونَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ ۗ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ۝ وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ﴾

[مرد: ۱۱۶-۱۱۷]

Allāh ﷻ says: If only there had been among the generations that have gone before you, any upright men who preached against *Al-Fasād* (disbelief, polytheism, and all kinds of crimes and sins) in the land, except the few whom We saved from among them? The wrongdoers pursued their worldly pleasures and thus became guilty. And your *Rabb* would not have ruined those towns, without just cause, had their inhabitants been correcting (their own lives and the lives of others).

(Hūd: 116-117)

Note: The reason of the destruction of past generations, was the absence of such wise people, who enjoined good and forbade evil, save a few, who were saved from the torment of Allāh.

وَقَالَ تَعَالَى: ﴿وَالْقَصْرِ ۖ إِنَّ الْإِنْسَانَ لَقَفِيٰ خُسْرٍ ۖ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۖ﴾

[نعمان: ۱-۱۳]

Allāh ﷻ says: By the time, Verily! Man is in loss, except those who believe, and do good deeds, and recommend one another to the truth, and recommend one another to the patience. (Al-'Asr: 1-3)

Note: For salvation there are four essential requirements. 1'Iman, 2Good actions, 3Recomending one another to the truth, 4Recomending one another to patience. In this *Súrah* Muslims have been given very great guidance; which is this, that just as it is necessary to correct one's own *Imān* and actions, so also it is equally important to struggle for the improvement of the *Imān* and actions of other Muslims. In particular one's immediate family and relatives. Correcting one's own personal *Imān* and actions is not enough. For this reason in the light of Qur'ān and *Hadīth* it is obligatory (*Fard*) to order to good and forbid evil to the extent of one's capacity. In this matter not only the ordinary Muslim but many religious Muslims are negligent and think that one's personal actions are sufficient; being totally in different to what their children and family do. May Allāh give all of us the strength to act on the guidance given in this *Sora*. (Ma'ariful Qur'ān)

وَقَالَ تَعَالَى: ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾
[آل عمران: ١١٠]

Allāh ﷻ says: You are the best peoples ever raised up for mankind. You enjoin to good, and forbid evil, and you believe in Allāh. (Aal-'Imrān:110)

Note: O' Muslims you are the best of all Nations. In the knowledge of Allāh this was destined for you from eternity. This knowledge had also been conveyed to some of the previous Prophets. Just as Rasūlullāh ﷺ is the last, and most distinguished of all Prophets so also his *Ummah* will be the most distinguished *Ummah*. Surpassing all other *Ummah* (followers of other Prophets) because of its having the most honoured of all Prophets, and because it

being given an everlasting and most perfect *Shariat* (Islamic law and regulations) never to be abrogated. All doors of knowledge and wisdom will be opened upon it. By its struggle and sacrifice all branches of *Īmān*, righteous actions and Piety will be brought to life. This *Ummah* will not be limited to any particular tribe, nation, country or continent but its field of action will encompass the whole world and all aspects of human life. As though, its very existence will be for the benefit of others and as far as is humanly possible to bring the whole of mankind to the doors of Paradise. (Tafseer-usmani)

وَقَالَ تَعَالَى: ﴿قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ فَعَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾

[يوسف: ١٠٨]

Allāh ﷻ said to His Prophet ﷺ: Say: This is my Way that I call towards Allāh, with clear evidence and strong belief. I and whosoever follows me (also invites towards Allāh).

(Yūsuf: 108)

وَقَالَ تَعَالَى: ﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيَطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

[التوبة: ٧١]

Allāh ﷻ says: And the believers, men and women, are (supporting) friends of one another; they enjoin what is right, and forbid what is wrong, and they establish *Salat* and they pay the *Zakāt*, and they obey Allāh and His Messenger. As for these, Allāh will have mercy on them. Verily! Allāh is Almighty, Wise. (Al-Taubah: 71)

وَقَالَ تَعَالَى: ﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

[المائدة: ٢]

Allāh ﷻ says: And co-operate one another to righteousness and piety; and do not co-operate one another to sin and transgression. (Al-Maidah: 2)

وَقَالَ تَعَالَى: ﴿وَمَنْ أَحْسَنُ قَوْلًا لِمَنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ۝ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّذِي هِيَ أَحْسَنُ فَأِذَا أُلْدِئْتِ بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ۝ وَمَا يُلْقِهَا إِلَّا الَّذِينَ صَبَرُوا ۚ وَمَا يُلْقِهَا إِلَّا ذُو حِظٍّ عَظِيمٍ﴾
 [فصلت: ٢٣-٢٥]

Allāh ﷻ says: And who is better in speech than him who invites (mankind) towards Allāh, and does what is right, and says: Indeed! I am of those who have surrendered (to Him). The good deed and the evil deed are not alike. Repel the evil deed with one that is good (e.g. show tolerance in reaction to anger and softness against harshness) then indeed! he between whom and you there was enmity (will become) as though he was a close friend. But none is granted this, except those who are patient, and none is granted this, except the most fortunate. (Fussilat: 33-35)

Note: This verse implies that the inviter to Allāh should develop in himself great patience, steadfastness, and excellent conduct.

وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾
 [التحريم: ٦]

Allāh ﷻ says: O you who believe! Ward off yourselves and your families from a Fire, whereof the fuel is men and stones, over which are set angels strong, and severe, who disobey not (in executing) the commands they received from Allāh, but do that which they are commanded. (Al-Tahrīm: 6)

وَقَالَ تَعَالَى: ﴿الَّذِينَ إِنْ مَكْنَحُهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَاقِبَةُ الْأُمُورِ﴾
 [الحج: ٤١]

Allāh ﷻ says: Those who (the believers), if We give them power in the land, establish *Salāt* and pay the *Zakāt*, and

enjoin righteousness and forbid evil. And with Allāh rests the final outcome of (all) events. (Al-Hajj: 41)

وَقَالَ تَعَالَى: ﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾ [الحج: ٧٨]

Allāh ﷻ says: Ought to strive (with sincerity and with all efforts that His Name should be superior). He has chosen you (to convey His message by inviting mankind to the religion of Islam) and has not laid upon you in religion any hardship (that is the practice of *Deen* is easy). It is the religion of your father Ibrahim. It is He (Allāh) who has named you Muslims (obedient and loyal) both before and in this (Qur'ān); so that the Messenger (Muhammad ﷺ) may be a witness over you, and you may be witnesses over mankind. (Al-Hajj: 78)

Note: This refers to the Day of Resurrection when the *Ummahs* of other *Rasūls* will deny that their *Rasūls* had invited them to the Truth about Allāh and this Day, then their *Rasūl* will present the *Ummah* of Muhammad ﷺ to bear witness against them. The *Ummah* of Muhammad ﷺ will be asked: How do you attest to this Truth, and who told you this? They will reply: Our *Rasūl* Muhammad ﷺ informed us! And then, Prophet Muhammad ﷺ will himself testify to this Truth. Some Commentators have interpreted the last part of this verse as meaning: We have picked you (*Ummah* of Muhammad ﷺ), so that the Messenger informs you and teaches you, and you in turn, inform and teach the rest of mankind. (Kashf-ur-Rahmān)

AHÁDÍTH

﴿ 1 ﴾ عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا أَنَا مُبَلِّغٌ وَاللَّهُ يَهْدِي وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي. رواه الطبرانی فی الكبير وهو حديث حسن، الجامع الصغير ٣٩٥١

1. Mu'awiyah رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed I am only a Messenger, and Allāh alone guides. And I am only a distributor, and Allāh alone bestows (knowledge).

(Tabarāni-Jāmi-'us-Saghīr)

﴿ 2 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِعَمِيهِ: قُلْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ، قَالَ: لَوْلَا أَنْ تُعَيَّرَنِي فَرِيضٌ يَقُولُونَ: إِنَّمَا حَمَلَهُ عَلِيٌّ ذَلِكَ الْجَزَعُ لَأَقْرَزْتُكَ بِهَا عَيْنَكَ، فَأَنْزَلَ اللَّهُ: "إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يُشَاءُ" الْآيَةَ. رواه مسلم، باب الدليل على صحة اسلام..... برقم: ١٣٥

2. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said to his uncle Abu Talib (at the time of his death): Say *Lā ilāha illallāh* (None is worthy of worship but Allāh), I will stand witness for you on the Day of Resurrection. He said: Were it not for the Qurāish taunting me that I testified out of fear of death, indeed I would have cooled your eyes by saying these words. At this, Allāh revealed the verse:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يُشَاءُ

Verily, you cannot guide to the right path whom you love. It is Allāh Who guides Whom He wills. (Muslim)

﴿ 3 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يُرِيدُ رَسُولَ اللَّهِ ﷺ، وَكَانَ لَهُ صَدِيقًا فِي الْجَاهِلِيَّةِ، فَلَقِيَهُ، فَقَالَ: يَا أَبَا الْقَاسِمِ، فَقَدْتِ مِنْ مَجَالِسِ قَوْمِكَ، وَأَتَيْتِمْوَك بِالْغَيْبِ لِأَبَائِهَا وَأُمَّهَاتِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: "إِنِّي رَسُولُ اللَّهِ، أَدْعُوكَ إِلَى اللَّهِ" فَلَمَّا فَرَّغَ مِنْ كَلَامِهِ أَسْلَمَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَانْطَلَقَ عَنْهُ رَسُولُ اللَّهِ ﷺ وَمَا بَيْنَ الْأَعْيُنِ أَحَدٌ أَكْثَرَ سُرُورًا مِنْهُ بِإِسْلَامِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، وَمَضَى أَبُو بَكْرٍ فَرَّاحَ لُعْمَانَ بْنِ عَفَانَ وَطَلْحَةَ بْنَ عُبَيْدٍ وَالزُّبَيْرِ بْنِ الْعَوَّامِ وَسَعْدَ بْنَ أَبِي وَقَاصٍ رَضِيَ اللَّهُ عَنْهُمْ، فَاسْلَمُوا، ثُمَّ جَاءَ الْعَدَّ بِعُثْمَانَ بْنِ مَطْعُونٍ وَأَبِي عُبَيْدَةَ بْنِ الْجُرَّاحِ

وَعَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ وَآبِي سَلَمَةَ بْنِ عَبْدِ الْأَسَدِ وَالْأَرْقَمِ بْنِ أَبِي الْأَرْقَمِ، فَاسْلَمُوا
رَضِيَ اللَّهُ عَنْهُمْ.

البداية والنهاية ٨٠/٣

3. 'Aishah Radiyallāhu 'anha narrates that: Abu Bakr رضي الله عنه came out to see Rasūlullāh صلى الله عليه وسلم, who was his friend during the period of ignorance. On seeing him he said: O Abul Qasim! You are not seen in the gatherings of your people, and they accuse you of finding faults in their forefathers. Rasūlullāh صلى الله عليه وسلم said: Verily, I am Allāh's Messenger, I invite you to Allāh. As soon as Rasūlullāh صلى الله عليه وسلم completed his words Abu Bakr رضي الله عنه embraced Islam. When Rasūlullāh صلى الله عليه وسلم returned from him, there was no one between the two mountains of Makkah who was happier than him on the acceptance of Islam by Abu Bakr رضي الله عنه.

Then, Abu Bakr went to 'Uthman ibne-'Affan, Talhah ibne'Ubaidullāh, Zubair ibnil-'Awwam, and Sa'd ibne-Abi Waqqas Radiyallāhu anhum. They accepted Islam. Then, the following day, he brought 'Uthman ibne-Ma'azoon, Abu 'Ubaida ibne-Jarrah, 'Abdur Rahman ibne-'Auf, Abu Salama ibne-'Abdul Asad, and Arqam ibne-abi Arqam and they accepted Islām; may Allāh be pleased with them.

(Al-Bidāyah-wan-Nihāyah)

Note: 'Qasim,' is the name of the son of Rasūlullāh صلى الله عليه وسلم; and 'Abul Qasim is his *Kunniyah*, the title usually given to any person with the name of his son or his parent.

﴿ 4 ﴾ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ (فِي قِصَّةِ إِسْلَامِ أَبِي قُحَافَةَ):
فَلَمَّا دَخَلَ رَسُولُ اللَّهِ ﷺ (مَكَّةَ يَوْمَ الْفَتْحِ) وَدَخَلَ الْمَسْجِدَ آتَى أَبُو بَكْرٍ رَضِيَ اللَّهُ
عَنْهُ بِأَبِيهِ يَقُودُهُ، فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ ﷺ قَالَ: هَلَا تَرَكْتَ الشَّيْخَ فِي بَيْتِهِ حَتَّى أَكُونُ
أَنَا آتِيهِ فِيهِ؟ فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ! هُوَ أَحَقُّ أَنْ يَمْشِيَ إِلَيْكَ مِنْ أَنْ
تَمْشِيَ إِلَيْهِ، قَالَ: فَأَجْلَسَهُ بَيْنَ يَدَيْهِ، ثُمَّ مَسَحَ صَدْرَهُ، ثُمَّ قَالَ لَهُ: أَسْلِمْتَ، فَاسْلَمَ، وَدَخَلَ
بِهِ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى رَسُولِ اللَّهِ ﷺ وَرَأَسَهُ كَمَا نَهَا نَعَامَةً فَقَالَ رَسُولُ اللَّهِ ﷺ:
عَبِّرُوا هَذَا مِنْ شَعْرِهِ.

رواه احمد و الطبراني و رجالهما ثقات، مجمع الزوائد ٦/٢٥٤

4. Asma binte Abu Bakr Radiyallāhu 'anha narrates the story

of the acceptance of Islam by Abu Quhāfa. When Rasūlullāh ﷺ entered Makkah (on the day it was conquered) and came to *Masjidul Harām*. Abu Bakr ؓ came there holding his father's hand. When Rasūlullāh ﷺ saw them, he said: Why did you not leave this old man at home I would have gone to him myself? Abu Bakr ؓ replied: O Rasūlullāh! It is more of his right that he comes to you instead of your going to him. Rasūlullāh ﷺ made him sit in front of him and stroked his chest and then said: Accept Islam, and he accepted Islam. When Abu Bakr ؓ brought his father to Rasūlullāh ﷺ, his hair was as white as the *Thaghāmah* tree; So, Rasūlullāh ﷺ said: Dye his hair.

(Musnad Ahmad, Tabarānī, Majma- 'uz-Zawāid)

Note: *Thaghāmah* is a tree, which is as white as snow.

(Majma Bihār-ul-Anwār)

﴿ 5 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: "وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ" أَتَى النَّبِيَّ ﷺ الصَّفَا فَصَعِدَ عَلَيْهِ، ثُمَّ نَادَى: يَا صَاحِبَاهُ، فَاجْتَمَعَ النَّاسُ إِلَيْهِ بَيْنَ رَجُلٍ يَجِيءُ إِلَيْهِ وَبَيْنَ رَجُلٍ يَبْعَثُ رَسُولَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: يَا بَنِي عَبْدِ الْمُطَّلِبِ، يَا بَنِي فِهْرٍ، يَا بَنِي كَعْبٍ، أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِسَفْحِ هَذَا الْجَبَلِ تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ صَدَقْتُمْوَنِي؟ قَالُوا: نَعَمْ! قَالَ: فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابِ شَدِيدٍ، فَقَالَ أَبُو لَهَبٍ: لَعَنَهُ اللَّهُ. تَبَالَكَ سَائِرَ الْيَوْمِ! أَمَا دَعَوْتَنَا إِلَّا لِهَذَا؟ وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: "تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ".

رواه احمد ١٧٠٥

5. Ibne-'Abbas Radiyallāhu 'anhuma narrates that when Allāh revealed this verse: "Warn your close relation". Nabī ﷺ climbed the mount Safa and called loudly: O people! The enemy is going to attack by dawn. So everyone gathered near him; some came themselves, some sent their representatives. Then, Rasūlullāh ﷺ said: O Banú 'Abdul Muttalib, O Banú Fihr. O you of such and such tribe! Tell me if I give you the news that there is a cavalry behind the mountain ready to charge at you; would you believe me? All of them replied: Yes! He said: So indeed I am a warner for you, about a terrible punishment before it comes. Abu Lahab

reacted: May you be perished, forever? Did you call us only for this? At this, Allāh ﷻ revealed Surah Al Masad: (Perish the two hands of Abu Lahab, and perish he).

(Musnad Ahmad, Al-Bidaya wan-Nihāya)

﴿ 6 ﴾ عَنْ مُنِيبِ الْأَزْدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي الْجَاهِلِيَّةِ وَهُوَ يَقُولُ: يَا أَيُّهَا النَّاسُ قُولُوا "لَا إِلَهَ إِلَّا اللَّهُ تَقْلِبُوا" فَمِنْهُمْ مَنْ تَقَلَّبَ فِي وَجْهِهِ، وَمِنْهُمْ مَنْ خَنَّا عَلَيْهِ التُّرَابَ، وَمِنْهُمْ مَنْ سَبَّهُ حَتَّى انْتَصَفَ النَّهَارَ، فَأَقْبَلَتْ جَارِيَةٌ بِعَمِيْرٍ مَاءً، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ، وَقَالَ: يَا بَيْتَةَ! لَا تَحْشَى عَلَى أَبِيكَ غَيْلَةً وَلَا ذِلَّةً، فَقُلْتُ: مَنْ هَذِهِ؟ قَالُوا: زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَهِيَ جَارِيَةٌ وَضِيئَةٌ. رواه الطبرانی وفيه: منيب بن مذكر ولم يعرفه، وفيه رجاله ثقات مجمع الزوائد 18/6 وفي الحاشية: منيب بن مذكر ترجمه البخاري في تاريخه وابن أبي حاتم ولم يذكر فيه جرحاً ولا تعديلاً.

6. Munib Al Azdi رضي الله عنه narrates that during my days of ignorance before achieving (Islam), I saw Rasūlullāh ﷺ, who said: O people! Say *Lā Ilāha illallāh* and be successful. Some of them spat on his face and someone threw dust at him and some abused him till mid-day. Then a girl brought a bowl of water with which he washed his face and hands, and said: O my little daughter! Do not fear of your father's sudden murder, nor disgrace. I enquired: Who is this girl? People said: She is Zainab, daughter of Rasūlullāh ﷺ. She was a beautiful girl. (Tabarānī. Majma- 'uz-Zawā'id)

﴿ 7 ﴾ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ بْنِ حَوْشَبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا أَنْ أَظْهَرَ اللَّهُ مُحَمَّدًا أَرْسَلْتُ إِلَيْهِ أَرْبَعِينَ فَارِسًا مَعَ عَبْدِ شَرِّ فَقَلْبُوا عَلَيْهِ بِكَتَابِي فَقَالَ لَهُ: مَا اسْمُكَ؟ قَالَ: عَبْدُ شَرِّ قَالَ: بَلْ أَنْتَ عَبْدُ خَيْرٍ خَيْرٌ لَهَا بَعْدَ عَلَى الْإِسْلَامِ وَكَتَبَ مَعَهُ الْجَوَابَ إِلَى حَوْشَبٍ ذِي ظُلْمٍ لَمَّا قَامَ حَوْشَبٌ.

الإصابة 1/382

7. Muhammad ibne-'Uthman ibne-Haushab narrates from his grandfather رضي الله عنه that when Allāh blessed Muhammad with supremacy, I sent to him a group of forty riders under 'Abde Sharr. They reached him with my letter. Rasūlullāh ﷺ asked him: What is your name? He replied: 'Abdu Sharr (slave of evil). Rasūlullāh said: No, but you are 'Abdu Khair (slave of good). Rasūlullāh ﷺ took his oath of allegiance in Islam and sent the

reply of the letter to Hawshab Zee Zulaim through him. So Haushab accepted Islam. (Isābah)

﴿ 8 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ. رواه مسلم، باب بيان كون النهي عن المنكر من الإيمان.....، رقم: ١٧٧.

8. Abu Sa'id Al Khudri رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Anybody amongst you who sees an evil should change it with his hands; if he is unable to do so, then with his tongue; if he is unable to do this (even), then by his heart and this is the weakest form of *īmān*. (Muslim)

Note: To change it by his heart means that one should at least consider it a vice in his heart and should supplicate for its change.

﴿ 9 ﴾ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَثَلُ الْقَائِمِ عَلَى

حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلاَهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَعَالُوا: لَوْ أَنَّا خَرَقْنَا فِي نَصِينَا حَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ يَتْرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَوْا جَمِيعًا.

رواه البخارى، باب هل يفرع في القسمة والاستهام فيه؟ رقم: ٢٤٩٣.

9. Nu'man ibne-Bashir Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: The example of the person abiding by Allāh's orders and restrictions and the one who is not, is like those who drew lots for their position in a ship. Some of them settled in the upper part and others in the lower. When those who were in the lower part needed water, they had to pass by those (with water) who were on the upper part. So they said: Let us make a hole in our part of the ship and save troubling those who are above us. So, if the people in the upper part let them do what they intended, they would all perish. And if they stopped them with their hands, they would be saved and all would be saved. (Bukharī)

﴿ 10 ﴾ عَنِ الْعُرْسِ بْنِ عَمِيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ لَا يُعَذِّبُ الْعَامَّةَ بِعَمَلِ الْخَاصَّةِ حَتَّى تَعْمَلَ الْخَاصَّةُ بِعَمَلِ تَقْدِيرِ الْعَامَّةِ أَنْ تَغَيِّرَهُ، وَلَا تَغَيِّرَهُ، فَذَلِكَ حِينَ يَأْذُنُ اللَّهُ فِي هَلَاكِ الْعَامَّةِ وَالْخَاصَّةِ. رواه الطبرانی ورجاله ثقات، مجمع الزوائد ٥٢٨/٧

10. 'Urs ibne-'Umairah رضي الله عنه narrates that Rasûlullâh ﷺ said: Indeed, Allâh does not punish everyone for the faults of a few disobedient people, until these disobedient people continue to disobey and those who are obedient, despite being able to stop them, do not stop them at this Allâh orders for the destruction of all, the obedient and the disobedient. (Tabaranî, Majma-'uz-Zawâid)

﴿ 11 ﴾ عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ (فِي حَدِيثِ طَوِيلٍ) عَنِ الرَّسُولِ ﷺ قَالَ: أَلَا هَلْ بَلَغْتُ؟ قُلْنَا: نَعَمْ! قَالَ: أَلَلَّهِمَّ أَشْهَدُ فَلْيَبْلُغِ الشَّاهِدُ الْغَائِبِ، فَإِنَّهُ رَبُّ مَبْلُغٍ يَبْلُغُهُ مَنْ هُوَ أَوْعَى لَدَّ. رواه البخارى، باب قول النبي ﷺ لا ترجعوا بعدي كفارا.....، رقم: ٧٠٧٨

11. Abu Bakrah رضي الله عنه narrates that (at the conclusion of the sermon of Hajj, on 10 *Dhil Hajjah*, at Mina) Rasûlullâh ﷺ said: Have I conveyed to you the commandments of Allâh? We all said: Yes. He said: O Allâh! Be witness to this, then he said: Let him who is present here convey to him who is absent; for verily its so happens that one to whom a message is conveyed will preserve it (that is understand and remember it with all its implications including *Da'wat*) more than he who conveys it. (Bukharî)

Note: This *Hadîth* clearly stresses that whoever hears (knows) a command of Allâh and His Messenger, he should not withhold this to himself, but he must convey it to others. Perhaps, the people who are conveyed will fulfil the obligation of the message better than the person who has conveyed it to them. (Fathul Bârî)

﴿ 12 ﴾ عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَسَامُرُنُ بِالْمَعْرُوفِ وَلَتَهْوُونَ عَنِ الْمُنْكَرِ أَوْ لَيُؤْذِبَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يَسْتَجِيبُ لَكُمْ. رواه الترمذى وقال: هذا حديث حسن، باب ما جاء فى الامر

بالمعروف والنهي عن المنكر، رقم: ٢١٦

12. Hudhaifah ibn al-Yaman رضي الله عنه narrates that Nabî ﷺ said: By

Him, in Whose Hand is my life, undoubtedly you must enjoin what is good and forbid what is evil or else Allāh will certainly send upon you a Punishment; then you will supplicate to him and He will not accept it.

(Tirmidhi)

﴿ 13 ﴾ عَنْ زَيْنَبِ بِنْتِ جَحْشٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ! أَفَنَهْلِكُ وَفِينَا

الصَّالِحُونَ؟ قَالَ: نَعَمْ إِذَا كَثُرَ الْخَبْثُ. رواه البخارى، باب يا جوج وما جوج، رقم: ٧١٣٥

13. Zainab binte Jahsh Radiyallāhu 'anha narrates: I asked: O Rasūlullāh! Would we perish when we have the righteous among us? He replied: Yes! When wickedness prevails.

(Bukhari)

﴿ 14 ﴾ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ فَمَرَضَ فَاتَاهُ

النَّبِيُّ ﷺ يَغُودُهُ، فَفَعَدَّ عِنْدَ رَأْسِهِ فَقَالَ لَهُ: أَسْلِمَ، فَنظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ لَهُ: أَطَعُ أَبَا الْقَاسِمِ ﷺ، فَأَسْلَمَ فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ.

رواه البخارى، باب اذا اسلم الصبي فمات.....، رقم: ١٣٥٦

14. Anas رضي الله عنه narrates that a young Jew, who used to serve Nabī ﷺ, fell ill. Nabī ﷺ visited him and sat by his head and said to him: Accept Islam. He looked at his father, who was beside him. His father said: Obey Abul Qasim. So he accepted Islam. At this Rasūlullāh ﷺ came out saying: All praise be to Allāh. Who has saved him from the Fire.

(Bukhari)

﴿ 15 ﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ هَذَا الْخَيْرَ خَزَائِنٌ،

وَلِسَانُكَ الْخَزَائِنُ مَفَاتِيحُ فَطُوبَى لِعَبْدٍ جَعَلَهُ اللَّهُ مِفْتَاحًا لِلْخَيْرِ مِفْلَاقًا لِلشَّرِّ وَوَيْلٌ لِعَبْدٍ جَعَلَهُ اللَّهُ مِفْتَاحًا لِلشَّرِّ مِفْلَاقًا لِلْخَيْرِ.

رواه ابن ماجه، باب من كان مفتاحا للخير، رقم: ٢٣٨

15. Sahī ibne-Sa'd رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed, this *Khair* (*Deen* of Islam) is treasures, and these treasures have keys. Glad tidings for a slave (of Allāh) whom Allāh has made a key for good and a Jock for evil; and woe to a slave (of Allāh) whom Allāh has made a key for evil and a lock for good.

(Ibne-Mājah).

﴿ 16 ﴾ عَنْ جَرِيرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَلَقَدْ شَكَّوْتُ إِلَى النَّبِيِّ ﷺ أَنِّي لَا أَتَّبِعُ عَلَى

الْحَيْلِ فَضَرَبَ بِيَدِهِ فِي صَدْرِي وَقَالَ: اَللّٰهُمَّ تَبِّئْهُ وَاَجْعَلْهُ هَادِيًا مَّهْدِيًّا.

رواه البخارى، باب من لا يثبت على الخيل ٤/٣ ١١٠ دار ابن كثير، دمشق.

16. Jarir رضي الله عنه says: I complained to Nabí ﷺ that I cannot ride a horse well. He stroked my chest with his hand and said: O Allāh! Make him a good rider, let him guide others to the right path and keep him on the right path. (Bukhārī)

﴿ 17 ﴾ عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لَا يَخْفِرُ أَحَدُكُمْ نَفْسَهُ قَالُوا: يَا رَسُولَ اللهِ! كَيْفَ يَخْفِرُ أَحَدُنَا نَفْسَهُ؟ قَالَ: يَرَى أَمْرًا، اللهُ عَلَيْهِ فِيهِ مَقَالٌ، ثُمَّ لَا يَقُولُ فِيهِ، فَيَقُولُ اللهُ عَزَّ وَجَلَّ لَهُ يَوْمَ الْقِيَامَةِ: مَا مَنَعَكَ أَنْ تَقُولَ لِي كَذَا وَكَذَا؟ فَيَقُولُ: خَشْيَةُ النَّاسِ، فَيَقُولُ: فَأَيُّ، كُنْتَ أَحَقَّ أَنْ تَخْشَى.

رواه ابن ماجه، باب الامر بالمعروف والنهي عن المنكر رقم: ٤٠٠٨

17. Abu Sa'íd رضي الله عنه narrates that Rasúlullāh ﷺ said: None of you should belittle himself. The Sahabah asked: O Rasúlullāh! How can anyone of us belittle himself? He said: He, who sees a matter concerning Allāh about which he should say something, but he does not speak - Allāh, the Almighty and Majestic, will ask him on the Day of Resurrection: What prevented you from saying anything about such and such? He would say: Out of fear of people. Then Allāh will say: Rather it is I whom you should have feared more. (Ibne-Mājah)

Note: The responsibility placed by Allāh ﷻ to curb evil, if not exercised out of fear of people, is belittling oneself.

﴿ 18 ﴾ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنْ أَوَّلَ مَا دَخَلَ النَّقْصُ عَلَى بَنِي إِسْرَائِيلَ كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ فَيَقُولُ: يَا هَذَا! اتَّقِ اللهَ وَدَعْ مَا تَصْنَعُ، فَإِنَّهُ لَا يَجِلُّ لَكَ، ثُمَّ يَلْقَاهُ مِنَ الْقَدَمِ، فَلَا يَمْتَعُهُ ذَلِكَ أَنْ يَكُونَ أَكْبَلَهُ وَشَرِيئَهُ وَقَعِيدَهُ، فَلَمَّا فَعَلُوا ذَلِكَ ضَرَبَ اللهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ، ثُمَّ قَالَ: "لِعَنِ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى بْنِ مَرْيَمَ" - إِلَى قَوْلِهِ. "فَيَسْفُونَ" (المائدة: ٧٨-٨١) ثُمَّ قَالَ: كَلَّا وَاللَّهِ! لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، وَلَتَأْخُذَنَّ عَلَى يَدِي الظَّالِمِ، وَلَتَأْطِرُنَّهُ عَلَى الْحَقِّ أَطْرًا، وَلَتَقْضُرُنَّهُ عَلَى الْحَقِّ قَضْرًا.

رواه ابو داؤد، باب الامر والنهي، رقم: ٤٣٣٦

18. 'Abdullāh ibne-Mas'ūd ؓ narrates that Rasūlullāh ﷺ said: The decline of Banī Isrā'īl staled when a (pious) man among them met any other man (involved in sin), the former said to latter: O you! Fear Allāh. and refrain from what you are committing, since it is not allowed for you. Then when he met him the next day this would not stop him (pious man) from eating, drinking, and sitting with the sinner. When this happened frequently, (and also enjoining good and forbidding from evil was given up), Allāh made the hearts of the obedient similar to the hearts of the disobedient. Rasūlullāh ﷺ then recited the verse:

Those among the children of Israel who disbelieved were cursed by the tongue of Dāwūd and 'Isā son of Maryam. That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from *Al-Munkar* (wrong, evil-doing, sins, polytheism, disbelief), which they committed. Bad indeed was what they used to do. You see many of them taking the disbelievers as their *Auliya'* (protectors and helpers). Evil indeed is that which their ownselves have sent forward before them; for that (reason) Allāh's Wrath fell upon them, and in torment they will abide. And had they believed in Allāh and in the prophet (Muhammad ﷺ) and in what has been revealed to him, never would they taken them (the disbelievers) as *Auliya'* (protectors and helpers); but many of them are the *Fāsiqūn* (rebellious, disobedient) to Allāh. (Al-Māida:78-81)

Thereafter, he commanded: Certainly I swear by Allāh, you must indeed enjoin unto good and you must indeed forbid from evil, and you must indeed catch hold of the hand of the oppressor and you must indeed persuade him to act justly, and you must indeed withhold him to the truth.

(Abu Dāwūd)

﴿ 19 ﴾ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: يَا أَيُّهَا النَّاسُ! إِنَّكُمْ تَفْرَهُونَ هَذِهِ الْأَيَّةَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ﴾ [المائدة: 105]، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَيْهِ يَدِيهِ أَوْ ضَمُّوا أَنْ يَعْصِمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ.

رواه الترمذى وقال: حديث صحيح، باب ماجاء

19. Abu Bakr Siddeeq رضي الله عنه said: O people! Verily you recite this verse: O you who believe! You guard your own souls. He who has gone astray cannot harm you, if you are rightly guided. And I heard Rasúlullāh صلى الله عليه وسلم saying: Indeed when people see an oppressor but do not stop him, then it is likely that Allāh will overtake them with an all-encompassing Punishment. (Tirmidhi)

Note: Abu Bakr رضي الله عنه meant that if anyone assumes from the above verse that "when a man is on the right path, then it is not necessary for him to enjoin unto good and forbid from evil; because he will not be questioned about others", then this is a wrong interpretation of this verse. As far as possible, one should forbid evil and this is the responsibility of every individual of the *Ummah*. The right meaning of the verse is: "O you who believe! Care for your own reformation; you follow your *Deen* in such a way that you are reforming yourself and also endeavouring to reform others. If someone, despite your efforts to reform him, goes astray, then there is no harm for you". (Bayān-ul-Qur'ān)

﴿ 20 ﴾ عَنْ حَدِيثِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: تَعْرَضُ الْفِتْنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُرْدًا عُرْدًا، فَأَيُّ قَلْبٍ أُشْرِبَهَا نَكَبَتْ فِيهِ نُكْتَةٌ سَوْدَاءٌ، وَأَيُّ قَلْبٍ أَنْكَرَهَا نَكَبَتْ فِيهِ نُكْتَةٌ بَيْضَاءٌ، حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ، عَلَى أَبْيَضٍ مِثْلَ الصَّفَاءِ، فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ، وَالْآخَرُ أَسْوَدٌ مِرْبَادًا كَالْكُوزِ مُجْحِيًا لَا يَفْرُقُ مَعْرُوفًا وَلَا يَنْكُرُ مُنْكَرًا إِلَّا مَا أُشْرِبَ مِنْ هَوَاهُ.

رواه مسلم، باب رفع الامانة والايمان من بعض القلوب.....رقم: 369

20. Hudhaifah رضي الله عنه narrates: I heard Rasúlullāh صلى الله عليه وسلم saying: Hearts will be exposed to temptations as a mat is woven stick-by-stick. Any heart that accepts these temptations gets a black spot; and any heart that rejects these, gets a white spot. As a result, hearts will become of two kinds; one white like marble. So no temptation could harm it as long as the heavens and the earth stand. And the other heart is black and dusty like an overturned bowl - (the

heart gets blackened by excessive sins and, as an overturned bowl cannot retain anything in it, similarly there will be no hatred for sins, and the light of *Imān* will not remain in this heart). Neither will it recognize good as good nor evil as evil, but will pursue its desires.

(Muslim)

﴿ 21 ﴾ عَنْ أَبِي أُمَيَّةَ الشَّعْبَانِيِّ رَحِمَهُ اللهُ قَالَ: سَأَلْتُ أَبَا ثَعْلَبَةَ الْخُسَيْنِيَّ رَضِيَ اللهُ عَنْهُ: فَقُلْتُ: يَا أَبَا ثَعْلَبَةَ! كَيْفَ تَقُولُ فِي هَذِهِ الْآيَةِ؟ (عَلَيْكُمْ أَنْفُسُكُمْ) قَالَ: أَمَا وَاللَّهِ لَقَدْ سَأَلْتُ عَنْهَا خَيْرًا، سَأَلْتُ عَنْهَا رَسُولَ اللهِ ﷺ فَقَالَ: بَلَى اتَّصِرُوا بِالْمَعْرُوفِ، وَتَنَاهُوا عَنِ الْمُنْكَرِ، حَتَّى إِذَا رَأَيْتَ شُحًا مَطَاعًا، وَهَوًى مُتَّبَعًا، وَدُنْيَا مُؤَثَّرَةً، وَاعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ، فَعَلَيْكَ يَنْفُسِكَ، وَدَعْ عَنْكَ الْعَوَامَّ، فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامَ الصَّبْرِ، الصَّبْرُ فِيهِ مِثْلُ قَبْضِ عَلَى الْجَمْرِ، لِلْعَامِلِ فِيهِمْ مِثْلُ أَجْرِ خَمْسِينَ رَجُلًا يَعْمَلُونَ مِثْلَ عَمَلِهِ فَقَالَ (أَبُو ثَعْلَبَةَ): يَا رَسُولَ اللهِ! أَجْرُ خَمْسِينَ مِنْهُمْ، قَالَ: أَجْرُ خَمْسِينَ مِنْكُمْ.

رواه ابو داؤد، باب الامر والنهي، رقم: (٤٣٤)

21. Abu Umayyah Sha'baní Rahimahullāhu says that he asked Abu Tha'labah Al Khushaní ﷺ: O Abu Tha'labah! What do you say about this verse (guard yourselves)? He replied: I swear by Allāh! You have indeed asked a man who knows about it very well. I asked Rasúlullāh ﷺ about this verse. So, he said: But enjoin one another to do good and forbid from evil, until you see miserliness being obeyed; passions being followed; worldly matters being preferred; every person assuming his own opinion to be the only right one; then care for yourself, and leave what people in general are doing. For, surely, thereafter shall come days which will require endurance when holding to *Deen* will be like grasping a burning coal. The one amongst them, who acts rightly (during that period), will get the reward equal to that of fifty persons. Abu Tha'labah asked: O Rasúlullāh! The reward of fifty of them! He replied: The reward of fifty of you. (Abu Dawūd)

Note: This certainly does not mean that those in the later part of the *Ummah* can excel the Sahābah, because the Sahābah are undoubtedly superior to the whole *Ummah*. From this

Hadīth, it is evident that enjoining good and forbidding from evil is essential. However, if such a time comes when the ability to accept the truth is totally lost, then it is ordained to remain in seclusion. However, by the grace of Allāh ﷻ that time has not come as yet, and the *Ummah* has ample ability to accept the truth.

﴿ 22 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِيَّاكُمْ وَالْجُلُوسَ بِالطَّرِيقَاتِ فَقَالُوا: يَا رَسُولَ اللَّهِ! مَا لَنَا مِنْ مَجَالِسِنَا بَدُّ نَتَحَدَّثُ فِيهَا، فَقَالَ: فَإِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ فَمَا غَطُّوا الطَّرِيقَ حَقَّهُ قَالُوا: وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللَّهِ؟ قَالَ: غَضُّ الْبَصَرِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ.

رواه البخارى، باب قول الله تعالى: يا ايها الذين آمنوا لا تدخلوا بيوتا.....رقم: ٦٢٢٩

22. Abu Sa'id Al Khudri رضي الله عنه narrates that Nabī ﷺ said: Avoid sitting on the ways. The Sahabah said: O Rasūlullāh! It is difficult for us to avoid this, as we sit there and discuss matters. He said: If you have no other alternative but to sit, then fulfil the rights of the way. Sahabah asked: What are the rights of the way, O Rasūlullāh! He replied: Lowering the eyes. Removing harmful things, replying to *Salām*, and enjoining good and forbidding from evil. (Bukhārī)

Note: Sahabah Radiyallāhu 'anhum meant that it was very difficult for them to avoid sitting on the ways, as they did not have any other place where they could sit together. Therefore, when some of them used to get together, they would sit on the ways to consult each other about their worldly and religious matters and enquired about one another's welfare. If someone was ill, they would advise treatment; should there be some unpleasantness between them, they would make a reconciliation. (Mazāhir-e-Haqqe)

﴿ 23 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَفِيرَنَا وَيُوقِرْ كَبِيرَنَا وَيَأْمُرْ بِالْمَعْرُوفِ وَيَنْهَ عَنِ الْمُنْكَرِ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ماجاء فى رحمة الصبيان، رقم: ١٩٢١

23. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He is not one of us who does not show kindness to our youngsters, does not show respect to our elders, and does not enjoin unto good and does not forbid from evil. (Timidhī)

﴿ 24 ﴾ عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ تُكْفِرُهَا الصَّلَاةُ وَالصَّدَقَةُ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ .

(الحديث)۔ رواه البخارى، باب الفتنه التي تموج كموج البحر، رقم: ٧٠٩٦

24. Hudhaifah رضي الله عنه narrates that Rasūlullāh ﷺ said: A man's wrongdoing regarding his family, his property, his children, and his neighbours may be atoned by offering *Salāt*, *Sadaqah* and enjoining good and forbidding from evil. (Bukhārī)

﴿ 25 ﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : أَوْحَى اللَّهُ عَزَّوَجَلَّ إِلَى جِبْرِيلَ عَلَيْهِ السَّلَامُ أَنْ أَقْلِبْ مَدِينَةَ كَدًّا وَكَدًّا بِأَهْلِهَا قَالَ : يَا رَبِّ إِنَّ فِيهِمْ عِنْدَكَ قُلَاتًا لَمْ يَغْصِكَ طَرْفَةَ عَيْنٍ قَالَ : فَقَالَ : أَقْلِبْهَا عَلَيْهِ وَعَلَيْهِمْ فَإِنَّ وَجْهَهُ لَمْ يَتَمَعَّرْ فِي سَاعَةٍ قَطُّ .

مشكاة المصابيح، رقم: ٥١٥٢

25. Jābir رضي الله عنه narrates that Rasūlullāh ﷺ said: Allāh ﷻ commanded Jibrāil to overturn such and such city with its inhabitants. Jibrāil عليه السلام submitted: O my Rabb! Amongst them is your slave who has never disobeyed You, even to the blinking of an eye. Rasūlullāh ﷺ said that Allāh Subhanah wa Ta'ālā commanded Jibrāil: Overturn the city on him and on all the inhabitants; for his face did not ever change colour for a while on My disobediences. (Mishkāt-ul-Masabih)

Note: The order of Allāh to "overturn the city on him," implies that, though this slave of mine did not disobey Me, but is this any small crime that people continued to sin in front of him and he remained satisfied and unconcerned. People continued to disobey Allāh and evil spread despite which he did not even frown in displeasure. (Mirqāt)

﴿ 26 ﴾ عَنْ ذُرَّةِ ابْنَةِ أَبِي لَهَبٍ قَالَتْ : قَامَ رَجُلٌ إِلَى النَّبِيِّ ﷺ وَهُوَ عَلَى الْمِنْبَرِ فَقَالَ :

يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: خَيْرُ النَّاسِ أَقْرَبُهُمْ وَأَتْقَاهُمْ وَأَمْرُهُمْ بِالْمَعْرُوفِ
وَأَنْهَاهُمْ عَنِ الْمُنْكَرِ وَأَوْصَلَهُمْ لِلرَّحِمِ. رواه احمد وهذا لفظه، والطبرانی ورجالهما ثقات
وفي بعضهم كلام لا بضر، مجمع الزوائد ٥٢٠/٧

26. Durrah binte-Abi Lahab Radiyallāhu 'anha narrates that a man stood before Nabí ﷺ when he was seated on the pulpit and asked: O Rasūlullāh! Who is the best amongst the people? He replied: The best amongst the people is he who recites the Qur'ān, the most; and fears Allāh, the most; and enjoins unto good and forbids from evil, the most; and strengthens the ties of kinship, the most. (Musnad Ahmad, Tabarānī, Majma-'uz-Zawāid)

﴿ 27 ﴾ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَبِيَّ اللَّهِ ﷺ كَتَبَ إِلَى كِسْرَى، وَإِلَى قَيْصَرَ،
وَإِلَى النَّجَاشِيِّ، وَإِلَى كُلِّ جَبَّارٍ، يَدْعُوهُمْ إِلَى اللَّهِ تَعَالَى، وَلَيْسَ بِالنَّجَاشِيِّ الَّذِي صَلَّى
عَلَيْهِ النَّبِيُّ ﷺ. رواه مسلم، باب كتب النبي ﷺ إلى ملوك الكفار..... برقم: ٤٦٠٩

27. Anas رضي الله عنه narrates that Nabí ﷺ wrote to the Persian emperor, Kistrā, to the Roman emperor, Qaisar, to the king of Ethiopia, An-Najāshí, and to every mighty dictator, inviting them to Allāh. This Najāshí was not the same for whom Nabí ﷺ offered funeral Salāt. (Muslim)

﴿ 28 ﴾ عَنْ الْعُرْسِ بْنِ عَمِيرَةَ الْكِنْدِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: قَالَ: إِذَا عَمِلْتَ
الْخَطِيئَةَ فِي الْأَرْضِ كَانَ مَنْ شَهِدَهَا فَكَّرَهَا كَانَ كَمَنْ غَابَ عَنْهَا، وَمَنْ غَابَ عَنْهَا
فَرَضِيهَا كَانَ كَمَنْ شَهِدَهَا. رواه ابو داؤد باب الامر والنهي برقم: ٤٣٤٥

28. 'Urs ibne-'Umairah Al Kindí رضي الله عنه narrates that Nabí ﷺ said: When a sin is committed on the earth; he who sees it and disapproves it, will be like the one who was not present. And the one who was not present when the sin was committed but approves of it, will be like the one who was present there. (Abu Dāwūd)

﴿ 29 ﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ
أَوْقَدَ نَارًا، فَحَمَلَ الْجِنَادِبَ وَالْفَرَاشَ يَقَعْنَ فِيهَا، وَهُوَ يَذُبُّهُنَّ عَنْهَا، وَأَنَا آخِذٌ بِحُجْرَتِكُمْ
عَنِ النَّارِ، وَأَنْتُمْ تَقْلَبُونَ مِنْ يَدِي. رواه مسلم، باب شفقتي ﷺ على امته..... برقم: ٥٩٥٨

29. Jabir رضي الله عنه narrates that Rasûlullâh ﷺ said: my example and that of yours is like that of a person who ignites a fire and moths and other insects start falling into it. He tries to prevent them from falling in the fire. Similarly, I am grasping your waists and holding you back from the fire, and you are trying to escape from my hands (into the fire). (Muslim)

Note: This *Hadîth* reflects the intense desire in the heart of Rasûlullâh ﷺ to save the *Ummah* from Hell Fire.

﴿ 30 ﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرْبَهُ قَوْمُهُ فَأَذْمُوهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

رواه البخاري، كتاب احاديث الانبياء، رقم: ٣٤٧٧

30. 'Abdullâh رضي الله عنه narrates that it is as fresh in my memory as if I am looking at Nabî ﷺ when he narrated about an apostle from amongst the apostles. His people beat him so severely that he was blood stained; he was cleaning the blood from his face and saying: O Allâh! Forgive my people for indeed they do not know. (Rasûlullâh ﷺ also experienced such an incident, on Youmal Aqba at Taif). (Bukhârî)

﴿ 31 ﴾ عَنْ هِنْدِ بْنِ أَبِي هَالَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ مُتَوَاصِلَ الْأَخْرَاقِ دَائِمَ الْفِكْرَةِ لَيْسَتْ لَهُ رَاحَةٌ طَوِيلَ السَّكَبِ لَا يَتَكَلَّمُ فِي غَيْرِ حَاجَةٍ.

(وهو طرف من الرواية) الشمائل المحمدية والخصائل المصطفوية برقم: ٢٢٦

31. Hînd ibne-Abu Hala رضي الله عنه (while explaining the qualities of Rasûlullâh ﷺ) narrated that Rasûlullâh ﷺ was continually grief-stricken; all the time thoughtful and concerned; there was no comfort for him; he had prolonged periods of silence and he would not speak unless necessary. (Tirmidhî)

﴿ 32 ﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! أَخْرَقْتَنَا نَبَأُ قَتِيبٍ فَأَذْعُ اللَّهُ عَلَيْهِمْ فَقَالَ: اللَّهُمَّ اهْدِ قَتِيبًا.

رواه الترمذى وقال: هذا حديث حسن صحيح غريب، باب فى قتيب وبنى حنيفه برقم: ٣٩٠٢

32. Jâbir رضي الله عنه narrates that Sahabah complained: O Rasûlullâh!

The arrows of (tribe of) Thaqif have tortured us, so curse them. He said: O Allāh! Bless the tribe of Thaqif with *Hidayat* (Guidance).

(Tirmidhī)

﴿ 33 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ تَلَا قَوْلَ اللَّهِ تَعَالَى فِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ ﴿ رَبِّ إِنَّهُمْ حَضَلْنَ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ﴾ [إبراهيم: 36] وَقَالَ عِيسَى عَلَيْهِ السَّلَامُ ﴿ إِنْ تَعَلَّيْتُمْ فَإِنَّهُمْ عِبَادُكَ ۗ وَإِن تَفْغَرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴾ [المائدة: 118] فَرَفَعَ يَدَيْهِ وَقَالَ: اأَلَّهُمَّ أُمَّتِي أُمَّتِي، وَبَكَى، فَقَالَ اللَّهُ عَزَّوَجَلَّ: يَا جِبْرِيْلُ! اذْهَبْ إِلَى مُحَمَّدٍ، وَرَبِّكَ اأَعْلَمُ، فَاَسْأَلُهُ مَا يَبْكُوكَ؟ فَقَالَ اللَّهُ: يَا جِبْرِيْلُ عَلَيْهِ السَّلَامُ فَاَسْأَلُهُ: فَاَخْبَرَهُ رَسُوْلُ اللَّهِ ﷺ بِمَا قَالَ، وَهُوَ اأَعْلَمُ، فَقَالَ اللَّهُ: يَا جِبْرِيْلُ! اذْهَبْ إِلَى مُحَمَّدٍ فَقُلْ: اأَنَا سَرُّ حَبِيْبِكَ فِي اأُمَّتِكَ وَلَا نَسُوْرَكَ.

رواه مسلم، باب دعاء النبي ﷺ لامته.....رقم: ٤٩٩

33. Abdullāh ibne-'Amr ibnil 'Aas Radiyallāhu 'anhuma narrates that Nabī ﷺ recited the verses of Al-Qur'an in which Allāh Ta'alā mentions the supplication of Ibrāhīm عليه السلام:

O My *Rabb!* They (idols) have led many of mankind astray. But whosoever followed me, he verily is of me. And whosoever disobeyed me. Indeed, You are Forgiving, Merciful. (Ibrāhīm: 36)

He also recited the verse that mentions the supplication of 'Isā عليه السلام:

If You punish them, they are Your slaves, and if You forgive them, verily You are the Mighty, the Wise. (Al-Mā'idah:118)

Then he raised his hands and prayed "O Allāh! My *Ummah!* My *Ummah!*" and wept. So, Allāh the Almighty and Majestic said: O Jibra'il! Go to Muhammad, though Your *Rabb* knows everything; still ask, what makes you weep? Jibra'il عليه السلام came to him and asked the same. Rasfilullah ﷺ told Jibra'il (about his anxiety for his *Ummah*). (Jibra'il عليه السلام went to Allāh Ta'alā Who knows everthing and conveyed that to Him). Allāh said: O Jibra'il! Go to Muhammad and say that, verily We will please you soon in respect of your *Ummah* and would not grieve you. (Muslim)

Note: In certain narrations it is mentioned, that upon listening

to the message of Allāh ﷻ from Jibra'īl ؑ, Rasūlullāh ﷺ said: I would be satisfied and pleased only when none of my followers remains in Hell. Sending Jibra'īl 'Alaihis Salām to Rasūlullāh ﷺ, and asking the reason of his weeping, while Allāh ﷻ knows each and everything, was just for honouring and comforting him. (Ma'ariful Hadith)

﴿ 34 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَا رَأَيْتُ مِنَ النَّبِيِّ ﷺ طَيْبَ نَفْسٍ قُلْتُ: يَا رَسُولَ اللَّهِ! أَدْعُ اللَّهَ لِي، قَالَ: اللَّهُمَّ اغْفِرْ لِعَائِشَةَ مَا تَقَدَّمَ مِنْ ذَنْبِهَا وَمَا تَأَخَّرَ، وَمَا أَسْرَتْ وَمَا أَغْلَتْ فَضَحِكْتُ فَضَحِكْتُ رَضِيَ اللَّهُ عَنْهَا حَتَّى سَقَطَ رَأْسُهَا فِي جِجْرِهَا مِنَ الضَّخْكِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَيَسْرُكَ دُعَايِي؟ فَقَالَتْ: وَمَا لِي لَا يَسْرُنِي دُعَاؤُكَ؟ فَقَالَ: وَاللَّهِ إِنَّهَا لَدَعْوَتِي لِأُمَّيِي فِي كُلِّ صَلَاةٍ. رواه البزار و رجاله رجال الصحيح غير احمد

بن منصور الرمادى وهو ثقة، مجمع الزوائد ٢٩٠/٩

34. 'A'isha Radiyallāhu 'anha narrates that once I saw Nabī ﷺ delighted, I said: O Rasūlullāh! Supplicate to Allāh for me. He supplicated: "O Allāh! Forgive 'A'ishah, all her past sins and future sins, and her secret sins and her open sins." Hearing this 'A'ishah Radiyallāhu 'anha laughed so much in pleasure that her head touched her lap. Rasūlullāh ﷺ said: Are you very happy with my *du'ā*? She replied: Why should I not be happy with your *du'ā* for me! He said: I swear by Allāh! This is my *du'ā* for my *Ummah* in every *Salāt*. (Bazzar. Majma- 'uz-Zawā'id)

﴿ 35 ﴾ عَنْ عَمْرٍو بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ الدِّينَ بَدَأَ غَرِيْبًا وَيَرْجِعُ غَرِيْبًا فَطُوبَى لِلْغُرَبَاءِ الَّذِينَ يُصَلِّحُونَ مَا أَفْسَدَ النَّاسُ مِنْ بَعْدِي مِنْ سُتَيْي.

(وهو بعض الحديث). رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء ان الاسلام بدأ

غريباً..... برقم: ٢٦٣٠

35. 'Amr ibne-'Auf ؓ narrates that Rasūlullāh ﷺ said: Indeed, *Deen* (Islām) started as a stranger and will again become a stranger. So, glad tidings for those who would be considered as strangers, because of *Deen*. They would revive my *Sunnah* which had been spoiled by the people after me. (Irmidhī)

﴿ 36 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! أذْعُ عَلَى الْمُشْرِكِينَ، قَالَ: إِنِّي لَمْ أُبْعَثْ لَعْنَاوًا وَإِنَّمَا بُعِثْتُ رَحْمَةً.

رواه مسلم، باب النهي عن لعن الذنوب وغيرها، رقم: ٦٦١٣

36. Abu Hurairah رضي الله عنه narrates that it was requested: O Rasūlullāh! Curse the polytheists. He said: I have not been sent as one who curses; Indeed, I have been sent only as a mercy. (Muslim)

﴿ 37 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَسِّرُوا وَلَا تُعَسِّرُوا، وَسَكِّنُوا وَلَا تُنْفِرُوا.

رواه مسلم، باب في الأمر بالتيسير..... رقم: ٤٥٢٨

37. Anas ibne-Malik رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: Make things easy and do not make them difficult. Comfort people and do not scare them (from *Deen*). (Muslim)

﴿ 38 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ رَجُلٍ يَنْعَشُ لِسَانَهُ حَقًّا يَعْمَلُ بِهِ بَعْدَهُ إِلَّا أَجْرِي اللَّهُ عَلَيْهِ أَجْرَهُ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ وَقَاهُ اللَّهُ عَزَّ وَجَلَّ ثَوَابَهُ يَوْمَ الْقِيَامَةِ.

رواه احمد ٢٦٦/٣

38. Anas ibne-Malik رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: He who calls towards the right path, and people act upon it (even) after him. Allāh تعالى continues his reward till the Day of Resurrection, then Allāh تعالى would give him his total reward on the Day of Resurrection. (Musnad Ahmad)

﴿ 39 ﴾ عَنْ أَبِي مَسْعُودٍ الْبَلْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ. (وهو جزء من الحديث) رواه ابو داود، باب في الدال على الخير، رقم: ٥١٢٩

39. Abu Mas'ūd Badrī رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: Whoever guides others to do good, his reward is like the one who does it. (Abu Dāwūd)

﴿ 40 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورٍ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامٍ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا.

رواه مسلم، باب من سن سنة حسنة..... رقم: ٦٨٠٤

40. Abu Hurairah رضي الله عنه narrates that Rasûlullâh ﷺ said: Whoever invites towards righteousness, his reward would be equal to the rewards of all those who followed him, without diminishing their reward in any respect. And whoever invites towards wrongdoing, the sin of which he is guilty would be equal to the sins of all those who followed him, without diminishing their sins in any respect.

(Muslim)

﴿ 41 ﴾ عَنْ عَلْقَمَةَ بْنِ سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ قَائِلًا عَلَى طَوَائِفٍ مِنَ الْمُسْلِمِينَ خَيْرًا، ثُمَّ قَالَ: مَا بَالُ أَقْوَامٍ لَا يُفَقِّهُونَ حَيْرَانَتَهُمْ، وَلَا يَعْلَمُونَ نَهْيَهُمْ، وَلَا يَعْطُونَ نَهْيَهُمْ، وَلَا يَأْمُرُونَ نَهْيَهُمْ، وَلَا يَنْهَوْنَ نَهْيَهُمْ، وَمَا بَالُ أَقْوَامٍ لَا يَعْلَمُونَ مِنْ حَيْرَانَتِهِمْ، وَلَا يَتَفَقَّهُونَ، وَلَا يَعْطُونَ وَاللَّهِ لَيَعْلَمَنَّ قَوْمٌ مِنْ حَيْرَانَتِهِمْ، وَيَتَفَقَّهُونَ، وَيَعْطُونَ أَوْ لَا عَاجِلَ لِنَهُمُ الْعُقُوبَةِ، ثُمَّ نَزَلَ فَقَالَ قَوْمٌ: مَنْ تَرَوْنَهُ عَنِي يَهْوُلَاءِ؟ قَالُوا: الْأَشْعَرِيَّيْنِ، هُمُ قَوْمٌ فَضَّهَاءُ، وَلَهُمْ حَيْرَانٌ جُفَاءٌ مِنْ أَهْلِ الْبَيْتِ وَالْأَعْرَابِ فَلَبَّغَ ذَلِكَ الْأَشْعَرِيَّيْنِ، فَاتُوا رَسُولَ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ! ذَكَرْتَ قَوْمًا بِخَيْرٍ، وَذَكَرْتَنَا بِشَرٍّ، فَمَا بَالُنَا؟ فَقَالَ: لَيَعْلَمَنَّ قَوْمٌ حَيْرَانَتَهُمْ، وَلَيَعْطُنَّهُمْ، وَلَيَأْمُرُنَّهُمْ، وَلَيَنْهَوُنَّهُمْ، وَلَيَتَعْلَمَنَّ قَوْمٌ مِنْ حَيْرَانَتِهِمْ، وَيَعْطُونَ، وَيَتَفَقَّهُونَ أَوْ لَا عَاجِلَ لِنَهُمُ الْعُقُوبَةِ فِي الدُّنْيَا، فَقَالُوا: يَا رَسُولَ اللَّهِ! أَنْفَطِنُ غَيْرِنَا، فَأَعَادَ قَوْلَهُ عَلَيْهِمْ وَأَعَادُوا قَوْلَهُمْ، أَنْفَطِنُ غَيْرِنَا، فَقَالَ ذَلِكَ أَيْضًا، فَقَالُوا: أَمْهَلْنَا سَنَةً، فَأَمْهَلَهُمْ سَنَةً لِيَفْقَهُوهُمْ، وَيَعْلَمُوهُمْ، وَيَعْطُوهُمْ ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةَ: ﴿لَعْنُ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى بْنِ مَرْيَمَ﴾ الْآيَةَ.

رواه الطبراني في الكبير عن مكبر بن معروف عن علقمة،

التريغيب ١٢٢/١. بكر بن معروف صدوق فيه لين، تقريب التهذيب

41. 'Alqamah ibne-Sa'id رضي الله عنه narrates that one day Rasûlullâh ﷺ delivered a sermon praising certain Muslim tribes and then said: What has happened to certain tribes who neither inculcate an understanding of *Deen* in their neighbours; nor do they teach them, nor advise them, nor enjoin them to do good, nor forbid them from evil. And what has happened to certain tribes who neither acquire knowledge from their neighbours, nor attain an understanding of *Deen*, nor accept any advice. I swear by Allâh!

These people must teach knowledge to their neighbours, and must inculcate an understanding of *Deen* in them, and advise them, enjoin them what is right, and forbid them from what is wrong. And the other people must acquire knowledge of *Deen* from their neighbours, and attain an understanding of *Deen* and accept advice. If this does not happen, I would soon give them a strong punishment in this world. Then he came down. People began talking as to who are referred to? Some said: These are the people of Al Ash'ari tribe. They have understanding of *Deen* while the villagers living in their vicinity are ignorant of *Deen*. This news reached the Al Ash'ari people. They came to Rasûlullâh ﷺ and said: O Rasûlullâh! You have praised certain tribes and have shown displeasure about us. What is our fault? He said: That people should teach their neighbours knowledge of *Deen*, advise them, enjoin them to do good, and forbid them from evil. And, others must acquire knowledge from their neighbours, receive advice from them, inculcate an understanding of *Deen*; If this does not happen, I will soon punish all of them strongly in this world. The Al Ash'ari people said: O Rasûlullâh! Do we have to inculcate understanding in others (In another narration: Will we be punished for their ignorance?). Rasûlullâh ﷺ repeated his statement. They repeated: O Rasûlullâh ﷺ! Do we have to inculcate understanding in others (In another narration: Will we be punished for their ignorance?). Rasûlullâh ﷺ again reiterated his words. At this, the Al Ash'ari people said: Give us one year for this work. He granted them a year to inculcate an understanding of *Deen* in them, teach them and advise them.

Then Rasûlullâh ﷺ recited this verse of AlQur'ân:

Curses were pronounced on those among Banî Isrâ'il who rejected faith by Dâwûd (عليه السلام), and 'Isâ (عليه السلام) Ibne-Maryam. They disobeyed and persisted in transgression, and did not forbid one another. Verily, this was an evil on their part. (Tabrâni, Targhib)

﴿ 42 ﴾ عَنْ أَسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: يُجَاءُ

فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ فَيَقُولُونَ: يَا فُلَانُ! مَا شَأْنُكَ، أَلَيْسَ كُنْتَ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ؟ قَالَ: كُنْتُ أَمْرُكُمْ بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ.

رواه البخارى، باب صفة النار وانها مخلوقة، رقم: ٣٢٦٧

42. Usama ibne-Zaid Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: A man will be brought on the Day of Resurrection and cast into the Fire, and his intestines will come out in Fire, and he will go around them as a donkey goes around a mill-stone. The inhabitants of Hell will gather around him and ask: O you so and so, what happened to you? Were you not enjoining us to do good and forbidding us from evil? He would reply: I, was enjoining upon you to do good, but was not doing it myself; and I was forbidding you from evil, but was doing it myself. (Bukhārī)

﴿ 43 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَرَرْتُ لَيْلَةَ أُسْرِي بِبَنِي عُلَى قَوْمٍ تُفَرِّضُ بِنْفَاهُهُمْ بِمَقَارِنِضٍ مِنْ نَارٍ قَالَ: قُلْتُ: مَنْ هَؤُلَاءِ؟ قَالُوا: حُطْبَاءُ مِنْ أَهْلِ الدُّنْيَا كَانُوا يَأْمُرُونَ النَّاسَ بِالْبِرِّ وَيَنْسَوْنَ أَنْفُسَهُمْ وَهُمْ يَتْلُونَ الْكِتَابَ أَفَلَا يَعْقِلُونَ.

رواه احمد ١٢٠/٣

43. Anas ibne-Malik رضي الله عنه narrates that Rasūlullāh ﷺ said: I passed on the night of ascension (Ma'irāj) by a people whose lips were being cut with scissors of fire. I asked Jibrail: Who are they? He told me: They are the religious orators from amongst the people of the world, who enjoined upon others to do good but were neglectful of themselves, though they read the Book of Allāh. Were they not sensible? (Musnad Ahmad)

VIRTUES OF GOING OUT IN THE PATH OF ALLÁH TA'ÁLÁ

VERSES OF QUR'ÁN

قَالَ اللهُ تَعَالَى: ﴿وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللهِ وَالَّذِينَ آوُوا
وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾ [الأنفال: ٧٤]

Allāh ﷻ says: Those who believed and left their homes, and strove for the cause of Allāh, and those who gave them shelter, and helped them; these are the believers in truth. For them, is forgiveness, and a bountiful provision.

(Al-Anfāl: 74)

وَقَالَ تَعَالَى: ﴿وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
أَعْظَمَ دَرَجَةً عِنْدَ اللهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ﴾ وَيَسِّرْهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ
وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ ۝ خَالِدِينَ فِيهَا أَبَدًا ۖ إِنَّ اللهَ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾

[التوبة: ٢٠-٢٢]

Allāh ﷻ says: Those who believe, and have migrated, and striven hard with their wealth and their lives in Allāh's way, have the highest rank in Allāh's sight. These are those who are successful. Their *Rabb* gives them good tidings of Mercy from Him, and pleasurable acceptance, and gardens where everlasting delights will be theirs. They will dwell therein forever. Verily, with Allāh is a great reward. (At-Taubah: 20-22)

وَقَالَ تَعَالَى: ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

[العنكبوت: ٦٩]

Allāh ﷻ says: As for those who strive hard in Us (For Our Cause), We will surely guide them to Our paths (such guidance which is above the imagination of others), and Verily! Allāh is with the good doers. (Al-'Ankabot: 69)

وَقَالَ تَعَالَى: ﴿وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ﴾

[العنكبوت: ٦٠]

Allāh ﷻ says: And whosoever strives hard (in Allāh 's cause), does so only for his own good; for, verily! Allāh does not stand in need of anything in all the worlds.

(Al-Ankabūt: 6)

وَقَالَ تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ﴾

[الحجرات: ١٥]

Allāh ﷻ says: The (true) believers are those who only believe in Allāh and His Messenger and afterwards doubt not, but strive with their wealth and their lives for the cause of Allāh. Such are the truthful. (Al-Hujurāt: 15)

وَقَالَ تَعَالَى: ﴿يَأَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ بَيْعَةٍ تَجْعَلُكُمْ مِّنْ عَذَابِ الْيَوْمِ ۚ تَوَمَّنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ۚ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ﴾

[الصف: ١٠-١٢]

Allāh ﷻ says: O you who believe! Shall I tell you about a bargain that will save you from a painful punishment? You should believe in Allāh and His Messenger, and should strive for the cause of Allāh with your wealth and your lives. That

is better for you, if you but knew it. He will forgive your sins and enter you into gardens underneath which rivers flow, and pleasant dwellings in everlasting gardens of. That is the supreme triumph.

Aṣ-Ṣaff 61: 10-12

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

Say: If your fathers, and your sons, and your brothers, and your wives, and your tribe, and the wealth you have acquired, and the commerce in which you fear a decline and your homes which are dear to you, are more beloved to you than Allāh and His Messenger and striving in His way, then wait till Allāh brings His decision (of punishment). Allāh does not guide the sinful disobedient.

At-Taubah 9: 24

Allāh Subḥānahū wa Ta'ālā says:

Spend your wealth for the cause of Allāh, and do not throw yourself into destruction by your own hands (by not striving for the cause of Allāh); and do good. Indeed! Allāh loves the beneficent.

Al-Baqarah 2: 195

وقال تعالى:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ
وَأِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اقتَرَفْتُمُوهَا وَبَنَاتٌ يَحْسَبْنَ كَسَادَهَا
وَمَسْكَنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ
مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ
فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

[التوبة: ٢٤]

وقال تعالى:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ
إِلَى التَّهْلُكِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ

[البقرة: ١٩٥]

AHĀDĪTH

٤٤ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَقَدْ أُخِفْتُ فِي اللَّهِ وَمَا يُخَافُ أَحَدًا، وَلَقَدْ أُؤْدِيتُ فِي اللَّهِ لَمْ يُؤْذِ أَحَدًا، وَلَقَدْ آتَتْ عَلَيَّ ثَلَاثُونَ مِنْ بَيْنِ يَوْمٍ وَلَيْلَةٍ وَمَا لِي وَلِبِلَالٍ طَعَامٌ يَأْكُلُهُ ذُرِّيَّةُ إِلَّا شَيْءٌ يُؤَارِيهِ يَبْطُ بِلَالٍ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب أحاديث عائشة والنس، ١٠٠٠، رقم: ٢٤٧٢

44. Anas Radiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, I have been so much frightened in the cause of Allāh, that no one has ever been frightened as much. And indeed, I have been troubled so much in the cause of Allāh that no one has been troubled so much. Thirty days and thirty nights passed on me, when myself and Bilal had no food which anyone could eat, except something that could be hidden under Bilal's armpit. (Tirmidhī)

٤٥ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَبِيتُ اللَّيَالِيَ الْمُتَابِعَةَ طَائِرًا وَأَهْلُهُ لَا يَجِدُونَ عَشَاءً، وَكَانَ أَكْثَرَ خُبْزِهِمْ خُبْزَ الشَّعِيرِ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء في معيشة النبي ﷺ وأهله، رقم: ٢٣٩

45. Ibn-e-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam and his family passed many nights consecutively in hunger. His family did not find anything to eat at night, and generally their bread was made from barley. (Tirmidhī)

٤٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: مَا شَبِعَ آلَ مُحَمَّدٍ ﷺ مِنْ خُبْزِ شَعِيرٍ، يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ رَسُولُ اللَّهِ ﷺ. رواه مسلم، باب الدنيا صحن للمؤمن ورجة للكافر، رقم: ٧٤٤٥

46. 'Ā'ishah Radiyallāhu 'anha narrates that until the death of Rasūlullāh Ṣallallāhu 'alaihi wasallam, his family did not have enough barley bread to satisfy them for two consecutive days. (Muslim)

٤٧ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا نَأْوَلَتْ النَّبِيَّ ﷺ كِسْرَةً مِنْ خُبْزِ شَعِيرٍ فَقَالَ: هَذَا أَرْزُلُ طَعَامِ أَكْلُهُ أَبْوَكُ مِنْدُ ثَلَاثَةِ أَيَّامٍ. رواه احمد

والطبراني وزاد فقال: مَا هَلِيهِ؟ فَقَالَتْ: فُرْصٌ خَبَزْتُهُ، فَلَمْ تَطْبُ نَفْسِي حَتَّى آتَيْتُكَ بِهِ
الْكِسْرَةَ.

ورجالها ثقات، مجمع الزوائد ١٠/٥٦٢

47. Anas ibne-Mālik رضي الله عنه narrates that Fatima Radiyallāhu 'anha presented a piece of barley bread to Nabī ﷺ. He said: This is the first eatable, which your father has eaten in three days. In another narration, it is said that he asked: What is this? She said: I baked bread, and I did not want to eat it without you.

(Musnad Ahmad, Tabarāni, Majma-uz-Zawaid)

﴿ 48 ﴾ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِالْحَنْدِاقِ وَهُوَ يَخْفِرُ وَنَحْنُ نَنْقُلُ التُّرَابَ، وَبَصُرَ بِنَا فَقَالَ: اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ فَاعْزِزْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ.

رواه البخاري، باب الصحة والفراغ.....، رقم: ٦٤١٤

48. Sahl ibne-Sa'd As Sā'idī رضي الله عنه narrates that we were with Rasūlullāh ﷺ in the Battle of the Trench, and he was digging the trench, and we were removing the earth. He observed us and said: O Allāh! Life is the life in the Hereafter; forgive the *Ansār* (helpers) and *Muhājirīn* (emigrants).

(Bukhārī)

﴿ 49 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِمَنْكِبِي فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ

رواه البخاري، باب قول النبي ﷺ كن في الدنيا كأنك غريب.....، رقم: ٦٤١٦

49. Abdullah Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ held my shoulder (to emphasize the importance of the advice and said: Live in the world, as if you are a stranger or a moving traveller.

(Bukhārī)

﴿ 50 ﴾ عَنْ عُمَرَ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فَوَاللَّهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ، وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلَيَّ مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتَلْهَيْكُمْ كَمَا آلَهَيْتُمْ.

(وهو بعض الحديث) رواه البخاري،

باب ما يحذر من زهرة الدنيا.....، رقم: ٦٤٢٥

50. 'Amr ibne-'Auf رضي الله عنه narrates that Rasūlullāh ﷺ said: I swear by Allāh, it is not poverty that I fear for you, but I fear that worldly

things maybe given to you in abundance, as were given to the people before you; and you may compete with one another in striving to achieve them, as they did to excel each other; and then the world would make you forgetful, as it made them forgetful.

(Bukhārī)

Note: Rasūlullāh ﷺ saying; "it is not poverty that I fear", means that, poverty is not so stressing and harmful, as the abundance of worldly things. (Fath-ul-Bārī)

﴿ 51 ﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ. رواه الترمذی وقال: هذا حديث صحيح غريب، باب ماجاء في هوان الدنيا على الله عزوجل برقم: ۲۴۲۰

51. Sahl ibne-Sa'd ؓ narrates that Rasūlullāh ﷺ said: If the world was worth a mosquito's wing to Allāh, He would not have given the disbeliever even a sip of water. (Tirmidhī)

﴿ 52 ﴾ عَنْ عُرْوَةَ رَجِمَةَ اللَّهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا كَانَتْ تَقُولُ: وَاللَّهِ! يَا ابْنَ أُخْتِي! إِنْ كُنَّا نَنْتَظِرُ إِلَى الْهِلَالِ ثُمَّ الْهِلَالِ ثُمَّ الْهِلَالِ، ثَلَاثَةَ أَهْلَةٍ فِي شَهْرَيْنِ، وَمَا أَوْقَدَ فِي أَبْيَاتِ رَسُولِ اللَّهِ ﷺ نَارًا، قَالَ: قُلْتُ: يَا خَالَئَةَ! لِمَا كَانَ يُعْيَشُكُمْ؟ قَالَتْ: الْإِسْوَدَانِ: التَّمْرُ وَالْمَاءُ. (وهو طرف من الرواية) رواه مسلم، باب الدنيا سجن للمؤمن..... برقم: ۷۴۵۲

52. 'Urwah Rahimahullāh narrates that 'A'ishah Radiyallāhu 'anha used to say: I swear by Allāh, O son of my sister! We used to see a new moon, then would see a second new moon, and then the third new moon; this way we would see three moons in two consecutive months; but fire (for cooking) was not burnt in the houses of Rasūlullāh ﷺ. 'Urwah said: O Aunt! Then what were your means of sustenance? She said: Two black things, dates and water. (Muslim)

Note: The majority of the dates of Madīnah are black. Among the Arabs, if two things are beloved to them together then they give both of them one name, taking the more well known of the two into consideration. For this reason, dates and water have been called two black things.

﴿ 53 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا خَالَطَ قَلْبَ امْرِئٍ مُسْلِمٍ رَهْجٌ فِي سَبِيلِ اللَّهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ.

رواه احمد والطبرانی فی الاوسط ورجال احمد ثقات، مجمع الزوائد ٥/٢٠٥

53. 'A'ishah Radiyallāhu 'anha narrates: I heard Rasūlullāh ﷺ saying: When the dust of the Path of Allāh enters the body of a Muslim, Allāh prohibits Hell-Fire on him.

(Musnad Ahmad, Tabarāni. Majma- 'uz-Zawāid)

﴿ 54 ﴾ عَنْ أَبِي عُبَيْسٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ حَرَّمَ اللَّهُ عَزَّ وَجَلَّ عَلَى النَّارِ.

رواه احمد ٤٧٩/٣

54. Abu 'Abs ﷺ narrates that Rasūlullāh ﷺ said: Whosoever's feet become dusty in the Path of Allāh ﷻ; Allāh ﷻ will prohibit those feet from Hell-Fire.

(Musnad Ahmad)

﴿ 55 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ فِي جَوْفِ عَبْدٍ أَبَدًا وَلَا يَجْتَمِعُ الشُّحُّ وَالْإِيمَانُ فِي قَلْبِ عَبْدٍ أَبَدًا.

رواه النسائي، باب فضل من عمل في سبيل الله على قدمه، رقم: ٣١١٢

55. Abu Hurairah ﷺ narrates that Rasūlullāh ﷺ said: The dust of the Path of Allāh and the smoke of Hell can never be together in the stomach of a slave of Allāh; also miserliness and perfect *Imān* can never be together in the heart of a slave of Allāh.

(Nasai)

﴿ 56 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، وَدُخَانُ جَهَنَّمَ فِي مَنْخَرِي مُسْلِمٍ أَبَدًا.

رواه الترمذي، باب فضل من عمل في سبيل الله على قدمه، رقم: ٣١١٥

56. Abu Hurairah ﷺ narrates that Rasūlullāh ﷺ said: The dust of the Path of Allāh and the smoke of Hell can never be together in the nostrils of any Muslim.

(Nasai)

﴿ 57 ﴾ عَنْ أَبِي أَسَمَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: مَا مِنْ رَجُلٍ يَغْبَارُ وَجْهَهُ فِي سَبِيلِ اللَّهِ إِلَّا آمَنَ اللَّهُ وَجْهَهُ يَوْمَ الْقِيَامَةِ، وَمَا مِنْ رَجُلٍ يَغْبَارُ قَدَمَاهُ فِي سَبِيلِ اللَّهِ إِلَّا آمَنَ اللَّهُ قَدَمَيْهِ مِنَ النَّارِ يَوْمَ الْقِيَامَةِ.

رواه البيهقي في شعب الايمان ٤٣/٤

57. Abu Umāma Bāhilī رضي الله عنه narrates that Rasūlullāh ﷺ said: Anyone whose face gets dusty in the Path of Allāh, Allāh will safeguard his face from Hell-Fire on the Day of Resurrection. And for him whose feet get dusty in the Path of Allāh, Allāh will safeguard his feet on the Day of Resurrection from Hell-Fire.

(Baihaqī)

﴿ 58 ﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: يَوْمَ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ أَلْفِ يَوْمٍ فِيَمَا سِوَاهُ. رواه النسائي، باب فضل الرباط، رقم: ٣١٧٢.

58. 'Uthmān ibne-'Affān رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: A day spent in the Path of Allāh is better than a thousand other days.

(Nasaī)

﴿ 59 ﴾ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

(وهو بعض الحديث) رواه البخاري، باب صفة الجنة والنار، رقم: ٦٥٦٨.

59. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: A morning or an evening spent in the Path of Allāh is better than the world and all that it contains.

(Bukhārī)

Note: It means that if the world and all that it contains is spent in the Path of Allāh, the reward of one morning or an evening in the Path of Allāh will be much more. (Mirqāt)

﴿ 60 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ رَاحَ رَوْحَةً فِي سَبِيلِ اللَّهِ، كَانَ لَهُ بِمِثْلِ مَا أَصَابَهُ مِنَ الْعُبَارِ مِسْكًا يَوْمَ الْقِيَامَةِ.

رواه ابن ماجه، باب الخروج في النفير، رقم: ٢٧٧٥.

60. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: He who goes out for an evening in the Path of Allāh will be awarded musk on the Day of Resurrection, equal to the dust that had touched his body.

(Ibne-Mājah)

﴿ 61 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرُّ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ بِشَعْبٍ فِيهِ عَيْنَةٌ مِنْ مَاءٍ عَذْبَةٍ فَأَعَجَبَتْهُ لَطِيبُهَا، فَقَالَ: لَوْ اعْتَرَلْتُ النَّاسَ فَأَقَمْتُ فِي هَذَا الشَّعْبِ

وَلَكِنْ أَفْعَلْ حَتَّى اسْتَأْذِنَ رَسُولَ اللَّهِ ﷺ، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: لَا تَفْعَلْ، فَإِنَّ مَقَامَ أَحَدِكُمْ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ صَلَاتِهِ فِي بَيْتِهِ سَبْعِينَ عَامًا، إِلَّا تُجِبُونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ، وَيُدْخِلَكُمُ الْجَنَّةَ؟ اغزوا في سبيل الله من قاتل في سبيل الله فواق ناقةٍ وَجِئْتُ لَهُ الْجَنَّةَ. رواه الترمذی وقال: هذا حديث حسن، باب ماجاء في الغدو..... رقم: ۱۶۵۰

61. Abu Hurairah رضي الله عنه narrates that a Sahābī of Nabī ﷺ passed by a valley having a small spring of sweet water. He liked it because it was good, and said: Perhaps if I could get separated from the people and stay in this valley, but I would never do so, unless permitted by Rasūlullāh ﷺ. So, he mentioned this to Rasūlullāh ﷺ, who said: Do not do so, because indeed standing of anyone from amongst you in the Path of Allāh for a short while is more virtuous than his offering *Salāt* for seventy years in his home. Do you not want that Allāh should for gives you, and sends you to Paradise? Go out for *Jihad* in the Path of Allāh. He who fought in the Path of Allāh, even for the duration of a pause in the process of milking a she-camel, is assured of Paradise. (Tirmidhī)

﴿ 62 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ صُدِعَ رَأْسُهُ فِي سَبِيلِ اللَّهِ فَاحْتَسَبَ، غُفِرَ لَهُ مَا كَانَ قَبْلَ ذَلِكَ مِنْ ذَنْبٍ.

رواه الطبرانی في الكبير و استاده حسن، مجمع الزوائد ۳۰/۳

62. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who suffers a headache in the Path of Allāh, and hopes for a reward, then all his past sins are forgiven.

(Tabarānī, Majma-'uz-Zawā'id)

﴿ 63 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ فِيمَا يَحْكِي عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى قَالَ: أَيُّمَا عَبْدٍ مِنْ عِبَادِي خَرَجَ مُجَاهِدًا فِي سَبِيلِي ابْتِغَاءَ مَرْضَاتِي صُمِنْتُ لَهُ أَنْ أَرْجِعَهُ بِمَا أَصَابَ مِنْ آجِرٍ وَعَنْيَمَةٍ، وَإِنْ قَبِضْتُهُ أَنْ أَعْفِرَ لَهُ، وَأَرْحَمَهُ، وَأَدْخِلَهُ الْجَنَّةَ.

رواه احمد ۱۱۷/۲

63 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma reported from Nabī ﷺ in one of *Hadīth Qudsī* narrated by him that his *Rabb Tabāraka wa Ta'ālā* has said: Any slave from amongst My slaves goes out as

a *Mujāhid* in My Path, only to please Me, I guarantee that either I shall return him' back with a reward and captured enemy assets, or if I recall his soul, then I will forgive him, bless him and send him to Paradise.

(Musnad Ahmad)

﴿ 64 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَضَمَّنَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا جِهَادًا فِي سَبِيلِي، وَإِيمَانًا بِي وَتَصَدِيقًا بِرُسُلِي، فَهُوَ عَلَيَّ ضَامِنٌ أَنْ أُدْخِلَهُ الْجَنَّةَ أَوْ أَرْجِعَهُ إِلَى مَسْكِنِهِ الَّذِي خَرَجَ مِنْهُ، نَائِلًا مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! مَا مِنْ كَلِمٍ يُكَلِّمُ فِي سَبِيلِ اللَّهِ تَعَالَى، إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهِ حِينَ كَلِمٍ، لَوْ نُهُ لَوْنُ دَمٍ وَرِيحُهُ مِنْكَ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْلَا أَنْ يَشُقُّ عَلَى الْمُسْلِمِينَ، مَا قَعَدْتُ خِلَافَ سَرِيَّةٍ تَغْرُزُ فِي سَبِيلِ اللَّهِ أَبَدًا، وَلَكِنْ لَا أَجِدُ سَعَةً فَأَحْمِلُهُمْ، وَلَا يَجِدُونَ سَعَةً وَيَشُقُّ عَلَيْهِمْ أَنْ يَتَخَلَّفُوا عَنِّي، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوِ دِدْتُ أَنْيَ أَغْرُزُ فِي سَبِيلِ اللَّهِ فَأَقْتُلُ، ثُمَّ أَغْرُزُ فَأَقْتُلُ، ثُمَّ أَغْرُزُ فَأَقْتُلُ.

رواه مسلم، باب فضل الجهاد..... رقم: ٤٨٥٩

64. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Allāh guarantees that he who goes in His Path, solely for *Jihad* in His Path believing in Him and affirming the truth of His Prophets, for him I guarantee to send him to Paradise or return him to his home from where he came out with reward and captured enemy assets. (Then he said:) By Him, In whose Hand is Muhammad's life, any person who gets wounded in the Path of Allāh, will come on the Day of Resurrection, with his wound as fresh as if it had been inflicted today, its colour would be the colour of blood, but its smell would be the smell of musk. By Him, in Whose Hand is Muhammad's life, had it not been hard upon the Muslims I would have never stayed behind any expedition, which was going out to fight in the Path of Allāh. But, I do not have the means to provide all of them with conveyance nor do the Muslims have the means. And it will be hard on them to remain behind, when I go forth. By Him, in Whose Hand is Muhammad's life, I love to fight in the Path of Allāh and get martyred, to fight again and be martyred, to fight again and be martyred.

(Muslim)

﴿ 65 ﴾ عَنْ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا تَبَايَعْتُمْ بِالْعَيْسَةِ وَأَخَذْتُمْ أَذْنَابَ الْبَقَرِ وَرَضِيْتُمْ بِالزَّرْعِ وَتَرَكْتُمُ الْجِهَادَ، سَلَطَ اللَّهُ عَلَيْكُمْ دَلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ.
رواه ابو داؤد، في النهي عن العينة رقم: ٣٤٦٢

65. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: When you devote yourselves exclusively to trading, and deploy your oxen for farming, and be satisfied with farming, and give up *Jihad*, then Allāh will impose disgrace upon you. This disgrace will not be removed until you return to your *Deen* (which also includes struggle in the Path of Allāh).

(Abu Dāwūd)

﴿ 66 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَقِيَ اللَّهَ بِغَيْرِ آثَرٍ مِنْ جِهَادٍ لَقِيَ اللَّهَ وَفِيهِ ثَلَمَةٌ.
رواه الترمذی وقال: هذا حديث غريب، باب ما جاء في فضل المرابطة، رقم: ١٦٦٦

66. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: One who meets Allāh, without a mark of *Jihad*, he will meet Allāh with a flaw in him.
(Tirmidhi)

Note: The mark of *Jihad* includes, for example, a wound on the body, or dust settled in the Path of Allāh, or marks on the body while rendering his services.
(Sharh-ut-Tibī)

﴿ 67 ﴾ عَنْ سُهَيْلٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَقَامُ أَحَدِكُمْ فِي سَبِيلِ اللَّهِ سَاعَةً خَيْرٌ لَهُ مِنْ عَمَلِهِ عُمَرَةَ فِي أَهْلِهِ.
رواه الحاكم ٢٨٢/٣

67. Suhail رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Your striving in the Path of Allāh for a short while, is far better than your good deeds of the whole life staying with your family.

(Mustadrak Hākim)

﴿ 68 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَعَثَ النَّبِيُّ ﷺ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فِي سَرِيَّةٍ فَوَافَقَ ذَلِكَ يَوْمَ الْجُمُعَةِ، فَهَذَا أَصْحَابُهُ فَقَالَ: اتَّخَلَّفْتُ فَأَصَلَيْتُ مَعَ رَسُولِ اللَّهِ ﷺ ثُمَّ أَحْفَقْتُمْ، فَلَمَّا صَلَّيْتُ مَعَ النَّبِيِّ ﷺ رَأَيْتُهُ رَأَى فَقَالَ لَهُ: مَا مَنَعَكَ أَنْ تَغْلُبَ مَعَ أَصْحَابِكَ؟

فَقَالَ: أَرَدْتُ أَنْ أُصَلِّيَ مَعَكُمْ ثُمَّ أَحَقَّهُمْ، فَقَالَ: لَوْ أَنْفَقْتُ مَا فِي الْأَرْضِ جَمِيعًا مَا
أَدْرَكْتُ فَضْلَ غَدْوَتِهِمْ.

رواه الترمذى وقال: هذا حديث غريب، باب ماجاء فى السفر يوم الجمعة، رقم: ٥٢٧.

68. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ deputed 'Abdullāh ibne-Rawiha رَضِيَ اللَّهُ عَنْهُ on an expedition and that was on Friday. His companions set out in the morning, but he decided to stay back and offer *Salāt* with Rasūlullāh ﷺ, and join them later. When he offered *Salāt* with Nabī ﷺ, he was seen by Nabī ﷺ. He enquired: What prevented you from going out in the morning with your companions. He replied: I intended to offer *Salāt-ul-Jumu 'ah* with you and then join them. Rasūlullāh ﷺ said: Even if you spend whatever is in the world, you will not be able to achieve the reward of those who left in the morning. (Tirmidhī)

﴿ 69 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِسَرِيَّةٍ تَخْرُجُ، فَقَالُوا:
يَا رَسُولَ اللَّهِ! أَخْرُجْ اللَّيْلَةَ أَمْ نَمُكُ حَتَّى نُصْبِحَ؟ فَقَالَ: أَوْلَا تُحِبُّونَ أَنْ تَبْتِنُوا فِي
خَرِيفٍ مِنْ خَرَائِفِ الْجَنَّةِ وَالْخَرِيفُ الْحَدِيقَةُ.

السنن الكبرى ١٥٨/٩

69. Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ ordered a contingent to go in the Path of Allāh. They asked: O Rasūlullāh! Should we leave tonight, or stay till the morning? He said: Would you not like to spend this night in one of the gardens of Paradise.

(Sunan Kubrā)

﴿ 70 ﴾ عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟
قَالَ: الصَّلَاةُ لَوْ قُتِيهَا، وَبِرُّ الْوَالِدَيْنِ، ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ.

رواه البخارى، باب و سَمَى النَّبِيُّ ﷺ الصَّلَاةَ عَمَلًا، رقم: ٧٥٣٤.

70. Ibne-Mas'ūd رَضِيَ اللَّهُ عَنْهُ narrates that a man asked Nabī ﷺ, what deeds are the best? He replied: Offering *Salāt* on time; kindness to parents; and *Jihad* in the Path of Allāh. (Bukhārī)

﴿ 71 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ثَلَاثَةٌ كُلُّهُمْ ضَامِنٌ عَلَى
اللَّهِ، إِنْ عَاشَ رُزِقَ وَشَحِيَ، وَإِنْ مَاتَ أَذْخَلَهُ اللَّهُ الْجَنَّةَ: مَنْ دَخَلَ بَيْتَهُ فَسَلَّمَ فَهُوَ ضَامِنٌ
عَلَى اللَّهِ، وَمَنْ خَرَجَ إِلَى الْمَسْجِدِ فَهُوَ ضَامِنٌ عَلَى اللَّهِ، وَمَنْ خَرَجَ فِي سَبِيلِ اللَّهِ فَهُوَ
ضَامِنٌ عَلَى اللَّهِ.

رواه ابن حبان، قال المحقق: الحديث صحيح ٢٥٢/٢

71. Abu Umamah رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: Three people and who are under Allāh's protection. If alive, they are sustained and looked after, and if they die, Allāh will send them to Paradise. 1. One who enters his house and offers Salam, he is under Allāh's guarantee; 2. One who goes to the masjid, he is under Allāh's guarantee; 3. One who goes out in the Path of Allāh, he is under Allāh's guarantee. (Ibne-Hibbān)

﴿ 72 ﴾ عَنْ حُمَيْدِ بْنِ هِلَالٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَجُلٌ مِنَ الطَّافِوَةِ، طَرِيقُهُ عَلَيْنَا، يَأْتِي عَلَيَّ الْحَيَّ، فَيُحَدِّثُهُمْ، قَالَ: أَتَيْتُ الْمَدِينَةَ فِي عَيْرٍ لَنَا، فَبِعْنَا بِضَاعَنَا، ثُمَّ قُلْتُ: لَأَنْطَلِقَنَّ إِلَى هَذَا الرَّجُلِ، فَلَا يَبِينُ مِنْ بَعْدِي بِخَيْرِهِ، قَالَ: فَأَنْتَهَيْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، فَإِذَا هُوَ يُرِينِي بَيْتًا، قَالَ: إِنَّ امْرَأَةً كَانَتْ فِيهِ، فَخَرَجْتُ فِي سَرِيَّةٍ مِنَ الْمُسْلِمِينَ، وَتَرَكْتُ ثِنْتِي عَشْرَةَ عَنزَةً وَصَيِّصَتَهَا الَّتِي تَنْسِجُ بِهَا، فَفَقَدْتُ عَنزًا مِنْ غَنَمِهَا وَصَيِّصَتَهَا، قَالَتْ: يَا رَبِّ! (أَنْتَ) قَدْ ضَمِنْتَ لِمَنْ خَرَجَ فِي سَبِيلِكَ أَنْ تَحْفَظَ عَلَيْهِ، وَإِنِّي قَدْ فَقَدْتُ عَنزًا مِنْ غَنَمِي وَصَيِّصَتِي، وَإِنِّي أَسْأَلُكَ عَنزَتِي وَصَيِّصَتِي، قَالَ: فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَذْكُرُ لَهُ شِدَّةَ مُنَاصَدَتِهَا لِرَبِّهَا تَبَارَكَ وَتَعَالَى، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: فَأَصْبَحَتْ عَنزَهَا وَمِثْلَهَا، وَصَيِّصَتَهَا وَمِثْلَهَا، وَهَاتِيكَ، فَاتِهَا، فَاسْأَلْهَا إِنْ شِئْتَ، قَالَ: قُلْتُ: بَلْ أَصْدَقُكَ.

رواه احمد، ورجالہ رجال الصحیح، مجمع الزوائد ٥٠٤/٥

72. Humaid ibne-Hilal رضي الله عنه narrates that there was a man from Tafawāh, whose way was through us. He used to come to our tribe (while travelling) and relate Ahādīth. He said: I went to Madīnah once with my trading caravan. We sold our merchandise; then I thought that I must go to that man (Rasūlullāh صلى الله عليه وسلم) and find out about him and tell my tribe about him. When I met Rasūlullāh صلى الله عليه وسلم, he showed me a house and said: There is a woman in that house. She went out in the Path of Allāh with a group of Muslims. She left behind, twelve goats, and one weaving tool with which she used to weave cloth. One of her goats and her weaving tool got lost. The woman prayed: O my Rabb! You have undoubtedly guaranteed safety of the one, who goes out in Your Path. Whereas I have lost one of my goats and my weaving tool. I adjure you about my goat and my weaving tool. The narrator says, Rasūlullāh

mentioned about how profoundly the woman implored her *Rabb Tabaraka wa Ta'ālā*. Rasūlullāh ﷺ said: She got her goat and one additional similar to that, her weaving tool and one additional similar to that (from the treasures of Allāh). And there she is! Go and ask her if you wish. The Tūfāwī man replied: No, I testify to what you say.

(Musnad Ahmad, Majma'uz-Zawāid)

﴿ 73 ﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَلَيْكُمْ بِالْجِهَادِ فِي سَبِيلِ اللَّهِ، فَإِنَّهُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ، يُذْهِبُ اللَّهُ بِهِ الْهَمَّ وَالْغَمَّ (وَزَادَ فِيهِ غَيْرُهُ): وَجَاهِدُوا فِي سَبِيلِ اللَّهِ الْقَرِيبَ وَالْبَعِيدَ، وَأَقِيمُوا حُدُودَ اللَّهِ فِي الْقَرِيبِ وَالْبَعِيدِ، وَلَا تَأْخُذْكُمْ فِي اللَّهِ لَوْمَةٌ لَآئِمٌ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه، ووافقه الذهبي ٧٤/٢

73. 'Ubadah ibne-Samit رضي الله عنه narrates that Rasūlullāh ﷺ said: You must do *Jihad* in the Path of Allāh, for this is one of the doors of Paradise. Through this Allāh removes anxiety and grief. There is an addition in a narration: And strive far and near in the Path of Allāh, and establish Divine ordinances far and near among the inhabitants; and do not be influenced by the criticism of those who criticise in matters relating to Allāh. (Mustadrak Hakim)

﴿ 74 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! أُنْذِنُ لِي بِالسِّيَاحَةِ، قَالَ النَّبِيُّ ﷺ: إِنْ سِيَاحَةَ أُمَّتِي الْجِهَادَ فِي سَبِيلِ اللَّهِ عَزَّوَجَلَّ.

رواه ابو داؤد، باب في النهي عن السياحة، رقم: ٢٤٨٦

74. Abu Umama رضي الله عنه narrates that a man asked: O Rasūlullāh! Please allow me to travel as tourist. Nabī ﷺ replied: The tourism of my *Ummah* is to strive in the Path of Allāh. (Abu Dāwūd)

﴿ 75 ﴾ عَنْ فَصَّالَةَ بْنِ عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَقْرَبُ الْعَمَلِ إِلَى اللَّهِ عَزَّوَجَلَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ، وَلَا يَقَارِبُهُ شَيْءٌ.

رواه البخارى فى التاريخ وهو حديث حسن، الجامع الصغير: ٢٠١/١

75. Fadālah ibne-'Ubaid رضي الله عنه narrates that Rasūlullāh ﷺ said: The deed which brings one closest to Allāh ﷻ is to strive in the

Path of Allāh. No other good deed can be better than *Jihad* itself in getting Allāh's closeness. (Bukhārī, Jāma' - 'us-Saghīr)

﴿ 76 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ قَالُوا: ثُمَّ مَنْ؟ قَالَ: ثُمَّ مُؤْمِنٌ فِي شِعْبٍ مِنَ الشِّعَابِ يَتَّقِي رَبَّهُ وَيَدْعُ النَّاسَ مِنْ شَرِّهِ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ماجاء اى الناس افضل، رقم: ۱۱۶۰

76. Abu Sa'id Al-Khudhri رضي الله عنه narrates that Rasūlullāh ﷺ was asked: Who is the best amongst the people? He replied: The man who strives in the Path of Allāh. The Sahabah asked: Who is next? He replied: *Mu'min* who lives in a valley amongst the valleys and fears his *Rabb* and people are saved from his mischief. (Tirmidhi)

﴿ 77 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ سُئِلَ: أَيُّ الْمُؤْمِنِينَ أَكْمَلُ إِيمَانًا؟ قَالَ: رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ، وَرَجُلٌ يَتَّقِدُ اللَّهَ فِي شِعْبٍ مِنَ الشِّعَابِ، قَدْ كَفَى النَّاسَ شُرَّةً.

رواه ابو داؤد، باب في ثواب الجهاد، رقم: ۲۴۸۵

77. Abu Sa'id Al Khudhri رضي الله عنه narrates that Nabí ﷺ was asked: Who amongst the *Mu'minin* has the most perfect *Ímán*? He replied: A man who strives in the Path of Allāh with his life and wealth and the man who worships Allāh in a valley from amongst the valleys and saves people from his evil. (Abu Dawúd)

﴿ 78 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَوْقِفٌ سَاعَةً فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ قِيَامِ لَيْلَةِ الْقَلَدْرِ عِنْدَ الْحَجَرِ الْأَسْوَدِ.

رواه ابن حبان، قال المحقق: اسناده صحيح، ۱/ ۴۶۳

78. Abu Hurairah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: To be in the Path of Allāh, for a short while, is better than worshipping on the night of *Al-Qadr* in front of *Hajaril-Aswad* (the Black Stone). (Ibne-Hibban)

Note: Worshipping on the Night of *Al-Qadr* is more virtuous than worshipping for a thousand months as mentioned in *Suratul Qadr*

﴿ 79 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لِكُلِّ نَبِيٍّ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هَذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ.

رواه احمد ٢٦٦/٣

79. Anas ibne-Malik رضي الله عنه narrates that Nabí ﷺ said: For every prophet there is monasticism. - The monasticism of my *Ummah* is striving in the Path of Allāh ﷻ. (Musnad Ahmad)

Note: Monasticism (*Rahbāniyah*) means a life of abstinence and self-denial from worldly pleasures.

﴿ 80 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، وَاللَّهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْخَاشِعِ الرَّكَعِ السَّاجِدِ.

رواه النسائي، باب مثل المجاهد في سبيل الله عزوجل، رقم: ٣١٢٩

80. Abu Huraira رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: The example of a *Mujahid* in the Path of Allāh - and Allāh knows well who is striving in His Path - is like the man who keeps fasting, worshipping by night, from fear of Allāh, completely submitting to Him, bowing and prostrating. (Nasai)

﴿ 81 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَائِمِ بِآيَاتِ اللَّهِ لَا يَقْتَرُ مِنْ صَوْمٍ وَلَا صَدَقَةٍ حَتَّى يَرْجِعَ الْمُجَاهِدُ إِلَى أَهْلِهِ. (وهو بعض الحديث) رواه ابن حبان، قال المحقق: إسناده صحيح ٤٨٦/١٠

81. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: The example of a *Mujāhid* in the Path of Allāh, is like a man who fasts, spends the night reciting the Qur'an in *Salāt*, and does not give up fasting and giving *Sadaqah* until the *Mujāhid* returns to his family. (Ibne-Hibbān)

﴿ 82 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا اسْتَعْفِرْتُمْ فَانْفِرُوا.

رواه ابن ماجه، باب الخروج في النفي، رقم: ٢٧٧٣

82. Ibne- 'Abbas Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Whenever you are asked to go out in the Path of Allāh; you must go out. (Ibne-Mājah)

﴿ 83 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَا أَبَا سَعِيدٍ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا وَجَبَتْ لَهُ الْجَنَّةُ فَعَجِبَ لَهَا أَبُو سَعِيدٍ فَقَالَ: أَعِدْهَا عَلَيَّ، يَا رَسُولَ اللَّهِ! فَفَعَلَ ثُمَّ قَالَ: وَأُخْرَى يُرْفَعُ بِهَا الْعَبْدُ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ قَالَ: وَمَا هِيَ؟ يَا رَسُولَ اللَّهِ! قَالَ: الْجِهَادُ فِي سَبِيلِ اللَّهِ، الْجِهَادُ فِي سَبِيلِ اللَّهِ.

رواه مسلم، باب بيان ما أعده الله تعالى للمجاهد.....رقم: ٤٨٧٩

83. Abu Sa'id Al-Khudhri رضي الله عنه narrates that Rasūlullāh ﷺ said: O Abu Sa'id! Whosoever has most willingly acknowledge Allāh as his Rabb, Islam as his religion, and Muhammad ﷺ His Messenger; Paradise is incumbent for him. Abu Sa'id رضي الله عنه liked this, and said: O Rasūlullāh! Repeat it for me. He repeated it and then said: There is yet another thing that elevates the status of a man in Paradise by one hundred ranks - the distance between two ranks is like the distance between the heavens and the earth. Abu Sa'id asked: O Rasūlullāh! What is that? He replied: Striving in the Path of Allāh, striving in the Path of Allāh. (Muslim)

﴿ 84 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَاتَ رَجُلٌ بِالْمَدِينَةِ مِنْ وَلَدٍ بِهَا فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: يَا لَيْتَهُ مَاتَ بِغَيْرِ مَوْلِدِهِ قَالُوا: وَلِمَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: إِنَّ الرَّجُلَ إِذَا مَاتَ بِغَيْرِ مَوْلِدِهِ قِيسَ لَهُ مِنْ مَوْلِدِهِ إِلَى مُنْقَطِعِ آثَرِهِ فِي الْجَنَّةِ.

رواه النسائي، باب الموت بغير مولده، رقم: ١٨٣٣

84. Abdullāh ibne-Amr Radiyallāhu 'anhuma narrates that a man died in Madinah, he was one of those who were born in Madinah. Rasūlullāh ﷺ offered his funeral Salāt, then said: Alas! He would have died somewhere else other than his place of birth! The Sahabah said: O Rasūlullāh! Why so? He replied:

When a person dies at a place other than his birthplace, he is given an abode in Paradise by measuring the distance from his place of birth to the place where he died. (Nasai)

﴿ 85 ﴾ عَنْ أَبِي قُرْصَافَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَيُّهَا النَّاسُ هَاجِرُوا وَتَمَسَّكُوا بِالْإِسْلَامِ، فَإِنَّ الْهِجْرَةَ لَا تَنْقُطُ مَا دَامَ الْجِهَادُ.

رواه الطبراني ورجاله ثقات، مجمع الزوائد ٦٥٨/٩

85. Abu Qirsafah رضي الله عنه narrates that Rasūlullāh ﷺ said: O people! Migrate in the Path of Allāh and hold to Islām firmly; for migration will not end as long as *Jihad* continues. (Tabarānī, Majma- 'uz-Zawāid)

Note: Just as *Jihad* will continue till the Day of Resurrection, so will migration; which includes, leaving one's home for the sake of spreading, learning and guarding Islam.

﴿ 86 ﴾ عَنْ مُعَاوِيَةَ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمْ أَنَّ النَّبِيَّ ﷺ قَالَ: الْهِجْرَةُ خَصْلَتَانِ، إِحْدَاهُمَا: هَجْرُ السَّيِّئَاتِ، وَالْآخَرَى: يُهَاجِرُ إِلَى اللَّهِ وَرَسُولِهِ، وَلَا تَنْقَطِعُ الْهِجْرَةُ مَا تَقَبَّلْتَ التَّوْبَةَ، وَلَا تَزَالُ التَّوْبَةُ مَقْبُولَةً حَتَّى تَطْلُعَ الشَّمْسُ مِنَ الْمَغْرِبِ، فَإِذَا طَلَعَتْ طَبِعَ عَلَى كُلِّ قَلْبٍ بِمَا فِيهِ، وَكُفِيَ النَّاسُ الْقَمَلَ.

رواه احمد و الطبراني في الاوسط والصغير ورجال احمد لغات، مجمع الزوائد ٤٥٦/٥

86. Mu'awiyah, 'Abdur Rahman ibne-'Auf and 'Abdullāh ibne'Amr ibnīl 'As Radiyallāhu 'anhum narrate that Rasūlullāh ﷺ said: Migration is of two types. The first is to give up evils. The second is to migrate towards Allāh and His Messenger. Migration will not end till *Taubah* (turning in repentance) is acceptable; and the acceptance of *Taubah* (repentance will not end until the sun rises from the West. When the sun will rise from the West, the state of all the hearts will be sealed; and the prior deeds of people will suffice. (Musnad Ahmad, Tabarānī, Majma-'uz-Zawāid)

﴿ 87 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَيُّ الْهِجْرَةِ الْفُضَّلُ؟ قَالَ: أَنْ تَهْجِرَ مَا كَرِهَ رَبُّكَ عَزَّ وَجَلَّ وَقَالَ رَسُولُ اللَّهِ ﷺ: الْهِجْرَةُ هَجْرَتَانِ هِجْرَةُ الْحَاضِرِ وَهِجْرَةُ الْبَادِي، فَأَمَّا الْبَادِي فَيُجِيبُ إِذَا دُعِيَ وَيُطِيعُ إِذَا أُمِرَ، وَأَمَّا الْحَاضِرُ فَهُوَ أَعْظَمُهُمَا بِلِيَّةٍ وَأَعْظَمُهُمَا أَجْرًا.

رواه النسائي باب هجرة البادي، رقم: ٤١٧٠

87. 'Abdullāh ibne-'Amr Radiyallāhu 'anhum narrates that a man said: O Rasūlullāh! Which migration is the best? He replied: You give up all those things that are disliked by Your *Rabb* ﷻ. And Rasūlullāh ﷺ said: Migration is of two types; migration of city dweller and migration of villagers. Migration of a villager is that, whenever he is called, he comes, and whenever he is commanded, he obeys. And the migration of a city dweller is

greater in trial, and more rewarding. (Nasāī)

Note: The reward for one who lives in the city is more because of his pre-occupations and abundant belongings; which he must leave to migrate in the Path of Allāh.

٨٨- عَنْ وَائِلَةَ بْنِ الْأَمْتَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: وَتَهَاجِرُ؟ قُلْتُ: نَعَمْ، قَالَ: هِجْرَةُ الْبَادِيَةِ أَوْ هِجْرَةُ الْبَائِتَةِ؟ قُلْتُ: أَيُّهُمَا أَفْضَلُ؟ قَالَ: هِجْرَةُ الْبَائِتَةِ، وَهِجْرَةُ الْبَادِيَةِ: أَنْ تَكُونَ مَعَ رَسُولِ اللَّهِ ﷺ، وَهِجْرَةُ الْبَادِيَةِ: أَنْ تَرْجِعَ إِلَى بَادِيَتِكَ، وَعَلَيْكَ السَّمْعُ وَالطَّاعَةُ فِي عُسْرِكَ وَيُسْرِكَ وَمَكْرَهِكَ وَمَنْشَطِكَ وَأَثَرَةٍ عَلَيْكَ. (وهو بعض الحديث) رواه الطبراني ورجاله ثقات، مجمع الروايات ٤٥٨/٥

88. Wāthilah ibn al-Asqā' Raḍiyallāhu 'anhū narrates that: Rasūlullāh Ṣallallāhu 'alaihi waṣallam asked me: Would you migrate? I replied: Yes. He asked: Acceptable (*Bādiyyah*) migration or obligatory (*Bāttah*) migration? I asked him: Which is more rewarding? Rasūlullāh Ṣallallāhu 'alaihi waṣallam replied: Obligatory migration, and obligatory migration is that you live with Rasūlullāh Ṣallallāhu 'alaihi waṣallam, and acceptable migration is that you return to your place and make it imperative on yourself to listen to *Amīr* and obey him, in adverse and favourable conditions, whether you like it or not, and despite others being preferred over you. (Tabarānī, Majma'-uz-Zawā'id)

Note: Obligatory migration (*Bāttah*) from Makkah to Madīnah was observed during the time of Rasūlullāh Ṣallallāhu 'alaihi waṣallam prior to the victory of Makkah. Acceptable migration (*Bādiyyah*) is to go out for a cause of Allāh and return to your place.

٨٩- عَنْ أَبِي فَاطِمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَلَيْكَ بِالْهِجْرَةِ لِإِنَّهُ لَا مِثْلَ لَهَا. رواه النسائي، باب الحث على الهجرة، رقم: ٤١٧٢

89. Abu Fātima Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi waṣallam said: keep migrating in the Path of Allāh, for definitely there is no deed like it. (Nasāī)

٩٠- عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الصَّدَقَاتِ ظُلُّ قُسْطَاطٍ فِي سَبِيلِ اللَّهِ، وَمَنْحَةُ خَادِمٍ فِي سَبِيلِ اللَّهِ، أَوْ طَرُوقَةُ فَحْلٍ فِي سَبِيلِ اللَّهِ. رواه الترمذی وقال: هذا حديث حسن عريب صحيح، باب عا جاء في فضل الخدمة في سبيل الله، رقم: ١٦٢٧

90. Abu Umama رضي الله عنه narrates that Rasūlullāh ﷺ said: The best *Sadaqah* is to arrange for a tent so that people may benefit from its shade in the Path of Allāh, to gift a servant in the Path of Allāh, or to provide a camel (to serve as conveyance) in the Path of Allāh. (Tirmidhi)

﴿ 91 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ لَمْ يَغُرْ أَوْ يُجَهِّزْ غَارِيًا أَوْ يَخْلُفْ غَارِيًا فِي أَهْلِهِ بِخَيْرٍ، أَصَابَهُ اللَّهُ بِقَارِعَةٍ. قَالَ يَزِيدُ بْنُ عَبْدِ رَبِّهِ فِي حَدِيثِهِ: قَبْلَ يَوْمِ الْقِيَامَةِ.

رواه ابو داؤد، باب كراهية ترك الغزو، رقم: ٢٥٠٣.

91. Abu Umamah رضي الله عنه narrates that Nabí ﷺ said: He who did not participate in *Jihad*; or equipped a *Mujahid* (the man who strives in the Path of Allāh); or looked after the family of one who is in *Jihad*, Allāh will inflict him with some calamity. The narrator of *Hadīth*, Yazid ibne-'Abde Rabb ih refers to a calamity prior to the Day of Resurrection. (Abu Dāwūd)

﴿ 92 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَى بَنِي لَيْحَانَ فَقَالَ: لِيَخْرُجَ مِنْ كُلِّ رَجُلَيْنِ رَجُلٌ ثُمَّ قَالَ لِلْقَاعِدِ: أَيُّكُمْ خَلَفَ الْخَارِجَ فِي أَهْلِهِ وَمَالِهِ بِخَيْرٍ، كَانَ لَهُ مِثْلُ بَصْفِ أَجْرِ الْخَارِجِ.

رواه مسلم، باب فضل اعانة الغازي في سبيل الله، رقم: ٤٩٠٧.

92. Abu Sa'īd Al-Khudhri رضي الله عنه narrates that Rasūlullāh ﷺ sent a message to Banū Lihyān that said: From every two men, one man should go out in the Path of Allāh. Then he said to those who stayed behind: Any of you who looks well after the family and belongings of those who are in the Path of Allāh, for him will be half the reward. (Muslim)

﴿ 93 ﴾ عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ جَهَّزَ حَاجًّا، أَوْ جَهَّزَ غَارِيًا، أَوْ خَلَفَهُ فِي أَهْلِهِ، أَوْ فَطَرَ صَائِمًا، فَلَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِ شَيْئًا.

رواه البيهقي في شعب الإيمان ٣/٤٨٠.

93. Zaid ibne-Khalid Juhani رضي الله عنه narrates that Rasūlullāh ﷺ said: He who assists one going for *Hajj*; or in the Path of Allāh; or looks after his family in his absence; or helps break the fast of one fasting;

for him the reward is like those going for *Hajj*, or in the Path of Allāh, or fasting; without in any way reducing the reward of those who did these actions. (Baihaqī)

﴿ 94 ﴾ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَلَهُ مِثْلُ أَجْرِهِ وَمَنْ خَلَّفَ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ، وَأَنْفَقَ عَلَى أَهْلِهِ فَلَهُ مِثْلُ أَجْرِهِ.

رواه الطبرانی فی الاوسط و رجاله رجال الصحيح، مجمع الزوائد ٥١٥/٥

94. Zaid ibne-Thabit رضي الله عنه narrates that Nabí ﷺ said: He who helps prepare for the journey of one going in the Path of Allāh, for him is the same reward. And he who looks after the families of those in the Path of Allāh in their absence, and spends on their families, for him also is the same reward.

(Tabarānī. Majma- 'uz-Zawā'id)

﴿ 95 ﴾ عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: حُرْمَةٌ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ كَحُرْمَةِ أُمَّهَاتِهِمْ، وَإِذَا خَلَفَهُ فِي أَهْلِهِ فَمَخَانَةٌ قِيلَ لَهُ يَوْمَ الْقِيَامَةِ: هَذَا خَانَكَ فِي أَهْلِكَ فَخُذْ مِنْ حَسَنَاتِهِ مَا شِئْتَ، فَمَا ظَنُّكُمْ؟

رواه النسائي، باب من خان غازيا في اهله، رقم: ٣١٩٢

95. Buraidah رضي الله عنه narrates that Rasūlullāh ﷺ said: The respect of the women folk of the people who go out in the Path of Allāh, on those who stay behind, is similar to the respect of their own mothers. If anyone is entrusted to look after such a family but betrays (his trust), it will be said on the Day of Resurrection that this is that man who, betrayed your family; so take as many good deeds of his as you wish. Rasūlullāh ﷺ then said: What do you think? (will this man leave any good deeds behind?). (Nasāī)

﴿ 96 ﴾ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ بِنَاقَةٍ مَخْطُومَةٍ فَقَالَ: هَذِهِ فِي سَبِيلِ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: لَكَ بِهَا، يَوْمَ الْقِيَامَةِ، سِتْعَ مِائَةِ نَاقَةٍ، كُلُّهَا مَخْطُومَةٌ.

رواه مسلم، باب فضل الصدقة في سبيل الله، رقم: ٤٨٩٧

96. Abu Mas'ūd Al-Ansarī رضي الله عنه narrates that a man came with a she-camel with a rope through its nose-ring, and said: I want to give this in the Path of Allāh. Rasūlullāh ﷺ said: On the Day of

Resurrection, in lieu of this you will be rewarded with seven hundred she-camels, all with a rope through their nose-rings.

(Muslim)

Note: A she-camel with a nose-ring remains in control which facilitates riding on it.

﴿ 97 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ فَتَى مِنْ أَسْلَمَ قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أُرِيدُ الْغَزْوَ وَلَيْسَ مَعِيَ مَا أَتَجَهَّزُ، قَالَ: إِنِّي فُلَانًا فَإِنَّهُ قَدْ كَانَ تَجَهَّزَ فَمَرِضٌ، فَاتَاهُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يُقَرِّبُكَ السَّلَامَ وَيَقُولُ: أَعْطِنِي الَّذِي تَجَهَّزْتَ بِهِ، قَالَ: يَا فُلَانَةَ! أَعْطِيهِ الَّذِي تَجَهَّزْتَ بِهِ، وَلَا تَحْبِسِي عَنْهُ شَيْئًا، فَوَاللَّهِ! لَا تَحْبِسِي مِنْهُ شَيْئًا فَيَبَارِكَ لَكَ فِيهِ.

رواه مسلم، باب فضل اعانة المغازي..... برقم: ٤٩٠٦

97. Anas ibne-Malik رضي الله عنه narrates that a young man from the tribe of Aslam said: O Rasûlullâh! I wish to go in the Path of Allâh, but I do not have anything to equip myself with. He said: Go to such and such person, for he equipped himself but has fallen sick. So, he went to that person: and said: Rasûlullâh ﷺ sends you his *Salât* and says that you give me all that stuff that you have prepared for *Jihad*. (The man asked his wife): So and so! Give him all I have prepared for *Jihad* and do not withhold anything from it. I swear by Allâh! Do not withhold anything from it, as there will be no blessing in it for you.

(Muslim)

﴿ 98 ﴾ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ حَسَسَ فَرَسًا فِي سَبِيلِ اللَّهِ كَانَ سِتْرَهُ مِنْ نَارٍ.

رواه عبد بن حميد، المسند الجامع ٥٤٧/٥

98. Zaid ibne-Thabit رضي الله عنه narrates: I heard Rasûlullâh ﷺ saying: He who donates a horse for the cause of Allâh, this deed will become a barrier for him from the Heli-Fire.

(Abd ibne-Humaid, Musnad Jâmi')

THE ETIQUETTES AND DEEDS OF THE PATH OF ALLĀH TA'ĀLĀ

VERSES OF QUR'ĀN

قَالَ اللَّهُ تَعَالَى: ﴿ اذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ﴾ اذْهَبَا إِلَى
فِرْعَوْنَ إِنَّهُ طَغَى ﴿ فَقُولَا لَهُ قَوْلَا لَيْسَ لَنَا لَعْلَهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴾ قَالَا رَبَّنَا إِنَّا نَخَافُ
أَنْ يُفْرَطَ عَلَيْنَا أَوْ أَنْ يَطْغَى ﴿ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى ﴾

[طه: ٤٢-٤٦]

Allāh ﷻ says: sent Mūsā and Harūn ؑ for Dawat to Fir'aun and said to them: Go, you and your brother, with My signs, and never be lethargic in remembering Me. Go, both of you, to Fir'aun. He, indeed, has transgressed (the bounds). And speak to him politely and gently that perhaps, he may accept the advice or may have fear (of the Punishment). They said: O our Rabb! We indeed fear that he may hasten (to harm us) or he may transgress excessively. He (Allāh) said: Fear not. Verily! I am with both of you, I will be Hearing and Seeing (meaning thereby I will guard you and put fear in the heart of Fir'aun, so you may convey my message fully).

(Ta hā: 42-46)

وَقَالَ تَعَالَى: ﴿ فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۗ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ
لَانْفَضُّوا مِنْ حَوْلِكَ ۗ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۗ فَإِذَا
عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴾

[آل عمران: ١٥٩]

Allāh ﷻ said to His Prophet ﷺ: And by the Mercy of Allāh, you dealt with them gently. And had you been stern and hard-hearted, they would have broken away from you; so over look (their faults), and ask (Allāh's) forgiveness for them, and consult them in the conduct of (important) affairs. Then when you have resolved, put your trust in Allāh. Certainly! Allāh loves those who put their trust (in Him). (Aal Imrān:159)

وَقَالَ تَعَالَى: ﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾ وَإِنَّمَا يَنْزَعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿الاعراف: ١٩٩-٢٠٠﴾

Allāh ﷻ said to His Prophet ﷺ: Hold firmly to the habit of forgiveness, and enjoin what is good and (he who does not accept this order of goodness because of ignorance, then) turn away from (such) ignorant people (that is avoid quarrelling with them) And if an incitement from the *Shaitān* incites you, then seek refuge from Allāh. Verily! He (Allāh) is All-Hearer, All-Knower.

(Al-Aaraf: 199-200)

وَقَالَ تَعَالَى: ﴿وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا﴾ (الزمر: ١٠)

Allāh ﷻ said to His Prophet ﷺ: And bear patiently with what they say, and leave their company with grace and dignity.

(Al-Muzzammil: 10)

AHĀDĪTH

(J&J)

﴿ 99 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْ أَنَّهَا قَالَتْ لَرَسُولِ اللَّهِ ﷺ يَا رَسُولَ اللَّهِ أَهَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ؟ فَقَالَ: لَقَدْ أَتَى يَوْمَ قَوْمِكَ، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُكَ نَفْسِي عَلَى ابْنِ عَبْدِ الْمُطَّلِبِ بْنِ عَبْدِ كَلَالٍ، فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ بِمَا مَهَّمْتُمْ عَلَيَّ وَخَوَّيْتُ، فَلَمْ أَسْتَقِمْ إِلَّا بِقَرْنِ التَّعَالِبِ، فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسُحْبَةٍ قَدْ أَطْلَعَنِي، فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيْلُ عَلَيْهِ السَّلَامُ، فَنَادَانِي، فَقَالَ: إِنَّهُ عَزِيزٌ جَلَّ قَدْرُهُ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجَمَالِ لِيَأْمُرَ بِمَارَئِيَّتِ فِيهِمْ، قَالَ: فَنَادَانِي مَلَكَ الْجَمَالِ وَسَمِعَ

عَلَى، ثُمَّ قَالَ: يَا مُحَمَّدُ! إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَأَنَا مَلَكُ الْجِبَالِ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ، فَمَا شِئْتَ؟ (إِنْ شِئْتَ) أَطَبَقْتُ عَلَيْهِمُ الْأَخْمَشِيَّينَ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ تَعَالَى مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ، لَا يُشْرِكُ بِهِ شَيْئًا. رواه مسلم، باب ملقى النبي ﷺ من اذى المشركين والمنافقين، رقم: ٤٦٥٣

99. 'A'ishah Radiyallāhu 'anha wife of Nabī ﷺ narrates that she asked Rasūlullāh ﷺ: O Rasūlullāh! Did you have any other day harder than the day of the battle of Uhud? He answered: I have experienced much more at the hands of your people. The hardest was the day of Aqabah (Taif). I presented myself to Ibne 'Abd Yā Lail ibne- Abd Kalal and offered to him Islam, but he did not accept what I offered. I left with deep sorrow the signs of which were visible on my face and did not feel relieved till I reached Qarn Tha'ālib (name of a place). I raised my head and saw a cloud shadowing me. When I looked up I saw Jibraīl عليه السلام in it. He called me and said:

Indeed Allāh ﷻ has heard what your people have said to you and their rejection to your offer. An angel in-charge of the mountains has been deputed to you. Command him whatever you like for them. The angel of the mountains called and greeted me with *Salam* and said: O Muhammad! Allāh has heard what your people have said to you, and I am the angel of the mountains; and your *Rabb* has sent me to you so that I may carry out your orders. What do you want? (if you like) May I join the two mountains on them. Rasūlullāh ﷺ replied: No, but I do hope that Allāh may bring forth from their progeny, those who would worship Allāh the One, without ascribing anything as partners to Him.

(Muslim)

﴿ 100 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَأَقْبَلَ أَعْرَابِيٌّ فَلَمَّا دَنَا قَالَ لَهُ النَّبِيُّ ﷺ: أَيْنَ تَرِيدُ؟ قَالَ: إِلَى أَهْلِي قَالَ: هَلْ لَكَ فِي خَيْرٍ؟ قَالَ: وَمَاهُو؟ قَالَ: تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، قَالَ: مَنْ شَاهَدَ عَلَيَّ مَا تَقُولُ؟ قَالَ: هَذِهِ الشَّجَرَةُ فَدَعَاهَا رَسُولُ اللَّهِ ﷺ وَهِيَ بِسَاطِئِي الْوَادِي فَأَقْبَلَتْ تَحْتَهُ الْأَرْضَ خَدًّا حَتَّى جَاءَتْ بَيْنَ يَدَيْهِ فَاسْتَشْهَدَهَا ثَلَاثًا فَشَهِدَتْ أَنَّهُ

كَمَا قَالَ، ثُمَّ رَجَعْتُ إِلَى مَنِيئِهَا وَرَجَعَ الْأَعْرَابِيُّ إِلَى قَوْمِهِ وَقَالَ: إِنَّ يَتِيمُونِي آتَيْكَ بِهِمْ
وَأَلَا رَجَعْتُ إِلَيْكَ فَكُنْتُ مَعَكَ.

رواه الطبرانی ورجاله رجال الصحيح، رواه أبو يعلى أيضا والبزار مجمع الزوائد ۱۷/۸

100. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that we were in a journey with Rasūlullāh ﷺ, when we met a villager. When he came closer, Nabí ﷺ asked him: Where do you intend to go? He said: To my family. Rasūlullāh ﷺ said: Should I tell you a good thing? He asked: What is that? Rasūlullāh ﷺ said: Testify:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I witness that none is worthy of worship but Allāh, Who has no partner; and I witness that Muhammad is His slave and Messenger.

He said: Who is witness to your saying? Rasūlullāh ﷺ said: This tree. So Rasūlullāh ﷺ called it which was at the end of the valley. That tree came forward tearing the earth, and stood before him. Rasūlullāh ﷺ ordered for its testimony thrice. And it testified, whatever Rasūlullāh ﷺ had said. And then the tree returned to its place. The villager returned to his tribe, saying to Rasūlullāh ﷺ: If my people follow me, I will come back to you with all of them, or else I will come back and live with you.

(Tabarānī. Majma-'uz-Zawā'id)

﴿101﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِعَلِيِّ يَوْمَ خَيْبَرَ: انْفُذْ
عَلَى رَسُولِكَ، حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ
مِنْ حَقِّ اللَّهِ فِيهِ، فَوَاللَّهِ! لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ
النَّعَمِ. (وهو جزء من الحديث) رواه مسلم، باب من فضائل علي بن أبي طالب رضي الله عنه، رقم: ٦٢٢٣

101. Sahl ibne-Sa'd رضي الله عنه narrates that Rasūlullāh ﷺ said to 'Ali on the day of Khyber: Advance with contentment till you reach their camping place. Then invite them towards Islam, and inform them of the rights of Allāh that have been imposed upon them. I swear by Allāh, if even a single person through your efforts is blessed with guidance, it is better for you than to have red camels.

(Muslim)

Note: Arabs consider red camels as one of the most valuable possessions.

﴿102﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: بَلِّغُوا عَنِّي وَلَوْ آيَةً.

(الحديث) رواه البخارى، باب ما ذكر عن بنى اسرائيل، رقم: ٣٤٦١

102. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Nabī ﷺ said: Convey from me even if it be a single verse. (Bukhār)

Note: The objective of this *Hadīth* is to endeavour as much as possible to convey the teachings of *Deen*. If the things that you are conveying are very brief, even so, others may be blessed with guidance by it. You will be rewarded for this, and blessed with numerous virtues.

(Mazāhir-e- Haque)

﴿103﴾ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هَاشِمٍ رَضِيَ اللَّهُ عَنْهُ: كَانَ النَّبِيُّ ﷺ إِذَا بَعَثَ بَعْثًا قَالَ: تَأَلَّفُوا النَّاسَ، وَتَانَوْا بِهِمْ، وَلَا تُغَيِّرُوا عَلَيْهِمْ حَتَّى تَدْعُوَهُمْ فَمَا عَلَى الْأَرْضِ مِنْ أَهْلِ بَيْتٍ سَدِرٍ وَلَا وَبِرٍ إِلَّا وَأَنْ تَأْتُوَنِي بِهِمْ مُسْلِمِينَ أَحَبُّ إِلَيَّ مِنْ أَنْ تَقْتُلُوا رِجَالَهُمْ، وَتَأْتُوَنِي بِنِسَائِهِمْ.

المطاب العاليه ١٦٦/٢، وذكر صاحب الاصابه نحوه ١٥٢/٣

103. 'Abdur Rahmān ibne-'Aidh ؓ narrates that whenever Rasūlullāh ﷺ sent any expedition, he told them: Develop good relation with people. and treat them kindly. Do not attack them until you have invited them to Islam. All people on this earth, whether living in mud or concrete houses, villages or cities, if you bring them to me as Muslims, it will be much dearer to me than killing them and bringing their women to me.

(Matālib-ul- 'Āliyah, Isābah)

﴿104﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَسْمَعُونَ وَيَسْمَعُ مِنْكُمْ، وَيَسْمَعُ مِمَّنْ يَسْمَعُ مِنْكُمْ.

رواه ابو داؤد، باب فضل نشر العلم، رقم: ٣٦٥٩

104. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Today you listen to me about *Deen* (religion): tomorrow you will be heard. And then it will be heard from those, who heard from you.

(Abu Dawūd)

﴿105﴾ عَنِ الْأَخْنَفِ بْنِ قَيْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا أَنَا أَطُوفُ بِالنَّبِيِّ فِي زَمَنِ عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ إِذْ جَاءَ رَجُلٌ مِنْ بَنِي لَيْثٍ وَأَخَذَ يَدِي فَقَالَ: أَلَا أُبَشِّرُكَ؟ قُلْتُ: بَلَى! فَقَالَ: هَلْ تَذْكُرُ إِذْ بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى قَوْمِكَ بِنِي سَعْدٍ فَبَعَلْتُ أَعْرَضَ عَلَيْهِمُ الْإِسْلَامَ وَادْعُوهُمْ إِلَيْهِ فَقُلْتَ أَنْتَ أَنْتَ تَدْعُونِي إِلَى الْخَيْرِ وَتَأْمُرُ بِالْخَيْرِ وَإِنَّهُ لَيَدْعُو إِلَى الْخَيْرِ وَيَأْمُرُ بِالْخَيْرِ فَبَلَّغْتُ ذَلِكَ إِلَى النَّبِيِّ ﷺ فَقَالَ: االلَّهُمَّ اغْفِرْ لِلْأَخْنَفِ بْنِ قَيْسٍ، فَكَانَ الْأَخْنَفُ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: مَا مِنْ عَمَلِي شَيْءٍ أَرْجِي لِي مِنْهُ.

رواه الحاكم في المستدرک ۶۱۴/۳

105. Ahnaf ibne-Qais رضي الله عنه narrates that when I was performing *Tawāf* of Ka'bah (to go around the house of Allāh) during the time of 'Uthman ibne-'Affan رضي الله عنه, a man of Banu Laith came to me, and held my hand and said: May I not give you a glad tidings? I said: Do tell me. He said: Do you remember when Rasūlullāh ﷺ sent me to your people, Bani Sa'ad? I started presenting and inviting them to Islam. You said: You are inviting us to good and enjoining us to do good and Rasūlullāh is also inviting us to good and enjoining us to do good. I conveyed this to Nabī ﷺ. He said:

"O Allāh! Forgive Ahnaf ibne-Qais رضي الله عنه used to say: I have greater hopes with this *Du'ā* (of Rasūlullāh ﷺ) than any of my good deeds. (Mustadrak Hakim)

﴿106﴾ عَنِ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَرْسَلَ رَسُولُ اللَّهِ ﷺ رَجُلًا مِنْ أَصْحَابِهِ إِلَى رَأْسِ مِنْ رُؤُوسِ الْمُشْرِكِينَ يَدْعُوهُ إِلَى اللَّهِ فَقَالَ: هَذَا إِلَٰهَةُ الَّذِينَ تَدْعُو إِلَيْهِ أَمِنْ فِضَّةٍ هُوَ؟ أَمْ مِنْ نَحَاسٍ هُوَ؟ فَتَعَاظَمَ مَقَالَتُهُ فِي صَدْرِ رَسُولِ اللَّهِ ﷺ فَرَجَعَ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ فَقَالَ: ارْجِعْ إِلَيْهِ فَاذْعُهُ إِلَى اللَّهِ، فَرَجَعَ فَقَالَ لَهُ مِثْلَ مَقَالَتِهِ فَاتَى رَسُولَ اللَّهِ ﷺ فَأَخْبَرَهُ فَقَالَ: ارْجِعْ إِلَيْهِ فَاذْعُهُ إِلَى اللَّهِ، وَرَسُولُ اللَّهِ ﷺ فِي الطَّرِيقِ لَا يَعْلَمُ فَاتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ أَنَّ اللَّهَ قَدْ أَهْلَكَ صَاحِبَهُ وَنَزَلَتْ عَلَى النَّبِيِّ ﷺ "وَيُرْسِلُ الصَّوَاعِقُ فَيَصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ". رواه أبو يعلى، قال المحقق: استاده حسن ۳۵۱/۳

106. Anas رضي الله عنه narrates that Rasūlullāh ﷺ deputed a Sahabī to one of the chiefs from the chiefs of the polytheists to invite him to Allāh. The chief said: Is the deity, towards whom you are inviting me, made of silver or copper? His remark displeased the heart of

Rasúlullāh ﷺ envoy. He returned to Nabí ﷺ and informed him. He asked the Sahabí to go back and invite him to Allāh. So, he went back and invited him again. The chief repeated his earlier remark. The Sahabí again came to Rasúlullāh and told him about his remark. He said: Go and invite him to Allāh again. Rasúlullāh ﷺ was on his way, and did not know (what happened) when that Sahabi came to Nabí ﷺ and informed him that Allāh had killed him (by lightning), and Allāh revealed this verse to Rasúlullāh ﷺ

وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ

He (Allāh) sends down lightning on the earth, to strike whomsoever He wills, and these people dispute concerning Allāh.

(Musnad Abu Yala)

﴿107﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِمُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ جِئْنَا بَعْثَهُ إِلَى الْيَمَنِ: إِنَّكَ سَتَأْتِي ذُرْمًا أَهْلَ كِتَابٍ، فَإِذَا جِئْتَهُمْ فَأَدْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُتَوَخَّذُ مِنْ أَعْيَانِهِمْ فَتُرَدُّ عَلَى فُقَرَاءِهِمْ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَيُّكَ وَكِرَامِهِمْ، وَأَتَى دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ.

رواه البخارى، باب اخذ الصدقة من الاغنياء.....رقم: ١٤٩٦

107. Ibne- 'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ told Mu'ādh ibne-Jabal رضي الله عنه while sending him to Yemen: You are going to such a nation who are the people of the Book. When you reach them invite them to testify: "None is worthy of worship but Allāh and Muhammad is His Messenger." If they accept this, tell them Allāh has made obligatory for them five times *Salāt* in a day and night. If they accept that too, then tell them Allāh has made *Zakāt* obligatory for them, which is to be taken from their rich and given to their poor. If they accept that too, then refrain from taking the best of their property. Protect yourself from the curse of the oppressed, for there is no barrier between him and Allāh.

(Bukhārī)

﴿108﴾ عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ خَالِدَ بْنَ الْوَلِيدِ إِلَى أَهْلِ الْيَمَنِ يَدْعُوهُمْ إِلَى الْإِسْلَامِ، قَالَ الْبَرَاءُ: فَكُنْتُ فِيْمَنْ خَرَجَ مَعَ خَالِدِ بْنِ الْوَلِيدِ فَأَقَمْنَا سِتَّةَ أَشْهُرٍ يَدْعُوهُمْ إِلَى الْإِسْلَامِ فَلَمْ يُجِيبُوهُ، ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَأَمَرَهُ أَنْ يَقْفِلَ خَالِدًا إِلَّا رَجُلًا كَانَ مِمَّنْ مَعَ خَالِدٍ فَأَحَبُّ أَنْ يُعَقَّبَ مَعَ عَلِيٍّ فَلِئَعَقِبَ مَعَهُ، قَالَ الْبَرَاءُ: فَكُنْتُ فِيْمَنْ عَقَبَ مَعَ عَلِيٍّ فَلَمَّا دَنَوْنَا مِنَ الْقَوْمِ خَرَجُوا إِلَيْنَا ثُمَّ تَقَدَّمَ فَصَلَّى بِنَا عَلِيُّ ثُمَّ صَفَّقْنَا صَفًّا وَاحِدًا ثُمَّ تَقَدَّمَ بَيْنَ أَيْدِينَا وَقَرَأَ عَلَيْهِمْ كِتَابَ رَسُولِ اللَّهِ ﷺ فَاسْلَمَتْ هَمْدَانُ جَمِيعًا، فَكَتَبَ عَلِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ بِإِسْلَامِهِمْ، فَلَمَّا قَرَأَ رَسُولُ اللَّهِ ﷺ الْكِتَابَ خَرَّ سَاجِدًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: "السَّلَامُ عَلَى هَمْدَانَ، السَّلَامُ عَلَى هَمْدَانَ" قال البيهقي: رواه البخاري مختصرا من وجه آخر عن

ابراهيم بن يوسف، البداية والنهاية ١٠١/٥

108. Bara رضي الله عنه narrates that Rasûlullâh ﷺ deputed Khalid ibne-Walid رضي الله عنه to the people of Yemen to invite them to Islam. Bara says: I was included in that group accompanying Khalid. We stayed there for six months. He invited them to Islâm but they did not accept Islâm. Then, Rasûlullâh ﷺ sent 'Ali ibne-Abi Tâlib رضي الله عنه and ordered him to send Khalid back and those accompanying him, but those who wanted to stay with 'Ali, could stay with him. Bara says: I was among those who stayed with 'Ali. When we reached close to the people of Yemen, they came out facing us. 'All advanced and led the *Salât*. Then, he lined us in a row and then stepped forward from us and read to them the letter of Rasûlullâh ﷺ. The entire tribe of Hamadân accepted Islam and Ali wrote a letter to Rasûlullâh ﷺ about their accepting Islam. The letter was read before Rasûlullâh ﷺ who then went into prostration. Then raising his head, he prayed: Peace be on Hamadân, peace be on Hamadân.

(Bukhâri, Baihaqi, Bidayah-wan-Nihâtyah)

﴿109﴾ عَنْ خُرَيْمِ بْنِ فَاتِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ اتَّفَقَ نَفَقَةٌ فِي سَبِيلِ اللَّهِ كُتِبَتْ لَهُ سَبْعُمِائَةِ ضِعْفٍ. رواه الترمذی وقال: هذا حديث حسن متباب ما جاء في

فضل النفقة في سبيل الله، رقم: ١٦٢٥

109. Khuraim ibne-Fatik رضي الله عنه narrates that Rasûlullâh ﷺ said: He

who spends in the Path of Allāh, seven hundred times of that is recorded in his book of deeds. (Tirmidhī)

﴿110﴾ عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الصَّلَاةَ وَالصِّيَامَ وَالذِّكْرَ يُضَاعَفُ عَلَى النَّفَقَةِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ بِسَبْعِ مِائَةِ ضِعْفٍ.

رواه ابو داؤد، باب في تضعيف الذكر في سبيل الله عز وجل رقم: ٢٤٩٨

110. Mu'adh رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily, the reward of offering *Salāt*, *Siyam* and *Dhikr*, in the Path of Allāh is enhanced, seven hundred times over the spending in the Path of Allāh. (Abu Dāwūd)

﴿111﴾ عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ الذِّكْرَ فِي سَبِيلِ اللَّهِ يُضَعَّفُ فَوْقَ النَّفَقَةِ بِسَبْعِ مِائَةِ ضِعْفٍ. قال يحيى في حديثه: بِسَبْعِمِائَةِ أَلْفِ ضِعْفٍ.

رواه احمد ٤٣٨/٣

111. Mu'adh رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily, the reward of remembrance of Allāh, in the Path of Allāh is enhanced seven hundred times over the spending thereof. In another narration the reward is increased seven hundred thousand times. (Musnad Ahmad)

﴿112﴾ عَنْ مُعَاذِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَرَأَ أَلْفَ آيَةٍ فِي سَبِيلِ اللَّهِ كَتَبَهُ اللَّهُ مَعَ النَّبِيِّينَ، وَالصَّادِقِينَ، وَالشُّهَدَاءِ، وَالصَّالِحِينَ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ٨٧/٢

112. Mu'adh Al Juhanī رضي الله عنه narrates that Rasūlullāh ﷺ said: He who recites a thousand verses (of the Qur'ān) in the Path of Allāh, Allāh will reckon him amongst Prophets, truthful followers, martyrs, and righteous. (Mustadrak Hakim)

﴿113﴾ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا كَانَ فِيْنَا فَارِسٌ يَوْمَ بَدْرِ غَيْرَ الْمُقْدَادِ وَلَقَدْ رَأَيْنَا وَمَا فِيْنَا إِلَّا نَائِمٌ إِلَّا رَسُولُ اللَّهِ ﷺ تَحْتَ شَجَرَةٍ يُصَلِّيَ وَيُنْكِي حَتَّى أَصْبَحَ

رواه احمد ١٢٥/١

113. 'Alī رضي الله عنه narrates that no one was riding a horse on the day of Badar except Miqdad. I observed that we were all asleep except

Rasúlullāh ﷺ, who was offering *Salāt* under a tree, and weeping till it dawned. (Musnad Ahmad)

﴿114﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَاعَدَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ بِذَلِكَ الْيَوْمِ سَبْعِينَ خَرِيفًا.

رواه النسائي، باب نواب من صام.....رقم: ٢٢٤٧

114. Abu Sa'id Al Khudrí رضي الله عنه narrates that Rasúlullāh صلى الله عليه وسلم said: He who fasts for a day in the Path of Allāh, Allāh will keep him away from Hell by a distance of seventy years of journey. (Nasāi)

﴿115﴾ عَنْ عُمَرَوِ بْنِ عَبْسَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَعُدَتْ مِنْهُ النَّارُ مِيسِرَةَ مِائَةِ عَامٍ.

رواه الطبراني في الكبير والوسط ورجاله موثقون، مجمع الزوائد ٤٤٤/٣

115. 'Amr ibne-'Abasah رضي الله عنه narrates that Rasúlullāh صلى الله عليه وسلم said: He who fasts for a day in the Path of Allāh, the Hell-Fire will be kept away from him by a distance of hundred years of journey.

(Tabarānī, Majma-'uz-Zawaid)

﴿116﴾ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ جَعَلَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ خَنْدَقًا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ - رواه الترمذی، وقال:

هذا حديث غريب، باب ماجاء في فضل الصوم في سبيل اللّٰه رقم: ١٦٢٤

116. Abu Umāmah Bahilī رضي الله عنه narrates that Nabī صلى الله عليه وسلم said: If anyone fasts for a day in the Path of Allāh; Allāh puts a trench between him and Hell, which is as wide as the distance between the heavens and the earth. (Tirmidhi)

﴿117﴾ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ أَكْثَرْنَا ظِلًّا مَنْ يَسْتِظِلُّ بِكَسَائِهِ، وَأَمَّا الَّذِينَ صَامُوا فَلَمْ يَعْمَلُوا شَيْئًا، وَأَمَّا الَّذِينَ أَطْعَمُوا فَبَعَثُوا الرِّكَّابَ وَامْتَهَنُوا وَعَالَجُوا، فَقَالَ النَّبِيُّ ﷺ: ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالْأَجْرِ.

رواه البخاري، باب فضل الخدمة في الغزو، رقم: ٢٨٩٠

117. Anas رضي الله عنه narrates that we were with Nabī صلى الله عليه وسلم; the one amongst us who used his own sheet for shade had the maximum

shade. Those who were fasting could not do any work. And those who were not fasting, arose and set up the tents, watered the animals, and did all the painstaking hard work. Nabi ﷺ said: Those not fasting have earned all the reward today. (Bukhārī)

﴿118﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نَفْرُزُ مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ، فَمِنَّا الصَّائِمُ وَمِنَّا الْمَفْطِرُ، فَلَا يَجِدُ الصَّائِمُ عَلَى الْمَفْطِرِ، وَلَا الْمَفْطِرُ عَلَى الصَّائِمِ، يَرَوْنَ أَنَّ مَنْ وَجَدَ قُوَّةَ لَصَامٍ، فَإِنَّ ذَلِكَ حَسَنٌ، وَيَرَوْنَ أَنَّ مَنْ وَجَدَ ضَعْفًا فَافْطَرَ، فَإِنَّ ذَلِكَ حَسَنٌ.

رواه مسلم، باب جواز الصوم والفطر في شهر رمضان رقم: ٢٦١٨

118. Abu Sa'īd Al-Khudri رضي الله عنه narrates that we used to go on expeditions with Rasūlullāh ﷺ during the month of Ramadan. Some of us fasted, and some of us did not fast. Those fasting were not displeased With the ones who were not fasting, nor those who were not fasting displeased with those who were fasting. They knew that those who had strength enough kept fast and that was good for them. Those who felt weak did not fast, and that was good for them. (Muslim)

﴿119﴾ عَنْ عَبْدِ اللَّهِ الْخَطْمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَسْتَوْدِعَ الْجَيْشَ قَالَ: اسْتَوْدِعُ اللَّهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَائِمَ أَعْمَالِكُمْ.

رواه ابو داؤد، باب في الدعاء عند الوداع، رقم: ٢٦٠١

119. 'Abdullāh. Al-Khatimī رضي الله عنه narrates that when Nabī ﷺ wanted to bid farewell to the troops, he used to say:

اسْتَوْدِعُ اللَّهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَائِمَ أَعْمَالِكُمْ

I hand over to Allāh your *Deen*, your *Amānah* and your final deeds, (in Whose custody things are not lost).

Note: The *Amānah* includes the members of the family, wealth and belongings, and all the things that are given to a person these are entrusted from Allāh ﷻ. Similarly, this includes *Amānah* (belongings) of people entrusted with one who is going on a journey or his belongings entrusted with the people. What a comprehensive *Du'ā* is made in this brief phrase that is: May Allāh take care of your

religion, your family, your wealth and property, and give a good end to your deeds.

﴿120﴾ عَنْ عَلِيِّ بْنِ رَبِيعَةَ رَحِمَهُ اللهُ قَالَ: شَهِدْتُكَ عَلِيًّا رَضِيَ اللهُ عَنْهُ وَأَبَى بَدَائِمَةَ لِيَسْرِكَيْهَا، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرَّكَابِ قَالَ: بِسْمِ اللهِ، فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا قَالَ: الْحَمْدُ لِلَّهِ، ثُمَّ قَالَ: سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: اللهُ أَكْبَرُ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: سُبْحَانَكَ أَيُّيَ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، ثُمَّ ضَحِكَ، فَقِيلَ: يَا أَمِيرَ الْمُؤْمِنِينَ! مِنْ أَى شَيْءٍ ضَحِجْتُ؟ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ فَعَلَّ كَمَا فَعَلْتُ، ثُمَّ ضَحِكَ فَقُلْتُ: يَا رَسُولَ اللهِ! مِنْ أَى شَيْءٍ ضَحِجْتُ؟ قَالَ: إِنَّ رَبَّكَ تَعَالَى يَعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ: اغْفِرْ لِي ذُنُوبِي، يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي.

رواه ابو داود، باب ما يقول الرجل اذا ركب برقم: ٢٦٠٢

120. 'Ali ibne-Rab'ah Rahmatullahi 'alaih narrates: I was present with Ali عليه السلام when an animal was brought him for riding. As he put his foot in the stirrup, he said: *Bismillāh* (In the name of Allāh). When he sat on its back he said: *Alhamdulillah* (Praise be to Allāh). and then said:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

Glory to Him, Who has made this subservient to us, for we had not the strength to control it, and verily to our *Rabb* we are to return.

He then said thrice: *Alhamdulillah* (Praise be to Allāh) and thrice *Allāhu Akbar* (Allāh is the Greatest). Then he said:

سُبْحَانَكَ أَيُّيَ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Glory be to You, I have wronged myself, so forgive me, as none except You can forgive.

Then he smiled. It was asked O *Amirul Mu'minin* (Commander of Faithful): What makes you smile? He said: I saw Rasūlullāh ﷺ doing as I have done and when he smiled,

I asked: O Rasūlullāh! What makes you smile? He replied: Your

Rabb Ta'ālā, is pleased with His servant, when he says: Forgive my sins; as he is well aware that none except Him forgives sins.

(Abu Dāwūd)

Note: Stirrup is a ring made of iron, which hangs on the two sides of the saddle of the horse, and the rider mounts on the horse by putting his foot in it.

﴿121﴾ عَنْ ابْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ، كَثُرَ ثَلَاثًا، قَالَ: سُبْحَانَ الَّذِي سَخَّرْنَا 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، وَالْخَلِيفَةُ فِي الْآهْلِ، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسَوْءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ، وَإِذَا رَجَعَ قَالَهُنَّ، وَزَادَ فِيهِنَّ: أَيُّوْنَ، قَائِمُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ.

رواه مسلم، باب استحباب الذكر إذا ركب دابته..... رقم: ۲۲۷۵

121. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that when Rasūlullāh ﷺ used to mount his animal for setting out on a journey, he would say *Allahu Akbar* (Allāh is the Greatest) three times and then pray:

سُبْحَانَ الَّذِي سَخَّرْنَا 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، وَالْخَلِيفَةُ فِي الْآهْلِ، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسَوْءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

Glory to Him Who has made this subservient to us, for we had no strength to control it, and verily to our *Rabb* do we return. O Allāh! We seek virtue and piety from You in this journey and those acts that please You. O Allāh! Make easy for us this journey and fold up its length for us. O Allāh! You are our companion in the journey, and the One Who looks after the family. O Allāh! I seek refuge with You from the hardships of this journey and of witnessing undesirable events and finding undesirable changes in property and family on return.

And when he would returned from the journey, he used to say the same words and made this addition:

آيُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ

We are returning, repenting, worshipping and praising our *Rabb*.
(Muslim)

﴿122﴾ عَنْ صُهَيْبِ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ لَمَّا يَرِ قَرْيَةً يُرِيدُ دُخُولَهَا إِلا قَالَ جِئْنَاكَ يَا رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَمُنَّ، وَرَبَّ الْأَرْضِينَ السَّبْعِ وَمَا أَقْلَمُنَّ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّلَنَّا وَرَبَّ الرِّيَّاحِ وَمَا ذَرَيْنَا فَإِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا، وَنَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا، وَشَرِّ مَا فِيهَا.

رواه الحاكم وقال هذا حديث صحيح الإسناد وواقفه النهي ١٠٠٧٢

122. Sohaib رضي الله عنه narrates that whenever Nabí ﷺ intended to enter into a town, he invoked on seeing the town:

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَمُنَّ، وَرَبَّ الْأَرْضِينَ السَّبْعِ وَمَا أَقْلَمُنَّ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّلَنَّا وَرَبَّ الرِّيَّاحِ وَمَا ذَرَيْنَا فَإِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا، وَنَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا، وَشَرِّ مَا فِيهَا

O Allāh! The *Rabb* of seven skies and of all the things which the seven skies shade; and the *Rabb* of seven earths and of all the things which the seven earths contain; and the *Rabb* of *Shaitāns* and of those who were led astray by them; and the *Rabb* of winds and those things which blow by these winds, we ask You of the good of this town and the good of its inhabitants and the good which is there in this town; and seek refuge with You, from the evil of this town, and of the evil of its inhabitants and the evil of everything that is in this town.
(Mustadrak Hākim)

﴿123﴾ عَنْ خَوْلَةَ بِنْتِ حَكِيمِ السُّلَمِيِّ رَضِيَ اللهُ عَنْهَا تَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: مَنْ نَزَلَ مِنْزِلًا ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ، حَتَّى يَرْجِعَ مِنْ مَنْزِلِهِ ذَلِكَ.

رواه مسلم، باب في التعوذ من سوء القضاء.....رقم: ٦٨٧٨

123. Khawlah binte Hakīm As-Sulamiyyah Radiyallāhu 'anhā

narrates: I heard Rasūlullāh ﷺ saying: 'Whoever on arrival somewhere says:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I suck refuge' in Allāh's perfect words from the evil of what He has created.

Then no evil will befall him, till he departs from where he arrived.

(Muslim)

﴿124﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْنَا يَوْمَ الْخَنْدَقِ يَا رَسُولَ اللَّهِ! هَلْ مِنْ شَيْءٍ نَقُولُهُ فَقَدْ بَلَّغْتَ الْقُلُوبَ الْحَنَاجِرَ قَالَ: نَعَمْ! اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رُوعَاتِنَا قَالَ: فَضْرَبَ اللَّهُ عَزَّوَجَلَّ وَجْهَهُ بِالرِّيحِ فَهَزَمَهُمُ اللَّهُ عَزَّوَجَلَّ بِالرِّيحِ.

رواه احمد ٣/٣

124. Abu Sa'īd Al-Khudrī رضي الله عنه narrates that at the Battle of Trench, we asked: O Rasūlullāh! Is there anything to invoke as our hearts are in our mouth. He said: Yes. (Say this):

اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رُوعَاتِنَا

O Allāh! Hide our weaknesses and give us security from fear. Abu Sa'īd Al-Khudrī says: (We started saying these words and with it's blessing Allāh ﷻ sent a wind on the faces of the enemies, and Allāh ﷻ defeated them by the wind. (Musnad Ahmad)

﴿125﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ انْفَقَ رَوْحَيْنِ فِي سَبِيلِ اللَّهِ دَعَاهُ خَزَنَةُ الْجَنَّةِ، كُلُّ خَزَنَةٍ بَابٍ: أَيُّ فُلْ هَلُمَّ، قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! إِذَاكَ الَّذِي لَا تَوَى عَلَيْهِ، فَقَالَ النَّبِيُّ ﷺ: إِنِّي لَا رَجُوَ أَنْ تَكُونَ مِنْهُمْ.

رواه البخارى، باب فضل النفقة في سبيل الله، رقم: ٢٨٤١

125. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who contributes a pair of anything (for instance-two clothes or two horses) in the Path of Allāh, he would be invited by the warden of Paradise to enter. Every warden will invite him from his door: O such and such! Come in. Abu Bakr said: O Rasūlullāh! That

person shall have no fear. Nabī ﷺ said: I do hope that you will be one of those. (Bukhāri)

﴿126﴾ عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ دِينَارٍ دِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى عِيَالِهِ، وَدِينَارٌ يُنْفِقُهُ عَلَى قَرِيبِهِ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ.

رواه ابن حبان، قال المحقق: اسناده صحيح ٥٠٣/١٠

126. Thawbān ﷺ narrates that Rasūlullāh ﷺ said: The most rewarding dinār, is that dinār a man spends on his family, and the dinār he spends on his horse in the Path of Allāh, and the dinār he spends on his colleagues in the Path of Allāh. (Dinār is the name of a golden coin). (Ibne Hibban)

﴿127﴾ وَمُرُوِيٌّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا رَأَيْتُ أَحَدًا أَكْثَرَ مَشُورَةً لِأَصْحَابِهِ مِنْ رَسُولِ اللَّهِ ﷺ.

رواه الترمذی، باب ماجاء فی المشورة، رقم: ١٧١٤

127. It is narrated by Abu Hurairah ﷺ that I did not see anyone consulting so frequently with his companions, as Rasūlullāh ﷺ did. (Tirmidhi)

﴿128﴾ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! إِنْ نَزَلَ بِنَا أَمْرٌ لَيْسَ فِيهِ بَيِّنٌ أَمْرٌ وَلَا نَهْيٌ فَمَا تَأْمُرُنَا؟ قَالَ: شَاوِرُوا فِيهِ الْفُقَهَاءَ وَالْعَابِدِينَ وَلَا تَمْضُوا فِيهِ زَايَ خَاصَّةٍ.

رواه الطبرانی فی الاوسط ورجاله موثقون من اهل الصحيح، مجمع

الزوائد، ٤٢٨/١

128. Alī ﷺ narrates that he asked: O Rasūlullāh! If we have a matter in which we do not have any specific order, to do or not to do, what do you order in this regard to us? He said: Consult those who have good understanding of Deen and are devout worshippers, and do not decide on an individual opinion. (Tabarāni, Majma'-uz-Zawāid)

﴿129﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿ وَشَاوِرْهُمْ فِي الْأَمْرِ ﴾ آيَةَ قَالَ رَسُولُ اللَّهِ ﷺ: أَمَا إِنَّ اللَّهَ وَرَسُولَهُ غَيَّبَانِ عَنْهَا وَلَكِنْ جَعَلَهَا اللَّهُ رَحْمَةً لِأُمَّتِي، فَمَنْ شَاوَرَ مِنْهُمْ لَمْ يَغْدِمْ رُشْدًا وَمَنْ تَرَكَ الْمَشُورَةَ مِنْهُمْ لَمْ يَغْدِمْ عَنَاءً.

رواه البيهقي ٧٦٦

129. Ibne-Abbās Radiyallāhu 'anhuma narrates that when this verse was revealed: (And consult them in affairs) then Rasūlullāh ﷺ said: Behold! Allāh and His Messenger are above consultation. However, Allāh has made this a source of blessing for my *Ummah*. So, anyone of my *Ummah* who consults others, he remains on the straight path, and anyone who gives up consultation he remains in distress. (Baihaqī)

﴿130﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: حُرُسُ

لَيْلَةٍ فِي سَبِيلِ اللَّهِ تَعَالَى أَفْضَلُ مِنْ أَلْفِ لَيْلَةٍ يَقَامُ لَيْلَهَا وَيَصَامُ نَهَارَهَا. رواه احمد ٦١١

130. 'Uthman ibne-'Affan رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: To be a guard a single night in the Path of Allāh Ta'ālā, is better than a thousand nights of worship standing by night and fasting in the day. (Musnad Ahmad)

﴿131﴾ عَنْ سَهْلِ بْنِ الْحَنْظَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (يَوْمَ حُنَيْنٍ):

مَنْ يُحْرُسُنَا اللَّيْلَةَ؟ قَالَ أَنَسُ بْنُ أَبِي مَرْثَدٍ الْغَنَوِيُّ رَضِيَ اللَّهُ عَنْهُمَا: أَنَا يَا رَسُولَ اللَّهِ! قَالَ: فَارْكَبْ، فَارْكَبْ فَرَسًا لَهُ وَجَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ:

اسْتَقْبِلْ هَذَا الشَّعْبَ حَتَّى تَكُونَ فِي أَغْلَاهُ، وَلَا تُعْرَنْ مِنْ قِبَلِكَ اللَّيْلَةَ، فَلَمَّا أَصْبَحْنَا حَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى مُضَلَّاهُ فَارْكَبَ رَكْعَتَيْنِ، ثُمَّ قَالَ: هَلْ أَحْسَسْتُمْ فَارِسَكُمْ؟

قَالُوا: يَا رَسُولَ اللَّهِ! مَا أَحْسَسْنَا، فَتَوَبَّ بِالصَّلَاةِ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَهُوَ يَتَلَفَّتُ إِلَى الشَّعْبِ حَتَّى إِذَا قَضَى صَلَاتَهُ وَسَلَّمَ فَقَالَ: أَيُّشِرُوا فَقَدْ جَاءَ كُمْ فَارِسُكُمْ،

فَجَعَلْنَا نَنْظُرُ إِلَى خِلَالِ الشَّجَرِ فِي الشَّعْبِ فَإِذَا هُوَ قَدْ جَاءَ حَتَّى وَقَفَ عَلَى رَسُولِ اللَّهِ ﷺ فَسَلَّمَ وَقَالَ: إِنِّي أَنْطَلَقْتُ حَتَّى كُنْتُ فِي أَعْلَى هَذَا الشَّعْبِ حَيْثُ أَمَرَنِي رَسُولُ

اللَّهِ ﷺ، فَلَمَّا أَصْبَحْتُ أَطَّلَعْتُ الشَّعْبَيْنِ كِلَيْهِمَا، فَنَظَرْتُ فَلَمْ أَرَ أَحَدًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: هَلْ نَزَلَتْ اللَّيْلَةَ؟ قَالَ: لَا، إِلَّا مُضَلَّيَا أَوْ قَاصِيًا حَاجَةً، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ:

قَدْ أَوْجَبْتَ فَلَا عَلَيْكَ أَنْ لَا تَعْمَلَ بَعْدَهَا.

رواه ابوداؤد، باب في فضل الحرم في سبيل الله عزوجل، رقم: ٢٥٠٦

131. Sahl ibne-Hanzaliyah رضي الله عنه narrates that Rasūlullāh ﷺ (on the day of Hunain) asked: Who will be our guard tonight? Anās ibne-Abi Marthad Al-Ghanawi Radiyallāhu 'anhuma said: I, O Rasūlullāh! Rasūlullāh ﷺ said: Mount your horse. He mounted

his horse and came to Rasúlullāh ﷺ. Rasúlullāh ﷺ told him: Go to that mountain path till you reach its top. (Stand and guard there and be very alert) lest tonight through your negligence we get deceived. In the morning Rasúlullāh ﷺ went to his place of *Salāt* and offered two *raka'āt*, he then said: Do you know about your horseman? The Sahabah said: O Rasúlullāh! We do not know. Then an announcement was made for *Salāt-ul-Fajr*. During the *Salāt* the attention of Rasúlullāh ﷺ was towards the mountain path. When he completed the *Salat* and on *Salām* said:

Be happy, your horseman has come. We began to look between the trees in the mountain path from where Anas ibne-Abi Marthad was coming, until he stood before Rasúlullāh ﷺ and offered his *Salām* and said: I went till I reached the top of the mountain path as Rasúlullāh ﷺ had commanded me (I stood guard the whole night). In the morning, I looked down at both sides of the mountain but saw no one. Rasúlullāh ﷺ asked him: Did you dismount during the night? He replied: No, except for *Salāt* or to relieve myself. Rasúlullāh ﷺ said: You have made Paradise certain for yourself. Henceforth you will not be blamed if you do not offer any optional deeds. (Abu Dāwūd)

﴿132﴾ عَنْ ابْنِ عَمْرِو بْنِ رَضِيَ اللَّهُ عَنْهُ خَرَجَ رَسُولُ اللَّهِ ﷺ فِي جَنَازَةٍ رَجُلٍ فَلَمَّا وُضِعَ قَالَ عُمَرُ بْنُ الْخَطَّابِ: لَا تَصَلِّ عَلَيْهِ يَا رَسُولَ اللَّهِ فَإِنَّهُ رَجُلٌ فَاجِرٌ، فَالْتَمَعْتُ رَسُولَ اللَّهِ ﷺ إِلَى النَّاسِ فَقَالَ: هَلْ رَأَاهُ أَحَدٌ مِنْكُمْ عَلَى عَمَلٍ مِنَ الْإِسْلَامِ، فَقَالَ رَجُلٌ: نَعَمْ يَا رَسُولَ اللَّهِ، حَرَسَ نَيْلَةً فِي سَبِيلِ اللَّهِ، فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَحَفَى التُّرَابَ عَلَيْهِ وَقَالَ: أَصْحَابُكَ يَظُنُّونَ أَنَّكَ مِنْ أَهْلِ النَّارِ وَأَنَا أَشْهَدُ أَنَّكَ مِنْ أَهْلِ الْجَنَّةِ، وَقَالَ: يَا عُمَرُ! إِنَّكَ لَا تُسْأَلُ عَنْ أَعْمَالِ النَّاسِ وَلَكِنْ تُسْأَلُ عَنِ الْفِطْرَةِ. رواه البيهقي في شعب الایمان ٤٣/٤

132. Ibne-Á'idh ؓ narrates that Rasúlullāh ﷺ came out to a man's funeral. When the bier was laid down, 'Umar ibnil-Khattab ؓ said: Do not offer his funeral *Salāt*, O Rasúlullāh, for he was sinful. Rasúlullāh ﷺ turned towards the people and inquired whether any of them had seen him doing any deed of Islam. A man replied: Yes; O Rasúlullāh! He guarded one night in the Path

of Allāh. Rasūlullāh ﷺ offered his funeral *Salāt* and spread dust over his grave. Then he said (to the demised):

Your companions think that you are one of those who will go to Hell but I testify that you are one of those who will go to Paradise.

(Baihaqī)

﴿133﴾ حَدَّثَنَا سَعِيدُ بْنُ جُمَهَانَ قَالَ: سَأَلْتُ سَفِينَةَ عَنِ اسْمِهِ، فَقَالَ: إِنِّي مُخْبِرُكَ بِاسْمِي، سَمَّيَنِي رَسُولُ اللَّهِ ﷺ سَفِينَةَ، قُلْتُ: لِمَ سَمَّاهُ سَفِينَةَ؟ قَالَ: خَرَجَ وَمَعَهُ أَصْحَابُهُ، فَتَقَلَّ عَلَيْهِمْ مَتَاعُهُمْ فَقَالَ: أُنَبِّطُ كِسَاءَكَ فَيَسْطِنُهُ فَجَعَلَ فِيهِ مَتَاعَهُمْ، ثُمَّ حَمَلَهُ عَلَيَّ فَقَالَ: أَحْمِلْ مَا أَنْتَ إِلَّا سَفِينَةَ قَالَ: فَلَوْ حَمَلْتُ يَوْمَئِذٍ وَفَرَبَعِينَ أَوْ بَعِيرَيْنِ أَوْ خَمْسَةَ أَوْ سِتَّةَ، مَا تَقَلَّ عَلَيَّ.

حلية الاولياء ١/٣٦٩ وذكره في الاصابة بتحوه ٢/٢٥٨

133. Sa'id ibne-Jumhan Rahmatullāh says: I asked *Safinah* " about his name. He replied: I will tell you about my name. Rasūlullāh ﷺ named me *Safinah* I asked: Why did he give you the name of *Safinah*? He said: Once Rasūlullāh ﷺ came on a journey along with his Sahabah. Their luggage was heavy for them, so Rasūlullāh ﷺ asked me to spread my sheet, which I spread. He put all their luggage on the sheet, then put it over me, and said: Carry it. You are a *Safinah* (a sailing boat). He says: Regardless of one or two camel loads, that day, if it were five or six camel loads, it would not had been heavy for me.

(Hilyah, Isābah)

﴿134﴾ عَنْ أَحْمَرَ مَوْلَى أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا فِي عَزَاةٍ فَجَعَلْتُ أُعْبِرُ النَّاسَ فِي وَادٍ أَوْ نَهْرٍ فَقَالَ لِي النَّبِيُّ ﷺ: مَا كُنْتَ فِي هَذَا الْيَوْمِ إِلَّا سَفِينَةَ. الاصابة ١/٢٣

134. Ahmar, the freed slave of Umme-Salamah Radiyallāhu 'anha narrates that we were on an expedition. (We passed by a valley or a stream) I started helping people in crossing the stream or valley. Nabī ﷺ told me: You have become a *Safinah* (a sailing boat) today.

(Isābah)

﴿135﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا يَوْمَ بَدْرٍ كُلِّ ثَلَاثَةٍ عَلَيَّ بَعِيرٌ قَالَ: فَكَانَ أَبُو لَيْبَةَ وَعَلِيُّ بْنُ أَبِي طَالِبٍ زَمِيلَيَّ رَسُولِ اللَّهِ ﷺ قَالَ: فَكَانَتْ إِذَا جَاءَتْ عَقِبَةَ رَسُولِ اللَّهِ ﷺ قَالَا: نَحْنُ نَمْشِي عِنْدَكَ، قَالَ: مَا أَنْتُمَا بِأَقْوَمِي مِنِّي وَمَا أَنَا بِأَعْنِي عَنِ الْآخِرِ مِنْكُمْ.

رواه البيهقي في شرح السنة، قال المحقق: اسناده حسن ١/٣٥

135. 'Abdullāh ibne-Masūd " narrates that on the day of Badr, there was one camel for every three men. He says: Abu Lubābah and 'Alī ibne-Abi Talib were the travelling mates of Rasūlullāh ﷺ. He says: When it was the turn of Rasūlullāh ﷺ to dismount, they both said: We would walk for you. Rasūlullāh ﷺ replied: You two are not stronger than me, and I am in no less need for reward than you. (Sharh hus Sunnah lil Baghawī)

﴿136﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَيِّدُ الْقَوْمِ فِي السَّفَرِ خَادِمُهُمْ فَمَنْ سَبَقَهُمْ بِخِدْمَةٍ لَمْ يَسْبِقُوهُ بِعَمَلٍ إِلَّا الشَّهَادَةَ.

رواه البيهقي في شعب الايمان ٣٣٤/٦

136. Sahl ibne-Sa'īd ؓ narrates that Rasūlullāh ﷺ said: During a journey the *Amīr* of the *Jamā'at* is the one who serves the most. He who excels his companions in service cannot be excelled by anyone, on account of his deeds, except by martyrdom. (Baihaqī)

﴿137﴾ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْجَمَاعَةُ رَحْمَةٌ وَالْفُرْقَةُ عَذَابٌ.

(وهو بعض الحديث) رواه عبد الله بن احمد والبيزارو

الطبراني ورجالهم ثقات، مجمع الزوائد ٩٢/٥

137. Nu'man ibne-Bashīr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: (To be attached to) the *Jamā'at* is a blessing and separating (from the *Jamā'at*) is a punishment.

(Musnad Ahmad, Bazzār Tabarānī)

﴿138﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي الْوَحْدَةِ مَا عْلَمُوا، مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ.

رواه البخاري، باب السير وحده، رقم: ٢٩٩٨

138. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: If people knew, what I know, of travelling alone, no rider would ever travel alone at night. (Bukhārī)

﴿139﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَلَيْكُمْ بِالذُّجَةِ، فَإِنَّ الْأَرْضَ تُطْوَى بِاللَّيْلِ.

رواه ابوداؤد، باب فى اللجة، رقم: ٢٥٧١

139. Anas ؓ narrates that Rasūlullāh ﷺ said: Do travel in the early part of the night, for the earth is folded, during the night.

(Abu Dāwūd)

Note: It means that when you go out on a journey, do not restrict travelling by day only, but travel at night also, for there are not as many hurdles as there are in the daytime, and travelling becomes easy. This is what the folding of the earth means. (Mazāhir-e- Haque)

﴿140﴾ عَنْ عَمْرٍو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الرَّايِبُ شَيْطَانٌ وَالرَّايِكَيْنِ شَيْطَانَانِ وَالثَّلَاثَةُ رَكْبٌ.

رواه الترمذى وقال: حديث

عبدالله بن عمرو احسنه باب ماجاء فى كراهية ان يسافر وحده رقم: ١٦٧٤

140. 'Amr ibne-Shoib Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: A single rider is a *Shaitān* and a pair of riders is a pair of *Shaitāns* and three riders are a *Jamā'at*. (Tirmidhī)

Note: A rider here means a traveller. It means a traveller or two travellers can easily be trapped in evil by *Shaitān*. To clarify this a person travelling alone or two are stated to be *Shaitan*. It is therefore advisable that there be at least three persons in a journey so that they are saved from the *Shaitan*; and they can offer *Salāt* in *Jamā'ah* and also be mutually helpful. (Mazāhir Haque)

﴿141﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الشَّيْطَانُ يَهْمُ بِالْوَاحِدِ وَالْإِثْنَيْنِ فَإِذَا كَانُوا ثَلَاثَةً لَمْ يَهْمْ بِهِمْ.

رواه البزار وفيه عبد الرحمن بن ابى الزناد وهو ضعيف وقدرتق، مجمع الزوائد ٤٩١/٣

141. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The *Shaitan* intends to do evil to one or two persons, but if they are three, then he does not intend to do evil to them.

(Bazzār, Majma- 'uz-Zawāid)

﴿142﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِثْنَانِ خَيْرٌ مِنْ وَاحِدٍ وَثَلَاثٌ خَيْرٌ مِنَ اثْنَيْنِ وَأَرْبَعَةٌ خَيْرٌ مِنْ ثَلَاثَةٍ فَعَلَيْكُمْ بِالْجَمَاعَةِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَنْ يَجْمَعَ أُمَّتِي إِلَّا عَلَى هُدًى.

رواه احمد ١٤٥/٥

142. Abu Dhar رضي الله عنه narrates that Rasūlullāh ﷺ said: Two men are better than one, and three are better than two, and four are

better than three. So, it is incumbent on you to be in a *Jamā'at*; for Allāh ﷻ will never unite my *Ummah* on anything except on *Hidāyah* (guidance).
(Musnad Ahmad)

﴿143﴾ عَنْ عُرْفَةَ بْنِ شُرَيْحِ الْأَشْجَعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ يَدَ اللَّهِ عَلَى الْجَمَاعَةِ، فَإِنَّ الشَّيْطَانَ مَعَ مَنْ فَارَقَ الْجَمَاعَةَ يَرْكُضُ. (وهو بعض الحديث)

رواه النسائي، باب قتل من فارق الجماعة..... برقم: ٤٠٢٥

143. 'Arfajah ibne-Shuraih Al-Ashja'i رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed, Allāh's hand is on *Jamā'at*. Indeed *Shaitan* is with the one who has separated himself from the *Jamā'at* and provokes him.
(Nasafi)

﴿144﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَلَّفُ فِي الْمَسِيرِ فَيُزَجِّي الضَّعِيفَ وَيُرِدِّفُ وَيَدْعُو لَهُمْ.

رواه ابو داؤد، باب لزوم المساقاة، رقم: ٢٦٣٩

144. Jabir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that while travelling, Rasūlullāh ﷺ used to remain behind; and used to urge forward the weaker animals, and give a ride to the one on foot and pray for all of them.
(Abu Dawūd)

﴿145﴾ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ.

رواه ابو داؤد، باب فى القوم يسافرون..... برقم: ٢٦٠٨

145. Abu Sa'īd Al-Khudri رضي الله عنه narrates that Rasūlullāh ﷺ said: When three set out on a journey, they must make one of them as their *Amir*.
(Abu Dāwūd)

﴿146﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ أَنَا وَرَجُلَانِ مِنْ بَنِي عَمِي، فَقَالَ أَحَدُ الرَّجُلَيْنِ: يَا رَسُولَ اللَّهِ! أَمِّرْنَا عَلَى بَعْضِ مَا وَّلَاكَ اللَّهُ عَزَّ وَجَلَّ، وَقَالَ الْآخَرُ مِثْلَ ذَلِكَ، فَقَالَ: إِنَّا وَاللَّهِ لَا نُوَلِّي عَلَى هَذَا الْعَمَلِ أَحَدًا سَأَلَهُ، وَلَا أَحَدًا حَرَصَ عَلَيْهِ.

رواه مسلم، باب النهي عن طلب الامارة والحرص عليها، رقم: ٤٧١٧

146. Abu Mūsā رضي الله عنه narrates that I and two of my paternal cousins, went to Nabī ﷺ. One of them said: O Rasūlullāh! Make us the *Amir* of the area which Allāh ﷻ has put in your charge. The other

also expressed the same desire. He replied: I swear by Allāh! We never put anyone in charge of these affairs who himself asks for it, or aspires for it.

(Muslim)

﴿147﴾ عَنْ حُدَايْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : مَنْ فَارَقَ الْجَمَاعَةَ وَاسْتَدْرَأَ الْإِمَارَةَ لِقِيَّ اللَّهِ وَلَا وَجْهَ لَهُ عِنْدَهُ .

رواه احمد ورجاله ثقات، مجمع الزوائد ٤٠١/٥

147. Hudhaifah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He who separates from the *Jamā'at*, and degrades the authority of the *Amir* will meet Allāh having no status in His eyes.

(Musnad Ahmad, Majma- 'uz-Zawā'id)

﴿148﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : إِنَّ اللَّهَ سَائِلٌ كُلَّ رَاعٍ عَمَّا اسْتَرْعَاهُ أَحْفِظَ أَمْ ضَيَّعَ .

رواه ابن حبان، قال المحقق: اسناده صحيح على شرطهما ٣٤٤/١٠

148. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily, Allāh will ask every guardian for the things under his custody, whether he cared for them or neglected them.

(Ibne-Hibbān)

﴿149﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : كُلُّكُمْ رَاعٍ ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ، الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ ، وَالْمَرْأَةُ رَاعِيَّةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا ، وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ ، وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ ، وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ .

رواه البخاري، باب الجمعة في القرى والمدن، رقم: ٨٩٣

149. 'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: Every one of you is responsible and every one of you is accountable for those under you. A ruler is responsible and will be accountable for his subjects; a man is responsible for his family members, and will be accountable for them; a woman is responsible for her husband's house (his children, etc.) and she will be accountable for them; a servant is responsible for the wealth of his master, and will be accountable for it; a son is responsible for his father's wealth, and will be accountable for it. Every one

of you is responsible, and will be accountable for whatever is placed under his custody. (Bukhārī)

﴿150﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ لَا يَسْتَرْعَى اللَّهُ تَبَارَكَ وَتَعَالَى عَبْدًا رَعِيَّةً قُلْتُ أَوْ كَثُرَتْ إِلَّا سَأَلَهُ اللَّهُ تَبَارَكَ وَتَعَالَى عَنْهَا يَوْمَ الْقِيَامَةِ : أَقَامَ فِيهِمْ أَمْرَ اللَّهِ تَبَارَكَ وَتَعَالَى أَمْ أَضَاعَهُ حَتَّى يَسْأَلَهُ عَنْ أَهْلِ بَيْتِهِ خَاصَّةً .
رواه احمد ١٥٠/٢

150. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Nabī ﷺ said: Any person who is appointed a ruler by Allāh Tabaraka wa Ta'ālā over his subjects, whether small or big in number, Allāh Tabaraka wa Ta'ālā will question him about them on the Day of Resurrection; whether he established in them the commands of Allāh Tabaraka wa Ta'ālā or neglected them. So much so, that he would be, questioned about his family members in particular.

(Musnad Ahmad)

﴿151﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : يَا أَبَا ذَرٍّ ! إِنِّي أَرَاكَ ضَعِيفًا ، وَإِنِّي أَحِبُّ لَكَ مَا أَحِبُّ لِنَفْسِي ، لَا تَأْمُرَنَّ عَلَى اثْنَيْنِ وَلَا تَوْلَيْنَنَّ مَالَ يَتِيمٍ .

رواه مسلم، باب كراهة الامارة بغير ضرورة، رقم: ٤٧٢٠

151. Abu Dhar رضي الله عنه narrates that Rasūlullāh ﷺ said: O Abu Dhar! I see that you are weak; and I like for you what I like for myself. Do not be *Amīr* even of two persons, and do not accept the responsibility of an orphan's wealth. (Muslim)

Note: What Rasūlullāh ﷺ impressed upon Abu Dhar was that if he were weak like Abu Dhar, he would not become *Amīr* even over two persons.

﴿152﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ! أَلَا تَسْتَعْلِمُنِي ؟ قَالَ : فَضْرَبَ بِيَدِهِ عَلَى مَنْكِبِي ، ثُمَّ قَالَ : يَا أَبَا ذَرٍّ ! إِنَّكَ ضَعِيفٌ ، وَإِنَّهَا أَمَانَةٌ ، وَإِنَّهَا يَوْمَ الْقِيَامَةِ حِزْبِي وَنَدَامَةٌ ، إِلَّا مَنْ أَخْلَفَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا .

رواه مسلم، باب كراهة الامارة بغير ضرورة، رقم: ٤٧١٩

152. Abu Dhar رضي الله عنه narrates that I said: O Rasūlullāh ﷺ! Why do you not appoint me as a governor? Rasūlullāh ﷺ patted me on my shoulder and said: Abu Dhar! You are weak, and this is a trust and this will be a cause of humiliation and regret on the Day

of Resurrection; except for a person, who takes it as it ought to be taken and fulfils his obligations. (Muslim)

﴿153﴾ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ (لِيَ) النَّبِيُّ ﷺ: يَا عَبْدَ الرَّحْمَنِ بْنِ سَمُرَةَ: لَا تَسْأَلِ الْإِمَارَةَ فَإِنَّكَ إِنْ أُوْتَيْتَهَا عَنْ مَسْئَلَةٍ وَكُنْتَ إِلَيْهَا، وَإِنْ أُوْتَيْتَهَا مِنْ غَيْرِ مَسْئَلَةٍ أُعِنْتَ عَلَيْهَا.

(الحديث) رواه البخارى، باب قول الله تبارك وتعالى لا يواخذكم الله..... رقم: ٦٦٢٢

153. 'Abdur Rahmān ibne-Samurah رضي الله عنه narrates that Rasūlullāh ﷺ told him: O 'Abdur Rahmān ibne-Samurah! Do not ask to be a *Amīr*, for if you are made that as a result of your asking for it, you will be left to deal with it yourself. And if you are made a *Amīr* without aspiring for it, you will be helped in undertaking it.

(Bukhārī)

﴿154﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّكُمْ سَتَحْرِضُونَ عَلَيَّ الْإِمَارَةَ، وَسَتَكُونُ نَدَامَةً يَوْمَ الْقِيَامَةِ، فَيُعَمُّ الْمُرْضِعَةُ وَيَنْسَبُ الْفَاطِمَةُ.

رواه البخارى، باب ما يكره من الحرص على الامارة، رقم: ٧١٤٨

154. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: A time is coming when you will aspire for authority (becoming *Amīr*). but it will be a cause of regret on the Day of Resurrection. How good is she who breastfeeds and how bad is she who stops breastfeeding.

(Būkhārī)

Note: The last sentence of this *Hadīth* means that when somebody *assumes public office, it appears to be very dear like a breast-feeding woman to an infant, and when one loses public position and authority this causes distress, just as an infant feels distressed when breast-feeding is stopped for him.*

﴿155﴾ عَنْ عَوْفِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنْ شِئْتُمْ أَنْبَأْتُكُمْ عَنِ الْإِمَارَةِ، وَمَا هِيَ؟ فَنَادَيْتُ بِأَعْلَى صَوْتِي ثَلَاثَ مَرَّاتٍ: وَمَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: أَوْلَاهَا مَلَامَةٌ، وَثَانِيهَا نَدَامَةٌ، وَثَالِثُهَا عَذَابٌ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ عَدَلَ، وَكَيْفَ يَعْدِلُ مَعَ قَرَابَتِهِ؟

رواه البزار والطبرانى فى الكبير والاولى باختصار ورجال

155. 'Awf ibne-Malik رضي الله عنه narrates that Rasûlullâh صلى الله عليه وسلم said: If you what I shall inform you what is the reality of *Imārah* (governing)? I loudly asked three times: What is it? O Rasûlullâh! He said: The first is criticism, the second is regret and the third is the Punishment on the Day of Resurrection, except he who dispenses justice and how can one dispense justice in respect of one's relatives.

(Tabarāni, Majma'uz-Zawāid)

Note: This means that one who becomes an *Amīr* (Ruler or Governor) is first criticised and admonished from every quarter; that he has done this wrong and done that wrong, etc. Next, due to this reproach, he becomes regretful and says: Why did I accept this responsibility (becoming a ruler)? Then in the last stage, if justice is not dispensed, there will be punishment on the Day of Reckoning. So this turns out to be a cause of disgrace and humiliation in this world, and of tough accountability in the Hereafter.

﴿156﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ اسْتَعْمَلَ رَجُلًا مِنْ عَصَابَةِ وَفِي تِلْكَ الْعِصَابَةِ مَنْ هُوَ أَرْضَى اللَّهُ مِنْهُ فَقَدْ خَانَ اللَّهَ وَخَانَ رَسُولَهُ وَخَانَ الْمُؤْمِنِينَ. رواه الحاكم في المستدرک وقال: هذا حديث صحيح الإسناد ولم يخرجاه ٩٢٤

156. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasûlullâh صلى الله عليه وسلم said: If anyone makes someone *Amīr* of a *Jamā'at* (group), and there is a man in that *Jamā'at* more pleasing to Allāh, he is guilty of breach of trust to Allāh, breach of trust to His Messenger and breach of trust to the believers.

(Mustadrak Hākim)

Note: In the presence of a better one, if some other is to be made *Amīr* due to certain religious considerations, then this will not be included in this warning. As on one occasion, Rasûlullâh صلى الله عليه وسلم sent a delegation, in which he appointed 'Abdullah ibne-Jahsh رضي الله عنه as *Amīr*, and said to them: He is not superior amongst you but possesses more patience in withstanding hunger and thirst. (Musnad Ahmad)

﴿157﴾ عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ

أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ ثُمَّ لَا يَنْهَدِلُهُمْ وَيَنْصَحُ، إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ.

رواه مسلم باب فضيلة الأمير العادل، رقم: ٤٧٢١

157. Ma'qil ibne-Yasar رضي الله عنه narrates that he heard Rasūlullāh ﷺ saying: Anyone who has been made *Amīr* for the governance of the affairs of the Muslims, and he does not endeavour for their welfare, but he will not enter Paradise along with the Muslims.

(Muslim)

﴿158﴾ عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ وَائِلٍ يَلِي رِعْيَةً مِنَ الْمُسْلِمِينَ فَيَمُرُّتْ وَهُوَ غَاشٌّ لَهُمْ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ.

رواه البخاري، باب من استرعى رعية فلم ينصح برقم: ٧١٥١

158. Ma'qil ibne-Yasār رضي الله عنه narrates that Rasūlullāh ﷺ said: Anyone made responsible for the governance of the affairs of Muslims dies dishonestly towards them, Allāh will forbid Paradise for him.

(Bukhārī)

﴿159﴾ عَنْ أَبِي مَرْثَمٍ الْأَزْدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ وَلَّاهُ اللَّهُ عَزَّ وَجَلَّ شَيْئًا مِنْ أَمْرِ الْمُسْلِمِينَ فَاسْتَجَبَ دُونَ حَاجَتِهِمْ وَخَلَّتْهُمْ وَقَفَّرَهُمْ اسْتَجَبَ اللَّهُ عَنْهُ دُونَ حَاجَتِهِ وَخَلَّتْهُ وَفَقَّرَهُ.

رواه ابوداؤد باب فيما يلزم الامام من امر الرعية، رقم: ٢٩٤٨

159. Abu Maryam Al Azdī رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: If Allāh ﷻ puts a man in authority of the affairs of the Muslims, and he turns his face away from their needs, destitution and poverty, Allāh will turn away from his needs, and will not help him in destitution and poverty.

(Abu Dāwūd)

﴿160﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ أَحَدٍ يُؤَمَّرُ عَلَى عَشْرَةِ أَصْحَابٍ لَا يَفْسِطُ فِيهِمْ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ لِي الْأَصْفَادِ وَالْأَغْلَالِ.

رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٨٩٤

160. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: If anyone made *Amīr* over ten or more persons does not deal with them equitably, he will come chained and handcuffed on the Day of Reckoning.

(Mustadrak Hākim)

﴿161﴾ عَنْ أَبِي وَائِلٍ رَحِمَهُ اللَّهُ أَنَّ عُمَرَ اسْتَعْمَلَ بِشْرَ بْنَ عَاصِمٍ عَلَى صَدَقَاتِ هَوَازِنَ فَتَخَلَّفَ بِشْرٌ فَلَقِيَهُ عُمَرُ، فَقَالَ: مَا خَلَّفَكَ، أَمَا لَنَا عَلَيْكَ سَمْعٌ وَطَاعَةٌ، قَالَ: بَلَى، وَلَكِنْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ وُلِّيَ مِنْ أَمْرِ الْمُسْلِمِينَ شَيْئًا آتَى بِهِ يَوْمَ الْقِيَامَةِ حَتَّى يُؤَقَّفَ عَلَى جِسْرِ جَهَنَّمَ.

(المحدث) أخرجه البخاري من طريق سويد، الاصابة ١٥٢/١

161. Abu Wail Rahimahullāh narrates that 'Umar appointed Bishr ibne-Asim of Hawadhin as collector of *Sadaqah*. But Bishr did not go. 'Umar met and asked him: What held you up? Is it not necessary for you to listen and to obey us? Bishr replied: Yes, verily! But I heard Rasūlullāh ﷺ saying that one who is made responsible for some affairs of the Muslims, he will be brought and held at the bridge over Hell on the Day of Resurrection.

(Bukhārī)

﴿162﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ أَمِيرٍ عَشْرَةَ إِلَّا يُؤْتَى بِهِ يَوْمَ الْقِيَامَةِ مَغْلُولًا حَتَّى يَفُكَّهُ الْعَذْلُ أَوْ يُوبَقَهُ الْجُورُ.

رواه البزار والطبرانی في الاوسط ورجال البزار رجال الصحيح مجمع الزوائد ٣٧٠/٥

162. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: Any *Amīr* over ten persons, will be brought on the Day of Reckoning with an iron collar around his neck, till his justice gets him free, or his tyranny destroys him.

(Bazzār, Tabarani, Majma- 'uz-Zawā'id)

﴿163﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَيَلِكُمْ أَمْرَاءٌ يُفْسِدُونَ وَمَا يُصْلِحُ اللَّهُ بِهِمْ أَكْثَرُ، فَمَنْ عَمِلَ مِنْهُمْ بِطَاعَةِ اللَّهِ فَلَهُمُ الْآجُرُ وَعَلَيْكُمُ الشُّكْرُ، وَمَنْ عَمِلَ مِنْهُمْ بِمَعْصِيَةِ اللَّهِ فَلَهُمُ الْوِزْرُ وَعَلَيْكُمُ الصَّبْرُ.

رواه البيهقي في شعب الإيمان ١٥/٦

163. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: There will be some of your *Amīrs* who will cause corruption, and Allāh will bring reforms through them, more than their corruption. So, that *Amīr* who works in obedience to Allāh, will be rewarded, and gratefulness is necessary from you. And that *Amīr* who works in disobedience to Allāh, the sins thereof, will be on him; and you will have to be patient.

(Baihaqī)

﴿164﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ فِي بَيْتِي هَذَا: اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ، فَاشْقُقْ عَلَيْهِ وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ، فَارْفُقْ بِهِ.

رواه مسلم، باب فضيلة الامير العادل..... رقم: ٤٧٢٢

164. 'A'ishah Radiyallāhu 'anha narrates: I heard from Rasūlullāh ﷺ making this *du'ā* in my house: O Allāh! Whosoever is placed in authority over my *Ummah* and is harsh with them, You be harsh on him; and whoever in authority over my *Ummah* is kind to them, You be kind on him. (Muslim)

﴿165﴾ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ وَكَثِيرِ بْنِ مُرَّةَ وَعَمْرِو بْنِ الْأَسْوَدِ وَالْمِقْدَامِ بْنِ مَعْدِي كَرِبَ وَأَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُمْ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْأَمِيرَ إِذَا ابْتَغَى الرِّيْبَةَ فِي النَّاسِ أَفْسَدَهُمْ.

رواه ابوداؤد، باب فى التجسس رقم: ٤٨٨٩

165. Jubair ibne-Nufair, Kathīr ibne-Murrah, 'Amr ibne-Aswad, Miqdām ibne-Ma'dikarib and Abu Umamah Radiyallāhu 'anhum narrate that Rasūlullāh ﷺ said: When an *Amīr* exposes faults in the people, he corrupts them. (Abu Dāwūd)

Note: This means that when the *Amīr*, instead of trusting his people, looks for their faults and becomes suspicious about them, then he himself is a source of discord and dispersion. Therefore, it is essential for the *Amīr*, that he veils the faults of the people and is not suspicious, but makes good assumptions about them. (Badhl-ul-Majhūd)

﴿166﴾ عَنْ أُمِّ الْحَضِيْمِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ أَمَرَ عَلَيْكُمْ عَبْدٌ مُجَدِّعٌ أَسْوَدٌ يَقْوَدُكُمْ بِكِتَابِ اللَّهِ فَاسْمَعُوا لَهُ وَأَطِيعُوا.

رواه مسلم، باب وجوب طاعة الامراء..... رقم: ٤٧٢٢

166. Umme Husain Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: If a slave is made an *Amīr* on you, whose nose and ears are cut and he is of black complexion; but he leads you according to the Book of Allāh, you should listen to his orders and obey him. (Muslim)

﴿167﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِسْمَعُوا وَأَطِيعُوا.

وَأَنِ اسْمَعُوا عَلَيْكُمْ عَبْدَ حَبَشِيٍّ كَانَ رَأْسَهُ رُبَيْبَةً.

رواه البخارى، باب السمع والطاعة للامام.....رقم: ٧١٤٢

167. Anas ibne-Malik رضي الله عنه narrates that Rasūlullāh ﷺ said: Listen and obey, even if an Abyssinian slave with a head like a raisin is made *Amīr* over you. (Bukhārī)

﴿168﴾ عَنْ وَائِلِ الْحَضْرَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اسْمَعُوا وَأَطِيعُوا فَإِنَّمَا عَلَيْكُمْ مَا حَمَلْتُمْ وَعَلَيْكُمْ مَا حَمَلْتُمْ.

رواه مسلم، باب فى طاعة الامراء وان منعوا الحقوق رقم: ٤٧٨٣

168. Wail Al-Hadramī رضي الله عنه narrates that Rasūlullāh ﷺ said: Listen and obey the *Amīr*, for on them shall be the responsibility of what they do, and on you shall be the responsibility of what you do. (Muslim)

﴿169﴾ عَنِ الْعِرْبِيَّاتِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أُعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَطِيعُوا مَنْ وُلَّاهُ اللَّهُ أَمْرَكُمْ وَلَا تَنَازِعُوا أَوْلِيَّاهُ وَلَا تَنْزِعُوا عِبْدَهُ أَسْوَدًا، وَعَلَيْكُمْ بِمَا تَعْرِفُونَ مِنْ سُنَّةِ نَبِيِّكُمْ وَالْخُلَفَاءِ الرَّاشِدِينَ الْمُهْتَدِينَ، وَعَضُّوا عَلَيَّ فَوَاجِدِكُمْ بِالْحَقِّ.

علة وولفته الذمى ٩٦/١

169. 'Irbādh ibne-Sariyah رضي الله عنه narrates that Rasūlullāh ﷺ said: Worship Allāh and do not associate anything with Him. And obey those put in authority of your affairs. Do not dispute with the *Amīr* about his authority, even if he is a black slave. Hold firmly to the *Sunnah* of your Nabī and his rightly guided *Khalīfahs*, blessed with *Hidayah*, and hold fast with your teeth to the righteous way. (Mustadrak Hakīm)

﴿170﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ اللَّهُ يَرْضَى لَكُمْ ثَلَاثًا وَيَسْخَطَ لَكُمْ ثَلَاثًا، يَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفْرُقُوا وَأَنْ تَنَاصَحُوا مَنْ وُلَّاهُ اللَّهُ أَمْرَكُمْ وَيَسْخَطَ لَكُمْ قِيلٌ وَقَالَ وَإِضَاعَةُ الْمَالِ وَكَثْرَةُ السُّؤَالِ.

رواه احمد ٣٦٧/٢

170. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Allāh

likes for you three things and dislikes for you three things. He likes that you worship Him and do not associate any partner with Him That you all hold fast to the rope of Allāh and do not get divided. That you be a well-wisher to those whom Allāh has put in authority over you. And He dislikes your indulging in unprofitable discussions and; wasting your wealth; and asking unnecessary questions. (Musnad Ahmad)

﴿171﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ الْإِمَامَ فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى الْإِمَامَ فَقَدْ عَصَانِي.

رواه ابن ماجه، باب طاعة الامام، رقم: 2809

171. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who obeys me has indeed obeyed Allāh; and he who disobeys me has indeed disobeyed Allāh. He who obeys the *Amīr* has obeyed me, and who disobeys the *Amīr* has disobeyed me. (Ibne-Mājah)

﴿172﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيُضْمِرْهُ، فَإِنَّهُ مِنْ فَارِقِ الْجَمَاعَةِ شَيْئًا قَمَاتًا، فِيمَنْتَ جَاهِلِيَّةً.

رواه مسلم، باب وجوب ملازمة جماعة المسلمين، رقم: 4790

172. Ibne Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: If anyone sees something in his *Amīr* that he dislikes, he should be patient. For, one who separates from the community of Muslims even the distance of a hand span, and dies, he dies like those dying in ignorance (pre-Islamic times). (Muslim)

Note: Dying like those in the pre-Islamic times means that during the time of ignorance people were unrestrained. They neither obeyed their leaders nor listened to their guidance. (Nawawī)

﴿173﴾ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ.

(وهو بعض الحديث) رواه ابوداود، باب في الطاعة، رقم: 2625

173. 'Alī رضي الله عنه narrates that Rasūlullāh ﷺ said: There is no obedience to anyone in disobedience to Allāh. Obedience is only in what is good. (Abu Dāwūd)

﴿174﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: السَّمْعُ وَالطَّاعَةُ حَقٌّ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ عَلَيْهِ وَلَا طَاعَةَ.

رواه احمد ١٤٢/٢

174. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Hearing and obeying the *Amir* is the duty of a Muslim, whether he likes it or not, except when the *Amir* commands to do an act of disobedience to Allāh. If ordered disobedience to Allāh he must neither listen nor obey.

(Musnad Ahmad)

﴿175﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا سَافَرْتُمْ فَلْيَوْمِكُمْ أَقْرَأُكُمْ، وَإِنْ كَانَ أَصْغَرَكُمْ، وَإِذَا أَمَكُم فَهُوَ أَمِيرُكُمْ.

رواه البزار واسناده حسن، مجمع الزوائد ٢٠٦/٢

175. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: When you travel, your *Imām* (who leads the *Salāt*) ought to be the one who remembers the Qur'ān most (and be the one most acquainted with *Fiqh*), even if he is the youngest of you; and when he becomes your *Imām* he is your *Amir*.

(Bazzār, Majma-'uz-Zawā'id)

Note: However, from the other narrations, it appears that Rasūlullāh ﷺ made someone an *Amir* because of a certain specific quality though his companions were better than him as mentioned in *Hadith* No. 156.

﴿176﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ عَبَدَ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يُشْرِكُ بِهِ شَيْئًا فَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَسَمِعَ وَأَطَاعَ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَدْخِلُهُ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَ وَلَهَا ثَمَانِيَةُ أَبْوَابٍ وَمَنْ عَبَدَ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يُشْرِكُ بِهِ شَيْئًا وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَسَمِعَ وَعَصَى فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى مِنْ أَمْرِهِ بِالْخِيَارِ إِنْ شَاءَ رَحِمَهُ وَإِنْ شَاءَ عَذَّبَهُ.

رواه احمد والطبرانی ورجال احمد ثقات، مجمع الزوائد ٣٨٩/٥

176. 'Ubāda ibne-Sāmit رضي الله عنه narrates that Rasūlullāh ﷺ said: He who worshipped Allāh *Tabāraka wa Ta'ālā*, and did not associate any partner with Him, established *Salāt*, paid *Zaka'āt*, and listened and obeyed his *Amir*, Allāh *Tabāraka wa Ta'ālā* will make him enter

Paradise from the door of his choice, and Paradise has eight doors. And he who worshipped Allāh *Tabāraka wa Ta'ālā* and did not associate any partner with Him, established *Salāt*, paid *Zaka'āt*, and listened to his *Amír* and disobeyed him, his matter is with Allāh *Tabāraka wa Ta'ālā*; He may have mercy on him or inflict punishment on him. (Musnad Ahmad, Tabarānī, Majma'uz-Zawā'id)

﴿177﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: الْغَزْوُ غَزْوَانٌ فَأَمَّا مَنْ ابْتَغَى وَجْهَ اللَّهِ، وَأَطَاعَ الْإِمَامَ، وَأَتَقَى الْكُرْيِمَةَ، وَبَاسَرَ الشَّرِيكَ، وَاجْتَنَبَ الْفَسَادَ، فَإِنَّ نَوْمَهُ وَنَهْجَهُ أَجْرٌ كُلُّهُ، وَأَمَّا مَنْ غَزَا فُحْرًا وَرِيَاءً وَسُمْعَةً وَعَصَى الْإِمَامَ، وَأَفْسَدَ فِي الْأَرْضِ، فَإِنَّهُ لَمْ يَرْجِعْ بِالْكَفَافِ. رواه أبو داود، باب فيمن يغزو ويلتمس الدنيا، رقم: ٢٥١٥

177. Mu'adh ibne-Jabal رضي الله عنه narrates that Rasūlullāh ﷺ said: *Jihād* is of two kinds. The one who seeks Allāh's favour, obeys the *Amír*, and spends the best he values, treats his colleagues kindly and avoids doing mischief; then he will have the reward, for all the time whether asleep or awake and he who fights in a boasting spirit, for the sake of vain display, and to gain a reputation, disobeys the *Amír* and spreads mischief on the earth, then he will not return with gain. (Abu Dawūd)

﴿178﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَحْلًا قَالَ: يَا رَسُولَ اللَّهِ! رَجُلٌ يُرِيدُ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَهُوَ يَتَّبِعِي عَرَضًا مِنْ عَرَضِ الدُّنْيَا؟ فَقَالَ النَّبِيُّ ﷺ: لَا أُجْرَهُ، فَأَعْظَمَ ذَلِكَ النَّاسُ وَقَالُوا لِلرَّجُلِ: عُدْ لِرَسُولِ اللَّهِ ﷺ فَلَعَاكَ لَمْ تَفْهَمْهُ، فَقَالَ يَا رَسُولَ اللَّهِ! رَجُلٌ يُرِيدُ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَهُوَ يَتَّبِعِي عَرَضًا مِنْ عَرَضِ الدُّنْيَا؟ قَالَ: لَا أُجْرَهُ. فَقَالُوا لِلرَّجُلِ: عُدْ لِرَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ الثَّالِثَةُ، فَقَالَ لَهُ: لَا أُجْرَهُ.

رواه أبو داود، باب فيمن يغدو ويلتمس الدنيا، رقم: ٢٥١٦

178. Abu Hurairah رضي الله عنه narrates that a person asked: O Rasūlullāh! A man wishes to go on *Jihād* in the Path of Allāh desiring some worldly advantage. Nabī ﷺ said: He will have no reward. This had a great impact on the people, and they asked that man: Enquire from Rasūlullāh ﷺ again, as perhaps, you could not understand his point. This man again said: O Rasūlullāh! A man wishes to take part in *Jihād* in the Path of Allāh desiring some worldly

advantage. He said: He will have no reward. The people asked him to enquire from Rasûlullâh ﷺ again. So he asked the question for the third time. He replied: There is no reward for him.

(Abu Dawûd)

﴿179﴾ عَنْ أَبِي ثَعْلَبَةَ الْخُضَيْمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَكَانَ النَّاسُ إِذَا نَزَلَ رَسُولُ اللَّهِ ﷺ مَنْزِلًا تَفَرَّقُوا فِي الشَّعَابِ وَالْأَوْدِيَةِ فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ تَفَرُّقَكُمْ فِي هَذِهِ الشَّعَابِ وَالْأَوْدِيَةِ إِنَّمَا ذَلِكُمْ مِنَ الشَّيْطَانِ، فَلَمْ يَنْزِلْ بَعْدَ ذَلِكَ مَنْزِلًا إِلَّا انْضَمَّ بَعْضُهُمْ إِلَى بَعْضٍ حَتَّى يُقَالَ: لَوْ بَسَطَ عَلَيْهِمْ تَوْبٌ لَعَمَّهُمْ.

رواه ابو داؤد، باب ما يؤمر من انضمام العسكر وسنته، رقم: ٢٦٢٨

179. Abu Tha'labah Al-Khushaniؓ narrates that the Sahābah used to encamp with Rasûlullâh ﷺ. At a location, they scattered in the mountain paths and valleys. Rasûlullâh ﷺ said: Your scattering in the mountain paths and valleys is only from Shaitân. After that whenever they camped at a location they kept so close together, that it used to be said, that if a cloth were to be spread over them, it would cover them all.

(Abu Dāwūd)

﴿180﴾ عَنْ صَخْرِ الْغَامِيدِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهَا مِنْ أَوَّلِ النَّهَارِ، وَكَانَ صَخْرٌ رَجُلًا تَاجِرًا، وَكَانَ يَبْعَثُ تِجَارَتَهُ مِنْ أَوَّلِ النَّهَارِ، فَاتَّرَى وَكَثُرَ مَالُهُ.

رواه ابو داؤد، باب فى الابتكار فى السفر رقم: ٢٦٠٦

180. Sakhr Al-Ghamidiؓ narrates that Rasûlullâh ﷺ said: "O Allâh! Bless my people in their early morning." When he sent an expedition, or an army, he set them out in the beginning of the day. Sakhr was a trader and he would send his merchandise at the beginning of the day; so he became rich and his wealth increased.

(Abu Dawûd)

Note: The objective of the *du'a* of Rasûlullâh ﷺ, as mentioned in the *Hadîth*, is that when people of my *Ummah* travel or do any religious or worldly work, they should undertake that in the beginning of the day so that they are blessed.

﴿181﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَنْتُمْ بَنِي الْعَجُوزِ

الْحَزْرَاعِي: يَا أَكْثَمُ! اغْرَمْعْ غَيْرَ قَوْمِكَ يَحْسُنْ حُلُقُكَ، وَتَكْرُمُ عَلَي رُقَقَائِكَ، يَا أَكْثَمُ!
خَيْرُ الرُقَقَاءِ أَرْبَعَةٌ، وَخَيْرُ السَّرَايَا أَرْبَعُمَائَةٌ، وَخَيْرُ الْجُيُوشِ أَرْبَعَةُ آلَافٍ وَلَنْ يَغْلِبَ إِثْنَا
عَشَرَ أَلْفًا مِنْ قَلْبَةٍ.

رواه ابن ماجه، باب السرايا، رقم: ٢٨٢٧

181. Anas ibne-Malik رضي الله عنه narrates that Rasūlullāh ﷺ told Aktham ibne-Jawn Al-Khuzā'f: O Aktham! Participate in *Jihād* with others besides your own people. This will improve your conduct, and you will become respectable in the eyes of your companions. O Aktham! The best companions are four, and the best detachment is of four hundred men, and the best army is of four thousand men. Twelve thousand men can never be defeated due to shortage of manpower.

(Ibne-Mājah)

﴿182﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ، قَالَ: فَجَعَلَ يَصْرِفُ بَصَرَهُ يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ مَعَهُ فَضْلٌ ظَهَرَ فَلْيُعْذِبْ بِهِ عَلَى مَنْ لَا ظَهْرَ لَهُ، وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ فَلْيُعْذِبْ بِهِ عَلَى مَنْ لَا زَادَ لَهُ، قَالَ: فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَ، حَتَّى رَأَيْنَاهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِي فَضْلٍ.

رواه مسلم، باب استحباب الموساة بفضول المال، رقم: ٤٥١٧

182. Abu Saïd Al-Khudri رضي الله عنه narrates that while we were on a journey with Rasūlullāh ﷺ, a man came riding an animal and began to stare right and left. Rasūlullāh ﷺ said: He who has an extra mount, should give it to the one who has none. And he who has extra provisions, should give it to the one who has none. The narrator says that he mentioned various kinds of possessions, till we began to think that none of us had a right to anything extra.

(Muslim)

﴿183﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ أَرَادَ أَنْ يَغْزُوَ قَالَ: يَا مَعْشَرَ الْمُهَاجِرِينَ وَالْأَنْصَارِ! إِنَّ مِنْ إِخْوَانِكُمْ قَوْمًا لَيْسَ لَهُمْ مَالٌ وَلَا عَشِيرَةٌ فَلْيَضْمُوا أَحَدَكُمْ إِلَيْهِ الرَّجُلَيْنِ أَوْ الثَّلَاثَةَ.

(الحديث) - رواه ابو داود، باب الرجل يتحمل بمال غيره، يغزوه، رقم: ٢٥٢٤

183. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma mentions that when Rasūlullāh ﷺ intended to go on an expedition, he said: O

group of *Muhājireen* and *Ansār!* Among your brethren are such people, who neither have money nor relatives; so every one of you should take with him two or three of them. (Abu Dāwūd)

﴿184﴾ عَنِ الْمُطْعِمِ بْنِ الْمُقْدَامِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا خَلَّفَ عَبْدٌ عَلَى أَهْلِهِ أَفْضَلَ مِنْ رَكْعَتَيْنِ يَرَكُهُمَا عِنْدَهُمْ حِينَ يُرِيدُ سَفْرًا.

رواه ابن شعبة حديث ضعيف، الجامع الصغير ٤٩٥/٢، ورد عليه

صاحب الإنحاف وملخص كلامه ان الحديث ليس بضعيف، انحاف السادة ٤٦٥/٣

184. Mut'im ibne-Miqdam رضي الله عنه narrates that Rasūlullāh ﷺ said: No slave of Allāh leaves behind for his family an assistant better than offering two *Raka'ats* near them when he wants to go on a journey.

(Jāmi' 'us-Saghir)

﴿185﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَسِّرُوا وَلَا تَعْسِرُوا، وَبَشِّرُوا وَلَا تُنْفِرُوا.

رواه البخارى، باب ما كان النبي ﷺ يتخولهم بالموعظة..... رقم: ٦٩

185. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: Make things easy (for people) do not make things hard and difficult for them. Give them good tidings and do not create hatred. (Bukhārī)

Note: Encourage people by mentioning glad tidings and virtues for doing good deeds; and because of their sins do not frighten them so much that they despair the mercy of Allāh, and are thus dragged away from *Deen* (religion).

﴿186﴾ عَنْ عَبْدِ اللَّهِ هُوَ ابْنُ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: قَفَلَةٌ كَفَرَوَةٌ.

رواه ابوداؤد، باب فى فضل المغفل فى الغزو، رقم: ٢٤٨٧

186. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Returning from a *Jihād* is like going on *Jihād*. (Abu Dāwūd)

Note: The reward similar to what one gets for *Jihad* (in the Path of Allāh), is again given after coming back at his place of dwelling from the Path of Allāh, provided he has intentions that as soon as the needs for which he came

back, are fulfilled, or whenever there is a call for the Path of Allāh, he would go for Allāh's cause forthwith.

(Mazāhir-e-Haqqe)

﴿187﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حُجٍّ أَوْ عُمْرَةٍ يُكْبِرُ عَلَى كُلِّ شَرْفٍ مِنَ الْأَزْهِبِ ثَلَاثَ تَكْبِيرَاتٍ وَيَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، أَيُّونٌ تَأْتِيُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

رواه ابو داؤد، باب في التكبير على كل شرف في المسير، رقم: 2770

187. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ while returning from *Jihad*, *Hajj* or *'Umrah* on climbing every elevation would say *Allāhu Akbar* (Allāh is the most Great) three times, and then say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، أَيُّونٌ تَأْتِيُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

None is worthy of worship but Allāh, Who has no partner, to Whom the dominion belongs, to Whom praise is due and Who is Omnipotent, we are are returning, repenting, worshipping, prostrating and praising our *Rabb*. Allāh has truthfully fulfilled His promise, helped His servant and defeated the enemies all by Himself.

(Abu Dāwūd)

﴿188﴾ عَنْ عُمَرَ بْنِ مُرَّةَ الْجُهَيْنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ دَعَاهُ إِلَى الْإِسْلَامِ، وَقَالَ لَهُ: يَا عُمَرُ بْنُ مُرَّةَ! أَنَا النَّبِيُّ الْمُرْسَلُ إِلَى الْعَالَمِ كُلِّهِ أَدْعُوهُمْ إِلَى الْإِسْلَامِ وَأَمْرُهُمْ بِحَقِّهِ الدِّمَاءِ، وَصَلِيَّةِ الْأَرْحَامِ، وَعِبَادَةِ اللَّهِ، وَرَفْعِ الْأَضْيَانِ، وَحِجِّ الْبَيْتِ وَصِيَامِ شَهْرِ رَمَضَانَ، شَهْرٍ مِنَ التِّيَّ عَشْرَ شَهْرًا، فَمَنْ أَجَابَ فَلَهُ الْجَنَّةُ، وَمَنْ عَصَى فَلَهُ النَّارُ قَامِينَ بِاللَّهِ يَا عُمَرُ يُؤْمِنُكَ اللَّهُ مِنْ هَوْلِ جَهَنَّمَ، فَلْتُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ، وَأَمْسَتْ بِكُلِّ مَا جِئْتَ بِهِ بِحَلَالٍ وَحَرَامٍ، وَإِنْ أَرَاهُمْ ذَلِكَ كَثِيرًا مِنَ الْأَقْوَامِ، فَقَالَ النَّبِيُّ ﷺ: مَرْحَبًا بِكَ يَا عُمَرُ بْنُ مُرَّةَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ بَابِي آتٍ وَأُمِّي، ابْتَعْنِي إِلَى قَوْمِي لَعَلَّ اللَّهَ أَنْ يَمُنَّ بِي عَلَيْهِمْ كَمَا مَنْ بِيكَ عَلَيَّ فَبَعَثَنِي إِلَيْهِمْ فَقَالَ: عَلَيْكَ بِالرِّفْقِ وَالْقَوْلِ

السُّيُودِ، وَلَا تَكُنْ قَطًّا وَلَا مُتَكَبِّرًا وَلَا حَسُودًا، فَاتَيْتُ قَوْمِي فَقُلْتُ: يَا بَنِي رِفَاعَةَ، يَا مَعْشَرَ جُهَيْنَةَ، إِنِّي رَسُولُ رَسُولِ اللَّهِ ﷺ إِلَيْكُمْ، أَذْعُوكُمْ إِلَى الْجَنَّةِ وَأَحْدِرُكُمْ النَّارَ، وَأَمْرُكُمْ بِحَقِّنِ الدِّمَاءِ، وَصِلَةِ الْأَرْحَامِ، وَعِبَادَةِ اللَّهِ، وَرَفْضِ الْأَصْنَامِ، وَحَجِّ الْبَيْتِ، وَصِيَامِ شَهْرِ رَمَضَانَ، شَهْرٍ مِنْ اثْنَيْ عَشَرَ شَهْرًا، فَمَنْ أَحَابَ فَلَهُ الْجَنَّةُ، وَمَنْ عَصَى فَلَهُ النَّارُ، يَوْمَ مَعْشَرَ جُهَيْنَةَ، إِنَّ اللَّهَ -عَزَّ وَجَلَّ- جَعَلَكُمْ خِيَارَ مَنْ أَنْتُمْ مِنْهُ، وَبَعْضَ إِلَيْكُمْ فِي جَاهِلِيَّتِكُمْ مَا حَبِيبَ إِلَى غَيْرِكُمْ، مِنْ أَنَّهُمْ كَانُوا يَجْمَعُونَ بَيْنَ الْأَخْتَيْنِ، وَيَخْلُفُ الرَّجُلُ مِنْتَهُمْ عَلَى امْرَأَةِ أَبِيهِ، وَالْفَرَاةَ فِي الشَّهْرِ الْحَرَامِ، فَاجْبِئُوا هَذَا النَّبِيَّ الْمُرْسَلَ مِنْ بَنِي لُؤَيِّ بْنِ غَالِبٍ، تَسْأَلُوا شَرَفَ الدُّنْيَا وَكِرَامَةَ الْآخِرَةِ، وَسَارِعُوا فِي ذَلِكَ يَكُنْ لَكُمْ فَضِيلَةٌ عِنْدَ اللَّهِ، فَاجَابُوهُ إِلَّا رَجُلًا وَاحِدًا.

رواه الطبرانی مختصرا من مجمع الزوائد ٤٤١/٨

188. 'Amr ibne-Murrah جُهَيْنِي was invited towards Islām by Nabī ﷺ. He said: O 'Amr ibne-Murrah! I am a Prophet sent towards the entire mankind. I invite them towards Islām. I command them to respect blood (do not kill anyone unjustly); bind the ties of kinship; worship Allāh; give up idols; perform the pilgrimage of the House of Allāh; fast in the month of Ramadān out of twelve months. He who obeys all these, for him is the Paradise. He who disobeys all these, Hell is for him. Have faith upon Allāh, O 'Amr! Allāh shall grant you peace from the horrors of the Hell. Amr said: I testify none has the right to be worshipped, except Allāh, and verily, you are the messenger of Allāh, and I believe upon whatever you have brought, permitted or forbidden; though this will displease many people. Nabī ﷺ said: You are welcome, O 'Amr ibne-Murrah! Then Amr said: O Rasūlullāh! May my mother and father sacrifice their lives for you; you depute me to my people. May Allāh grant His bounty to my people through me as He has granted me bounty through you. So, He sent me to them and instructed me; Treat them kindly and speak uprightly, but not harshly; not to be arrogant and not to be jealous. I came to my people and said: O Bani Rifā'ah! O people of Juhania! I am a messenger of Rasūl of Allāh towards you. I invite you to Paradise and warn you of Hell; and I ask you to respect blood, bind the ties of relationship, worship Allāh; give up idols, perform pilgrimage of the house of Allāh, and fast during

the month of Ramadān out of the twelve months. Whoever obeys all of these, Pāradise is for him. Whoever disobeys all of these, Hell is for him. O people of Juhania! Allāh has made you the best amongst the Arabs. From the time of ignorance, he has put hatred in your heart for the evil things which others liked. They used to marry two real sisters at one time, and married the wife of their father, and fought in the holy months. So, accept the invitation of the Messenger sent by Allāh who belongs to Bani Lui ibne-Ghalib tribe, you will get the nobility of this world and the honour of the Hereafter. And hasten to accept this invitation, you will achieve excellence from Allāh. All the people of the tribe accepted Islam except one man.

(Tabarīnī, Majma-'uz-Zawāid)

Note: There are four holy months in which Arabs did not fight. These are *Muharram*, *Rajab*, *Zi-qa'dah* and *Zil-Hajj*.

﴿189﴾ عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَقْدُمُ مِنْ سَفَرٍ إِلَّا نَهَارًا فِي الصُّحَى، فَإِذَا قَدِمَ، بَدَأَ بِالْمَسْجِدِ، فَصَلَّى فِيهِ رَكْعَتَيْنِ، ثُمَّ جَلَسَ فِيهِ.

رواه مسلم، باب استحباب ركعتين في المسجد.....رقم: 1709

189. K'ab ibne-Malik رضي الله عنه narrates that Rasūlullāh ﷺ normally never returned from a journey but at the time of *Salāt-ud-Duha*. (forenoon prayer). When he arrived, he first went to the *Masjid*, offered two *Raka'ats Salāt*, and sat down there.

(Muslim)

﴿190﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: فَلَمَّا آتَيْنَا الْمَدِينَةَ قَالَ (لِي رَسُولُ اللَّهِ ﷺ): ائْتِ الْمَسْجِدَ فَصَلِّي رَكْعَتَيْنِ.

رواه البخارى باب الهبة المقبوضة وغير المقبوضة.....رقم: 2704

190. Jabir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that when we came to Madīnah, Rasūlullāh ﷺ said to me: Go to the *Masjid* and offer two *Raka'ats Salāt*.

(Bukhārī)

﴿191﴾ عَنْ شِهَابِ بْنِ عَبْدِ رَحْمَةَ اللَّهِ أَنَّهُ سَمِعَ بَعْضَ وَقِدِ عَبْدِ الْقَيْسِ وَهُمْ يَقُولُونَ: قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ فَأَمَّنَّا فَرَحُّهُمْ بِنَا، فَلَمَّا انْتَهَيْنَا إِلَى الْقَوْمِ أَوْسَعُوا لَنَا فَفَعَلْنَا، فَرَحَّبَ بِنَا النَّبِيُّ ﷺ وَدَعَا لَنَا، ثُمَّ نَظَرَ إِلَيْنَا، فَقَالَ: مَنْ سَيِّدُكُمْ وَرَعِيْمُكُمْ؟ فَأَشْرْنَا

بِأَجْمَعِنَا إِلَى الْمُنْدِهِ بْنِ عَائِدٍ، فَقَالَ النَّبِيُّ ﷺ: أَهَذَا الْأَشْحُجُّ؟ فَكَانَ أَوَّلَ يَوْمٍ وَضِعَ عَلَيْهِ هَذَا الْإِسْمُ بِضَرْبَةِ لُؤْجِهِ بِخَالِيفِ جِمَارٍ، قُلْنَا: نَعَمْ يَا رَسُولَ اللَّهِ! فَتَحَلَّفَ بَعْدَ الْقَوْمِ، فَتَقَلَّ رَوَاجِلَهُمْ وَضَمَّ مَتَاعَهُمْ، ثُمَّ أَخْرَجَ عَيْنَهُ فَالْقَى عَنْهُ تِيَابَ السَّفَرِ وَلَبَسَ مِنْ صَالِحِ ثِيَابِهِ، ثُمَّ أَقْبَلَ إِلَى النَّبِيِّ ﷺ وَقَدْ بَسَطَ النَّبِيُّ ﷺ رِجْلَهُ وَاتَّكَأَ، فَلَمَّا ذُكِرْنَا لَهُ الْأَشْحُجُّ أَوْسَعَ الْقَوْمُ لَهُ، وَقَالُوا: هَهُنَا يَا أَشْحُجُّ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْتَوَى قَاعِدًا وَقَبَضَ رِجْلَهُ: هَهُنَا يَا أَشْحُجُّ فَفَعَدَّ عَنْ يَمِينِ النَّبِيِّ ﷺ فَرَحَّبَ بِهِ وَالطَّفَهُ، وَسَأَلَهُ عَنْ بِلَادِهِمْ، وَسَمَّى لَهُ قَرْيَةَ قَرْيَةَ الصَّفَا وَالْمَشْقَرِ وَغَيْرَ ذَلِكَ مِنْ قُرَى هَجَرَ، فَقَالَ: يَا بَنِي وَأَيْتَى يَا رَسُولَ اللَّهِ! لَأَنْتَ أَعْلَمُ بِأَسْمَاءِ قُرَانَا مِنَّا، فَقَالَ: إِنِّي قَدْ وَطِئْتُ بِلَادَكُمْ وَفَسِخَ لِي فِيهَا قَالَ: ثُمَّ أَقْبَلَ عَلَى الْأَنْصَارِ فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ! اكْرُمُوا إِخْوَانَكُمْ فَإِنَّهُمْ أَحَبُّكُمْ فِي الْإِسْلَامِ، أَشْبَهُ شَيْءٍ بِكُمْ أَشْعَارًا، وَأَبْشَارًا، اسْلَمُوا طَائِعِينَ غَيْرَ مُكْرَهِينَ وَلَا مَوْتُورِينَ إِذْ أَبَى قَوْمٌ أَنْ يُسَلِّمُوا حَتَّى قُتِلُوا، قَالَ: فَلَمَّا أَنْ أَصْبَحُوا قَالَ: كَيْفَ رَأَيْتُمْ كَرَامَةَ إِخْوَانِكُمْ لَكُمْ وَحَيَاةَ فَتَهُمْ إِيَّاكُمْ؟ قَالُوا: غَيْرَ إِخْوَانٍ، الْأَنْوَا فِرَاشَنَا، وَأَطَابُوا مَطْعَمَنَا، وَبَاتُوا وَأَصْبَحُوا يَعْلَمُونَ أَنَّ كِتَابَ رَبِّنَا تَبَارَكَ وَتَعَالَى وَسُنَّةَ نَبِيِّنَا ﷺ، فَأَعْجَبَتِ النَّبِيَّ ﷺ وَفَرِحَ بِهَا، ثُمَّ أَقْبَلَ عَلَيْنَا رَجُلًا رَجُلًا، فَعَرَضَنَا عَلَيْهِ مَا تَعَلَّمْنَا وَعَلَّمْنَا فَمِنَّا مَنْ عَلَّمَ النَّحِيَّاتِ وَأَمَّ الْكِتَابِ وَالسُّورَةَ وَالسُّورَتَيْنِ وَالسُّنَنِ.

(الحديث)۔ رواه احمد ۴۳۲/۳

191. Shihab ibne-'Abbad Rahmatullāhi 'alaih narrates that I heard a man from a delegation of the tribe 'Abad Al-Qais. He said: We went to Rasūlullāh ﷺ. The Muslims rejoiced much at our coming. When we reached the assembly of people, they made spacious room for us and we sat down there. Nabí ﷺ welcomed us and prayed for us. Then looking at us Nabí ﷺ asked: Who is your chief and who is your leader? We all pointed towards Mundhir ibne-'Aid. Nabí ﷺ said: Is this Ashhaj? (some one who has an injury on his head and or face is called Ashhaj) That was the first day he was called Ashhaj. He had a mark of injury on his face suffered from the hoof of a donkey. We said: Yes O Rasūlullāh. He had stayed behind his people, he tied their riding animals and took care of their luggage. Then he took out his bag and changed his clothes of the journey, and wore clean clothes and came to Nab:

ﷺ. Nabí ﷺ was reclining and stretching his feet. When Ashaj came near, people made room for him and asked Ashaj to sit there. Nabí ﷺ sat up and folded his feet, and said: Come here. O Ashaj! He came and sat down to the right of Nabí ﷺ, who welcomed him, treated him kindly and enquired about his area, and also mentioned the names of towns like Safa, Mushqar and some other towns of Hajar. Ashaj said: May my mother and father sacrifice their lives for you; O Rasúlullāh! You know the names of our towns more than us. He said: I have walked in your areas and these have been opened to me. Then Nabí ﷺ turned his attention towards the Ansār and said: O People of Ansār! Treat your brothers generously for they are Muslims like you in Islām. They resemble you in respect of the colour of their hair and skin. They joined the fold of Islam with their own will. They were never forced, nor were they attacked and overpowered, (at a time) when other people refused to embrace Islam and some were even killed. (That delegation stayed with the Ansār). Then in the morning, Rasúlullāh ﷺ asked them: How did you find your brothers in treating and hosting you? They said: They are very good brothers. They gave us soft bedding, served us with good food, and taught us by night and day the Book of our *Rabb Tabaraka wa Ta'ālā* and the *Sunnah* of our Nabí ﷺ. Rasúlullāh ﷺ liked this, and was very pleased. Then he paid attention to us individually. We told him what we had learnt and what we were taught. Someone was taught, *Attahiyāt*, someone *Sūrah Fātihah*, someone one *Sūrah*, some two *Sūrah*, and some many *Sūnah*. (Musnad Ahmad)

﴿192﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ أَحْسَنَ مَا دَخَلَ الرَّجُلُ عَلَى أَهْلِهِ إِذَا قَدِمَ مِنْ سَفَرٍ أَوَّلَ اللَّيْلِ.

رواه ابو داود، باب في الطرود، رقم: ٢٧٧٧

192. Jābir ﷺ narrates that Rasúlullāh ﷺ said: The best time for a man returning to his family from a journey is at the beginning of the night. (Abu Dāwūd)

﴿193﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ إِذَا أَطَالَ الرَّجُلُ الْغَيْبَةَ، أَنْ يَأْتِيَ أَهْلَهُ طَرَوْقًا.

رواه مسلم، باب كرامة الطرود، رقم: ٤٩٦٧

193. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ forbade a man who was away for a prolonged duration to come back to his family by night. (Muslim)

Note: From this *Hadīth* it appears, it is not appropriate to return home suddenly after a prolonged journey, for the members of the family would not be mentally prepared to welcome him at night. However, if the family is already informed, then there is no harm in going home at night.

AVOIDING THE IRRELEVANT

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿ وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ط إِنَّ الشَّيْطَانَ يَنْزِعُ
بَيْنَهُمْ ط إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴾
[الاسراء: ٥٣]

Allāh ﷻ said to His Prophet ﷺ: And say to My slaves (believers) that they should (only) say those words that are the best (in which no one's heart is hurt). Because *Shaitān*, verily, provokes discord among them. Surely, *Shaitān* is to man an open enemy.
(Al-Isra: 53)

وَقَالَ تَعَالَى: ﴿ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴾
[المؤمنون: ٣]

While mentioning the qualities of believers Allāh ﷻ says: And those who turn away from un profitable and shameful talk and actions.
(Al-Mu'minūn: 3)

وَقَالَ تَعَالَى: ﴿ إِذْ تَلَقَّوْنَهُ بِالِاسْتِخْتِامِ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَ تُحْسِبُونَهُ هَيِّئًا فَ وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ○ وَلَوْ لَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا كُ سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ○ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا إِلَيْهِ أَبَدًا إِنَّ كُنْتُمْ مُؤْمِنِينَ ﴾
[النور: ١٥-١٧]

Allāh ﷻ says: (A great Punishment would have touched you for that which you had spoken): When you were spreading it with your tongues, and saying with your

AVOIDING THE IRRELEVANT

VERSES OF QUR'AN

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Allāh ﷻ says: (A great Punishment would have touched you for that which you had spoken): When you were spreading it with your tongues, and saying with your

mouths that of which you had no knowledge; and you considered that to be insignificant, while with Allāh it was something very great. And why did you not, when you heard it, say: It is not right for us to speak of this. Glory is to You (O Allāh), this is a great false accusation. Allāh advises you not to repeat this ever again, if you are believers.

(An-Nur:15-17)

Note: These verses refer to an incident, when the hypocrites falsely propagated a slander against 'A'isha Radiyallāhu 'anha. at which some simple Muslims innocently began to spread the rumour.

وَقَالَ تَعَالَى: ﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ لِأَوْ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾

[الفرقان: ٧٢]

Allāh ﷻ when mentioning qualities of believers, says: And those who do not participate in false works (neither lie, nor give false witness, nor attend meetings of wrong affairs and sins). And when they pass by playful meetings they pass honourably

(Al-Furqān: 72)

Note: They neither join others in sins, nor meetings which go beyond the forbidden unnecessarily involved with them. pay heed to playful limits and nor get

وَقَالَ تَعَالَى: ﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ﴾

[القصص: ٥٥]

Allāh ﷻ says: And when they hear unprofitable and shameful talk, they withdraw from it.

(Al-Qasas:55)

وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا

[الحجرات: ٦]

قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾

Allāh ﷻ says: O you who believe! If an evil doer brings you a piece of news, then make a strict enquiry lest (believing in his words) you harm people in ignorance and afterwards become regretful of what you have done.

(Al-Hujurāt: 6)

[ق: ١٨]

وَقَالَ تَعَالَى: ﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

Allāh ﷻ says: Not a word is uttered by him (man) except that there is an observer (angel) ready (to note down whatever he says).
(Qaf: 18)

AHADITH

﴿ 1 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَنْعِيهِ. رواه الترمذى وقال: هذا حديث غريب، باب حديث من حسن إسلام المرء، رقم: ٢٣١٧

1. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The excellence and good observance of Islam by a man is to leave aside what does not concern him. (Tirmidhi)

Note: The meaning of this *Hadīth* is that the perfection and beauty of a man's belief is reflected in his giving up unprofitable talk and actions.

﴿ 2 ﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ. رواه البخارى، باب حفظ اللسان، رقم: ٦٤٧٤

2. Sahl ibne-Sa'd رضي الله عنه narrates that Rasūlullāh ﷺ said: He who guarantees me of what is between his jaws and what is between his legs, I shall guarantee him Paradise. (Bukhārī)

﴿ 3 ﴾ عَنِ الْحَارِثِ بْنِ هِشَامٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَخْبِرْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَمَلِكْ هَذَا وَأَشَارَ إِلَى لِسَانِهِ.

رواه الطبرانى باسنادين واحدهما جيد، مجمع الزوائد، ٥٣٦/١٠

3. Hārith ibne-Hisham رضي الله عنه narrates: I inquired Rasūlullāh ﷺ: Tell me something which I may hold to firmly: Rasūlullāh ﷺ pointed towards his tongue and said: Control this.

(Tabranī, Majma- 'uz-Zawāid)

﴿ 4 ﴾ عَنْ أَبِي جَحْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّ الْأَعْمَالِ أَحَبُّ إِلَيَّ اللَّهُ؟ قَالَ: لَمْ يَكُنْ أَحَدٌ قَالَ: هُوَ حِفْظُ اللِّسَانِ. رواه البيهقى فى شعب الايمان ٢٤٥/٤

4. Abu Juhāifah رضي الله عنه narrates that Rasūlullāh ﷺ asked the Sahābah Radiyallāhu 'anhum: Which deed is the most pleasing to Almighty Allāh? Everyone kept quiet and did not reply. Rasūlullāh ﷺ then said: It is to guard one's tongue. (Baihaqī)

﴿ 5 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَتْلُغُ الْعَبْدُ حَقِيقَةَ الْإِيمَانِ حَتَّى يُعْزَمَ مِنْ لِسَانِهِ. رواه الطبراني في الصغير والاروسط وفيه داود بن هلال ذكره ابن ابي الحاتم ولم يذكر فيه ضعفا وبقية رجاله رجال الصحيح غير زهير بن عباد وقد وثقه جماعة، مجمع الزوائد ١٠٠٠/٤٤٣

5. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: A slave of Allāh cannot attain the reality of *Imān*, until he guards his tongue. (Tabranī, Majma-'uz-Zawāid)

﴿ 6 ﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا النُّجَاةُ؟ قَالَ: أَمْلِكُ عَلَيْكَ لِسَانَكَ، وَتَسْتَعْمَلُ بَيْتَكَ، وَأَبْلِكُ عَلَى خَطِيئَتِكَ. رواه الترمذی وقال: هذا حديث حسن، باب ما جاء في حفظ اللسان برقم: ٦٠٢٤

6. 'Uqba ibne-'Amir رضي الله عنه narrates that I asked: O Rasūlullāh! What is the way to salvation? He said: Control your tongue, remain in your house, and weep over your sins. (Tirmidhī)

Note: Control your tongue means that it should not be used wrongly, e.g. backbiting, slandering, talking immodestly, speaking unnecessarily, talking carelessly, quarrelling, abusing, cursing men and animals, excessively indulging in poetry, mocking, disclosing secrets, making false promises, swearing falsely, duplicity, flattery and asking uncalled questions. (Ittihāf)

﴿ 7 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ وَقَاهُ اللَّهُ شَرَّ مَا بَيْنَ لَحْيَيْهِ وَشَرَّ مَا بَيْنَ رِجْلَيْهِ دَخَلَ الْجَنَّةَ. رواه الترمذی وقال: هذا حديث حسن صحيح، باب ما جاء في حفظ اللسان برقم: ٩٠٢٤

7. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Whom

Allāh saves from the evil of that which is between his jaws and the evil of that which is between his legs, he will enter Paradise.

(Tirmidhī)

﴿ 8 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَوْصِنِي، فَقَالَ (فِيمَا أَوْصَى بِهِ): وَأَخْرَجْتَ لِسَانَكَ إِلَّا مِنْ خَيْرٍ فَإِنَّكَ بِذَلِكَ تَغْلِبُ الشَّيْطَانَ. (وهو بعض الحديث) رواه أبو يعلى وفي إسناده ليث بن أبي سليم وهو مدلس، قال المحقق: الحديث حسن مجمع الزوائد ٤/٣٩٢

8. Abu Sa'īd Khudrī رضي الله عنه narrates that a man came to Nabī ﷺ and said: O Rasūlullāh! Advise me. He advised (amongst other things): Protect your tongue except for good. Undoubtedly, by this you will overcome *Shaitān*.
(Majma- 'uz-Zawā'id)

﴿ 9 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ رَفَعَهُ قَالَ: إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تَكْفُرُ اللِّسَانَ فَنَقُولُ: اتَّقِ اللَّهَ فَيُنَا نَحْنُ بِكَ، فَإِنْ اسْتَقَمَّتْ اسْتَقَمْنَا، وَإِنْ اغْوَجَتْ اغْوَجْنَا. رواه الترمذی، باب ماجاء فی حفظ اللسان رقم: ٢٤٠٧

9. Abu Sa'īd Al Khudrī رضي الله عنه narrates that Rasūlullāh ﷺ said: When a man gets up in the morning, all the limbs humble themselves before the tongue and say: Fear Allāh concerning us, for we are dependent on you. If you are straight we are straight, if you are crooked we are crooked.
(Tirmidhī)

﴿ 10 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ، قَالَ: تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ، وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ، قَالَ: الْفَمُّ وَالْفَرْجُ.

رواه الترمذی وقال: هذا حديث صحيح غريب، باب ماجاء فی حسن الخلق، رقم: ٢٠٠٤

10. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ was asked: What will be greatest means of people entering into Paradise? He said: Fear of Allāh and good conduct. Then he was asked: What will be the greatest means of people going into Hell? He said: The mouth and the private parts.
(Tirmidhī)

﴿ 11 ﴾ عَنْ الْبِرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ أَحْرَابِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! عَلِّمْنِي عَمَلًا يُدْخِلُنِي الْجَنَّةَ قَدْ ذَكَرَ الْحَدِيثُ فِي أَمْرِهِ إِيَّاهُ بِالْإِغْتَابِ وَفِكَ الرَّقِيبَةِ وَالْمِنْحَةِ وَغَيْرِ ذَلِكَ نُمُ قَالَ: فَإِنْ لَمْ تُطِقْ ذَلِكَ فَكُفِّ لِسَانَكَ إِلَّا مِنْ خَيْرٍ.

رواه البيهقي في شعب الایمان ٢٣٩/٤

11. Barā ibne-'Azib Radiyallāhu 'anhuma narrates that a villager came to Rasūlullāh ﷺ and said: O Rasūlullāh! Tell me such a deed which may take me to Paradise. He mentioned some deeds: To set slaves free, to relieve the neck from the burden of debt, and to gift an animal to benefit others from its milk and besides some other deeds. And then said: If you cannot do so then restrain your tongue to speak nothing but good. (Baihaqi)

﴿ 12 ﴾ عَنْ أَسْوَدَ بْنِ أَصْرَمَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَوْصِنِي، قَالَ: تَمْلِكْ يَدَكَ، قُلْتُ: فَمَاذَا أَمْلِكُ إِذَا لَمْ أَمْلِكْ يَدِي؟ قَالَ: تَمْلِكْ لِسَانَكَ، قُلْتُ: فَمَاذَا أَمْلِكُ إِذَا لَمْ أَمْلِكْ لِسَانِي؟ قَالَ: لَا تَبْسُطْ يَدَكَ إِلَّا إِلَى خَيْرٍ وَلَا تَقُلْ بِلِسَانِكَ إِلَّا مَعْرُوفًا.

رواه الطبرانی و اسناده حسن، مجمع الزوائد ٥٣٨/١٠

12. Aswad ibne-Asram ؓ narrates that he requested: O Rasūlullāh! Advise me. He said: Control your hands. I said: If my hands are not in my control, then what else can be in my control? Rasūlullāh ﷺ said: Control your tongue. I said: If my tongue is not in my control, then what else can be in my control? He then said: Do not use your hands except for good works, and do not say from your tongue except what is good.

(Tabrānī, Majma-'uz-Zawā'id)

﴿ 13 ﴾ عَنْ أَسْلَمَ رَحِمَهُ اللَّهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ إِطَّلَعَ عَلَى أَبِي بَكْرٍ وَهُوَ يَمُدُّ لِسَانَهُ قَالَ، مَا تَصْنَعُ يَا خَلِيفَةَ رَسُولِ اللَّهِ؟ قَالَ: إِنَّ هَذَا الَّذِي أَوْرَدَنِي الْمَوَارِدَ، إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيْسَ شَيْءٌ مِنَ الْجَسَدِ إِلَّا يَشْكُو ذَرْبَ اللِّسَانِ عَلَى حِدَّتَيْهِ.

رواه البيهقي في شعب الایمان ٢٤٤/٤

13. Aslam Rahimahullāh narrates that 'Umar ibn al-Khattāh ؓ saw Abu Bakr pulling his tongue. 'Umar asked: O Khalifah of Rasūlullāh! What are you doing? He said: Indeed this tongue has

brought me to the place of destruction. Rasūlullāh ﷺ said: There is no part of the body that does not complain to the tongue of its sharpness for its speaking evil. (Baihaqī)

﴿ 14 ﴾ عَنْ خَدِيفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رَجُلًا ذَرَبَ اللِّسَانَ عَلَى أَهْلِي فَقُلْتُ: يَا رَسُولَ اللَّهِ قَدْ خَشِيتُ أَنْ يُدْخِلَنِي لِسَانِي النَّارَ قَالَ: فَأَيْنَ أَنْتَ مِنَ الْإِسْتِغْفَارِ؟ إِنِّي لَا أَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ مِائَةً.

رواه احمد ٣٩٧/٥

14. Hudhaifah رضي الله عنه narrates that I was sharp tongued with my family; I said: O Rasūlullāh I fear that my tongue will take me to Hell. He said: Where has your seeking forgiveness gone? I undoubtedly seek forgiveness from my *Rabb* a hundred times every day. (Musnad Ahmad)

﴿ 15 ﴾ عَنْ عَبْدِ بَنِي حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيَّمَنْ أَمْرِي وَأَشَأَمَهُ مَا بَيْنَ لَحْيَيْهِ.

رواه الطبراني ورجاله رجال الصحيح، مجمع الزوائد ١٠/٣٨٨

15. 'Adiy ibne-Hātim رضي الله عنه narrates that Rasūlullāh ﷺ said: Good and evil for a man is between his two jaws. (Tabrānī, Majma'uz-Zawāid)

﴿ 16 ﴾ عَنِ الْحَسَنِ رَحِمَهُ اللَّهُ يَقُولُ: بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: رَحِمَ اللَّهُ عَبْدًا تَكَلَّمَ فَغِيَمَ أَوْ سَكَتَ فَسَلِمَ.

رواه البيهقي في شعب الایمان ٤/٢٤١

16. Hasan Rahimahullāh says that a *Hadīth* has been conveyed to us that Rasūlullāh ﷺ said: May Allāh have Mercy on His slave who speaks good and avails the benefit of it, or remains silent and so remains safe. (Baihaqī)

﴿ 17 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَمَتَ نَجَا.

رواه الترمذی وقال: هذا حديث غريب، باب حديث من كان يؤمن بالله..... رقم: ٢٥٠١

17. 'Abdullāh ibn 'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who keeps silent gets deliverance. (Tirmidhī)

Note: It means that he who restrains his tongue from useless talk is saved from many troubles, distress and harm of this world and that of the next. A man is caught up in troubles mostly on account of his tongue. (Mīrqaṭ)

﴿ 18 ﴾ عَنْ عِمْرَانَ بْنِ حِطَّانٍ رَحِمَهُ اللَّهُ قَالَ: لَقِيتُ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ فَوَجَدْتُهُ فِي الْمَسْجِدِ مُخْتَبِئًا بِكَسَاءٍ أَسْوَدَ وَحَدَّةٍ فَقَالَ: يَا أَبَا ذَرٍّ مَا هَذِهِ الْوَحْدَةُ؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْوَحْدَةُ خَيْرٌ مِنْ جَلِيسِ السُّوءِ وَالْجَلِيسُ الصَّالِحُ خَيْرٌ مِنَ الْوَحْدَةِ وَإِمْلَاءُ الْخَيْرِ خَيْرٌ مِنَ السُّكُوتِ وَالسُّكُوتُ خَيْرٌ مِنْ إِمْلَاءِ الشَّرِّ.

رواه البيهقي في شعب الايمان ٢٥٦/٤

18. 'Imrān ibne-Hattān Rahimahullāh narrated that I went to Abu Dhar رضي الله عنه and found him sitting alone in the masjid, with a black cloak wrapped around. I asked him: O Abu Dhar! Why this solitude? He replied: I had heard Rasūlullāh صلى الله عليه وسلم saying: Solitude is better than an evil companion; and a good companion is better than solitude. Speaking what is good is better than silence, and silence is better than talking evil. (Baihaqi)

﴿ 19 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ أُرْصِنِي، فَذَكَرَ الْحَدِيثَ بِطَوْلِهِ إِلَى أَنْ قَالَ: عَلَيْكَ بِطَوْلِ الصَّمْتِ فَإِنَّهُ مَطْرَدَةٌ لِبَلْشَيْطَانٍ وَعَوْنٌ لَكَ عَلَى أَمْرٍ دِينِكَ، قُلْتُ: زِدْنِي، قَالَ: إِيَّاكَ وَكَفْرَةَ الصَّخِكِ فَإِنَّهُ يُؤْيِتُ الْقَلْبَ وَيَذْهَبُ بِنُورِ الْوَجْهِ. (وهو بعض الحديث) رواه البيهقي في شعب الايمان ٢٤٢/٤

19. Abu Dhar رضي الله عنه narrates: I went to Rasūlullāh صلى الله عليه وسلم and said: O Rasūlullāh! Advise me. He mentioned a long tradition till he said: You observe prolonged silence, for this drives away the Shaitan and helps you in your religious affairs. Abu Dhar said: Advise me more. He said: Avoid too much laughing, for indeed it brings death to the heart, and removes the Nūr (light) of the face. (Baihaqi)

﴿ 20 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ لَقِيَ أَبَا ذَرٍّ فَقَالَ: يَا أَبَا ذَرٍّ أَلَا أَدُلُّكَ عَلَى خَصْلَتَيْنِ هُمَا أَحْفَى عَلَى الظَّهْرِ وَثَقُلَ فِي الْمِيزَانِ مِنْ غَيْرِهِمَا؟ قَالَ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: عَلَيْكَ بِحُسْنِ الْخُلُقِ وَطَوْلِ الصَّمْتِ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا عَمِلَ الْخَلَاءُ بِمِثْلِهِمَا.

(الحديث) رواه البيهقي ٢٤٢/٤

20. Anas رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم met Abu Dhar and said: O Abu Dhar! Shall I not tell you of two qualities, which are light

on the back, and are very heavy on the Scale as compared to others? Abu Dhar said: Yes verily, O Rasúlullāh! He said: Adopt good manners and observe prolonged silence. I swear by Him Who has control on the life of Muhammad, none of the deeds performed by any of the creation is as virtuous as these two.

(Baihaqi)

﴿ 21 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَكُلُّ مَا تَتَكَلَّمُ بِهِ يُكْتَبُ عَلَيْنَا؟ فَقَالَ: فَكَلْتِكَ أُمَّكَ، وَهَلْ يَكُفُّ النَّاسَ عَلَى مَنَاجِرِهِمْ فِي النَّارِ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ، إِنَّكَ لَنْ تَزَالَ سَالِمًا مَا سَكَتَ فَإِذَا تَكَلَّمْتَ كُتِبَ لَكَ أَوْ عَلَيْكَ. قُلْتُ: رَوَاهُ التِّرْمِذِيُّ، بِإِخْتِصَارٍ مِنْ قَوْلِهِ: إِنَّكَ لَنْ تَزَالَ إِلَى آخِرِهِ

رواه الطبرانی باسنادین ورجال احدهما ثقات، مجمع الزوائد ٥٣٨/١٠

21. Mu 'ādh ibne-Jabal رضي الله عنه narrates that I asked: O Rasúlullāh! Is all that we say recorded for us? (and will we be punished for it) He said: May your mother be bereaved of. you (understand well) that there is nothing more that throws people over their noses into Hell-Fire than the harvest of their tongues. Indeed you remain safe as long as you are silent but when you speak it will either be recorded in your favour (a good deed) or against you (a sin).

(Tabrāni, Majma-'uz-Zawāid)

Note: "May your mother be bereaved of you" is, according to the Arab tradition, an address of affection and not of cursing.

﴿ 22 ﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَكْثَرُ خَطَايَا ابْنِ آدَمَ فِي لِسَانِهِ. (وهو طرف من الحديث)

رواه الطبرانی ورجالہ رجال الصحيح، مجمع الزوائد، ٥٣٨/١٠

22. 'Abdullāh رضي الله عنه narrates that he heard Rasúlullāh ﷺ saying: Most of the faults that the son of Adam commits are by his tongue.

(Tabrāni, Majma-'uz-Zawāid)

﴿ 23 ﴾ عَنْ أُمِّ بِنْتِ أَبِي الْحَكَمِ الْغِفَارِيَّةِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ

يَقُولُ: إِنَّ الرَّجُلَ لَيَدْنُو مِنَ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا قَيْدُ ذِرَاعٍ فَيَتَكَلَّمُ بِالْكَلِمَةِ فَيَتَبَاعَدُ مِنْهَا أَبْعَدَ مِنْ صَنْعَاءَ. رواه احمد ورجاله رجال الصحيح غير محمد بن اسحاق وقد وثق، مجمع الزوائد ٥٣٣/١٠

23. A maid-slave of the daughter of Abul Hakam Radiyallāhu 'anha narrates that she heard Rasūlullāh ﷺ saying: Indeed a person comes so close to Paradise that between him and Paradise there remains a distance of an arm's length; then he speaks such a word because of which he is removed from Paradise more than the distance from Madīnah to Sana'a. (Musnad Ahmad, Majma-'uz-Zawāid)

﴿ 24 ﴾ عَنْ بِلَالِ بْنِ الْحَارِثِ الْمُرْتَبِيِّ رَضِيَ اللَّهُ عَنْهُ صَاحِبِ رَسُولِ اللَّهِ ﷺ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُبُ اللَّهُ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمِ يَلْقَاهُ، وَإِنْ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُبُ اللَّهُ عَلَيْهِ بِهَا سَخَطَهُ إِلَى يَوْمِ يَلْقَاهُ.

رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء فى قلة الكلام، رقم: ٢٣١٩

24. Bilāl ibne-Hārith Al-Muzani رَضِيَ اللَّهُ عَنْهُ, a companion of Rasūlullāh ﷺ narrates: I heard Rasūlullāh ﷺ saying: Any of you says something that pleases to Allah, which he does not deem important, but by this saying, Allah destines His pleasure for him till the Day of Resurrection. And someone of you says something that displeases to Allāh, which he does not deem important, but by this saying, Allāh destines His displeasure for him till the Day of Resurrection. (Tirmidhī)

﴿ 25 ﴾ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ يَرْفَعُهُ قَالَ: إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يُرِيدُ بِهَا بَأْسًا إِلَّا لِيُضْحِكَ بِهَا الْقَوْمَ فَإِنَّهُ لَيَقَعُ مِنْهَا أَبْعَدَ مِنَ السَّمَاءِ. رواه احمد ٣٨/٣

25. Abu Sa'id Al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrates that Nabí ﷺ said: A man says such a word not considering it to be significant and only to make people laugh, by which he plunges himself into the depth of Hell to a distance more than that between the earth and the sky. (Musnad Ahmad)

﴿ 26 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لَا يُلْقَى لَهَا بِأَلَا يَرْفَعُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنْ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يُلْقَى لَهَا بِأَلَا يَهْوِي بِهَا فِي جَهَنَّمَ. رواه البخاري، باب حفظ اللسان، رقم: ٦٤٧٨

26. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: A man speaks a word pleasing to Allah, without considering it of any importance, yet Allah exalts him in ranks for it. And a man speaks a word displeasing to Allah, without considering it of any importance, due to which he falls into Hell. (Bukhārī)

﴿ 27 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنْ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَّبِعُنَّ مَا فِيهَا يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ.

رواه مسلم، باب حفظ اللسان، رقم: ٧٤٨٢

27. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: A man speaks something thoughtlessly because of which he falls deep into Hell to a distance more than that between the East and the West. (Muslim)

﴿ 28 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَى بِهَا بَأْسًا يَهْوِي بِهَا سَبْعِينَ خَرِيفًا فِي النَّارِ. حديث حسن غريب، باب ما جاء من تكلم بالكلمة..... رقم: ٢٣١٤

رواه الترمذی وقال: هذا

28. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed a man says something not thinking it to be harmful, and for it, he falls into Hell equal to a journey of seventy years. (Tirmidhī)

﴿ 29 ﴾ عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَقَدْ أَمَرْتُ أَنْ أَتَجَوَّزَ فِي الْقَوْلِ فَإِنَّ الْجَوَّازَ هُوَ خَيْرٌ.

(رواه ابوداؤد، باب ما جاء في التشدق في الكلام، رقم: ٥٠٠٨)

29. 'Amr ibn al 'As Radīyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: I have been commanded to talk briefly, for brevity is better. (Abu Dāwūd)

﴿ 30 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ. (الحديث) رواه البخارى، باب حفظ اللسان برقم ٦٤٧٥

30. Abu Hurairah رضي الله عنه narrates that Rasûlullâh ﷺ said: He who believes in Allah and the Last Day, should speak what is good or be silent. (Bukhârî)

﴿ 31 ﴾ عَنْ أُمِّ حَبِيبَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: كَلَامُ ابْنِ آدَمَ عَلَيْهِ لَا لَهُ إِلَّا أَمْرٌ بِمَعْرُوفٍ، أَوْ نَهْيٌ عَنْ مُنْكَرٍ أَوْ ذِكْرُ اللَّهِ. رواه الترمذى، وقال: هذا حديث

حسن غريب، باب منه حديث كل كلام ابن آدم عليه لا له، الجامع الصحيح لسنن الترمذى، رقم: ٢٤١٢

31. Umme Habiba Radiyallâhu 'anha, wife of Nabî ﷺ, narrates that Nabî ﷺ said: The words of the son of Adam are against him except enjoining good, prohibiting evil or remembering Allah.

(Tirmidhî)

﴿ 32 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تُكْثِرِ الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ، فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ فَسَوْءٌ لِلْقَلْبِ، وَإِنْ أَبْعَدَ النَّاسُ مِنَ اللَّهِ الْقَلْبَ الْقَاسِي. رواه الترمذى وقال: هذا حديث حسن غريب، باب منه النهى عن كثرة الكلام إلا

بذكر الله، رقم ٢٤١١

32. 'Abdullâh ibne-'Umar Radiyallâhu 'anhuma narrates that Rasûlullâh ﷺ said: Do not speak too much except in glorifying Allâh, for talking too much without remembering Allâh causes hardness of the heart. And amongst the people farthest away from Allâh are those, whose hearts are hard. (Tirmidhî)

﴿ 33 ﴾ عَنِ الْمُغْبِيرَةِ بِنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلَاثًا: قِيلٌ وَقَالَ، وَإِضَاعَةُ الْمَالِ، وَكَثْرَةُ السُّؤَالِ.

رواه البخارى، باب قول الله عز وجل لا يسألون الناس الحقا، رقم: ١٤٧٧

33. Mughîrah ibne-Shu'bah رضي الله عنه narrates that he heard Nabî ﷺ saying: Indeed Allâh has disliked three habits for you. 1) Gossiping, 2) Squandering wealth, and 3) Asking too many questions. (Bukhârî)

﴿ 34 ﴾ عَنْ عَمْرٍاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ لَهُ وَجْهَانِ فِي الدُّنْيَا، كَانَ لَهُ يَوْمَ الْقِيَامَةِ لِسَانَانِ مِنْ نَارٍ. رواه ابوداؤد، باب فى ذى الوجهين، رقم: ٤٨٧٣

34. 'Ammār رضي الله عنه narrates that Rasūlullāh ﷺ said: He who is two-faced in this world, will have two tongues of fire on the Day of Resurrection. (Abu Dāwūd)

﴿ 35 ﴾ عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَأْرَسُولُ اللَّهِ مُرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ قَالَ: آمِنَ بِاللَّهِ وَقُلْ خَيْرًا، يُكْتَبُ لَكَ وَلَا تَقُلْ شَرًّا فَيُكْتَبُ عَلَيْكَ.

رواه الطبراني في الاوسط، مجمع الزوائد ٥٣٩/١٠

35. Mu'ādh رضي الله عنه asked: O Rasūlullāh! Command me such a deed that may send me to Paradise. He replied: Believe in Allāh and speak good words, reward will be written for you; and speak no evil words that will be written against you.

(Tabrāni, Majma-'uz-Zawāid)

﴿ 36 ﴾ عَنْ مُعَاوِيَةَ بْنِ حَبِيَّةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: وَيْلٌ لِلَّذِي يُحَدِّثُ بِالْحَدِيثِ لِيُضْحِكَ بِهِ الْقَوْمَ فَيَكْذِبُ، وَيْلٌ لَهُ وَيْلٌ لَهُ.

رواه الترمذى وقال:

هذا حديث حسن، باب ماجاء من تكلم بالكلمة ليضحك الناس، رقم: ٢٣١٥

36. Mu'āwiyah ibne-Hidāh رضي الله عنه narrates: I heard Nabī ﷺ saying: Woe to him who says something false just to make people laugh; Woe to him, woe to him. (Tirmidhī)

﴿ 37 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا كَذَّبَ الْعَبْدُ تَبَاعَدَ عَنْهُ الْمَلَكُ مِثْلًا مِنْ نَتْنٍ مَا جَاءَ بِهِ.

رواه الترمذى وقال: هذا حديث حسن جيد غريب، باب ماجاء

في الصدق والكذب، رقم: ١٩٧٢

37. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Nabī ﷺ said: When a man tells a lie, the angels move a mile away from him due to the bad odour of what he came with. (Tirmidhī)

﴿ 38 ﴾ عَنْ سُفْيَانَ بْنِ أَبِيهِ الْحَضْرَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كَبُرَتْ حِيَانَةٌ أَنْ تُحَدِّثَ أَخَاكَ حَدِيثًا هُوَ لَكَ بِهِ مُصَدِّقٌ وَأَنْتَ لَهُ بِهِ كَاذِبٌ.

رواه ابو داؤد، باب في المعاريض، رقم: ٤٩٧١

38. Sufyān ibne-Asid Al-Hadramī رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: It is great unfaithfulness that you say

something to your brother, and he believes you while you are lying.

(Abu Dāwūd)

Note: This means that though lying is a serious sin, but in certain situations its seriousness is intensified. For instance, a man trusts you and you take undue advantage of this trust by lying and deceiving him.

﴿ 39 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُطْبَعُ الْمُؤْمِنُ عَلَى الْخِلَالِ كُلِّهَا إِلَّا الْخِيَانَةَ وَالْكَذِبَ.

رواه احمد ٢٥٢/٥

39. Abu Umāmah رضي الله عنه narrates that Rasūlullāh ﷺ said: A believer may naturally have all qualities (good or bad) except deception and falsehood.

(Musnad Ahmad)

﴿ 40 ﴾ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ رَحِمَهُ اللَّهُ أَنَّهُ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ أَيَكُونُ الْمُؤْمِنُ جَبَانًا؟ فَقَالَ: نَعَمْ، فَيُقِيلُ لَهُ أَيَكُونُ الْمُؤْمِنُ بَخِيلًا؟ فَقَالَ: نَعَمْ، فَيُقِيلُ لَهُ أَيَكُونُ الْمُؤْمِنُ كَذِبًا؟ قَالَ: لَا.

رواه الامام مالك في الموطا سااجاء في الصدق والكذب ص ٧٢٢

40. Safwān ibne-Sulaim Rahimahullāh narrates that Rasūlullāh ﷺ was asked: Could a believer be coward? He replied: Yes. He was asked: Could a believer be a miser? He replied: Yes. He was asked: Could a believer be liar? He replied: No. (Muatta Imam Malik)

﴿ 41 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: تَقَبَّلُوا لِي سِتًّا، اتَّقَبَّلْ لَكُمْ بِالْجَنَّةِ قَالُوا: مَا هِيَ؟ قَالَ: إِذَا حَدَّثْتَ أَحَدَكُمْ فَلَا يَكْذِبُ، وَإِذَا وَعَدَ فَلَا يُخْلِفُ، وَإِذَا اتَّمَنْتَ فَلَا تَخْنُ، وَغَضُّوا أَبْصَارَكُمْ وَكَفُّوا أَيْدِيَكُمْ، وَاحْفَظُوا فُرُوجَكُمْ.

رواه ابو يعلى ورجاله رجال الصحيح الا ان يزيد بن سنان لم يسمع من انس بن مالك في الحاشية: رواه

ابو يعلى وفيه سعيد لوسعد بن سنان وليس فيه يزيد بن سنان وهو حسن الحديث، مجمع الزوائد ١٠/٤١١

41. Anas ibne-Mālik رضي الله عنه narrates that Nabī ﷺ said: You people guarantee six things about yourselves, I guarantee Paradise for you: They asked: What are these? He said: When anyone of you speaks, he should not lie; when he makes a promise, he should not break it; when entrusted, he should not breach the trust; lower your eyes; and control your hands; and protect your private parts.

(Abu Ya'lā, Majma-'uz-Zawāid)

﴿ 42 ﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الصِّدْقَ يَهْدِي إِلَى السِّرِّ، وَإِنَّ الْبُرْهَانِيَّةَ إِلَى الْحَيَّةِ، وَإِنَّ الرَّجُلَ لَيُصَدَّقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَإِنَّ الْكُذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيُكَذَّبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا.

رواه مسلم باب فبح الكذب..... برقم: ٦٦٣٧

42. 'Abdullāh رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: Undoubtedly, truth leads to good deeds, and good deeds lead to Paradise; a man keeps speaking the truth till he is labelled Siddiq (standard bearer of truth) by Allāh. Undoubtedly falsehood leads to evil and evil leads to Hell; a man keeps lying till he is labelled as a great liar by Allāh. (Muslim)

﴿ 43 ﴾ عَنْ حَفْصِ بْنِ غَاصِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

رواه مسلم، باب النهي عن الحديث بكل ما سمع، رقم: ٧

43. Hafs ibne-'Āsim رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: It is enough for a man to be a liar if he relates everything he hears. (Muslim)

Note: It means to narrate whatever one hears, without checking its truthfulness, is also a degree of falsehood, due to which one loses the trust placed in one by people.

﴿ 44 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

رواه ابوداؤد، باب التشديد في الكذب، رقم: ٤٩٩٢

44. Abu Hurairah رضي الله عنه narrates that Nabī صلى الله عليه وسلم said: It is enough for a man to be a sinner that he relates whatever he hears. (Abu Dāwūd)

﴿ 45 ﴾ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَانِي رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: وَتِلْكَ قَطْعَتْ عُقْبَ أَخِيكَ. ثَلَاثًا. مَنْ كَانَ مِنْكُمْ مَا دَخَا لَا مَخَالَهَ فَلْيَقُلْ: أَحْسِبُ فَلَانَا وَاللَّهِ حَسْبِيهِ، وَلَا أَرْجِي عَلَى اللَّهِ أَحَدًا، إِنْ كَانَ يَعْلَمُ.

رواه البخاري، باب ماجاء في قول الرجل وبلك، رقم: ٦٦٦٢

45. 'Abdur Rahmān ibne-Abi Bakra Radiyallāhu 'anhuma narrates that a person praised another before Nabī صلى الله عليه وسلم (and the

one being praised was also present). Nabí ﷺ said: Woe unto you! You have cut the neck of your brother (he repeated it thrice); if one of you must praise, and consider it to be essential and despite knowing him to (be good), he should just say: I think so and so is a good man, Allāh is going to account him (and Allāh alone in reality knows whether he is good or bad). I cannot praise anyone before Allāh with certainty. (Bukhārī)

﴿ 46 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كُلُّ أُمَّتِي مُعَافَى إِلَّا الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمُجَاهِرَةِ أَنْ يَفْعَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُصْبِحُ وَقَدْ سَتَرَهُ اللَّهُ فَيَقُولُ: يَا فَلَانُ عَمِلْتَ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ.

رواه البخارى، باب ستر المؤمن على نفسه برقم: ٦٠٦٩

46. Abu Hurairah ﷺ narrates: I heard Rasūlullāh ﷺ saying: All of my followers will be forgiven, except those who sin openly. Sinning openly is that a man commits an evil deed at night; and Allāh keeps it hidden then getting up at dawn he says: O so and so, I committed such and such sin last night. He spent the night in such a way that Allah veiled his sin, and at dawn he himself lifted the veil which Allah had put on him. (Bukhārī)

﴿ 47 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا قَالَ الرَّجُلُ: هَلَكَ النَّاسُ فَهُوَ أَهْلَكُهُمْ.

رواه مسلم، باب النهي عن قول هلك الناس برقم: ٦٦٨٣

47. Abu Hurairah ﷺ narrates that Rasūlullāh ﷺ said: When a man says: People are ruined; he is the one who has to suffer the most. (Muslim)

﴿ 48 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: تُوِّفِي رَجُلًا مِنْ أَصْحَابِي فَقَالَ يَعْزِي رَجُلًا: أَبَشِّرْ بِالْجَنَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَوْ لَا تَدْرِي، فَلَعَلَّهُ تَكَلَّمَ فِيمَا لَا يَغْنِيهِ أَوْ بَحَلَ بِمَا لَا يَنْقُضُهُ.

رواه الترمذى وقال: هذا حديث غريب، باب حديث من حسن اسلام المرء..... برقم: ٢٣١٦

48. Anas ibn Mālik ﷺ narrates that a Sahābī died, and a man said (addressing the dead): Glad tidings of Paradise to you. Rasūlullāh ﷺ told him: How do you know? Perhaps he spoke

something irrelevant or was miserly about something which would cause him no loss. (Tirmidhi)

Note: The meaning of this *Hadith* is that, one should not dare to declare someone to be a man of Paradise; however due to his good deeds, one can be hopeful.

﴿ 49 ﴾ عَنْ حَسَّانِ بْنِ عَطِيَّةَ رَجَمَهُ اللَّهُ قَالَ: كَانَ شَدَّادُ بْنُ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ فِي سَفَرٍ لَسَزَلَ مَنْزِلًا فَقَالَ لِغُلَامِهِ: اتَيْنَا بِالسُّفْرَةِ نَعْبَثُ بِهَا، فَاتَكْرُثُ عَلَيْهِ، فَقَالَ: مَا تَكَلَّمْتُ بِكَلِمَةٍ مُنْذُ أَسْلَمْتُ إِلَّا وَأَنَا أَخْطِئُهَا وَأَزْمُهَا غَيْرَ كَلِمَتِي هَذِهِ فَلَا تَحْضُرُهَا عَلَيَّ وَاحْفَظُوا مَا أَقُولُ لَكُمْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا كَنَزَ النَّاسُ الذَّهَبَ وَالْفِضَّةَ فَاتَّكَبُوا هَوْلَاءِ الْكَلِمَاتِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ، وَالْعَزِيمَةَ عَلَى الرَّشْدِ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَأَسْأَلُكَ حُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا، وَأَسْأَلُكَ لِسَانًا صَادِقًا، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعَلَّمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعَلَّمُ، وَأَسْتَغْفِرُكَ لِمَا تَعَلَّمُ إِنَّكَ أَنْتَ غَلَامُ الْغُيُوبِ.

رواه احمد ٣٣٨/٢٨

49. Hassān ibne-'Atiyyah Rahimahullāh says: Shaddād ibne-Aws ؓ was on a journey. He camped at a location and said to his slave: Bring the Sufra (the cloth spread on the ground for placing food to eat), to have some leisure. (Hassān says) It was surprising for me, then he said: Since I became Muslim, I never said any thing without thinking except for these words, so do not remember these words, but remember what I say now: I heard Rasūlullāh ﷺ saying: When people start collecting treasure of gold and silver, then you make your treasure by these words:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ، وَالْعَزِيمَةَ عَلَى الرَّشْدِ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَأَسْأَلُكَ حُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا، وَأَسْأَلُكَ لِسَانًا صَادِقًا، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعَلَّمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعَلَّمُ، وَأَسْتَغْفِرُكَ لِمَا تَعَلَّمُ إِنَّكَ أَنْتَ غَلَامُ الْغُيُوبِ

O Allāh! I seek guidance, dutifulness and firmness in every work, and the ability to express thankfulness on Your bounties, and the ability to devotedly worship You, and ask You for a clean heart (from idolatry and infidelity), and seek of You a truthful tongue,

and beg for all the good in Your knowledge, and ask forgiveness from all sins in Your knowledge, and seek refuge of You from all evil in Your knowledge. Verily You have the knowledge of all the Unseen.

(Musnad Ahmad)

GLOSSARY

Transliteration

Meaning

- 'Abd
عَبْدٌ -a reverential term for the most obedient to Allāh; slave of Allāh; slave.
- 'Alim
عَالِمٌ -a man properly educated in Qur'ān, *Hadīth* and Islāmic jurisprudence from authentic sources.
- 'Alaih-his Salam
عَلَيْهِ السَّلَامُ -peace be upon him. A reverential suffix, for all the Prophets and Messengers of Allāh.
- Ashab-us-Suffah
أَصْحَابُ الصُّفَّةِ -some 70 or so destitute *Muhajirīn* that used to reside on the raised extension of *Masjid-un-Nabawi*
- Ansar
أَنْصَارٌ -the helpers. A term used for those who embraced Islām in Al-Madināh in the very beginning, and vigourously lent their services to Islām.
- Allah ﷻ -Allah the Exalted.
- Dajjal
دَجَالٌ -the Great Deceiver' who will appear near the end of the world and will claim to be God, and will be killed by 'Īsā ﷺ at his second coming.
- Fatwa
فَتْوَى -decree concerning Islamic Law.
- Hadith
حَدِيثٌ -the saying of Prophet Muhammad ﷺ through which he has given authoritative declarations on religious questions, moral, ceremonial, or doctrinal.
- Halal
حَلَالٌ -that which is lawful and permitted in Islām.

- Harm** **حَرَم** -a sanctuary, a sacred territory. Makkah has been considered a Harm since the time of Ibrāhīm عليه السلام. All things within the limit of the limit are protected and considered inviolable. Madīnah was also declared a Harm by the Prophet, thus the word *Harmāin Sharafāin*, the two honoured sanctuaries.
- Haya** **حَيَا** -the essence of *Hayā* is that; it restrains a man from evil, and prevents a man from neglecting the obligations which he owes to others.
- Haram** **حَرَام** -that which is unlawful or prohibited in Islām.
- Hauz-al-Kauthar** **حَوْضُ الْكَوْثَرِ** -literally means 'The Pond of Abundance'. A pond in Paradise which is exclusively assigned to Prophet Muhammad ﷺ.
- Hudud** **حُدُود** -the limits ordained by Allah. This includes the punishment for crimes according to the Islamic Law.
- Jannat-ul-Baqi** **جَنَّةُ الْبَقِيْع** -the cemetery where a good many of the Sahābah are buried. It is located in the south-east side of Madinah.
- Jihad** **جِهَاد** -literally means to strive in the path and cause of Allah and Islām.
- Khair-ul-Umam** **خَيْرُ الْأُمَّمِ** -the best among the communities, or the people of all the Prophets of Allāh; the *Ummah* of Prophet Muhammad ﷺ.
- Khushu'-wa Khudu** -submissive humility entrenched with the fear of Allāh. **خُشُوعٌ وَخُضُوعٌ**
- Mashwarah** **مَشْوَرَةٌ** -consultation; deliberation; conference; counsel; advice; suggestion.
- Mi'raj** **مِعْرَاج** -literally means 'An Ascent'. Muhammad's ﷺ journey to heaven; called also *Isra*, 'the nocturnal journey'. It is narrated to have taken place in the

Muhājir

مهاجر

-from the word *Hijrah* or migration. One who had performed *Hijrah* either by (1) leaving *Makkah* with Prophet Muḥammad Ṣallallāhu ‘alaihi wasallam, or (2) leaving a country ruled by an infidel power, or (3) by fleeing from what Allāh has forbidden.

Rabb

رب

Sustainer, Cherisher.

Raḍiyallāhu

'anha

رَضِيَ اللهُ عَنْهَا

- Allāh is pleased with her.

Raḍiyallāhu

'anhum

رَضِيَ اللهُ عَنْهُمْ

- Allāh is pleased with them.

Raḍiyallāhu

'anhuma

رَضِيَ اللهُ عَنْهُمَا

- Allāh is pleased with them both.

Raḍiyallāhu

'anhu

رَضِيَ اللهُ عَنْهُ

- Allāh is pleased with him.

Raḥimahullāh

رَحِمَهُ اللهُ

-May Allāh bless him with His mercy.

Ṣallallāhu

'alaihi wasallam

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

-peace and blessings of Allāh be upon him (Muḥammad).

Ṣadaqah

صَدَقَةٌ

-a term used in the Qur’ān for Almsgiving. Charity.

Taqwā

تَقْوَى

-fear of Allāh; Allāh consciousness; piety and self-restraint.

Tartīl

تَرْتِيلٌ

-measured recitation of the Qur’ān, with close emphasis to its inflection rules.

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Fawāid by Haithami died 807AH
Dārul-Fikr, Beirut.
- Masābih-us-Sunnah
by Baghawī died 516 AH
Dārul Ma'rifa. Beirut.
- Mawsu 'ā-tul-Ahadith wal
Athār-ud-Da'ifah by Jmā 'at-mina! 'Ulmā
Maktaba Al Ma'rif lin
Nashr.

- Mawsūā-tul-Hadīth-ush-Sharīf
on Kutub-us-Sittah
Dārul Salām Riyādh.
- Mazāhir-e- Haque
Dārul Ishā'at.
- Miftāh Kunūzis Sunnah
by Muhammad Fuad AlBāqī
Suhail Academy. Lahore.
- Mirqāt-ul-Māfatih
by Mullā 'Alī Qārī died 1111 AH
Maktaba Imdādia, Multan.
- Mishkāt-ul-Masābih
by Khaṭīb Tibrizī died 737 AH
Al Maktabul Islāmī. Beirut.
- Misbā-huz-Zujājah
by Abī Bakr Al Kanānī died 840 AH
Al Jinān lit Tabā'ati wan
Nashr, Beirut.
- Mizān-ul-'I'tidāl fi Naqd-ur-Rijāl
by Dhahabī died 748 AH
Al Maktaba Al Atharia,
Pakistan.
- Mu'jamul Buldān
by 'Abdullāh al Baghdādī died 626 AH
Dār Ihyā-ut-Turāth Al
'Aiabi. Beirut.
- Muattā Al Imām Mālik died 179A¹¹
Nūr Muhammad, Karachi.
- Mukhtathar Sunan Abī Dāwūd
by Mundhirī died 656 AH
Maktaba Atharia. Pakistan.
- Mukhtār-us-Sihhāh
by Abī Bakr Arrāzī
Al Markazul 'Arabi lith-
Thaqafa.
- Musnad Abu Ya'lā
by Al Mawsilī: died 307 AH
Dārul-Qiblah, Jeddah.
- Musnad Al Imām Ahmad
ibn-e-Hambal died 241 AH
Dārul-Fikr, Beirut.
- Musnad Ash Shāf'ī died 204 AH
Dārul Kutub Al 'Ilmia,
Beirut.
- Musannaf ibn-e-Abī Shaibah
died 235 AH
Idāratul Qurān. Karachi.
- Qawā'id fi'Ulūmil Hadīth
by Maulana Zafar Ahmad Uthmāni
died 1394 AH
Shirkatul 'Ubaikān lin
Nashr, Riyādh.
- Sahih Al Bukhārī with
Dār Ihyā-ut-Turāth

- Sharhul Kirmānī
Sahih Ibn-e-Hibbān bi Tartīb
ibn-e-Buldān died 739 AH
- Sahih Ibn-e-Khuzaimah died 311 AH
- Sahih Muslim by Sharh An Nawawī
died 676 AH
- Sharh-us-Sunnah
by Baghawi died 516 AH
- Sharh Sunan Abi Dāwūd
by 'Aynī died 855 AH
- Sharh Tibī 'Ala Mishkāt-ul-
Masābīh by Tibī died 743 AH
- Sharh-us-Sanūsī by Imām
Muhammad As Sanūsī died 895 AH
- Shu'abul Imān by Baihaqī
died 458 AH
- Sunan Dāramī died 255 AH
- Tafsir 'Uthmānī
by Maulana Shabbir Ahmad 'Uthmānī
- Tafsīr Al Kabīr by Rāzi
- Tafsir ibn-e-Kathīr died 774 AH
- Tahzīb Al Kamel on Asmā ur Rijāl
by Muzī died 742 AH
- Tahzib-ul-Asmā wal Lughāt
by Nawawī died 676 AH
- Takmalah Fathul Mulhim
by Maulānā Muhammad Taqi Al 'Uthmānī
- Tanzī hush Sharī'ah Al Marfū'ah
by Kanānī died 963 AH
- Taqrīb-ut-Tahzīb
by Ibn-e-Hajar Al 'Asqalānī died 852 AH
- Al'Arabī, Beirut.
Muassisat-ur-Risāla, Beirut.
- Al Maktab-ul-Islāmī, Beirut.
Dār Ihyā-ut-Turāth
Al'Arabī, Beirut.
Al Maktab-ur-Islāmī.
Beirut.
Maktabat-ur-Rushd,
Riyādh.
- Idāratul Qurān wal 'Ulūm-
ul-Islāmīa.
Maktaba Dārul-Bāz, Makkah.
- Dārul kutu Al 'Ilmiā,
Beirut.
Qadīmī Kutub Khānā,
Karachi.
- Matba'a Al Malik Fahad.
- Dārul Kutub Al 'Ilmiā,
Beirut.
- Dārul Ma'rifa.
- Dārul -Fikr, Beirut.
- Dārul Kutub Al 'Ilmiā,
Beirut.
Maktaba Dārul 'ulum,
Karachi.
- Dārul Kutub Al 'Ilmiā, Beirut.
- Dārul Rushd, Syria.