

٢٣- عَنْ مَعْنِ بْنِ يَزِيدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ أَبِي يَزِيدُ أَخْرَجَ دِينَارًا يَتَصَدَّقُ بِهَا، فَوَضَعَهَا عِنْدَ رَجُلٍ فِي الْمَسْجِدِ، فِحْنْتُ فَأَخَذْتُهَا فَأَتَيْتُهُ بِهَا، فَقَالَ: وَاللَّهِ مَا إِنِّي أَرَدْتُ، فَخَاصَمْتُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: لَكَ مَا نَوَيْتَ يَا يَزِيدُ! وَلَكَ مَا أَخَذْتَ يَا مَعْنُ! رواه البخاري،

باب إذا تصدق على ابنه وهو لا يشعر، رقم: ١٤٢٢

23. Ma'n ibne-Yazid Raḍiyallāhu 'anhuma narrates that my father, Yazid Raḍiyallāhu 'anhu, set aside some Dīnārs 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 Dīnārs and came back. My father said: I swear by Allāh! I had not meant these to be given to you. So I took my father to Rasūlullāh Ṣallallāhu 'alaihi wasallam and presented this matter to him. Rasūlullāh Ṣallallāhu 'alaihi wasallam 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. (Bukhārī)

٢٤- عَنْ طَاوُوسٍ رَحِمَهُ اللَّهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! إِنِّي أَقْفُ الْمَوَاقِفَ أُرِيدُ وَجْهَ اللَّهِ، وَأُحِبُّ أَنْ يُرَى مَوْطِنِي، فَلَمْ يَرُدَّ عَلَيْهِ رَسُولُ اللَّهِ ﷺ شَيْئًا حَتَّى نَزَلَتْ عَلَيْهِ هَذِهِ الْآيَةُ ﴿فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾. تفسير ابن كثير ١١٤/٣

24. Ṭāūs Raḥimahullāh narrates that a man said: O Rasūlallāh! I get up to do some good deed at certain times; and I intend to please Allāh and I desire that this deed may be seen. Rasūlullāh Ṣallallāhu 'alaihi wasallam did not reply until this verse was revealed:

فَمَنْ كَانَ يَرْجُو 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 18:110)

(Tafsīr ibne-Kathīr)

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 ALLĀH TA'ĀLĀ, WITH BELIEF IN HIS PROMISES AND WITH HOPE OF HIS REWARDS

AḤĀDĪTH

٢٥- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَرْبَعُونَ خَصْلَةً أَغْلَاهُنَّ مَنِيحَةَ الْعَنْزِ، مَا مِنْ عَامِلٍ يَعْمَلُ بِخَصْلَةٍ مِنْهَا رَجَاءً ثَوَابِهَا وَتَصَدِّيقَ مَوْعِدِهَا إِلَّا أَدْخَلَهُ اللَّهُ بِهَا

الْجَنَّةَ. رواه البخاري، باب فضل المنيحة، رقم: ٢٦٣١

25. Abdullāh ibne-'Amr Raḍiyallāhu 'anhumā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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. (Bukhārī)

Note: Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 ḥadīth. (Faḥ-ul-Bārī)

The objective is that a person should do every deed with the quality of *īmān* and *ehtisāb*, that is while doing the deed he must have belief in the promises of Allāh and be conscious of its rewards.

٢٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيْمَانًا وَاحْتِسَابًا وَكَانَ مَعَهُ حَتَّى يُصَلِّيَ عَلَيْهَا وَيُفْرَغَ مِنْ دَفْنِهَا، فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقِيْرَاطِينَ كُلُّ قِيْرَاطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيْرَاطٍ. رواه البخاري، باب

اتباع الجنائز من الإيمان، رقم: ٤٧

26. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh

Ṣallallāhu ‘alaihi wasallam 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 *Qirāts*, each *Qirāt* being equivalent to Uḥud; and if anyone prays over the dead and returns before the burial he will come back with one *Qirāt*. (Bukhārī)

Note: A *Qirāt* is one-twelfth of a Dirham. In that period wages were paid to labourers for their work in the form of a *Qirāt*. Therefore, Rasūlullāh Ṣallallāhu ‘alaihi wasallam also used the word *Qirāt* but then clarified that this should not be considered a worldly *Qirāt*, but that its reward will be according to the *Qirāt* of the Hereafter which will be as great and magnificent as Mount Uḥud when compared to the *Qirāt* of this world. (Ma‘āriful Ḥadīth)

٢٧- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: إِنَّ اللَّهَ قَالَ: يَا عِيسَى ابْنَ مَرْيَمَ إِنِّي بَاعْتُ مِنْ بَعْدِكَ أُمَّةً إِنَّ أَصَابَهُمْ مَا يُحِبُّونَ حَمِيدُوا اللَّهَ، وَإِنْ أَصَابَهُمْ مَا يَكْرَهُونَ احْتَسَبُوا وَصَبَرُوا، وَلَا حِلْمَ وَلَا عِلْمَ، فَقَالَ: يَا رَبِّ كَيْفَ يَكُونُ هَذَا لَهُمْ وَلَا حِلْمَ وَلَا عِلْمَ؟ قَالَ: أُعْطِيَهُمْ مِنْ حِلْمِي وَعِلْمِي. رواه الحاكم وقال: هذا حديث صحيح على شرط البخاري ولم يخرجاه ووافقه الذهبي ٣٤٨/١

27. Abu Dardā’ Raḍiyallāhu ‘anhu reports: I heard Abul Qāsim (Rasūlullāh) Ṣallallāhu ‘alaihi wasallam narrating in a Ḥadīth Qudsī that verily Allāh has said: O ‘Īsā! 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). ‘Īsā ‘Alaihis Salām 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 Ḥākim)

٢٨- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَقُولُ اللَّهُ سُبحَانَهُ: ابْنُ آدَمَ إِنْ صَبَرَتْ وَاحْتَسَبَتْ عِنْدَ الصَّدَمَةِ الْأُولَى، لَمْ أَرْضَ لَكَ ثَوَابًا دُونَ الْجَنَّةِ. رواه ابن ماجه، باب ما جاء في الصبر على المصيبة، رقم: ١٥٩٧

28. Abu Umāmah Raḍiyallāhu ‘anhu narrates in a Ḥadīth Qudsī: I

heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying that Allāh Subḥānahū says: O Son of Ādam! 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)

٢٩- عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ. رواه البخاري، باب ما جاء أن الأعمال بالنية والحسبة، رقم: ٥٥

29. Abu Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When a person spends on his family, hoping for Allāh’s pleasure and believing in reward from Allāh then this spending is Ṣadaqaḥ for him. (Bukhārī)

٣٠- عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلُ فِي فَمِ امْرَأَتِكَ. رواه البخاري، باب ما جاء أن الأعمال بالنية والحسبة، رقم: ٥٦

30. Sa‘d ibne-Abī Waqqāṣ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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. (Bukhārī)

٣١- عَنْ أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَسُولٌ إِخْدَى بَنَاتِهِ وَعِنْدَهُ سَعْدٌ وَأَبِي بِنُ كَعْبٍ وَمُعَاذٌ رَضِيَ اللَّهُ عَنْهُمْ أَنَّ ابْنَهَا يَجُودُ بِنَفْسِهِ، فَبَعَثَ إِلَيْهَا: اللَّهُ مَا أَخَذَ، وَاللَّهِ مَا أُعْطِيَ، كُلُّ بَاجِلٍ، فَلْتَصْبِرْ وَلْتَحْتَسِبِ. رواه البخاري، باب وكان أمر الله قلدرا مقدورا، رقم: ٦٦٠٢

31. Usāmah Raḍiyallāhu ‘anhu narrates that I was present with Nabī Ṣallallāhu ‘alaihi wasallam, when a messenger came from one of his daughters, at that time Sa‘d, Ubayy ibne-Ka‘b, Mu‘adh Raḍiyallāhu 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)

٣٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِسَيِّدَةِ الْأَنْصَارِ: لَا يَمُوتُ

لِإِحْدَاكُنَّ ثَلَاثَةَ مِنَ الْوَالِدِ فَتَحْتَسِبُهُ، إِلَّا دَخَلْتَ الْجَنَّةَ، فَقَالَتْ امْرَأَةٌ مِنْهُنَّ: أَوْ اثْنَانِ؟ يَا رَسُولَ اللَّهِ! قَالَ: أَوْ اثْنَانِ. رواه مسلم، باب فضل من يموت له ولد فيحسبه، رقم: ٦٦٩٨

32. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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 Rasūlallāh! He replied: Even if two die. (Muslim)

٣٣- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ اللَّهُ لَا يَرْضَى لِعَبْدِهِ الْمُؤْمِنِ إِذَا ذَهَبَ بِصَفْتِهِ مِنْ أَهْلِ الْأَرْضِ فَصَبَرَ وَاحْتَسَبَ وَقَالَ مَا أَمْرِي بِهِ، يَتَوَابَّ دُونَ الْجَنَّةِ. رواه النسائي، باب ثواب من صبر واحتسب، رقم: ١٨٧٢

33. ‘Abdullāh ibne-‘Amr ibnil ‘Āṣ Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When Allah 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 (e.g *Innā lillāhi wa innā ilaihi rāji‘ūn*), then Allāh is pleased with nothing less than Paradise for him. (Nasāi)

٣٤- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي عَنِ الْجِهَادِ وَالْغَزْوِ، فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو! إِنْ قَاتَلْتَ صَابِرًا مُحْتَسِبًا بَعَثَكَ اللَّهُ صَابِرًا مُحْتَسِبًا، وَإِنْ قَاتَلْتَ مُرَائِيًا مُكَاثِرًا بَعَثَكَ اللَّهُ مُرَائِيًا مُكَاثِرًا، يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو! عَلَى أَيِّ حَالٍ قَاتَلْتَ أَوْ قُتِلْتَ بَعَثَكَ اللَّهُ عَلَى تَبِكِ الْحَالِ. رواه أبو داود، باب من قاتل لتكون كلمة الله هي العليا، رقم: ٢٥١٩

34. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhumā narrates: I asked: O Rasūlallāh! Tell me about Jihād 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 RIYĀ’

Condemnation of deeds being done with the intention of being seen by others

VERSES OF QUR’ĀN

Allāh Subhānahū wa Ta‘ālā says:

When they stand up to offer Ṣalāh they perform it lazily and to be seen of men, and do not remember Allāh but little.

An-Nisā 4:142

قال الله تعالى:
وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالًا
يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا
قَلِيلًا [النساء: ١٤٢]

Allāh Subhānahū wa Ta‘ālā says:

So woe to those who pray,
but are unmindful of their prayers;
who make a show (of piety).

Al-Mā‘ūn 107:4-6

وقال تعالى:
وَيْلٌ لِّلْمُصَلِّينَ
الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ
الَّذِينَ هُمْ يُرَاءُونَ [الماعون: ٤-٦]

Note: "...are unmindful of their prayers": includes offering it *Qada* (after its prescribed time), or offering it inattentively, or offering it irregularly. (Kashfur Rahmān)

AḤĀDĪTH

٣٥- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يُشَارَ إِلَى يَدِهِ بِالْأَصَابِعِ فِي دِينٍ أَوْ دُنْيَا إِلَّا مَنْ عَصَمَهُ اللَّهُ. رواه الترمذی، باب منه حديث إن لكل شيء شرة، رقم: ٢٤٥٣

35. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alāihi wasallam 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. (Tirmidhī)

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 Ḥaqqe)

٣٦- 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: يُبْكِينِي شَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنْ يَسِيرَ الرَّبَائِ شِرْكَ، وَإِنْ مَنْ عَادَى اللَّهَ وَلِيًّا فَقَدْ بَارَزَ اللَّهَ بِالْمُحَارَبَةِ، إِنَّ اللَّهَ يُحِبُّ الْأَبْرَارَ الْأَتْقِيَاءَ الْأَخْفِيَاءَ، الَّذِينَ إِذَا غَابُوا لَمْ يُفْتَقَدُوا، وَإِذَا حَضَرُوا لَمْ يُدْعَوْا وَلَمْ يُعْرَفُوا، قُلُوبُهُمْ مَصَابِيحُ الْهُدَى، يَخْرُجُونَ مِنْ كُلِّ غَيْرَاءٍ مُظْلَمَةٍ. رواه

ابن ماجه، باب من ترجى له السلامة من الفتن، رقم: ٣٩٨٩

36. ‘Umar ibn al Khaṭṭāb Raḍiyallāhu ‘anhu narrates that one day he went to the masjid of Rasūlullāh Ṣallallāhu ‘alāihi wasallam and found Mu‘adh ibne-Jabal sitting by the grave of Nabī Ṣallallāhu ‘alāihi wasallam and weeping. He asked: What makes you weep? Mu‘adh replied: A thing made me cry which I heard from Rasūlullāh Ṣallallāhu ‘alāihi wasallam. 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)

٣٧- عَنْ مَالِكِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا ذُنْبَانِ جَانِعَانِ أُرْسِلَا فِي غَنَمٍ، بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرْفِ، لِذِينِهِ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب حديث: ما ذنبان جانعان أرسلتا في غنم، رقم: ٢٣٧٦

37. Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alāihi wasallam 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. (Tirmidhī)

٣٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ طَلَبَ الدُّنْيَا حَلَالًا مُفَاجِرًا مُكَائِرًا مُرَائِيًا لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ، وَمَنْ طَلَبَ الدُّنْيَا حَلَالًا، اسْتِعْفَافًا عَنِ الْمَسْأَلَةِ، وَسَعْيًا عَلَى عِيَالِهِ، وَتَعَطُّفًا عَلَى جَارِهِ، لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَوَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ. رواه البيهقي في شعب الإيمان ٢٩٨/٧

38. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alāihi wasallam 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. (Baihaqī)

٣٩- عَنِ الْحَسَنِ رَحِمَهُ اللَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ عَبْدٍ يَخْطُبُ خُطْبَةً إِلَّا اللَّهُ عَزَّ وَجَلَّ سَأَلَهُ عَنْهَا: مَا أَرَادَ بِهَا؟ قَالَ جَعْفَرُ: كَانَ مَالِكُ بْنُ دِينَارٍ إِذَا حَدَّثَ هَذَا الْحَدِيثَ بَكَى حَتَّى يَنْقَطِعَ ثُمَّ يَقُولُ: يَحْسِبُونَ أَنَّ عَيْنِي تَقْرَأُ بِكَلَامِي عَلَيْكُمْ، فَأَنَا أَعْلَمُ أَنَّ اللَّهَ عَزَّ وَجَلَّ سَأَلَنِي عَنْهُ يَوْمَ الْقِيَامَةِ مَا أَرَدْتُ بِهِ. رواه البيهقي ٢٨٧/٢

39. Ḥasan Raḥimahullāh narrates that Rasūlullāh Ṣallallāhu ‘alāihi wasallam said: Any slave of Allāh, who gives a speech will be asked by Allāh ‘Azza wa Jall, as to what he intended with it? Ja‘far Raḥimahullāh said: Whenever Mālik bin Dīnār Raḥimahullāh used to narrate this ḥadīth, 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 ‘Azza wa Jall will on the Day of Resurrection ask me: What was the purpose of your speech? (Baihaqī)

٤٠- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَسْخَطَ اللَّهَ فِي رِضَى النَّاسِ سَخَطَ اللَّهُ عَلَيْهِ، وَأَسْخَطَ عَلَيْهِ مِنْ أَرْضَاهُ فِي سَخَطِهِ، وَمَنْ أَرْضَى اللَّهَ فِي سَخَطِ النَّاسِ رَضِيَ اللَّهُ

عَنْهُ، وَأَرْضَىٰ عَنْهُ مَنْ أَسْخَطَهُ فِي رِضَاةٍ حَتَّىٰ 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 ١٠/٣٨٦

40. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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)

٤١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ
يَوْمَ الْقِيَامَةِ عَلَيْهِ، رَجُلٌ اسْتَشْهَدَ، فَأَتَىٰ بِهِ فَعَرَفَهُ نِعْمَتُهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ:
قَاتَلْتُ فِيكَ حَتَّىٰ اسْتَشْهَدْتُ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ جَرِيءٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ
بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّىٰ أُلْقِيَ فِي النَّارِ، وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأَتَىٰ بِهِ،
فَعَرَفَهُ نِعْمَتُهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ،
قَالَ: كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ
أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّىٰ أُلْقِيَ فِي النَّارِ، وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ
كُلِّهِ، فَأَتَىٰ بِهِ فَعَرَفَهُ نِعْمَتُهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ
يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ
فَسُحِبَ عَلَىٰ وَجْهِهِ ثُمَّ أُلْقِيَ فِي النَّارِ. رواه مسلم، باب من قاتل للرياء والسمعة استحق النار، رقم: ٤٩٢٣

41. Abu Hurairah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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 *Qārī* (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)

٤٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُتَنَفَىٰ بِهِ وَجْهُ
اللَّهِ، لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرَفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ يَغْنَىٰ رِيحَهَا. رواه
أبو داود، باب في طلب العلم لغير الله، رقم: ٣٦٦٤

42. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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 Dāwūd)

٤٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: يَخْرُجُ فِي آخِرِ الزَّمَانِ رِجَالٌ
يَخْتَلُونَ الدُّنْيَا بِالدِّينِ، يَلْبَسُونَ لِلنَّاسِ جُلُودَ الصَّانِ مِنَ اللَّيْنِ، أَلَسْتَهُمْ أَحْلَىٰ مِنَ الشُّكْرِ
وَقُلُوبُهُمْ قُلُوبُ الذَّنَابِ، يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَبِي يَغْتَرُونَ أَمْ عَلَيَّ يَجْتَرُونَ؟ فِيهِ حَلْفَتُ لَا بَعْنَ
عَلَىٰ أَوْلِيكَ مِنْهُمْ فِتْنَةٌ تَدْعُ الْحَلِيمَ مِنْهُمْ حَيْرَانًا. رواه الترمذي، باب حديث خاتلى الدنيا بالدين وعقوبتهم،

43. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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 Myself 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.) (Tirmidhī)

٤٤ - عَنْ أَبِي سَعِيدِ بْنِ أَبِي فُضَالَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ وَكَانَ مِنَ الصَّحَابَةِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا جَمَعَ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ لِيَوْمٍ لَا رَبِّبَ فِيهِ، نَادَى مُنَادٍ: مَنْ كَانَ أَشْرَكَ فِي عَمَلٍ عَمِلَهُ اللَّهُ أَحَدًا، فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللَّهِ، فَإِنَّ اللَّهَ أَغْنَى الشُّرَكَاءَ عَنِ الشُّرْكِ. رواه الترمذی وقال: هذا حديث حسن غريب، باب ومن سورة الكهف، رقم: ٣١٥٤

44. Abu Sa‘īd ibne-Abu Faḍālāh Al-Ansārī Raḍiyallāhu ‘anhu, who was one of the Ṣaḥābah, narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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. (Tirmidhī)

Note: Allāh being absolutely self-sufficient, does not tolerate any partner.

٤٥ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَعَلَّمَ عِلْمَهُ لغيرِ اللَّهِ أَوْ أَرَادَ بِهِ غَيْرَ اللَّهِ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ. رواه الترمذی وقال: هذا حديث حسن غريب، باب في من يطلب بعلمه الدنيا، رقم: ٢٦٥٥

45. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Whoever acquires knowledge for any one apart from Allāh or intends by it other than Allāh (honour, fame, wealth, etc.), then let him make his abode in Hell-Fire. (Tirmidhī)

٤٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَعَوَّدُوا بِاللَّهِ مِنْ حُبِّ الْحَزَنِ قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا حُبُّ الْحَزَنِ؟ قَالَ: وَإِذَا فِي جَهَنَّمَ يَتَعَوَّدُ مِنْهُ جَهَنَّمَ كُلُّ يَوْمٍ مِائَةَ مَرَّةٍ، قِيلَ: يَا رَسُولَ اللَّهِ! وَمَنْ يَدْخُلُهُ؟ قَالَ: الْقُرَاءُ الْمُرَاؤُونَ بِأَعْمَالِهِمْ. رواه الترمذی وقال: هذا حديث حسن غريب، باب ماجاء في الرياء والسمعة، رقم: ٢٣٨٣

46. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Seek refuge from *Jubbil-Ḥazan* (Pit of Sorrow). The Ṣaḥābah asked: What is *Jubbil-Ḥazan*? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: It is a valley in Hell, from which Hell itself seeks refuge hundred times a day. It was asked: O Rasūlallāh! Who will enter it? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: The reciters of the Qur’ān who show off their deeds. (Tirmidhī)

٤٧ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ أَناسًا مِنْ أُمَّتِي سَيَتَفَهَمُونَ فِي الدِّينِ، وَيَقْرَأُونَ الْقُرْآنَ، وَيَقُولُونَ: نَأْتِي الْأُمَرَءَ فَنُصِيبُ مِنْ دُنْيَاهُمْ وَنَعْتَزِلُهُمْ بِدِينِنَا، وَلَا يَكُونُ ذَلِكَ، كَمَا لَا يُحْتَسَى مِنَ الْقِتَادِ لَا الشُّوكَ كَذَلِكَ لَا يُحْتَسَى مِنْ قُرْبِهِمْ إِلَّا قَالَ مُحَمَّدٌ بْنُ الصَّبَّاحِ: كَأَنَّهُ يَعْنِي: الْخَطِيئَاتِ. رواه ابن ماجه، ورواه ثقات، الترغيب، رقم: ١٩٦/٣

47. Ibne-‘Abbās Raḍiyallāhu ‘anhumā narrates that Nabī Ṣallallāhu ‘alaihi wasallam 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-Mājah and Targhīb)

٤٨ - عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَتَذَكَّرُ الْمَسِيحَ الدَّجَالَ، فَقَالَ: أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَخْوَفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ؟ قَالَ، قُلْنَا: بَلَى، فَقَالَ: الشُّرْكُ الْخَفِيُّ: أَنْ يَقُومَ الرَّجُلُ يُصَلِّيَ فَيَزِينُ صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ. رواه ابن ماجه، باب الرياء والسمعة، رقم: ٤٢٠٤

48. Abu Sa‘īd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam came out from his house to us while we were talking about Dajjāl. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said:

Should I not tell you what causes me more fear for you than Dajjāl? We replied: Certainly, yes. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: *Shirk-ul-Khafi* (hidden polytheism), like a man who gets up to offer Ṣalāh and tries to improve his Ṣalāh because he sees someone looking at him. (Ibne-Mājah)

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 ‘Iṣa alaihis Salām at his second arrival.

٤٩- عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بَشَّرَ هَذِهِ الْأُمَّةَ بِالسَّنَاءِ وَالرَّفْعَةِ وَالنَّصْرِ وَالْتَمَكِينِ فِي الْأَرْضِ، وَمَنْ عَمِلَ مِنْهُمْ عَمَلَ الْآخِرَةِ لِلدُّنْيَا لَمْ يَكُنْ لَهُ فِي الْآخِرَةِ نَصِيبٌ. رواه أحمد/٤/١٢٤

49. Ubayy ibne-Ka‘b Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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 Aḥmad)

٥٠- عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ صَلَّى يُرَائِي فَقَدْ أَشْرَكَ، وَمَنْ صَامَ يُرَائِي فَقَدْ أَشْرَكَ، وَمَنْ تَصَدَّقَ يُرَائِي فَقَدْ أَشْرَكَ. (وهو بعض الحديث) رواه أحمد/٤/١٢٦

50. Shaddād ibne-Aws Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Anyone who offers Ṣalāt, for show, indeed he has committed *Shirk*; and anyone who fasts for show, indeed he has committed *Shirk*; and anyone who gives Ṣadaqah, for show, indeed he has committed *Shirk*. (Musnad Aḥmad)

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.

٥١- عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ بَكَى، فَقِيلَ لَهُ: مَا يُبْكِيكَ؟ قَالَ: شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُهُ، فَذَكَرْتُهُ، فَأَبْكَانِي، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: اتَّخَوْفَ عَلَيَّ أُمَّتِي

الشِّرْكَ وَالشَّهْوَةَ الْخَفِيَّةَ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَتَشْرِكُ أُمَّتَكَ مِنْ بَعْدِكَ؟ قَالَ: نَعَمْ، أَمَا إِنَّهُمْ لَا يَعْبُدُونَ شَمْسًا، وَلَا قَمَرًا، وَلَا حَجَرًا، وَلَا وَثَنًا، وَلَكِنْ يُرَاوُونَ بِأَعْمَالِهِمْ، وَالشَّهْوَةَ الْخَفِيَّةَ أَنْ يُصْبِحَ أَحَدُهُمْ صَائِمًا فَتَغْرَضَ لَهُ شَهْوَةٌ مِنْ شَهَوَاتِهِ فَيَتْرَكَ صَوْمَهُ. رواه أحمد/٤/١٢٤

51. It is said about Shaddād ibne-Aws Raḍiyallāhu ‘anhu that he once started weeping. He was asked about his crying, and he replied: It is something I heard from Rasūlullāh Ṣallallāhu ‘alaihi wasallam when I remember this, it makes me weep. I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: I fear for my people of *Shirk* (ascribing partners to Allāh) and Hidden Desires. Shaddād Raḍiyallāhu ‘anhu says: I asked: O Rasūlallāh! 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 Aḥmad)

٥٢- عَنْ مَعَاذِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: يَكُونُ فِي آخِرِ الزَّمَانِ أَقْوَامٌ إِخْوَانٌ الْعَالَمِيَّةِ أَعْدَاءُ السَّرِيرَةِ، فَقِيلَ: يَا رَسُولَ اللَّهِ! فَكَيْفَ يَكُونُ ذَلِكَ؟ قَالَ: ذَلِكَ بِرَغْبَةِ بَعْضِهِمْ إِلَى بَعْضٍ وَرَهْبَةٍ بَعْضِهِمْ إِلَى بَعْضٍ. رواه أحمد/٥/٢٣٥

52. Mu‘adh Raḍiyallāhu ‘anhu narrates that indeed Nabī Ṣallallāhu ‘alaihi wasallam said: In the Last Days there will be people who will be brothers in public but enemies in secret. It was asked, O Rasūlallāh! 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 Aḥmad)

Note: This means that the friendship and enmity of these people will be based on their personal interests, and not to please Allāh.

٥٣- عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ، فَقَالَ: يَا أَيُّهَا النَّاسُ اتَّقُوا هَذَا الشِّرْكَ، فَإِنَّهُ أَخْفَى مِنْ دَيْبِ النَّمْلِ، فَقَالَ لَهُ مَنْ شَاءَ اللَّهُ أَنْ يَقُولَ: وَكَيْفَ نَتَّقِيهِ وَهُوَ أَخْفَى مِنْ دَيْبِ النَّمْلِ يَا رَسُولَ اللَّهِ؟ قَالَ: قُولُوا: اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ شَيْئًا نَعْلَمُهُ، وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُهُ. رواه أحمد/٤/٤٠٣

53. Abu Mūsā Al-Ash'arī Raḍiyallāhu 'anhu narrates: One day Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Rasūlallāh! He said: say this:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ شَيْئًا نَعْلَمُهُ، وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُ

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)

٥٤- عَنْ أَبِي بَرْزَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا أَخَشَى عَلَيْكُمْ شَهَوَاتِ الْفُحَى فِي بُطُونِكُمْ وَفُرُوجِكُمْ وَمُضَلَّاتِ الْهَوَى. رواه أحمد والبخاري والطبراني في الثلاثة ورجالهم الصحيح لأن أبا الحكم البنانى الراوى عن أبى برزة بينه الطبراني، فقال: عن أبى الحكم، هو على بن الحكم، وقد روى له البخارى وأصحاب السنن، مجمع الزوائد ٤٤٦/١

54. Abu Barzah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam 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, Bazzār, Majma-'uz-Zawā'id)

٥٥- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ سَمِعَ النَّاسَ بِعَمَلِهِ سَمِعَ اللَّهُ بِهِ سَامِعَ خَلْقِهِ، وَصَغْرَهُ، وَحَقْرَهُ. رواه الطبراني فى الكبير وأحمد وأسانيد الطبراني فى الكبير رجال الصحيح، مجمع الزوائد ٣٨١/١

55. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam 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-Zawā'id)

٥٦- عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: مَا مِنْ عَبْدٍ يَقُومُ فِي الدُّنْيَا مَقَامَ سَمْعَةَ وَرَبِيَاءَ إِلَّا سَمِعَ اللَّهُ بِهِ عَلَى رُؤُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ. رواه الطبراني وإسناده حسن، مجمع الزوائد ٣٨٣/١

56. Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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-Zawā'id)

٥٧- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُؤْتَى يَوْمَ الْقِيَامَةِ بِصُحُفٍ مُحْتَمَةٍ، فَتَنْصَبُ بَيْنَ يَدَيْ اللَّهِ تَبَارَكَ وَتَعَالَى، فَيَقُولُ تَبَارَكَ وَتَعَالَى: أَلْقُوا هَذِهِ وَأَقْبِلُوا هَذِهِ، فَتَقُولُ الْمَلَائِكَةُ: وَعِزَّتِكَ وَجَلَالِكَ، مَا رَأَيْنَا إِلَّا خَيْرًا، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: إِنَّ هَذَا كَانَ لِغَيْرِ وَجْهِ، وَإِنِّي لَا أَقْبَلُ الْيَوْمَ إِلَّا مَا ابْتِغَى بِهِ وَجْهِي. (رواه الطبراني فى الأوسط بإسنادين، ورواه أحدهما رجال الصحيح، ورواه البزار، مجمع الزوائد ٦٣٥/١)

57. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: On the Day of Judgement sealed books of deeds will be brought and presented to Allāh Tabāraka wa Ta'ālā and Allāh Tabāraka 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 'Azza wa Jall will 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. (Tabarāni, Bazzār, Majma-'uz-Zawā'id)

٥٨- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: وَأَمَّا الْمُهْلِكَاتُ: فَشَحُّ مَطَاعٍ، وَهَوَى مُتَّبَعٍ، وَإِعْجَابُ الْمَرْءِ بِنَفْسِهِ. (وهو طرف من الحديث) رواه البزار واللفظ له والبيهقى وغيرهما وهو مروى عن جماعة من الصحابة، وأسانيده وإن كان لا يسلم شئ منها من مقال فهو بمجموعها حسن إن شاء الله تعالى، الترغيب ٢٨٦/١

58. Anas Raḍiyallāhu 'anhu narrates that indeed Nabī Ṣallallāhu 'alaihi wasallam 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. (Baihaqi)

٥٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مِنْ أَسْوَأِ النَّاسِ مَنْزِلَةً مَنْ أَذْهَبَ آخِرَتَهُ

بِدُنْيَا غَيْرِهِ. رواه البيهقي في شعب الإيمان ٣٥٨/٥

59. Abu Hurairah Raḍiyallāhu ‘anhū narrates that Nabī Ṣallallāhu ‘alaihi wasallam 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. (Baihaqī)

٦٠- عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنِّي أَخَوْفُ مَا أَخَافُ عَلَى هَذِهِ

الْأُمَّةِ مُنَافِقٌ عَلِيمٌ اللَّسَانِ. رواه البيهقي في شعب الإيمان ٢٨٤/٢

60. ‘Umar ibn al-Khaṭṭāb Raḍiyallāhu ‘anhū narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: My greatest fear for this Ummah is my fear of that hypocrite who is eloquent in speech. (Baihaqī)

Note: By hypocrite is meant a pretender (insincere person) or a *Fāsiq* (transgressor of the limits of Allāh). (Mazāhir-e- Haq)

٦١- عَنْ عَبْدِ اللَّهِ بْنِ قَيْسِ الْخُزَاعِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَامَ رِيَاءً وَسُمِعَتْهُ

لَمْ يَزَلْ فِي مَقْتِ اللَّهِ حَتَّى يَجْلِسَ. تفسير ابن كثير ١١٦/٣

61. ‘Abdullāh ibne-Qais Al Khuzā‘ī Raḍiyallāhu ‘anhū narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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. (Tafsīr ibne-Kathīr)

٦٢- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَبَسَ ثَوْبَ شَهْرَةٍ فِي

الدُّنْيَا، أَلْبَسَهُ اللَّهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَامَةِ ثُمَّ أَلْهَبَ فِيهِ نَارًا. رواه ابن ماجه، باب من لبس شهرة من الثياب،

رقم: ٣٦٠٧

62. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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 TABLIĠH INVITING TOWARDS ALLĀH TA‘ĀLĀ 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 Rasūlullāh Ṣallallāhu ‘alaihi wasallam throughout the world.

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DA'WAT AND ITS VIRTUES

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā says :

And Allāh invites to the abode of peace (Paradise), and leads whom He wills, to a straight path.

Yūnus 10: 25

Allāh Subḥānahū wa Ta'ālā says:

He (Allāh) is Who has sent among

قال الله تعالى:

وَاللَّهُ يَدْعُوا إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ

يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾ [يونس: ٢٥]

وقال تعالى:

هُوَ الَّذِي بَعَثَ فِي

the unlettered people a Messenger from amongst themselves, reciting to them His verses (that is by means of the Qur'ān 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-Jumu'ah 62: 2

Allāh Subḥānahū wa Ta'ālā 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 single-handedly, 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'ān 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'ān and invite all, repeatedly, with great vigour). Al-Furqān 25: 51-52

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

Invite (mankind) to the way of your Rabb (Islām) with wisdom

الْأُمِّيِّينَ رَسُولًا مِنْهُمْ

يَتْلُوا عَلَيْهِمْ آيَاتِهِ

وَيُرَكِّبُهُمْ وَيُعَلِّمُهُم

الْكِتَابَ وَالْحِكْمَةَ

وَإِنْ كَانُوا مِنْ قَبْلُ

لَفِي ضَلَالٍ مُّبِينٍ ﴿٢﴾

[الجمعة: ٢]

وقال تعالى:

وَلَوْ شِئْنَا

لَبَعَثْنَا فِي

كُلِّ قَرْيَةٍ

نَذِيرًا ﴿٥١﴾

فَلَا تَطِيعَ

الْكُفْرِيِّينَ

وَجَاهِدْهُمْ بِهِ

جِهَادًا كَبِيرًا ﴿٥٢﴾

[الفرقان: ٥١-٥٢]

وقال تعالى:

ادْعُ إِلَى سَبِيلِ

(with the reasoning of the Qur'ān) and excellent preaching (with softness and humility in a manner which effects the heart).

An-Nahl 16: 125

Note: Here some of the basic principles of work of Tabligh have been explained in a brief manner.

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

And remind (by explaining and preaching the Qur'ān), for verily reminding benefits the believers.

Adh-Dhāriyāt 51: 55

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

O (the one) wrapped up in your cloak!

Arise and warn!

And Magnify Your Rabb!

Al-Muddaththir 74: 1-3

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

It may be that you are going to kill yourself with grief, because they do not become believers.

Ash-Shu'arā 26: 3

Allāh Subḥānahū wa Ta'ālā says:

There has come to you a

Messenger, from amongst yourselves; and it grieves him

رَبِّكَ بِالْحِكْمَةِ
وَالْمَوْعِظَةِ الْحَسَنَةِ

[المحل: ١٢٥]

وقال تعالى:

وَذَكِّرْ فَإِنَّ الذِّكْرَ يَنْفَعُ

الْمُؤْمِنِينَ ﴿٥٥﴾ [الذاريات: ٥٥]

وقال تعالى:

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾

قُمْ فَأَنْذِرْ ﴿٢﴾

وَرَبِّكَ فَكَبِّرْ ﴿٣﴾ [المدثر: ١-٣]

وقال تعالى:

لَعَلَّكَ بِنِعْمِ نَفْسِكَ أَلاَّ يَكُونُوا

مُؤْمِنِينَ ﴿٣﴾ [الشعراء: ٣]

وقال تعالى:

لَقَدْ جَاءَكُمْ رَسُولٌ

مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ

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-Taubah 9: 128

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

So let not your soul expire in grief for them (because of their disbelief).

Fātir 35: 8

Allāh Subḥānahū wa Ta'ālā says:

Verily! We sent *Nūḥ* (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 *Imān* and piety you will be saved of torment but not death). Indeed! the term of Allah, 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;

مَا عَزَمْتُ حَرْيْبٌ
عَلَيْكُمْ بِالْمُؤْمِنِينَ رءُوفٌ
رَّحِيمٌ ﴿١٢٨﴾ [التوبة: ١٢٨]

وقال تعالى:

فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ

حَسْرَتٍ ﴿٨﴾ [فاطر: ٨]

وقال تعالى:

إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ

مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾

قَالَ يَقَوْمِ إِنِّي كَلِمَةٌ نَذِيرٌ

مُبِينٌ ﴿٢﴾

أَنْ أَعْبُدُوا اللَّهَ وَأَتَّقُوهُ وَأَطِيعُوا

يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ

وَيُؤَخِّرْكُمْ إِلَى أَجَلٍ مُسَمًّى

إِنَّ أَجَلَ اللَّهِ

إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ

كُنْتُمْ تَعْلَمُونَ ﴿٤﴾

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا

فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا فِرَارًا ﴿٥﴾

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.

وَإِنِّي كَلِمًا دَعَوْتُهُمْ لِيُغْفِرَ لَهُمْ
جَعَلُوا أَصْنِعُهُمْ فِي آذَانِهِمْ
وَاسْتَشْنَوْا ثِيَابَهُمْ وَأَصْرُوا وَأَسْتَكْبَرُوا
أَسْتَكْبَارًا ﴿٧﴾

And indeed! I have invited them aloud;

ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ﴿٨﴾

And I have made public proclamation to them, and I have appealed to them in private (spared no way to guide them).

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ
إِسْرَارًا ﴿٩﴾

And I have said: Seek pardon of Your Rabb! He (indeed) is Ever-Forgiving.

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ
كَانَ غَفَّارًا ﴿١٠﴾

He will open up the sky for you with plentiful rain,

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾

And will increase you in wealth and sons, and will give you gardens and will give you streams.

وَيُمَدِّدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ
وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾

What is wrong with you that you do not take heed of the greatness of Allāh

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾

Whereas He created you in (diverse) stages?

وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾

See you not how Allāh has created the seven heavens in harmony,

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ سَمَوَاتٍ
طَبَاقًا ﴿١٥﴾

And has made the moon a light therein, and made the sun a lamp?

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ
سِرَاجًا ﴿١٦﴾

And Allah has caused you to grow as a growth from the earth,

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾

And afterwards He makes you

return to it, and He will bring you forth again, a (new) forth-bringing.

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ

And Allah has made the earth a wide expanse for you, So that you might walk thereon on spacious paths. An-Nūh 71: 1-20

إِخْرَاجًا ﴿١٨﴾
وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ﴿١٩﴾
لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾
[نوح: ١-٢٠]

Allāh Subhānahū wa Ta'ālā says:

Fir'aun (Pharaoh) said (sarcastically): And what is the Rabb of the Worlds?

قَالَ فِرْعَوْنُ وَمَا رَبُّ
الْعَالَمِينَ ﴿٢١﴾

Mūsā 'Alaihis Salām said: The Rabb of the heavens and the earth, and all that is between them, if you had but sure belief.

قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٢﴾

Fir'aun said to those around him: Did you hear (what nonsensical talk)?

قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمَعُونَ ﴿٢٣﴾

(But Musa continued with the praises of Allāh and) said: Your Rabb and the Rabb of your fathers.

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمْ
الْأُولَئِينَ ﴿٢٤﴾

Fir'aun said: Lo! Your messenger who has been sent to you is indeed a madman!

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ
لَمَجْنُونٌ ﴿٢٥﴾

(But) Mūsā (went on and) said: Rabb of the East and the West, and all that is between them, if you but use your reason.

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ
كُنْتُمْ تَعْقِلُونَ ﴿٢٦﴾ [الشعراء: ٢٣-٢٨]

Ash-Shu'arā' 26: 23-28

Allāh Subhānahū wa Ta'ālā says:

(At another place, Allāh mentions about the da'wat of Mūsā 'Alaihis Salām) Fir'aun said: Who then is the Rabb of you two, O Mūsā?

وقال تعالى:

قَالَ فَمَنْ رَبُّكُمَا يُمُوسَى ﴿٢٧﴾

Mūsā 'Alaihis Salām 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 Musa 'Alaihis Salām 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.

[ahā 20: 49-53]

Allāh Subḥānahū wa Ta'ālā says:

And indeed We sent Mūsā 'Alaihis Salām 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 14: 5]

Allāh Subḥānahū wa Ta'ālā narrates Nūḥ 'Alaihis Salām's 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 7: 68]

قَالَ رَبُّنَا الَّذِي أَعْطَى

كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٣﴾

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥٤﴾

قَالَ عَلِمَهَا عِنْدَ

رَبِّي فِي كِتَابٍ لَا

يُضِلُّ رَبِّي

وَلَا يَنْسَىٰ ﴿٥٥﴾

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ

لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً

[طه: ٤٩-٥٣]

وقال تعالى:

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا

أَنْ أَخْرِجَ قَوْمَكَ مِنَ الظُّلُمَاتِ

إِلَى النُّورِ وَذَكَرَهُمْ بِآيَاتِنَا اللَّهُ

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ

شَكُورٍ ﴿٥٥﴾ [إبراهيم: ٥]

وقال تعالى:

أَتْلِفُكُمْ رَسُولَتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ

أَمِينٌ ﴿٦٨﴾ [الأعراف: ٦٨]

Allāh Subḥānahū wa Ta'ālā 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 Allah, 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 Allah, and indeed the transgressors (of Allāh 's set limits) will be the dwellers of the Fire.

And you will remember, what I say

وقال تعالى:

وَقَالَ الَّذِي ءَامَنَ يَنْقُومُ

أَتَّبِعُونَ أَهْدِيكُمْ سَبِيلَ

الرَّشَادِ ﴿٥٣﴾

يَنْقُومُ إِنَّمَا هَذِهِ الْحَيَاةُ

الدُّنْيَا مَتَعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارٌ

الْقَرَارِ ﴿٥٤﴾

مَنْ عَمِلَ سَيِّئَةً فَلَا يُحْزَنُ إِلَّا مِثْلَهَا

وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ

أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ

يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ

حِسَابٍ ﴿٥٥﴾

وَيَنْقُومُ مَا لِي أَدْعُوكُمْ إِلَى النَّجْوَةِ

وَتَدْعُونَنِي إِلَى النَّارِ ﴿٥٦﴾

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ

وَأَشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا

أَدْعُوكُمْ إِلَى الْعَزِيزِ الْعَفِيفِ ﴿٥٧﴾

لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ

لِي دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ

وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ

هُمْ أَصْحَابُ النَّارِ ﴿٥٨﴾

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفَوضُ

to you; and I leave my affair to Allah. Verily! Allah is the most Observant of (His) slaves.

So Allah saved him from the evils, that they plotted, (against him) while an evil torment encompassed Fir'aun's folk.

Ghāfir 40: 38-45

Allāh Subḥānahū wa Ta'ālā narrates the advice of Luqmān 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).

Luqmān 31: 17

(Banī Isrā'īl were forbidden from fishing in Saturdays, some of them obeyed and others disobeyed. This incident is mentioned in these verses) Allāh Subḥānahū wa Ta'ālā says:

And when a community among them said: Why do you preach to a folk whom Allah 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

أَمَرْتُ إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ
بِالْعِبَادِ ﴿٤٥﴾

فَوَقَدَهُ اللَّهُ سَيِّئَاتٍ مِمَّا مَكَّرُوا
وَحَقَّ بِعَالِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٦﴾
[غافر: ٣٨-٤٥]

وقال تعالى:

يَبْنِيْٓ أَقْبِرِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ
وَأَنْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ
إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾
[لقمان: ١٧]

وقال تعالى:

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ
تَعْبُدُونَ قَوْمًا لَا إِلَهَ مِثْلَهُمْ
أَوْ مَعْدِبِهِمْ عَذَابًا شَدِيدًا
قَالُوا مَعْدِرَةٌ إِلَىٰ رَبِّنَا
وَلَعَلَّهُمْ يَنْتَقُونَ ﴿١٣﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَجَحْنَاهُمُ الْغَوِيَّ

rescued those who forbade wrong, and caught those who did wrong with a dreadful punishment, because they transgressed the commands of Allāh.

Al-A'raf 7: 164-165

Allāh Subḥānahū wa Ta'ālā 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 11: 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.

Allāh Subḥānahū wa Ta'ālā 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-A'sr 103: 1-3

يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ
ظَلَمُوا بِعَذَابٍ بَيِّنٍ بِمَا كَانُوا
يَفْسُقُونَ ﴿١٥﴾ [الأعراف: ١٦٤-١٦٥]

وقال تعالى:

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا
بِقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا
قَلِيلًا مِّمَّنْ أَجْبَنَّا مِنْهُمْ وَاتَّبَعَ
الَّذِينَ ظَلَمُوا مَا أَتَرَفُوا فِيهِ وَكَانُوا
مُجْرِمِينَ ﴿١٥﴾

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ
بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾

[هود: ١١٦-١١٧]

وقال تعالى:

وَالْعَصْرِ ﴿١﴾
إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ﴿٢﴾
إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَصَّوْا بِالْحَقِّ ﴿٣﴾
وَتَوَصَّوْا بِالصَّبْرِ ﴿٤﴾ [العصر]

Note: For salvation there are four essential requirements. ¹Īmān, ²Good actions, ³Recomending one another to the truth, ⁴Recomending one another to patience. In this Sūrah Muslims have been given very great guidance; which is this, that just as it is necessary to correct one's own Īmān and actions, so also it is equally important to struggle for the improvement of the Īmān and actions of other Muslims. In particular one's immediate family and relatives. Correcting one's own personal Īmān and actions is not enough. For this reason in the light of Qur'ān and Ḥadith 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 Sūrah. (Ma'ariful Qur'an)

Allāh Subḥānahū wa Ta'ālā says:

You are the best peoples ever raised up for mankind. You enjoin to good, and forbid evil, and you believe in Allāh. Ale-'Imrān 3: 110

وقال تعالى:
كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ
تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

[آل عمران: ١١٠]

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 Rasullāh Ṣallallāhu 'alaihi wasallam 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 Iman, 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)

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam :

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 12: 108

وقال تعالى:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي [يوسف: ١٠٨]

Allāh Subḥānahū wa Ta'ālā 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 Ṣalāt 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.

وقال تعالى:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ [التوبة: ٧١]

At-Taubah 9: 71

Allāh Subḥānahū wa Ta'ālā says:

And co-operate one another to righteousness and piety; and do not co-operate one another to sin and transgression. Al-Māidah 5: 2

وقال تعالى:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ [المائدة: ٢]

Allāh Subḥānahū wa Ta'ālā 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).

وقال تعالى:

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا

وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

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.

Fuṣṣilat 41: 33-35

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ
أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي
بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ
حَمِيمٌ ﴿٤١﴾

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا
إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٤١﴾
[نص: ٢٢-٢٥]

Note: This verse implies that the inviter to Allāh should develop in himself great patience, steadfastness, and excellent conduct.

Allāh Subḥānahū wa Ta'ālā 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 Allah, but do that which they are commanded.

At-Taḥrīm 66: 6

وقال تعالى:
يَتَأْتِيهَا الَّذِينَ ءَامَنُوا فَوْا أَنفُسَكُمْ وَأَهْلِيكُمْ
نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا
مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا
أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾
[التحریم: ٦]

Allāh Subḥānahū wa Ta'ālā says:

Those who (the believers), if We give them power in the land, establish Ṣalāt and pay the Zakāt, and enjoin righteousness and forbid evil. And with Allāh rests the final out come of (all) events.

Al-Hajj 22: 41

وقال تعالى:
الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا
الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ وَأَمَرُوا
بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ
عَلْقَبَةُ الْأُمُورِ ﴿٤١﴾ [الحج: ٤١]

Allāh Subḥānahū wa Ta'ālā says:

And strive in Allāh's cause as you

وَجَاهِدُوا فِي اللَّهِ حَقَّ

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 Ibrāhīm. It is He (Allāh) who has named you Muslims (obedient and loyal) both before and in this (Qur'ān); so that the Messenger (Muḥammad Ṣallallāhu 'alaihi wasallam) may be a witness over you, and you may be a witnesses over mankind.

Al-Hajj 22: 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 Muḥammad Ṣallallāhu 'alaihi wasallam to bear witness against them. The *Ummah* of Muḥammad Ṣallallāhu 'alaihi wasallam will be asked: How do you attest to this Truth, and who told you this? They will reply: Our Rasūl Muḥammad Ṣallallāhu 'alaihi wasallam informed us! And then, Prophet Muḥammad Ṣallallāhu 'alaihi wasallam will himself testify to this Truth. Some Commentators have interpreted the last part of this verse as meaning: We have picked you (*Ummah* of Muḥammad Ṣallallāhu 'alaihi wasallam), so that the Messenger informs you and teaches you, and you in turn, inform and teach the rest of mankind. (Kashf-ur-Raḥmān)

جِهَادِهِ هُوَ أَحَبُّكُمْ
وَمَا جَعَلَ عَلَيْكُمْ فِي
الَّذِينَ مِنْ حَرَجٍ مِمَّا آيَتُكُمْ
إِذْ رَاهِمُمْ هُوَ سَمَّكُمْ الْمُسْلِمِينَ
مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ
الرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا شُهَدَاءَ عَلَى
النَّاسِ [الحج: ٧٨]

AḤĀDĪTH

١- عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا أَنَا مُبَلِّغٌ وَاللَّهُ يَهْدِي، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي. رواه الطبراني في الكبير وهو حديث حسن، الجامع الصغير ١/٣٩٥

1. Mu'āwiyah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed I am only a Messenger, and Allāh alone guides. And I am only a distributor, and Allāh alone bestows (knowledge). (Tabarānī-Jāmi-'uṣ-Ṣaḡhīr)

٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِعَمَّةٍ: قُلْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ، قَالَ: لَوْلَا أَنْ تُعَيِّرَنِي قُرَيْشٌ يَقُولُونَ: إِنَّمَا حَمَلَهُ عَلَى ذَلِكَ الْجَزَعُ لَأَقْرَزْتُ بِهَا عَيْنَكَ، فَأَنْزَلَ اللَّهُ: "إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ" الآية. رواه مسلم، باب

الدليل على صحة إسلام..... رقم: ١٣٥

2. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said to his uncle Abu Ṭālib (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 Quraish taunting me that I testified out of fear of death, indeed I would have clobbered your eyes by saying these words. At this, Allāh revealed the verse:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

Verily, you cannot guide to the right path whom you love. It is Allāh Who guides Whom He wills.

(Muslim)

٣- 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، وَأَتَهُمْ لِكَابِيبِ لِأَبَائِهَا وَأُمَّهَاتِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: "إِنِّي رَسُولُ اللَّهِ، أَدْعُوكَ إِلَى اللَّهِ" فَلَمَّا فَرَغَ مِنْ كَلَامِهِ أَسْلَمَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَانْطَلَقَ عَنْهُ رَسُولُ اللَّهِ ﷺ وَمَا بَيْنَ الْأَخَشِيِّينَ أَحَدًا أَكْثَرَ سُرُورًا مِنْهُ بِإِسْلَامِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، وَمَضَى أَبُو بَكْرٍ فَرَّاحَ لِعُثْمَانَ بْنِ عَفَّانَ وَطَلْحَةَ بْنِ عُبَيْدِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ وَسَعْدَ بْنَ أَبِي وَقَاصٍ رَضِيَ اللَّهُ عَنْهُمْ، فَاسْلَمُوا، ثُمَّ جَاءَ الْعَدُوُّ عُثْمَانَ بْنَ مَطْعُونٍ وَأَبِي

عُبَيْدَةَ بْنِ الْجَرَّاحِ وَعَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الْأَسَدِ وَالْأَزْقَمِ بْنِ أَبِي الْأَزْقَمِ،

فَاسْلَمُوا رَضِيَ اللَّهُ عَنْهُمْ. البداية والنهاية ٨٠/٣

3. 'Āishah Raḍiyallāhu 'anhā narrates that: Abu Bakr Raḍiyallāhu 'anhu came out to see Rasūlullāh Ṣallallāhu 'alaihi wasallam, who was his friend during the period of ignorance. On seeing him he said: O Abul Qāsim! You are not seen in the gatherings of your people, and they accuse you of finding faults in their forefathers. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, I am Allāh's Messenger, I invite you to Allāh. As soon as Rasūlullāh Ṣallallāhu 'alaihi wasallam completed his words Abu Bakr Raḍiyallāhu 'anhu embraced Islam. When Rasūlullāh Ṣallallāhu 'alaihi wasallam returned from him, there was no one between the two mountains of Makkah who was happier than him on the acceptance of Islām by Abu Bakr Raḍiyallāhu 'anhu.

Then, Abu Bakr went to 'Uthmān ibne-'Affān, Ṭalḥah ibne-'Ubaidullāh, Zubair ibn al-'Awwām, and Sa'd ibne-Abī Waqqāṣ Raḍiyallāhu anhum. They accepted Islām. Then, the following day, he brought 'Uthmān ibne-Ma'azoon, Abu 'Ubaida ibne-Jarrāh, 'Abdur Raḥmān ibne-'Auf, Abu Salama ibne-'Abdul Asad, and Arqam ibne-abī Arqam and they accepted Islām; may Allāh be pleased with them. (Bidāyah-wan-Nihāyah)

Note: 'Qāsim,' is the name of the son of Rasūlullāh Ṣallallāhu 'alaihi wasallam; and 'Abul Qāsim is his *Kunniyah*, the title usually given to any person with the name of his son or his parent.

٤- عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ (فِي قِصَّةِ إِسْلَامِ أَبِي قُحَافَةَ): فَلَمَّا دَخَلَ

رَسُولُ اللَّهِ ﷺ (مَكَّةَ يَوْمَ الْفَتْحِ) وَدَخَلَ الْمَسْجِدَ أَتَى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بِأَبِيهِ يَقُودُهُ، فَلَمَّا

رَأَى رَسُولَ اللَّهِ ﷺ قَالَ: هَلَا تَرَكَتَ الشَّيْخَ فِي بَيْتِهِ حَتَّى أَكُونَ أَنَا آتِيهِ فِيهِ؟ فَقَالَ أَبُو بَكْرٍ رَضِيَ

اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ! هُوَ أَحَقُّ أَنْ يَمْشِيَ إِلَيْكَ مِنْ أَنْ تَمْشِيَ إِلَيْهِ، قَالَ: فَاجْلَسَ بَيْنَ يَدَيْهِ ثُمَّ

مَسَحَ صَدْرَهُ ثُمَّ قَالَ لَهُ: أَسْلِمْتَ فَاسْلَمْ، وَدَخَلَ بِهِ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى رَسُولِ اللَّهِ ﷺ

وَرَأْسُهُ كَأَنَّهَا نَعَامَةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: غَيَّرُوا هَذَا مِنْ شَعْرِهِ. رواه أحمد والطبراني ورجالهما ثقات،

مجمع الزوائد ٦/٢٥٤

4. Asmā binte Abu Bakr Raḍiyallāhu 'anhā narrates the story of the acceptance of Islam by Abu Quḥāfa. When Rasūlullāh Ṣallallāhu

'alaihi wasallam entered Makkah (on the day it was conquered) and came to Masjidul Ḥarām, Abu Bakr Raḍiyallāhu 'anhu came there holding his father's hand. When Rasūlullāh Ṣallallāhu 'alaihi wasallam saw them, he said: Why did you not leave this old man at home I would have gone to him myself? Abu Bakr Raḍiyallāhu 'anhu replied: O Rasūlullāh! It is more of his right that he comes to you instead of your going to him. Rasūlullāh Ṣallallāhu 'alaihi wasallam made him sit in front of him and stroked his chest and then said: Accept Islām, and he accepted Islām. When Abu Bakr Raḍiyallāhu 'anhu brought his father to Rasūlullāh Ṣallallāhu 'alaihi wasallam, his hair were as white as the *Thaghāmah* tree; so, Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Dye his hair. (Musnad Aḥmad, Ṭabarānī, Majma-'uz-Zawā'id)

Note: *Thaghāmah* is a tree, which is as white as snow. (Majma Bihār-ul-Anwār).

٥- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا أَنْزَلَ اللَّهُ تَعَالَى: "وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ" [اشعراء: ٢١٤]، قَالَ أَتَى النَّبِيَّ ﷺ الصَّفَا، فَصَعِدَ عَلَيْهِ، ثُمَّ نَادَى: "يَا صَبَاحَةَ" فَاجْتَمَعَ النَّاسُ إِلَيْهِ، بَيْنَ رَجُلٍ يَجِيءُ إِلَيْهِ، وَبَيْنَ رَجُلٍ يَبْعَثُ رَسُولَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: يَا بَنِي عَبْدِ الْمُطَلِّبِ، يَا بَنِي فِهْرٍ، يَا بَنِي يَأْتِي يَا بَنِي، أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا يَسْفَحُ هَذَا الْجَبَلَ، تُرِيدُ أَنْ تُغَيِّرَ عَلَيْكُمْ، صَدَقْتُمُونِي؟ قَالُوا: نَعَمْ! قَالَ: فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ، فَقَالَ أَبُو لَهَبٍ: تَبَّ لَكَ سَائِرَ الْيَوْمِ، أَمَا دَعَوْتَنَا إِلَّا لِهَذَا؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: "تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ". رواه أحمد ١٧/٥

5. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that when Allāh revealed this verse: "Warn your close relation" وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ (26:214), Nabī Ṣallallāhu 'alaihi wasallam climbed the mount Ṣafā 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 Ṣallallāhu 'alaihi wasallam said: O Banū 'Abdul Muṭṭalib, O Banū Fihir, 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

'Azza wa Jall revealed Surah Al Masad: تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (Perish the two hands of Abu Lahab, and perish he). (Musnad Aḥmad, Al-Bidāya wan-Nihāya)

٦- عَنِ مُنِيبِ الْأَزْدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي الْجَاهِلِيَّةِ وَهُوَ يَقُولُ: يَا أَيُّهَا النَّاسُ قُولُوا "لَا إِلَهَ إِلَّا اللَّهُ تَفْلِحُوا" فَمِنْهُمْ مَنْ تَقَلَّ فِي وَجْهِهِ، وَمِنْهُمْ مَنْ حَتَا عَلَيْهِ التُّرَابَ، وَمِنْهُمْ مَنْ سَبَّهُ حَتَّى انْتَصَفَ النَّهَارَ، فَأَقْبَلْتُ جَارِيَةَ بَعْسٍ مِنْ مَاءٍ، فَغَسَلْتُ وَجْهَهُ وَيَدَيْهِ، وَقَالَ: يَا بَنِيَّةُ! لَا تَخَشِي عَلَى أَيْتِكَ غَيْلَةً وَلَا ذَلَّةً، فَقُلْتُ: مَنْ هِدِهِ؟ قَالُوا: زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَهِيَ جَارِيَةٌ وَصِيئَةٌ. رواه الطبراني وفيه: منيب بن مدرك ولم أعرفه، وبقية رجاله ثقات، مجمع الزوائد ١٨/٦، وفي الحاشية: منيب بن مدرك ترجمه البخاري في تاريخه وابن أبي حاتم ولم يذكر فيه جرحا ولا تعديلا

6. Munīb Al Azdī Raḍiyallāhu 'anhu narrates that during my days of ignorance before achieving (Islam), I saw Rasūlullāh Ṣallallāhu 'alaihi wasallam, 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 Ṣallallāhu 'alaihi wasallam. She was a beautiful girl. (Ṭabarānī, Majma-'uz-Zawā'id)

٧- عَنِ مُحَمَّدِ بْنِ عُثْمَانَ بْنِ حَوْشَبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا أَنْ أَظْهَرَ اللَّهُ مُحَمَّدًا أَرْسَلْتُ إِلَيْهِ أَرْبَعِينَ فَرَسًا مَعَ عَبْدِ شَرِّ، فَقَدِمُوا عَلَيْهِ بَكْتَابِي، فَقَالَ لَهُ: مَا اسْمُكَ؟ قَالَ: عَبْدُ شَرِّ قَالَ: بَلْ أَنْتَ عَبْدُ خَيْرٍ، فَبَايَعَهُ عَلَى الْإِسْلَامِ، وَكَتَبَ مَعَهُ الْجَوَابَ إِلَى حَوْشَبٍ ذِي ظَلِيمٍ، فَأَمَّنَ حَوْشَبٌ. الإصابة ٣٨٢/١

7. Muḥammad ibne-'Uthmān ibne-Ḥaushab narrates from his grandfather Raḍiyallāhu 'anhu that when Allāh blessed Muḥammad with supremacy, I sent to him a group of forty riders under 'Abde Sharr. They reached him with my letter. Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Ṣallallāhu 'alaihi wasallam took his oath of allegiance in Islām and sent the reply of the letter to Hawshab Zee Zulaim through him. So Hawshab accepted Islām. (Iṣābah)

٨- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيَعْيُرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فِقَلْبِهِ، وَذَلِكَ أضعف الإيمان.

رواه مسلم، باب بيان كون النهي عن المنكر من الإيمان، رقم: ١٧٧.

8. Abu Sa'īd Al Khudrī Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam 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.

٩- عَنِ التَّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَوْ أَنَا خَرَقْنَا فِي نَصِينَا خَرَقًا وَلَمْ نُوذْ مِنْ فَوْقِنَا، فَإِنْ يَتْرُكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا، وَنَجَوْا جَمِيعًا.

رواه البخارى، باب هل يقرع فى القسمة والإسهام فيه؟ رقم: ٢٤٩٣.

9. Nu'mān ibne-Bashīr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The example of the person abiding by Allah'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. (Bukhārī)

١٠- عَنِ الْعُرْسِ بْنِ عَمِيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ اللَّهُ لَا يُعَذِّبُ الْعَامَّةَ

بِعَمَلِ الْخَاصَّةِ حَتَّى تَعْمَلَ الْخَاصَّةُ بِعَمَلِ الْعَامَّةِ أَنْ تَعْيُرَهُ وَلَا تَعْيُرَهُ، فَذَلِكَ حِينَ يَأْذَنُ اللَّهُ فِي

هَلَاكِ الْعَامَّةِ وَالْخَاصَّةِ. رواه الطبرانى ورجاله ثقات، مجمع الزوائد ٧/٢٨٨.

10. 'Urs ibne-'Umairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, Allāh 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 Allāh orders for the destruction of all, the obedient and the disobedient. (Ṭabarānī, Majma-'uz-Zawāid)

١١- عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ (فِي حَدِيثِ طَوِيلٍ) عَنِ الرَّسُولِ ﷺ قَالَ: أَلَا هَلْ بَلَغْتُ؟ قُلْنَا: نَعَمْ! قَالَ: اللَّهُمَّ أَشْهَدُ فْلْيُبَلِّغِ الشَّاهِدَ الْغَائِبَ، فَإِنَّهُ رَبُّ مَبْلَغٍ يُبَلِّغُهُ مَنْ هُوَ أَوْعَى لَهُ. رواه

البخارى، باب قول النبي ﷺ لا ترجعوا بعدى كفارا، رقم: ٧٠٧٨.

11. Abu Bakrah Raḍiyallāhu 'anhu narrates that (at the conclusion of the sermon of Ḥajj, on 10 Dhil Ḥajjah, at Minā) Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Have I conveyed to you the commandments of Allāh? We all said: Yes. He said: O Allāh! 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. (Bukhārī)

Note: This *hadīth* clearly stresses that whoever hears (knows) a command of Allāh 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 Bārī)

١٢- عَنْ خُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يَسْتَجِيبُ لَكُمْ. رواه الترمذى وقال: هذا حديث حسن، باب ما جاء فى الأمر بالمعروف والنهي عن المنكر،

رقم: ٢١٦.

12. Hudhaifah ibn al-Yamān Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam 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. (Tirmidhī)

١٣- عَنْ زَيْنَبِ بِنْتِ جَحْشٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ! أَفْهَلِكُ وَفِينَا

الصَّالِحُونَ؟ قَالَ: نَعَمْ إِذَا كَثُرَ الْخَبِيثُ. رواه البخارى، باب يا جوج وما جوج، رقم: ٧١٣٥

13. Zainab binte Jahsh Radiallāhu ‘anha narrates: I asked: O Rasūlallāh! Would we perish when we have the righteous among us? He replied: Yes! When wickedness prevails. (Bukhārī)

١٤- عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ فَمَرَضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَفُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ: أَسْلِمَ، فَتَطَّرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ لَهُ: أَطِعْ أَبَا الْقَاسِمِ فَاسْلَمْ فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ. رواه البخارى، باب إذا أسلم الصبي فمات، ١٠٠٠، رقم: ١٣٥٦

14. Anas Raḍiyallāhu ‘anhu narrates that a young Jew, who used to serve Nabī Ṣallallāhu ‘alaihi wasallam, fell ill. Nabī Ṣallallāhu ‘alaihi wasallam visited him and sat by his head and said to him: Accept Islām. He looked at his father, who was beside him. His father said: Obey Abul Qasim. So he accepted Islām. At this Rasūlullāh Ṣallallāhu ‘alaihi wasallam came out saying: All praise be to Allāh, Who has saved him from the Fire. (Bukhārī)

١٥- عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ هَذَا الْخَيْرَ خَزَائِنٌ، وَلِتِلْكَ الْخَزَائِنِ مَفَاتِيحُ، فَطُوبَى لِعَبْدٍ جَعَلَهُ اللَّهُ مِفْتَاحًا لِلْخَيْرِ مِفْطَاحًا لِلشَّرِّ، وَوَيْلٌ لِعَبْدٍ جَعَلَهُ اللَّهُ مِفْتَاحًا لِلشَّرِّ مِفْطَاحًا لِلْخَيْرِ. رواه ابن ماجه، باب من كان مفتاحا للخير رقم: ٢٣٨

15. Sahl ibne-Sa’d Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, this *Khair* (Deen of Islām) is treasures, and these treasures have keys. Glad tidings for a slave (of Allāh) whom Allāh has made a key for good and a lock for evil; and woe to a slave (of Allāh) whom Allāh has made a key for evil and a lock for good. (Ibne-Mājah)

١٦- عَنْ جَرِيرِ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَلَقَدْ شَكَّوْتُ إِلَى النَّبِيِّ ﷺ أَنِّي لَا أَتَيْتُ عَلَى الْخَيْلِ، فَضَرَبَ يَدَهُ فِي صَدْرِي وَقَالَ: اللَّهُمَّ تَبِّئْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا. رواه البخارى، باب من لا يثبت على الخيل ١١٠٤/٣، دار ابن كثير، دمشق

16. Jarīr Raḍiyallāhu ‘anhu says: I complained to Nabī Ṣallallāhu ‘alaihi wasallam 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)

١٧- عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَحْقِرُ أَحَدُكُمْ نَفْسَهُ قَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ يَحْقِرُ أَحَدُنَا نَفْسَهُ؟ قَالَ: يَرَى أَمْرًا، اللَّهُ عَلَيْهِ فِيهِ مَقَالٌ، ثُمَّ لَا يَقُولُ فِيهِ، يَقُولُ اللَّهُ عَزَّوَجَلَّ لَهُ يَوْمَ الْقِيَامَةِ: مَا مَنَعَكَ أَنْ تَقُولَ فِي كَذَا وَكَذَا؟ يَقُولُ: خَشْيَةُ النَّاسِ، يَقُولُ: فَيَأْتِي، كُنْتُ أَحَقُّ أَنْ تَخْشَى. رواه ابن ماجه، باب الامر بالمعروف والنهي عن المنكر، رقم: ٤٠٠٨

17. Abu Sa’īd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: None of you should belittle himself. The Ṣahābah asked: O Rasūlullāh! 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 Subḥānahū wa Ta’ālā to curb evil, if not exercised out of fear of people, is belittling oneself.

١٨- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ أَوَّلَ مَا دَخَلَ النَّفْسُ عَلَى بَنِي إِسْرَائِيلَ كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ يَقُولُ: يَا هَذَا! اتَّقِ اللَّهَ وَدَعْ مَا تَصْنَعُ فَإِنَّهُ لَا يَحِلُّ لَكَ، ثُمَّ يَلْقَاهُ مِنَ الْعَدُوِّ فَلَا يَمْنَعُهُ ذَلِكَ أَنْ يَكُونَ أَكْبَلَهُ وَشَرِيْبَهُ وَقَعِيدَهُ، فَلَمَّا فَعَلُوا ذَلِكَ ضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ، ثُمَّ قَالَ: ”لَعْنُ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى بْنِ مَرْيَمَ“ -إِلَى قَوْلِهِ- ”فَسَقُونَ“ (المائدة: ٧٨-٨١) ثُمَّ قَالَ: كَلَّا وَاللَّهِ! لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ، وَلَتَأْخُذَنَّ عَلَى يَدِي الظَّالِمِ، وَلَتَأْطِرْتَهُ عَلَى الْحَقِّ أَطْرًا، وَلَتَنْصُرْتَهُ عَلَى الْحَقِّ قَصْرًا. رواه أبو داود، باب الامر والنهي، رقم: ٤٣٣٦

18. ‘Abdullāh ibne-Mas’ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The decline of Banī Isrā’īl started 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 Ṣallallāhu 'alaihi wasallam then recited the verse:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى بْنِ مَرْيَمَ ۚ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١٩﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٢٠﴾ تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٢١﴾ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوا هُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِّنْهُمْ فَسِقُونَ ﴿٢٢﴾

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 own selves 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 Ṣallallāhu 'alaihi wasallam) 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 5:78-81)

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)

١٩ - عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: يَا أَيُّهَا النَّاسُ! إِنَّكُمْ تَقْرَأُونَ هَذِهِ الْآيَةَ:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ مِّنْ ضَلٍّ إِذَا اهْتَدَيْتُمْ﴾ (المائدة: ١٠٥)، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ

اللَّهُ بِعِقَابٍ مِّنْهُ. رواه الترمذی وقال: حديث صحيح، باب ما جاء في نزول العذاب إذا لم يغير الممكر، رقم: ٢١٦٨

19. Abu Bakr Raḍiyallāhu 'anhu said: O people! Verily you recite this verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ مِّنْ ضَلٍّ إِذَا اهْتَدَيْتُمْ

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 Rasūlullāh Ṣallallāhu 'alaihi wasallam 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. (Tirmidhī)

Note: Abu Bakr Raḍiyallāhu 'anhu 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)

٢٠ - عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: تُعْرَضُ الْقُلُوبُ كَالْحَصِيرِ عُوْدًا عُوْدًا، فَأَيُّ قَلْبٍ أَشْرَبَهَا نَكَتَ فِيهِ نُكْتَةٌ سَوْدَاءٌ، وَأَيُّ قَلْبٍ أَنْكَرَهَا نَكَتَ فِيهِ نُكْتَةٌ بَيْضَاءٌ، حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ، عَلَى أَيْبَضٍ مِثْلِ الصَّفَا، فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ، وَالْآخِرُ أَسْوَدٌ مِرْبَادًا كَالْكُوْزِ مَجْحِيًا لَا يَعْرِفُ مَعْرُوفًا وَلَا يَنْكُرُ مُنْكَرًا إِلَّا مَا أَشْرَبَ

مِنْ هَوَاهُ. رواه مسلم، باب رفع الأمانة والإيمان من بعض القلوب، رقم: ٣٦٩٠

20. Hudhaifah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam 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)

٢١- عَنْ أَبِي أُمَيَّةَ الشَّعْبَانِيِّ رَحِمَهُ اللَّهُ قَالَ: سَأَلْتُ أَبَا ثَعْلَبَةَ النُّخَشِيَّ رَضِيَ اللَّهُ عَنْهُ فَقُلْتُ: يَا أَبَا ثَعْلَبَةَ! كَيْفَ تَقُولُ فِي هَذِهِ الْآيَةِ؟ (عَلَيْكُمْ أَنْفُسُكُمْ) قَالَ: أَمَا وَاللَّهِ لَقَدْ سَأَلْتُ عَنْهَا خَيْرًا، سَأَلْتُ عَنْهَا رَسُولَ اللَّهِ ﷺ فَقَالَ: بَلِي انْتَمِرُوا بِالْمَعْرُوفِ وَتَنَاهَوْا عَنِ الْمُنْكَرِ، حَتَّى إِذَا رَأَيْتَ شَحًّا مُطَاعًا، وَهَوًى مُتَّبَعًا، وَذُنُوبًا مُؤْتَرَةً، وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ، فَعَلَيْكَ بِنَفْسِكَ، وَدَعْ عَنكَ الْعَوَامَّ، فَإِنَّ مِنْ وَرَاءِ كُمْ أَيَّامَ الصَّبْرِ، الصَّبْرُ فِيهِ مِثْلُ قَبْضِ عَلَى الْجَمْرِ، لِلْعَامِلِ فِيهِمْ مِثْلُ أَجْرِ خَمْسِينَ رَجُلًا يَعْمَلُونَ مِثْلَ عَمَلِهِ. فَقَالَ (أَبُو ثَعْلَبَةَ): يَا رَسُولَ اللَّهِ! أَجْرُ خَمْسِينَ مِنْهُمْ، قَالَ: أَجْرُ خَمْسِينَ مِنْكُمْ. رواه أبو داود، باب الأمر والنهي، رقم: ٤٣٤١

21. Abu Umayyah Sha'bānī Rahimahullāhu says that he asked Abu Tha'labah Al Khushānī Raḍiyallāhu 'anhu: O Abu Tha'labah! What do you say about this verse عَلَيْكُمْ أَنْفُسُكُمْ (guard yourselves)? He replied: I swear by Allāh! You have indeed asked a man who knows about it very well. I asked Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Rasūlallāh! The reward of fifty of them! He replied: The reward of fifty of you. (Abu Dāwūd)

Note: This certainly does not mean that those in the later part of the *Ummah* can excel the *Ṣaḥābah*, because the *Ṣaḥābah* are undoubtedly superior to the whole *Ummah*. From this *ḥadīth*, 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 Subḥānahū wa Ta'ālā that time has not come as yet, and the *Ummah* has ample ability to accept the truth.

٢٢- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِيَّاكُمْ وَالْجُلُوسَ بِالطَّرَاقَاتِ فَقَالُوا: يَا رَسُولَ اللَّهِ! مَا لَنَا مِنْ مَجَالِسِنَا بُدُّ نَتَحَدَّثُ فِيهَا، فَقَالَ: فَإِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ

فَاعْطُوا الطَّرِيقَ حَقَّهُ، قَالُوا: وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللَّهِ؟ قَالَ: غَضُّ الْبَصْرِ، وَكَفُّ الْأَدَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ. رواه البخاري، باب قول الله تعالى يا أيها الذين آمنوا لا تدخلوا بيوتا... رقم: ٦٢٢٩

22. Abu Sa'īd Al Khudrī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Avoid sitting on the ways. The Ṣaḥābah said: O Rasūlallāh! 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. Ṣaḥābah asked: What are the rights of the way, O Rasūlallāh! He replied: Lowering the eyes, removing harmful things, replying to *Salām*, and enjoining good and forbidding from evil. (Bukhārī)

Note: Ṣaḥābah Raḍiyallāhu '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-Haq)

٢٣- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ مِنَّا مَنْ لَمْ يَزَحْمْ صَعِيرَنَا وَيُوقَرْ كَبِيرَنَا وَيَأْمُرْ بِالْمَعْرُوفِ وَيَنْهَ عَنِ الْمُنْكَرِ. رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في رحمة الصبيان، رقم: ١٩٢١

23. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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. (Tirmidhi)

٢٤- عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ، تُكْفَرُهَا الصَّلَاةُ وَالصَّدَقَةُ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ. (الحدیث) رواه البخاري، باب الفتنة التي تموج كموج البحر، رقم: ٧٠٩٦

24. Ḥudhaifah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A man's wrongdoing regarding his family, his property, his children, and his neighbours may be atoned by offering

Ṣalāt, Ṣadaqah and enjoining good and forbidding from evil. (Bukhārī)

٢٥- عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى جِبْرَائِيلَ عَلَيْهِ السَّلَامُ أَنْ أَقْلِبْ مَدِينَةَ كَذَا وَكَذَا بِأَهْلِهَا، قَالَ: يَا رَبِّ إِنَّ فِيهِمْ عَبْدَكَ فَلَانًا لَمْ يَعْصِكَ طَرْفَةَ عَيْنٍ، قَالَ: فَقَالَ: أَقْلِبْهَا عَلَيْهِ وَعَلَيْهِمْ فَإِنَّ وَجْهَهُ لَمْ يَتَمَعَّرْ فِي سَاعَةٍ قَطُّ. مشكاة المصابيح، رقم: ٥١٥٢

25. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh ‘Azza wa Jall commanded Jibrāil to overturn such and such city with its inhabitants. Jibrāil ‘Alaihis Salām submitted: O my Rabb! Amongst them is your slave who has never disobeyed You, even to the blinking of an eye. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said that Allāh Subḥānahū 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-Maṣābīḥ)

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)

٢٦- عَنْ ذُرَّةِ ابْنَةِ أَبِي لَهَبٍ قَالَتْ: قَامَ رَجُلٌ إِلَى النَّبِيِّ ﷺ وَهُوَ عَلَى الْمَنْبَرِ فَقَالَ: يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: خَيْرُ النَّاسِ أَفْرُؤُهُمْ وَأَتْقَاهُمْ وَأَمْرُهُمْ بِالْمَعْرُوفِ وَأَنْهَاهُمْ عَنِ الْمُنْكَرِ وَأَوْصَلَهُمْ لِلرَّحِمِ. رواه أحمد وهذا لفظه، والطبراني ورجالهما نقات وفي بعضهم كلام لا يضر، مجمع الزوائد ٧/٥٢٠

26. Durrah binte-Abī Lahab Radiallāhu ‘anha narrates that a man stood before Nabi Ṣallallāhu ‘alaihi wasallam when he was seated on the pulpit and asked: O Rasūlallāh! 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 Aḥmad, Ṭabarānī, Majma-‘uz-Zawāid)

٢٧- 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 ٠٠٠٠، رقم: ٤٦٠٩

27. Anas Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam wrote to the Persian emperor, *Kisrā*, to the Roman emperor, *Qaiṣar*, to the king of Ethiopia, *An-Najāshī*, and to every mighty dictator, inviting them to Allāh. This *Najāshī* was not the same for whom Nabī Ṣallallāhu ‘alaihi wasallam offered funeral Ṣalāt. (Muslim)

٢٨- عَنِ الْعُرْسِ بْنِ عَمِيرَةَ الْكِنْدِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا عُصِمَتْ فِي الْأَرْضِ كَانَ مَنْ شَهِدَهَا فَكْرَهَا كَانَ كَمَنْ غَابَ عَنْهَا، وَمَنْ غَابَ عَنْهَا فَرَضِيهَا كَانَ كَمَنْ شَهِدَهَا. رواه أبو داود، باب الأمر والنهي، رقم: ٤٣٤٥

28. ‘Urs ibne-‘Umairah Al Kindī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam 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)

٢٩- عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ بَلَغَ وَمَنْ لَكُمْ كَمَثَلِ رَجُلٍ أَوْقَدَ نَارًا، فَجَعَلَ الْجِنَادِبُ وَالْفَرَاشُ يَقَعْنَ فِيهَا وَهُوَ يَذُبُّ عَنْهَا، وَأَنَا أَخِذُ بِحُجْرَتِكُمْ عَنِ النَّارِ وَأَنْتُمْ تُقَلِّتُونَ مِنْ يَدِي. رواه مسلم، باب شفقتي ﷺ على أمته ٠٠٠٠، رقم: ٥٩٥٨

29. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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 ḥadīth reflects the intense desire in the heart of Rasūlullāh Ṣallallāhu ‘alaihi wasallam to save the *Ummah* from Hell-Fire.

٣٠- عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ، صَرَبُهُ

قَوْمُهُ فَأَذْمَوْهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ. رواه

البخارى، كتاب أحاديث الأنبياء، رقم: ٣٤٧٧

30. 'Abdullāh Raḍiyallāhu 'anhu narrates that it is as fresh in my memory as if I am looking at Nabī Ṣallallāhu 'alaihi wasallam 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 Allāh! Forgive my people for indeed they do not know. (Rasūlullāh Ṣallallāhu 'alaihi wasallam also experienced such an incident in the Battle of Uḥūd). (Bukhārī)

٣١- عَنْ هِنْدِ بْنِ أَبِي هَالَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ مُتَوَاصِلَ الْأَحْزَانِ دَائِمًا

الْفِكْرَةَ لَيْسَتْ لَهُ رَاحَةٌ طَوِيلَ السَّكْتِ لَا يَتَكَلَّمُ فِي غَيْرِ حَاجَةٍ. (وهو طرف من الرواية الشمائل

المحمدية والخصائل المصطفوية، رقم: ٢٢٦

31. Hind ibne-Abī Hāla Raḍiyallāhu 'anhu (while explaining the qualities of Rasūlullāh Ṣallallāhu 'alaihi wasallam) narrated that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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. (Tirmidhī)

٣٢- عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! أَحْرَقْنَا نَبَالَ تَقْيِيفٍ فَأَذْعُ اللَّهُ عَلَيْهِمْ

فَقَالَ: اللَّهُمَّ اهْدِ تَقْيِيفًا. رواه الترمذى وقال: هذا حديث حسن صحيح غريب، باب في تقيف وبني حنيفة،

رقم: ٣٩٤٢

32. Jābir Raḍiyallāhu 'anhu narrates that Ṣahabah complained: O Rasūlullāh! The arrows of (tribe of) Thaḳīf have tortured us, so curse them. He said: O Allāh! Bless the tribe of Thaḳīf with Hidayat (Guidance). (Tirmidhī)

٣٣- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ تَلَا قَوْلَ اللَّهِ تَعَالَى فِي

إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ ﴿رَبِّ إِنِّهِنَّ أَضَلَّلْنَ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي﴾ (ابراهيم: ٣٦)

الآية وَقَالَ عَيْسَى عَلَيْهِ السَّلَامُ ﴿إِن تَعَدَّبْتُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ

الْحَكِيمُ﴾ (المائدة: ١١٨) فَرَفَعَ يَدَيْهِ وَقَالَ: اللَّهُمَّ أُمَّتِي أُمَّتِي، وَبِكِي، فَقَالَ اللَّهُ عَزَّوَجَلَّ: يَا

جِبْرِيْلُ! اذْهَبْ إِلَى مُحَمَّدٍ، وَرَبُّكَ أَعْلَمُ، فَاسْأَلْهُ مَا يُبْكِيكَ؟ فَاتَاهُ جِبْرِيْلُ عَلَيْهِ السَّلَامُ فَسَأَلَهُ،

فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ بِمَا قَالَ، وَهُوَ أَعْلَمُ، فَقَالَ اللَّهُ: يَا جِبْرِيْلُ! اذْهَبْ إِلَى مُحَمَّدٍ فَقُلْ: إِنَّا

سَتْرُضِيكَ فِي أُمَّتِكَ وَلَا نَسُوْءُكَ. رواه مسلم، باب دعاء النبي ﷺ لامته ٠٠٠٠، رقم: ٤٩٩

33. Abdullāh ibne-'Amr ibnil 'Āas Radiallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam recited the verses of Al-Qur'ān in which Allāh Ta'ālā mentions the supplication of Ibrāhīm 'Alaihis Salām:

رَبِّ إِنِّهِنَّ أَضَلَّلْنَ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ

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 14: 36)

He also recited the verse that mentions the supplication of 'Īsa 'Alaihis Salām:

إِن تَعَدَّبْتُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

If You punish them, they are Your slaves, and if You forgive them, verily You are the Mighty, the Wise. (Al-Mā'idah 5: 118)

Then he raised his hands and prayed "O Allāh! My Ummah! My Ummah!" and wept. So, Allāh the Almighty and Majestic said: O Jibrā'il! Go to Muḥammad, though Your Rabb knows everything; still ask, what makes you weep? Jibrā'il 'Alaihis Salām came to him and asked the same. Rasūlullāh Ṣallallāhu 'alaihi wasallam told Jibrā'il (about his anxiety for his Ummah). (Jibrā'il 'Alaihis Salām went to Allāh Ta'ālā Who knows everthing and conveyed that to Him). Allāh said: O Jibrā'il! Go to Muḥammad 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 Subḥānahū wa Ta'ālā from Jibrā'il 'Alaihis Salām, Rasūlullāh Ṣallallāhu 'alaihi wasallam said: I would be satisfied and pleased only when none of my followers remains in Hell. Sending Jibrā'il 'Alaihis Salām to Rasūlullāh Ṣallallāhu 'alaihi asallam, and asking the reason of his weeping, while Allāh Subḥānahū wa Ta'ālā knows each and everything, was just for honouring and comforting him. (Ma'āriful Ḥadīth)

٣٤- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا رَأَيْتُ مِنَ النَّبِيِّ ﷺ طِيبَ نَفْسٍ قُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ لِي، قَالَ: اللَّهُمَّ اغْفِرْ لِعَائِشَةَ مَا تَقَدَّمَ مِنْ ذَنْبِهَا وَمَا تَأَخَّرَ، وَمَا أَسْرَتْ وَمَا أَعْلَنْتَ فَضَحِكْتَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَتَّى سَقَطَ رَأْسُهَا فِي حِجْرِهَا مِنَ الصَّحْكِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَيْسْرُكَ دُعَائِي؟ فَقَالَتْ: وَمَا لِي لَا يَسْرُنِي دُعَاؤُكَ؟ فَقَالَ: وَاللَّهِ إِنَّهَا لَدَعَوْتِي لِأَمْتِي فِي كُلِّ صَلَاةٍ. رواه البزار ورجاله رجال الصحيح غير أحمد بن منصور الرمادى وهو ثقة، مجمع الزوائد ٩/٣٩٠

34. 'Ā'ishah Raḍiyallāhu 'anhā narrates that once I saw Nabī Ṣallallāhu 'alaihi wasallam delighted, I said: O Rasūlallāh! Supplicate to Allah for me. He supplicated: "O Allāh! Forgive 'Ā'ishah, all her past sins and future sins, and her secret sins and her open sins." Hearing this 'Ā'ishah Raḍiyallāhu 'anhā laughed so much in pleasure that her head touched her lap. Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Ṣalāt. (Bazzār, Majma-'uz-Zawā'id)

٣٥- عَنْ عَمْرٍو بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ الدِّينَ بَدَأَ غَرِيبًا وَيَرْجِعُ غَرِيبًا فَطُوبَى لِلْغُرَبَاءِ الَّذِينَ يُصَلِّحُونَ مَا أَفْسَدَ النَّاسُ مِنْ بَعْدِي مِنْ سُنَّتِي. (وهو بعض الحديث) رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء أن الإسلام بدأ غريباً ٠٠٠٠٠، رقم: ٢٦٣٠

35. 'Amr ibne-'Auf Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, *Deen* (Islam) 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. (Tirmidhī)

٣٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! ادْعُ عَلَيَّ الْمُشْرِكِينَ، قَالَ: إِنِّي لَمْ أُبْعَثْ لَعَنًا وَإِنَّمَا بُعِثْتُ رَحْمَةً. رواه مسلم، باب النهي عن لعن اللذات وغيرها، رقم: ٦٦١٣

36. Abu Hurairah Raḍiyallāhu 'anhū narrates that it was requested: O Rasūlallāh! Curse the polytheists. He said: I have not been sent as one who curses; Indeed, I have been sent only as a mercy. (Muslim)

٣٧- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَسْرُوا وَلَا تُعَسِّرُوا، وَسَكَنُوا

وَلَا تُنْفَرُوا. رواه مسلم، باب في الأمر بالتيسير ٠٠٠٠٠، رقم: ٤٥٢٨

37. Anas ibne-Mālik Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Make things easy and do not make them difficult. Comfort people and do not scare them (from *Deen*). (Muslim)

٣٨- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ رَجُلٍ يَنْعَشُ لِسَانَهُ حَقًّا يَعْمَلُ بِهِ بَعْدَهُ، إِلَّا أَجْرَى اللَّهُ عَلَيْهِ أَجْرَهُ إِلَى يَوْمِ الْقِيَامَةِ، ثُمَّ وَفَّاهُ اللَّهُ عَزَّوَجَلَّ ثَوَابَهُ يَوْمَ الْقِيَامَةِ. رواه أحمد ٣/٢٦٦

38. Anas ibne-Mālik Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who calls towards the right path, and people act upon it (even) after him, Allāh 'Azza wa Jall continues his reward till the Day of Resurrection, then Allāh 'Azza wa Jall would give him his total reward on the Day of Resurrection. (Musnad Ahmad)

٣٩- عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ. (وهو جزء من الحديث) رواه أبو داود، باب في الدال على الخير، رقم: ٥١٢٩

39. Abu Mas'ūd Badrī Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever guides others to do good, his reward is like the one who does it. (Abu Dāwūd)

٤٠- 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 ٠٠٠٠٠، رقم: ٦٨٠٤

40. Abu Hurairah Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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)

٤١- عَنْ عَلْقَمَةَ بْنِ سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ فَأَتَى عَلَى طَوَائِفَ مِنَ الْمُسْلِمِينَ خَيْرًا، ثُمَّ قَالَ: مَا بَالُ أَقْوَامٍ لَا يُفْقَهُونَ حَيْرَانَهُمْ، وَلَا يَعْلَمُونَهُمْ، وَلَا يَعْظُونَهُمْ، وَلَا يَأْمُرُونَهُمْ، وَلَا يَنْهَوْنَهُمْ، وَمَا بَالُ أَقْوَامٍ لَا يَتَعَلَّمُونَ مِنْ حَيْرَانِهِمْ، وَلَا يَتَفَقَّهُونَ، وَلَا يَتَعَطُّونَ، وَاللَّهِ لَيَعْلَمَنَّ قَوْمٌ حَيْرَانَهُمْ، وَيُفَقَّهُوهُمْ وَيَعْظُونَهُمْ، وَيَأْمُرُونَهُمْ، وَيَنْهَوْنَهُمْ، وَلَيَتَعَلَّمَنَّ قَوْمٌ مِنْ حَيْرَانِهِمْ، وَيَتَفَقَّهُونَ، وَيَتَعَطُّونَ أَوْ لَأَعَا جَلَنَّهُمُ الْعُقُوبَةُ، ثُمَّ نَزَلَ فَقَالَ قَوْمٌ: مَنْ تَرَوْنَهُ عَنَى بِهِؤُلَاءِ؟ قَالُوا: الْأَشْعَرِيِّينَ، هُمْ قَوْمٌ فَهَّاءٌ، وَلَهُمْ حَيْرَانٌ جُفَاءةٌ مِنْ أَهْلِ الْبِمَاةِ وَالْأَعْرَابِ، فَبَلَغَ ذَلِكَ الْأَشْعَرِيِّينَ، فَأَتَا رَسُولَ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ! ذَكَرْتَ قَوْمًا بِخَيْرٍ، وَذَكَرْتَنَا بِشَرٍّ، فَمَا بَالُنَا؟ فَقَالَ: لَيَعْلَمَنَّ قَوْمٌ حَيْرَانَهُمْ، وَلَيَعْظُنَّهُمْ، وَلَيَأْمُرُنَّهُمْ، وَلَيَنْهَوْنَهُمْ، وَلَيَتَعَلَّمَنَّ قَوْمٌ مِنْ حَيْرَانِهِمْ، وَيَتَفَقَّهُونَ أَوْ لَأَعَا جَلَنَّهُمُ الْعُقُوبَةُ فِي الدُّنْيَا، فَقَالُوا: يَا رَسُولَ اللَّهِ! أَنْفَطُنْ غَيْرَنَا (وَفِي رِوَايَةٍ: أَبْطِرْ غَيْرَنَا؟) فَأَعَادَ قَوْلَهُ عَلَيْهِمْ وَأَعَادُوا قَوْلَهُمْ، أَنْفَطُنْ غَيْرَنَا (وَفِي رِوَايَةٍ: أَبْطِرْ غَيْرَنَا؟) فَقَالَ ذَلِكَ أَيْضًا، فَقَالُوا: أَمَهَلْنَا سَنَةً، فَأَمَهَلَهُمْ سَنَةً لِيُفَقَّهُوهُمْ، وَيَعْلَمُوهُمْ، وَيَعْظُوهُمْ، 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 بكر

بن معروف عن علقمة، الترغيب ١/١٢٢، بكر بن معروف صدوق فيه لين، تقريب التهذيب.

41. 'Alqamah ibne-Sa'īd Raḍiyallāhu 'anhu narrates that one day Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Allāh! 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'arī tribe. They have understanding of *Deen* while the

villagers living in their vicinity are ignorant of *Deen*. This news reached the Al Ash'arī people. They came to Rasūlullāh Ṣallallāhu 'alaihi wasallam and said: O Rasūlullāh! 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'arī people said: O Rasūlullāh! Do we have to inculcate understanding in others (In another narration: Will we be punished for their ignorance?). Rasūlullāh Ṣallallāhu 'alaihi wasallam repeated his statement. They repeated: O Rasūlullāh! Do we have to inculcate understanding in others (In another narration: Will we be punished for their ignorance?). Rasūlullāh Ṣallallāhu 'alaihi wasallam again reiterated his words. At this, the Al Ash'arī 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 Rasūlullāh Ṣallallāhu 'alaihi wasallam recited this verse of Al-Qur'ān:

لَعْنُ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى بْنِ مَرْيَمَ الْآيَةَ

Curses were pronounced on those among Banī Isrā'īl who rejected faith by Dāwūd ('Alaihis Salām), and 'Īsa ('Alaihis Salām) Ibne-Maryam. They disobeyed and persisted in transgression, and did not forbid one another. Verily, this was an evil on their part.

(Tabrānī, Targhīb)

٤٢- عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ فَيَدُورُ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ فَيَقُولُونَ: يَا فَلَانُ! مَا شَأْنُكَ، أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ؟ قَالَ: كُنْتُ أَمُرُكُمْ بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ. رواه البخاري، باب صفة النار

وأنها مخلوقة، رقم: ٣٢٦٧

42. Usāma ibne-Zaid Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam 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)

٤٣ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَرَرْتُ لَيْلَةَ أُسْرَىٰ بِبَنِي عَلِيٍّ قَوْمٍ تُقْرَضُنْ شِفَاهَهُمْ بِمَقَارِيضٍ مِنْ نَارٍ قَالَ: قُلْتُ: مَنْ هَؤُلَاءِ؟ قَالُوا: خُطَبَاءٌ مِنْ أَهْلِ الدُّنْيَا

كَانُوا يَأْمُرُونَ النَّاسَ بِالْبِرِّ وَيَنْسَوْنَ أَنْفُسَهُمْ وَهُمْ يَتْلُونَ الْكِتَابَ أَفَلَا يَعْقِلُونَ. رواه أحمد ١٢٠/٣

43. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I passed on the night of ascension (Mai‘rāj) by a people whose lips were being cut with scissors of fire. I asked Jibrāil: 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 Aḥmad)

VIRTUES OF GOING OUT IN THE PATH OF ALLĀH TA'ĀLĀ

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā 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 8: 74

قال الله تعالى:

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ (الأنفال: ٧٤)

Allāh Subḥānahū wa Ta'ālā 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.

وقال تعالى:

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٦١﴾

Their Rabb gives them good tidings of Mercy from Him, and pleasurable acceptance, and gardens where everlasting delights will be theirs.

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٦١﴾

They will dwell therein forever. Verily, with Allāh is a great reward. At-Taubah 9: 20-22

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾ (التوبة: ٢٠-٢٢)

Allāh Subḥānahū wa Ta'ālā 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-'Ankabūt 29: 69

Allāh Subḥānahū wa Ta'ālā 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 29: 6

Allāh Subḥānahū wa Ta'ālā 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 49: 15

Allāh Subḥānahū wa Ta'ālā 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.

وقال تعالى:

وَالَّذِينَ جَاهَدُوا فِيْنَا
لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ
لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾ [العنكبوت: ٦٩]

وقال تعالى:

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ
لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ
الْعَالَمِينَ ﴿٦٠﴾ [العنكبوت: ٦٠]

وقال تعالى:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ
وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ
أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾ [الحجرات: ١٥]

وقال تعالى:

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ
تُنَجِّيكُمْ مِنْ عَذَابِ أَلِيمٍ ﴿١٥﴾
تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ
اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لِّكُمْ
إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٥﴾

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.

Aş-Şaff 61: 10-12

Allāh Subḥānahū wa Ta'ālā said to His Prophet Şallallāhu '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

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ
عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٥٠﴾

[الصف: ١٠-١٢]

وقال تعالى:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ
وِإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اقتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا
وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ
مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ
فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ ۗ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٩٢﴾ [التوبة: ٢٤]

وقال تعالى:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ
إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ ﴿١٥٠﴾ [البقرة: ١٩٥]

AHĀDĪTH

٤٤ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَقَدْ أَخِفْتُ فِي اللَّهِ وَمَا يُخَافُ أَحَدًا، وَلَقَدْ أُودِيْتُ فِي اللَّهِ لَمْ يُؤَدِّ أَحَدًا، وَلَقَدْ أَتَتْ عَلَيَّ ثَلَاثُونَ مِنْ بَيْنِ يَوْمٍ وَلَيْلَةٍ وَمَا لِي وَلَيْلَالٍ طَعَامٌ يَأْكُلُهُ ذُو كَيْدٍ إِلَّا شَيْءٌ يُؤَارِيهِ إِبْطُ بِلَالٍ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب أحاديث عائشة وأنس، رقم: ٢٤٧٢.

44. Anas Raḍiyallāhu '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 - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَبْنِي اللَّيَالِي الْمُتَتَابِعَةَ طَاوِيًا وَأَهْلُهُ لَا يَجِدُونَ عَشَاءً، وَكَانَ أَكْثَرَ خُبْرِهِمْ خُبْرَ الشَّعِيرِ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء في معيشة النبي ﷺ وأهله، رقم: ٢٣٦٠.

45. Ibne-'Abbās Raḍiyallāhu '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 خُبْرِ شَعِيرٍ، يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ رَسُولُ اللَّهِ ﷺ. رواه مسلم، باب الدنيا سجن للمؤمن وجنة للكافر، رقم: ٧٤٤٥.

46. 'Ā'ishah Raḍiyallāhu '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 نَاوَلَتِ النَّبِيَّ ﷺ كِسْرَةً مِنْ خُبْرِ شَعِيرٍ فَقَالَ: هَذَا أَوَّلُ طَعَامٍ أَكَلَهُ أَبُوكَ مِنْذُ ثَلَاثَةِ أَيَّامٍ. رواه أحمد والطبرانی وزاد: فَقَالَ: مَا

هَذِهِ؟ فَقَالَتْ: قُرْصٌ خَبْرْتُهُ، فَلَمْ تَطْبُ نَفْسِي حَتَّى أَتَيْتُكَ بِهِدِهِ الْكِسْرَةَ. ورجالها ثقات، مجمع الزوائد ١٠/٥٦٢.

47. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Fātima Raḍiyallāhu 'anha presented a piece of barley bread to Nabī Ṣallallāhu 'alaihi wasallam. 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 Aḥmad, Ṭabarānī)

٤٨ - عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِالْخَنْدَقِ وَهُوَ يَحْفِرُ وَنَحْنُ نَنْقُلُ التُّرَابَ، وَبَصُرْنَا فَقَالَ: اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ فَاعْفُورٌ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ. رواه البخارى، باب الصحة والفراغ، رقم: ٦٤١٤.

48. Sahl ibne-Sa'd As Sā'idī Raḍiyallāhu 'anhu narrates that we were with Rasūlullāh Ṣallallāhu 'alaihi wasallam 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)

٤٩ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَحَدَ رَسُولِ اللَّهِ ﷺ بِمَنْكِبِي فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرٌ سَبِيلٍ. رواه البخارى، باب قول النبي ﷺ كن في الدنيا كأنك غريب، رقم: ٦٤١٦.

49. Ibne-'Umar Radiallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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)

٥٠ - عَنْ عَمْرٍو بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فَوَاللَّهِ مَا الْفَقْرُ أَخْشَى عَلَيْكُمْ، وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمْ الدُّنْيَا كَمَا بَسَطَتْ عَلَيَّ مَنْ كَانَ قَبْلَكُمْ، فَتَأَفْسُوها كَمَا تَأَفْسُوها وَتُلْهِيَكُمْ كَمَا أَلْهَيْتَهُمْ. (وهو بعض الحديث) رواه البخارى، باب ما يحذر من زهرة الدنيا، رقم: ٦٤٢٥.

50. 'Amr ibne-'Auf Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: I swear by Allāh, it is not poverty

that I fear for you, but I fear that worldly things may be 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 Ṣallallāhu 'alaihi wasallam's 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)

٥١- 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، رقم: ٢٣٢٠

51. Sahl ibne-Sa'd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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)

٥٢- عَنْ عُرْوَةَ رَحِمَهُ اللَّهُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا كَانَتْ تَقُولُ: وَاللَّهِ! يَا ابْنَ أُخْتِي! إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهَيْلَالِ ثُمَّ الْهَيْلَالِ ثُمَّ الْهَيْلَالِ، ثَلَاثَةَ أَهْلِي فِي شَهْرَيْنِ، وَمَا أَوْقَدَ فِي أَبْيَاتِ رَسُولِ اللَّهِ ﷺ نَارًا، قَالَ: قُلْتُ: يَا خَالَهٗ! فَمَا كَانَ يُعَيِّشُكُمْ؟ قَالَتْ: الْأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ. (وهو طرف من الرواية) رواه مسلم، باب الدنيا سجن للمؤمن، رقم: ٤٥٢٠

52. 'Urwah Rahimahullāh narrates that 'Ā'ishah Raḍiyallāhu '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 Ṣallallāhu 'alaihi wasallam. '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 Madīna 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.

٥٣- 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 أحمد والطبرانی في الأوسط ورجال أحمد ثقات، مجمع الزوائد ٥٠٢/٥

53. 'Ā'ishah Raḍiyallāhu 'anha narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: When the dust of the Path of Allāh enters the body of a Muslim, Allāh prohibits Hell-Fire on him. (Musnad Aḥmad, Ṭabarāni, Majma-'uz-Zawaid)

٥٤- عَنْ أَبِي عَبَسٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ اغْتَبَرَتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ عَزَّوَجَلَّ حَرَّمَ اللَّهُ عَزَّوَجَلَّ عَلَى النَّارِ. رواه أحمد ٤٧٩/٣

54. Abu 'Abs Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whosoever's feet become dusty in the Path of Allāh 'Azza wa Jall; Allāh 'Azza wa Jall will prohibit those feet from Hell-Fire. (Musnad Aḥmad)

٥٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَجْتَمِعُ عُبَارٌ 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 Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Īmān can never be together in the heart of a slave of Allāh. (Nasāī)

٥٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَجْتَمِعُ عُبَارٌ فِي سَبِيلِ اللَّهِ عَزَّوَجَلَّ وَدُخَانُ جَهَنَّمَ فِي مَنْحَرِي مُسْلِمٍ أَبَدًا. رواه النسائي، باب فضل من عمل في سبيل الله على قدمه، رقم: ٣١١٥

56. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The dust of the Path of Allāh and the smoke of Hell can never be together in the nostrils of any Muslim. (Nasāī)

٥٧- عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَا مِنْ رَجُلٍ يَغَارُ 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 الإيمان ٤٣/٤

57. Abu Umāma Bāhīlī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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)

٥٨- عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: يَوْمَ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ أَلْفِ يَوْمٍ فِيمَا سِوَاهُ. رواه النسائي، باب فضل الرباط، رقم: ٣١٧٢

58. ‘Uthmān ibne-‘Affān Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: A day spent in the Path of Allāh is better than a thousand other days. (Nasaī)

٥٩- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: غَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا. (وهو بعض الحديث) رواه البخاري، باب صفة الجنة والنار، رقم: ٦٥٦٨

59. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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)

٦٠- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ رَاحَ رَوْحَةً فِي سَبِيلِ اللَّهِ، كَانَ لَهُ بِمِثْلِ مَا أَصَابَهُ مِنَ الْعَبَارِ مَسْكًا يَوْمَ الْقِيَامَةِ. رواه ابن ماجه، باب الخروج في النفي، رقم: ٢٧٧٥

60. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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)

٦١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ بِشَعْبٍ فِيهِ عُيْنَةٌ مِنْ مَاءٍ عَذْبَةٍ، فَأَعَجَبْتُهُ لَطِيفِهَا، فَقَالَ: لَوْ اعْتَرَلْتُ النَّاسَ فَأَقَمْتُ فِي هَذَا الشَّعْبِ، وَلَنْ أَفْعَلَ حَتَّى

أَسْتَأْذِنَ رَسُولَ اللَّهِ ﷺ، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: لَا تَفْعَلْ، فَإِنَّ مَقَامَ أَحَدِكُمْ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ صَلَاتِهِ فِي بَيْتِهِ سَبْعِينَ عَامًا، أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَيُدْخِلَكُمُ الْجَنَّةَ؟ اغْرُزُوا فِي سَبِيلِ اللَّهِ، مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ فَوَاقَ نَاقَةَ وَجَبَتْ لَهُ الْجَنَّةُ. رواه الترمذى وقال: هذا حديث حسن، باب ماجاء في الغدو، رقم: ١٦٥٠

61. Abu Hurairah Raḍiyallāhu ‘anhu narrates that a Ṣaḥābī of Nabī Ṣallallāhu ‘alaihi wasallam 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 Ṣallallāhu ‘alaihi wasallam. So, he mentioned this to Rasūlullāh Ṣallallāhu ‘alaihi wasallam, 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 forgive you, and sends you to Paradise? Go out for Jihād 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)

٦٢- 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 الطبراني في الكبير وإسناده حسن، مجمع الزوائد ٣٠/٣

62. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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-Zawāid)

٦٣- 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 ضَمِنْتُ لَهُ أَنْ أَرْجِعَهُ بِمَا أَصَابَ مِنْ أَجْرٍ وَعَيْنِيَّةٍ، وَإِنْ قَبِضْتَهُ أَنْ أَغْفِرَ لَهُ وَأَرْحَمَهُ وَأُدْخِلَهُ الْجَنَّةَ. رواه أحمد ١١٧/٢

63. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma reported from Nabī Ṣallallāhu ‘alaihi wasallam in one of Ḥadīth 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 Aḥmad)

٦٤- 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 أَدْخِلَهُ 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، لَوْنُهُ لَوْنُ دَمٍ وَرِيحُهُ مِسْكٌ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْلَا أَنْ يَشُقَّ عَلَيَّ الْمُسْلِمِينَ مَا قَعَدْتُ خِلَافَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ أَبَدًا، وَلَكِنْ لَا أَجِدُ سَعَةً فَأَحْمِلُهُمْ، وَلَا يَجِدُونَ سَعَةً وَيَشُقُّ عَلَيْهِمْ أَنْ يَتَخَلَّفُوا عَنِّي، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوَدِدْتُ أَنِّي أَغْزَوْتُ فِي سَبِيلِ اللَّهِ فَأَقْتُلُ، ثُمَّ أَغْزَوْتُ فَأَقْتُلُ، ثُمَّ أَغْزَوْتُ فَأَقْتُلُ. رواه مسلم، باب فضل الجهاد، رقم: ٤٨٥٩.

64. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh guarantees that he who goes in His Path, solely for Jihād 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)

٦٥- عَنْ ابْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا تَبَايَعْتُمْ بِالْعِينَةِ وَأَخَذْتُمْ أَدْنَابَ الْبَقْرِ وَرَضِيْتُمْ بِالزَّرْعِ وَتَرَكْتُمْ الْجِهَادَ، سَلَطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ. رواه أبو داود، باب فى النهى عن العينة، رقم: ٣٤٦٢.

65. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: When you devote yourselves exclusively to trading, and deploy your oxen for farming, and be satisfied with farming, and give up Jihād, 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)

٦٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَقِيَ اللَّهَ بِغَيْرِ أَثَرٍ مِنْ جِهَادٍ، لَقِيَ اللَّهَ وَفِيهِ تَلْمَظَةٌ. رواه الترمذى وقال: هذا حديث غريب، باب ما جاء فى فضل المرباط، رقم: ١٦٦٦.

66. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: One who meets Allāh, without a mark of Jihād, he will meet Allāh with a flaw in him. (Tirmidhī)

Note: The mark of Jihād 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. (Sharḥ-ut-Ṭībī)

٦٧- عَنْ سُهَيْلِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَقَامَ أَحَدِكُمْ فِي سَبِيلِ اللَّهِ سَاعَةً خَيْرٌ لَهُ مِنْ عَمَلِهِ عُمْرَةً فِي أَهْلِهِ. رواه الحاكم ٢٨٢/٣.

67. Suhail Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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 Ḥākim)

٦٨- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَعَثَ النَّبِيُّ ﷺ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فِي سَرِيَّةٍ فَوَافَقَ ذَلِكَ يَوْمَ الْجُمُعَةِ، فَعَدَا أَصْحَابَهُ، فَقَالَ: أَتَخَلَّفُ فَأُصَلِّيَ مَعَ رَسُولِ اللَّهِ ﷺ ثُمَّ أَلْحَقْتُهُمْ، فَلَمَّا صَلَّى مَعَ النَّبِيِّ ﷺ رَأَى، فَقَالَ لَهُ: مَا مَنَعَكَ أَنْ تَعْدُوَ مَعَ أَصْحَابِكَ؟ فَقَالَ: أَرَدْتُ أَنْ أَصَلِّيَ مَعَكَ ثُمَّ أَلْحَقْتُهُمْ، فَقَالَ: لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَدْرَكَتْ فَضْلَ عَدْوَتِهِمْ. رواه الترمذى وقال: هذا حديث غريب، باب ما جاء فى السفر يوم الجمعة، رقم: ٥٢٧.

68. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam deputed ‘Abdullāh ibne-Rawāha Raḍiyallāhu ‘anhu on an expedition and that was on Friday. His companions set out in the morning, but he decided to stay back and offer Ṣalāt with Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and join

them later. When he offered Ṣalāt with Nabī Sallallāhu 'alāihi wasallam, he was seen by Nabī Sallallāhu 'alāihi wasallam. He enquired: What prevented you from going out in the morning with your companions. He replied: I intended to offer Ṣalāt-ul-Jumu'ah with you and then join them. Rasūlullāh Ṣallallāhu 'alāihi wasallam 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)

٦٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِسِرِّيَّةٍ تَخْرُجُ، فَقَالُوا: يَا رَسُولَ اللَّهِ! أَنْتَ خَرَجَ اللَّيْلَةَ أَمْ نَمَكْتُ حَتَّى نُصْبِحَ؟ فَقَالَ: أَوْ لَا تَجِبُونَ أَنْ تَبْتَئُوا فِي خَرِيفٍ مِنْ خَرَائِفِ الْجَنَّةِ وَالْخَرِيفُ الْحَدِيقَةُ. السنن الكبرى ١٥٨/٩

69. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam 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)

٧٠- عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: الصَّلَاةُ لَوْ قُبِلَتْ، وَبِرُّ الْوَالِدَيْنِ، ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ. رواه البخاري، باب وسئى النبي ﷺ الصلاة عملا، رقم: ٧٥٣٤

70. Ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that a man asked Nabī Ṣallallāhu 'alāihi wasallam, what deeds are the best? He replied: Offering Ṣalāt on time; kindness to parents; and Jihād in the Path of Allāh. (Bukhārī)

٧١- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ثَلَاثَةٌ كُلُّهُمْ ضَامِنٌ عَلَى اللَّهِ، إِنْ عَاشَ رُزِقَ وَكَفِيَ، وَإِنْ مَاتَ أَدْخَلَهُ 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 Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam 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 Salām, 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)

٧٢- عَنْ حُمَيْدِ بْنِ هِلَالٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَجُلٌ مِنَ الطَّافِوَةِ طَرَفَهُ عَلَيْنَا، يَأْتِي عَلَيَّ الْحَيَّ فَيُحَدِّثُهُمْ، قَالَ: أَتَيْتُ الْمَدِينَةَ فِي عَيْرٍ لَنَا، فَبِعْنَا بِضَاعَتَنَا، ثُمَّ قُلْتُ: لَأَنْطَلِقَنَّ إِلَى هَذَا الرَّجُلِ فَلَا يَبِينَنَّ مَنْ بَعْدِي بِخَيْرِهِ، قَالَ: فَانْتَهَيْتُ إِلَى رَسُولِ اللَّهِ ﷺ، فَإِذَا هُوَ يُرِينِي بَيْتًا، قَالَ: إِنَّ امْرَأَةً كَانَتْ فِيهِ، فَخَرَجَتْ فِي سِرِّيَّةٍ مِنَ الْمُسْلِمِينَ، وَتَرَكْتُ ثِنْتَيْ عَشْرَةَ عَنَزَةً وَصَيِّصَتْهَا النَّبِيُّ تَنْسِجُ بِهَا، فَفَقَدْتُ عَنَزًا مِنْ عَنَمِهَا وَصَيِّصَتْهَا، قَالَتْ: يَا رَبِّ! (إِنَّكَ) قَدْ ضَمِنْتَ لِمَنْ خَرَجَ فِي سَبِيلِكَ أَنْ تَحْفَظَ عَلَيْهِ، وَإِنِّي قَدْ فَقَدْتُ عَنَزًا مِنْ عَنَمِي وَصَيِّصْتِي، وَإِنِّي أَنْشُدُكَ عَنَزِي وَصَيِّصْتِي، قَالَ: فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَذْكُرُ لَهُ شِدَّةَ مُنَاشَدَتِهَا لِرَبِّهَا تَبَارَكَ وَتَعَالَى، قَالَ رَسُولُ اللَّهِ ﷺ: فَاصْبِرِي عَنَزَهَا وَمِثْلَهَا وَصَيِّصَتْهَا وَمِثْلَهَا، وَهَاتِيكَ، فَاتِيهَا فَاسْأَلْهَا إِنْ شِئْتَ، قَالَ: قُلْتُ: بَلْ أَصَدَّقُكَ. رواه أحمد ورجاله رجال الصحيح، مجمع الزوائد ٥٠٤/٥

72. Ḥumaid ibne-Hilāl Raḍiyallāhu 'anhu narrates that there was a man from Tafāwah, whose way was through us. He used to come to our tribe (while travelling) and relate ahādith. 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 Ṣallallāhu 'alāihi wasallam) and find out about him and tell my tribe about him. When I met Rasūlullāh Ṣallallāhu 'alāihi wasallam, 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 Ṣallallāhu 'alāihi wasallam mentioned about how profoundly the woman implored her Rabb Tabāraka wa Ta'alā. Rasūlullāh Ṣallallāhu 'alāihi wasallam 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 Tufāwī man replied: No, I testify to what you say. (Musnad Aḥmad, Majma-'uz-Zawā'id)

٧٣- عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَلَيْكُمْ بِالْجِهَادِ فِي سَبِيلِ اللَّهِ فَإِنَّهُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ، يَدْهَبُ اللَّهُ بِهِ إِلَيْهِمُ وَالْغَنَمُ وَرِزَادِيهِ غَيْرُهُ، وَجَاهِدُوا فِي سَبِيلِ اللَّهِ الْقَرِيبَ وَالْبَعِيدَ، وَأَقِيمُوا حُدُودَ اللَّهِ فِي الْقَرِيبِ وَالْبَعِيدِ، وَلَا تَأْخُذْكُمْ فِي اللَّهِ لَوْمَةٌ لَانِمٍ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٧٤/٢

73. 'Ubādah ibne-Sāmit Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: You must do Jihād 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 Ḥākim)

٧٤- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! أئذَنْ لِي بِالسِّيَاحَةِ، قَالَ النَّبِيُّ ﷺ: إِنْ سِيَاحَةَ أُمَّتِي الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّوَجَلَّ. رواه أبو داود، باب في النهي عن السياحة، رقم: ٢٤٨٦

74. Abu Umāma Raḍiyallāhu 'anhu narrates that a man asked: O Rasūlallāh! Please allow me to travel as tourist. Nabī Ṣallallāhu 'alaihi wasallam replied: The tourism of my Ummah is to strive in the Path of Allāh, 'Azza wa Jall. (Abū Dāwūd)

٧٥- عَنْ فَصَّالَةَ بِنِ عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَقْرَبُ الْعَمَلِ إِلَى اللَّهِ عَزَّوَجَلَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ، وَلَا يُقَارِبُهُ شَيْءٌ. رواه البخارى فى التاريخ وهو حديث حسن، الجامع الصغير ٢٠١/١

75. Fuḍālah ibne-'Ubaid Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The deed which brings one closest to Allāh 'Azza wa Jall is to strive in the Path of Allāh. No other good deed can be better than Jihād itself in getting Allāh's closeness. (Bukhārī, Jāma-'uṣ-Ṣaghīr)

٧٦- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ، قَالُوا: أَلَوْ؟ ثُمَّ مَنْ؟ قَالَ: ثُمَّ مُؤْمِنٌ فِي شَعْبٍ مِنَ الشَّعَابِ يَتَّقِي رَبَّهُ وَيَدَعُ النَّاسَ مِنْ شَرِّهِ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء أى الناس أفضل، رقم: ١٦٦٠

76. Abu Sa'īd Al-Khudhrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam was asked: Who is the best amongst the people? He replied: The man who strives in the Path of Allāh. The Sahabāh 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. (Tirmidhī)

٧٧- عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ سُئِلَ: أَيُّ الْمُؤْمِنِينَ أَكْمَلُ إِيمَانًا؟ قَالَ: رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ، وَرَجُلٌ يَعْبُدُ اللَّهَ فِي شَعْبٍ مِنَ الشَّعَابِ، قَدْ كَفَى النَّاسَ شَرًّا. رواه أبو داود، باب في ثواب الجهاد، رقم: ٢٤٨٥

77. Abu Sa'īd Al-Khudhrī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam was asked: Who amongst the Mu'minīn has the most perfect Īmān? 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. (Abū Dāwūd)

٧٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَوْفِقٌ سَاعَةٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ قِيَامِ لَيْلَةِ الْقَدْرِ عِنْدَ الْحَجَرِ الْأَسْوَدِ. رواه ابن حبان، قال المحقق: إسناده صحيح ٤٦٣/١٠

78. Abu Hurairah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam 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-Hibbān)

Note: Worshipping on the Night of *Al-Qadr* is more virtuous than worshipping for a thousand months as mentioned in *Suratul Qadr* 97:3.

٧٩- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لِكُلِّ نَبِيٍّ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةٌ هَذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّوَجَلَّ. رواه أحمد ٢٦٦/٣

79. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: For every prophet there is monasticism. The monasticism of my Ummah is striving in the Path of Allāh 'Azza wa Jall. (Musnad Aḥmad)

Note: Monasticism (*Rahbānīyah*) means a life of abstinence and self-denial from worldly pleasures.

٨٠- 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 عز وجل، رقم: ٣١٢٩

80. Abu Huraira Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: The example of a Mujāhid 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. (Nasāī)

٨١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَائِمِ بآيَاتِ 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 Huraira Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Ṣalāt, and does not give up fasting and giving Ṣadaqah until the Mujāhid returns to his family. (Ibne-Ḥibbān)

٨٢- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا اسْتَنْفَرْتُمْ فَأَنْفِرُوا. رواه ابن ماجه،

باب الخروج في النفر، رقم: ٢٧٧٣

82. Ibne-'Abbās Raḍiyallāhu 'anhumā narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Whenever you are asked to go out in the Path of Allāh; you must go out. (Ibne-Mājah)

٨٣- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَا أَبَا سَعِيدٍ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ نَبِيًّا، وَجَبَتْ لَهُ الْجَنَّةُ. فَعَجِبَ لَهَا أَبُو سَعِيدٍ فَقَالَ: أَعَدَّهَا

عَلَيَّ، يَا رَسُولَ اللَّهِ! ففَعَلَ، 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 ٠٠٠٠، رقم: ٤٨٧٩

83. Abu Sa'id Al-Khudhrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: O Abu Sa'id! Whosoever has most willingly acknowledge Allāh as his Rabb, Islām

as his religion, and Muḥammad Ṣallallāhu 'alaihi wasallam as His Messenger; Paradise is incumbent for him. Abu Sa'id Raḍiyallāhu 'anhu liked this, and said: O Rasūlallāh! 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 Rasūlallāh! What is that? He replied: Striving in the Path of Allāh, striving in the Path of Allāh. (Muslim)

٨٤- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَاتَ رَجُلٌ بِالْمَدِينَةِ مِمَّنْ وُلِدَ 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 مُتَقَطِعِ أَثَرِهِ فِي الْجَنَّةِ. رواه النسائي، باب الموت

بغير مولده، رقم: ١٨٣٣

84. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhumā narrates that a man died in Madīnah, he was one of those who were born in Madīnah. Rasūlullāh Ṣallallāhu 'alaihi wasallam offered his funeral Ṣalāt, then said: Alas! He would have died somewhere else other than his place of birth! The Ṣaḥābah said: O Rasūlallāh! Why so? He replied: When a person dies at a place other than his birthplace, he is given abode in Paradise by measuring the distance from his place of birth to the place where he died. (Nasāī)

٨٥- عَنْ أَبِي قِرْصَافَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَيُّهَا النَّاسُ هَاجِرُوا وَتَمَسَّكُوا بِالإِسْلَامِ، فَإِنَّ الْهَجْرَةَ لَا تَنْقَطِعُ مَا دَامَ الْجِهَادُ. رواه الطبراني ورجاله ثقات، مجمع الزوائد ٩/٦٥٨

85. Abu Qirsāfah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: O people! Migrate in the Path of Allāh and hold to Islām firmly; for migration will not end as long as Jihād continues. (Musnad Aḥmad, Ṭabarānī, Majma-'uz-Zawā'id)

Note: Just as Jihād 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.

٨٦- عَنْ مُعَاوِيَةَ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمْ أَنَّ النَّبِيَّ ﷺ قَالَ: الْهَجْرَةُ خَصْلَتَانِ، إِحْدَاهُمَا: هَجْرُ السِّيَّئَاتِ، وَالْأُخْرَى: يُهَاجِرُ إِلَى اللَّهِ وَرَسُولِهِ، وَلَا تَنْقَطِعُ الْهَجْرَةُ مَا تَقَبَّلَتِ التَّوْبَةُ، وَلَا تَزَالُ التَّوْبَةُ مَقْبُولَةً حَتَّى تَطْلُعَ الشَّمْسُ مِنْ

المُغْرِبِ، فَإِذَا طَلَعَتْ طُبِعَ عَلَى كُلِّ قَلْبٍ بِمَا فِيهِ، وَكَفَى النَّاسَ الْعَمَلَ. رواه أحمد والطبراني في

الأوسط والصغير ورجال أحمد ثقات، مجمع الزوائد ٥/٥٦٤

86. Mu'āwiyah, 'Abdur Rahmān ibne-'Auf and 'Abdullāh ibne-'Amr ibnil 'Āṣ Raḍiyallāhu 'anhum narrate that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Aḥmad, Ṭabarānī, Majma-'uz-Zawā'id)

٨٧- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَيُّ الْهِجْرَةِ أَفْضَلُ؟ قَالَ: أَنْ تَهْجُرَ مَا كَرِهَ رَبُّكَ عَزَّوَجَلَّ وَقَالَ رَسُولُ اللَّهِ ﷺ: الْهِجْرَةُ هِجْرَتَانِ هِجْرَةُ الْحَاضِرِ وَهِجْرَةُ الْبَادِي، فَأَمَّا الْبَادِي فَيَجِيبُ إِذَا دُعِيَ وَيُطِيعُ إِذَا أُمِرَ، وَأَمَّا الْحَاضِرُ فَهُوَ

أَعْظَمُهُمَا بَلِيَّةً وَأَعْظَمُهُمَا أَجْرًا. رواه النسائي، باب هجرة البادية، رقم: ٤١٧٠

87. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that a man said: O Rasūlallāh! Which migration is the best? He replied: You give up all those things that are disliked by Your Rabb 'Azza wa Jall. And Rasūlullāh Ṣallallāhu 'alaihi wasallam 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. (Nasaī)

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 بِنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: وَتَهَاجِرُ؟ قُلْتُ: نَعَمْ،

قَالَ: هِجْرَةُ الْبَادِيَةِ أَوْ هِجْرَةُ الْبَاتَةِ؟ قُلْتُ: أَيُّهُمَا أَفْضَلُ؟ قَالَ: هِجْرَةُ الْبَاتَةِ، وَهِجْرَةُ الْبَاتَةِ: أَنْ

تَثْبُتَ 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 ورجال ثقات،

مجمع الزوائد ٥/٥٨٨

88. Wāthilah ibnil Asqa' Raḍiyallāhu 'anhu narrates that: Rasūlullāh Ṣallallāhu 'alaihi wasallam asked me: Would you migrate? I replied: Yes. He asked: Acceptable (*Bādiyah*) migration or obligatory (*Bāttah*) migration? I asked him: Which is more rewarding? Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: Obligatory migration, and obligatory migration is that you live with Rasūlullāh Ṣallallāhu 'alaihi wasallam, 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 wasallam prior to the victory of Makkah. Acceptable migration (*Bādiyah*) 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 فَإِنَّهُ لَا مِثْلَ لَهَا.

رواه النسائي، باب الحث على الهجرة، رقم: ٤١٧٢

89. Abu Fāṭima Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: keep migrating in the Path of Allāh, for definitely there is no deed like it. (Nasaī)

٩٠- عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الصَّدَقَاتِ ظِلُّ فُسْطَاطٍ فِي

سَبِيلِ اللَّهِ، وَمَنْبِيحَةُ خَادِمٍ فِي سَبِيلِ اللَّهِ، أَوْ طُرُوقَةُ فَحْلٍ فِي سَبِيلِ اللَّهِ. رواه الترمذى وقال: هذا حديث

حسن غريب صحيح، باب ما جاء في فضل الخدمة في سبيل الله، رقم: ١٦٢٧

90. Abu Umāma Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The best Ṣadaqah 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. (Tirmidhī)

٩١- عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ لَمْ يَغْزُ أَوْ يُجَهَّزْ غَارِيًا أَوْ يَخْلُفَ غَارِيًا

فِي أَهْلِهِ بِخَيْرٍ. أَصَابَهُ اللَّهُ بِقَارِعَةٍ. قَالَ يَزِيدُ بْنُ عَبْدِ رَبِّهِ فِي حَدِيثِهِ: قَبْلَ يَوْمِ الْقِيَامَةِ. رواه أبو داود،

باب كراهية ترك الغزو، رقم: ٢٥٠٣

91. Abu Umāmah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who did not participate in Jihād; or

equipped a Mujāhid (the man who strives in the Path of Allāh); or looked after the family of one who is in Jihād, Allāh will inflict him with some calamity. The narrator of hadīth, Yazīd ibne-'Abde Rabbih refers to a calamity prior to the Day of Resurrection. (Abu Dāwūd)

٩٢- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَى بَنِي لَحْيَانَ فَقَالَ:

لِيُخْرَجَ مِنْ كُلِّ رَجُلَيْنِ رَجُلٌ ثُمَّ قَالَ لِلْقَاعِدِ: أَيُّكُمْ خَلَفَ الْخَارِجَ فِي أَهْلِهِ وَمَالِهِ بِخَيْرٍ، كَانَ لَهُ

مِثْلُ نِصْفِ أَجْرِ الْخَارِجِ. رواه مسلم، باب فضل إعانة الغازي في سبيل الله، رقم: ٤٩٠٧

92. Abu Sa'īd Al-Khudhrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam sent a message to Banū Liḥyān 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)

٩٣- عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ جَهَّزَ حَاجًّا أَوْ جَهَّزَ

غَازِيًّا، أَوْ خَلَفَهُ فِي أَهْلِهِ، أَوْ فَطَّرَ صَائِمًا، فَلَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِ شَيْئًا. رواه

البيهقي في شعب الإيمان ٣/٨٠

93. Zaid ibne-Khālid Juhanī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who assists one going for Ḥajj; 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 Ḥajj, or in the Path of Allāh, or fasting; without in any way reducing the reward of those who did these actions. (Baihaqī)

٩٤- عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ جَهَّزَ غَازِيًّا فِي سَبِيلِ اللَّهِ فَلَهُ مِثْلُ

أَجْرِهِ، وَمَنْ خَلَفَ غَازِيًّا فِي أَهْلِهِ بِخَيْرٍ وَأَنْفَقَ عَلَى أَهْلِهِ فَلَهُ مِثْلُ أَجْرِهِ. رواه الطبراني في الأوسط

ورجاله رجال الصحيح، مجمع الروايات ٥/٥١٥

94. Zaid ibne-Thābit Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam 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. (Ṭabarānī, Majma-'uz-Zawā'id)

٩٥- عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ

كَحُرْمَةِ أُمَّهَاتِهِمْ، وَإِذَا خَلَفَهُ فِي أَهْلِهِ فَخَانَهُ قَبِيلٌ لَهُ يَوْمَ الْقِيَامَةِ: هَذَا خَانَكَ فِي أَهْلِكَ فَخَذْ مِنْ

حَسَنَاتِهِ مَا شِئْتَ، فَمَا ظَنُّكُمْ؟ رواه النسائي، باب من خان غازيا في أهله، رقم: ٣١٩٢

95. Abu Buraidah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Ṣallallāhu 'alaihi wasallam then said: What do you think? (will this man leave any good deeds behind?). (Nasāī)

٩٦- 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، سَبْعُ مِائَةِ نَاقَةٍ، كُلُّهَا مَخْطُومَةٌ. رواه مسلم،

باب فضل الصدقة في سبيل الله، ١٠٠٠، رقم: ٤٨٩٧

96. Abu Mas'ūd Al-Ansārī Raḍiyallāhu 'anhu 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 Ṣallallāhu 'alaihi wasallam 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.

٩٧- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ فَتًى مِنْ أَسْلَمَ قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أُرِيدُ الْغَزَا

وَلَيْسَ مَعِيَ مَا أَتَجَهَّرُ، قَالَ: أَنْتِ فُلَانَا فَإِنَّهُ قَدْ كَانَ تَجَهَّرُ فَمَرْضٍ، فَأَتَاهَا فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ

يُقَرِّئُكَ السَّلَامَ وَيَقُولُ: أَعْطَيْتَنِي الَّذِي تَجَهَّرْتَ بِهِ، قَالَ: يَا فُلَانَةُ! أَعْطَيْتَنِي الَّذِي تَجَهَّرْتَ بِهِ، وَلَا

تَحْسِبِي عَنْهُ شَيْئًا، فَوَاللَّهِ! لَا تَحْسِبِي مِنْهُ شَيْئًا فَيُبَارِكَ لَكَ فِيهِ. رواه مسلم، باب فضل إعانة

الغازي، ١٠٠٠، رقم: ٤٩٠١

97. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that a young man from the tribe of Aslam said: O Rasūlallāh! I wish to go in the Path of Allāh, 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: Rasūlullāh Ṣallallāhu 'alaihi wasallam sends you his Salām and says that you give me all that stuff that you have prepared for Jihād. (The man asked his wife): So and so! Give him all I have prepared for Jihād and do not withhold anything from it. I swear by Allāh! Do not withhold anything from it, as there will be no blessing in it for you. (Muslim)

٩٨- عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ حَبَسَ فَرَسًا فِي

سَبِيلِ اللَّهِ كَانَ سِتْرَهُ مِنْ نَارٍ. رواه عبد بن حميد، المسند الجامع ٥٤٧/٥

98. Zaid ibne-Thābit Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who donates a horse for the cause of Allāh, this deed will become a barrier for him from the Hell-Fire. ('Abd Ibne-Ḥumaid, Musnad Jāmi')

THE ETIQUETTES AND DEEDS OF THE PATH OF ALLĀH TA'ĀLĀ

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā sent Mūsā and Harūn 'Alaihimus salām for Dawat to Fir'aun and said to them:

Go, you and your brother, with My signs, and never be lethargic in remembering Me.

أَذْهَبَ أَنْتَ وَلِخُوكَ يَتَايَعِي وَلَا نَبِيًّا فِي ذِكْرِي ﴿٤١﴾

Go, both of you, to Fir'aun. He, indeed, has transgressed (the bounds).

أَذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٤٢﴾

And speak to him politely and gently that perhaps, he may accept the advice or may have fear (of the Punishment).

فَقُولَا لَهُ قَوْلًا لَيْنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿٤٣﴾

They said: O our Rabb! We indeed fear that he may hasten (to harm us) or he may transgress excessively.

قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَى ﴿٤٤﴾

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).

قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ مَسْمُوعٌ وَرَءَى ﴿٤٥﴾ [طه: ٤٦، ٤٢]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

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).

Āle 'Imrān 3: 159

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

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 Shaiṭān incites you, then seek refuge from Allāh. Verily! He (Allāh) is All-Hearer, All-Knower.

Al-A'rāf 7: 199-200

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

And bear patiently with what they say, and leave their company with grace and dignity.

Al-Muzzammil 73: 10

وقال تعالى:

فِيمَا رَحِمْتَهُمْ مِنَ اللَّهِ لَئِن لَّمْ يَكُنْ
فَطَّاءٌ غَلِيظٌ لَلْقَلْبِ لَأَنفَضُوا مِنْ
حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ
لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا
عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ

الْمُتَوَكِّلِينَ ﴿١٥٩﴾

[آل عمران: ١٥٩]

وقال تعالى:

خُذِ الْعَفْوَ وَأْمُرْ
بِالْعُرْفِ وَأَعْرِضْ
عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ
فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

[الأعراف: ٢٠٠، ١٩٩]

وقال تعالى:

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا
جَمِيلًا ﴿١٠﴾

[المزمل: ١٠]

AḤĀDĪTH

٩٩- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمٍ أُخْدِي؟ فَقَالَ: لَقَدْ لَقِيتُ مِنْ قَوْمِكِ، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلِ بْنِ عَبْدِ كَلَالٍ فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِ، فَلَمْ أَسْتَفِقْ إِلَّا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظْلَمْتَنِي، فَتَنْظَرْتُ فَإِذَا فِيهَا جِبْرَائِيلُ عَلَيْهِ السَّلَامُ، فَتَادَانِي، فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، قَالَ: فَتَادَانِي مَلَكُ الْجِبَالِ وَسَلَّمْ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ! إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَأَنَا مَلَكُ الْجِبَالِ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ، فَمَا شِئْتَ؟ (إِنْ شِئْتَ) أَطْبَقْتُ عَلَيْهِمُ الْأَحْسَنِينَ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ تَعَالَى مِنْ أَصْلَابِهِمْ مَنْ يُعْبُدُ اللَّهَ

وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا. رواه مسلم، باب ما لقي النبي ﷺ من أذى المشركين والمنافقين، رقم: ٤٦٥٣

99. 'Ā'ishah Raḍiyallāhu 'anhā wife of Nabī Ṣallallāhu 'alaihi wasallam narrates that she asked Rasūlullāh Ṣallallāhu 'alaihi wasallam: O Rasūlallāh! Did you have any other day harder than the day of the battle of Uḥud? He answered: I have experienced much more at the hands of your people. The hardest was the day of 'Aqabah (Tāif). I presented myself to Ibne 'Abd Yā Lail ibne-'Abd Kalāl and offered to him Islām, 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'alib (name of a place). I raised my head and saw a cloud shadowing me. When I looked up I saw Jibra'il 'Alaihis Salām in it. He called me and said: Indeed Allāh 'Azza wa Jall 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 Salām and said: O Muḥammad! 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 Ṣallallāhu 'alaihi wasallam 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)

١٠٠- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَأَقْبَلَ أَعْرَابِيٌّ، فَلَمَّا دَنَا قَالَ لَهُ النَّبِيُّ ﷺ: أَيْنَ تُرِيدُ؟ قَالَ: إِلَى أَهْلِي قَالَ: هَلْ لَكَ فِي خَيْرٍ؟ قَالَ: وَمَا هُوَ؟ قَالَ: تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، قَالَ: مَنْ شَاهَدَ عَلَيَّ مَا تَقُولُ؟ قَالَ: هَذِهِ الشَّجَرَةُ، فِدَاعَهَا رَسُولُ اللَّهِ ﷺ وَهِيَ بِشَاطِئِ الْوَادِي فَأَقْبَلَتْ تَخْدُ الْأَرْضَ خَدًّا حَتَّى جَاءَتْ بَيْنَ يَدَيْهِ، فَاسْتَشْهَدَهَا ثَلَاثًا، فَشَهِدَتْ أَنَّهُ كَمَا قَالَ، ثُمَّ رَجَعَتْ إِلَى مَنْتَبِهَا وَرَجَعَ الْأَعْرَابِيُّ إِلَى قَوْمِهِ وَقَالَ: إِنْ يَتَّبِعُونِي آتَيْكَ بِهِمْ، وَإِلَّا رَجَعْتُ إِلَيْكَ فَكُنْتُ مَعَكَ. رواه

الطبراني ورجاله رجال الصحيح ورواه أبو يعلى أيضا والبخاري، مجمع الزوائد ١٧/٨

100. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that we were in a journey with Rasūlullāh Ṣallallāhu 'alaihi wasallam, when we met a villager. When he came closer, Nabī Ṣallallāhu 'alaihi wasallam asked him: Where do you intend to go? He said: To my family. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Should I tell you a good thing? He asked: What is that? Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Muḥammad is His slave and Messenger.

He said: Who is witness to your saying? Rasūlullāh Ṣallallāhu 'alaihi wasallam said: This tree. So Rasūlullāh Ṣallallāhu 'alaihi wasallam called it which was at the end of the valley. That tree came forward tearing the earth, and stood before him. Rasūlullāh Ṣallallāhu 'alaihi wasallam ordered for its testimony thrice. And it testified, whatever Rasūlullāh Ṣallallāhu 'alaihi wasallam had said. And then the tree returned to its place. The villager returned to his tribe, saying to Rasūlullāh Ṣallallāhu 'alaihi wasallam: 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. (Ṭabarānī, Majma-'uz-Zawā'id)

١٠١- عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِعَلِيِّ يَوْمَ خَيْبَرَ: انْفُدْ عَلَيَّ رِسْلَكَ، 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

الحدِيث) رواه مسلم، باب من فضائل علي بن أبي طالب رضي الله عنه، رقم: ٦٢٢٣

101. Sahl ibne-Sa'd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said to 'Ali on the day of Khyber: Advance with contentment till you reach their camping place. Then invite them towards Islām, 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.

١٠٢- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: بَلَّغُوا عَنِّي وَلَوْ آيَةً. (الحدِيث)

رواه البخاري، باب ما ذكر عن بني اسرائيل، رقم: ٣٤٦١

102. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Convey from me even if it be a single verse. (Bukhārī)

Note: The objective of this ḥadīth 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. (Maẓāhir-e-Ḥaḳuq)

١٠٣- عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِدٍ رَضِيَ اللَّهُ عَنْهُ: كَانَ النَّبِيُّ ﷺ إِذَا بَعَثَ بَعَثًا قَالَ: تَأَلَّفُوا

النَّاسَ، وَتَأَنَّنُوا بِهِمْ، وَلَا تُعَيِّرُوا عَلَيْهِمْ حَتَّى تَدْعُوهُمْ، فَمَا عَلَى الْأَرْضِ مِنْ أَهْلِ نَيْتٍ مَدْرٍ وَلَا وَبَرٍ إِلَّا وَأَنْ تَأْتُونِي بِهِمْ مُسْلِمِينَ أَحَبُّ إِلَيَّ مِنْ أَنْ تَقْتُلُوا رِجَالَهُمْ وَتَأْتُونِي بِنِسَائِهِمْ. المطالب

العالية ١٦٦/٢، وذكر صاحب الإصابة بنحوه ١٥٢/٣

103. 'Abdur Raḥmān ibne-'Āidh Raḍiyallāhu 'anhu narrates that whenever Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Islām. 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. (Maṭālib-ul-'Āliyah, Iṣābah)

١٠٤ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَسْمَعُونَ وَيُسْمَعُ مِنْكُمْ، وَيُسْمَعُ مِمَّنْ يَسْمَعُ مِنْكُمْ. رواه أبو داود، باب فضل نشر العلم، رقم: ٣٦٥٩

104. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Dāwūd)

١٠٥ - عَنِ الْأَخْنَفِ بْنِ قَيْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا أَنَا أَطُوفُ بِالْبَيْتِ فِي زَمَنِ عَثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ إِذْ جَاءَ رَجُلٌ مِنْ بَنِي لَيْثٍ وَأَخَذَ يَدِي فَقَالَ: أَلَا أُبَشِّرُكَ؟ قُلْتُ: بَلَى! فَقَالَ: هَلْ تَذَكُرُ إِذْ بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى قَوْمِكَ بِنِي سَعْدٍ فَجَعَلْتَ أَعْرِضَ عَلَيْهِمُ الْإِسْلَامَ وَأَدْعُوهُمْ إِلَيْهِ، فَقُلْتَ أَنْتَ إِنَّكَ تَدْعُو إِلَى الْخَيْرِ وَتَأْمُرُ بِالْخَيْرِ وَإِنَّهُ لِيدْعُو إِلَى الْخَيْرِ وَيَأْمُرُ بِالْخَيْرِ، فَبَلَغْتَ ذَلِكَ إِلَى النَّبِيِّ ﷺ فَقَالَ: اللَّهُمَّ اغْفِرْ لِلْأَخْنَفِ بْنِ قَيْسٍ، فَكَانَ الْأَخْنَفُ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: مَا مِنْ عَمَلِي شَيْءٌ أَرْجِي لِي مِنْهُ. رواه الحاكم في المستدرک ٣/٦١٤

105. Aḥnaf ibne-Qais Raḍiyallāhu 'anhu narrates that when I was performing *Tawāf* of Ka'bah (to go around the house of Allāh) during the time of 'Uthmān ibne-'Affān Raḍiyallāhu 'anhu, 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 Ṣallallāhu 'alaihi wasallam sent me to your people, Bani Sa'ad? I started presenting and inviting them to Islām. 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 Ṣallallāhu 'alaihi wasallam. He said:

“O Allāh! Forgive Aḥnaf ibne-Qais.” Aḥnaf Raḍiyallāhu 'anhu used to say: I have greater hopes with this Du'ā (of Rasūlullāh Ṣallallāhu 'alaihi wasallam) than any of my good deeds. (Mustadrak Ḥākīm)

١٠٦ - عَنِ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَرْسَلَ رَسُولُ اللَّهِ ﷺ رَجُلًا مِنْ أَصْحَابِهِ إِلَى رَأْسِ مِنْ رُؤُوسِ الْمُشْرِكِينَ يَدْعُوهُ إِلَى اللَّهِ، فَقَالَ: هَذَا إِلَهٌ الَّذِي تَدْعُو إِلَيْهِ أَمِنْ فَضَّةٍ هُوَ؟ أَمْ مِنْ نَحَاسٍ هُوَ؟ فَتَعَاظَمَ مَقَالَتُهُ فِي صَدْرِ رَسُولِ رَسُولِ اللَّهِ ﷺ فَرَجَعَ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ، فَقَالَ: ارْجِعْ

إِلَيْهِ فَادْعُهُ إِلَى اللَّهِ، فَرَجَعَ فَقَالَ لَهُ مِثْلَ مَقَالَتِهِ، فَاتَى رَسُولَ اللَّهِ ﷺ فَأَخْبَرَهُ فَقَالَ: ارْجِعْ إِلَيْهِ فَادْعُهُ إِلَى اللَّهِ، وَرَسُولُ اللَّهِ ﷺ فِي الطَّرِيقِ لَا يَعْلَمُ، فَاتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ أَنَّ اللَّهَ قَدْ أَهْلَكَ صَاحِبَهُ، وَنَزَلَتْ عَلَى النَّبِيِّ ﷺ: «وَيُرْسِلُ الصَّوَاعِقُ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ». رواه أبو يعلى، قال المحقق: إسناده حسن ٣/٣٥١

106. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam deputed a Ṣaḥābī 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 Rasūlullāh Ṣallallāhu 'alaihi wasallam's envoy. He returned to Nabī Ṣallallāhu 'alaihi wasallam and informed him. He asked the Ṣaḥābī to go back and invite him to Allāh. So, he went back and invited him again. The chief repeated his earlier remark. The Ṣaḥābī again came to Rasūlullāh Ṣallallāhu 'alaihi wasallam and told him about his remark. He said: Go and invite him to Allāh again. Rasūlullāh Ṣallallāhu 'alaihi wasallam was on his way, and did not know (what happened) when that Ṣaḥābī came to Nabī Ṣallallāhu 'alaihi wasallam and informed him that Allāh had killed him (by lightning), and Allāh revealed this verse to Rasūlullāh Ṣallallāhu 'alaihi wasallam

وَيُرْسِلُ الصَّوَاعِقُ 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 Ya'la)

١٠٧ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِمُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ حِينَ بَعَثَهُ إِلَى الْيَمَنِ: إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ، فَإِذَا جِئْتَهُمْ فَادْعُهُمْ 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 تُؤْخَذُ مِنْ أَعْيَانِهِمْ فَتَرُدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ. رواه البخارى، باب اخذ الصدقة من

الأغنياء، رقم: ١٤٩٦

107. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh

Ṣallallāhu 'alaihi wasallam told Mu'adh ibne-Jabal Raḍiyallāhu 'anhu 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 Muḥammad is His Messenger." If they accept this, tell them Allāh has made obligatory for them five times Ṣalāt 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)

١٠٨- عَنِ الْبُرَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ خَالِدَ بْنَ الْوَلِيدِ إِلَى أَهْلِ الْيَمَنِ يَدْعُوهُمْ إِلَى الْإِسْلَامِ، قَالَ الْبُرَاءُ: فَكُنْتُ فِيمَنْ 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 فَأَحَبَّ أَنْ يُعَقَّبَ مَعَ عَلِيٍّ فَلِيُعَقَّبَ مَعَهُ، قَالَ الْبُرَاءُ: فَكُنْتُ فِيمَنْ عَقَّبَ مَعَ عَلِيٍّ، فَلَمَّا دَنَوْنَا مِنَ الْقَوْمِ خَرَجُوا إِلَيْنَا، ثُمَّ تَقَدَّمَ فَصَلَّى بِنَا عَلِيٌّ ثُمَّ صَفَّنَا صَفًّا وَاحِدًا، ثُمَّ تَقَدَّمَ بَيْنَ أَيْدِينَا وَقَرَأَ عَلَيْهِمْ كِتَابَ رَسُولِ اللَّهِ ﷺ، فَأَسْلَمَتِ 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. Barā Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam deputed Khālīd ibne-Walīd Raḍiyallāhu 'anhu to the people of Yemen to invite them to Islām. Barā says: I was included in that group accompanying Khālīd. We stayed there for six months. He invited them to Islām but they did not accept Islām. Then, Rasūlullāh Ṣallallāhu 'alaihi wasallam sent 'Alī ibne-Abi Ṭālib Raḍiyallāhu 'anhu and ordered him to send Khālīd back and those accompanying him, but those who wanted to stay with 'Alī, could stay with him. Barā says: I was among those who stayed with 'Alī. When we reached close to the people of Yemen, they came out facing us. 'Alī advanced and led the Ṣalāt. Then, he lined us in a row and then stepped forward from us and read to them the letter of Rasūlullāh Ṣallallāhu 'alaihi wasallam. The entire tribe of Hamadān

accepted Islām and 'Alī wrote a letter to Rasūlullāh Ṣallallāhu 'alaihi wasallam about their accepting Islām. The letter was read before Rasūlullāh Ṣallallāhu 'alaihi wasallam who then went into prostration. Then raising his head, he prayed: Peace be on Hamadān, peace be on Hamadān. (Bukhārī, Baihaqī, Bidāyah-wan-Nihāyah)

١٠٩- عَنْ خُرَيْمِ بْنِ فَاتِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ كَتَبْتُ لَهُ سَبْعِمِائَةَ ضِعْفٍ. رواه الترمذی وقال: هذا حديث حسن، باب ما جاء في فضل النفقة في سبيل الله، رقم: ١٦٢٥

109. Khuraim ibne-Fātik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who spends in the Path of Allāh, seven hundred times of that is recorded in his book of deeds. (Tirmidhī)

١١٠- عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الصَّلَاةَ وَالصِّيَامَ وَالذِّكْرَ يُضَاعَفُ عَلَى النَّفَقَةِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ بِسَبْعِ مِائَةٍ ضِعْفٍ. رواه أبو داود، باب في تضعيف الذكر في سبيل الله عز وجل، رقم: ٢٤٩٨

110. Mu'adh Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, the reward of offering Ṣalāt, Ṣiyām and Dhikr, in the Path of Allāh is enhanced, seven hundred times over the spending in the Path of Allāh. (Abu Dāwūd)

١١١- عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ الذِّكْرَ فِي سَبِيلِ اللَّهِ يُضَعَّفُ فَوْقَ النَّفَقَةِ بِسَبْعِ مِائَةٍ ضِعْفٍ. قال يحيى في حديثه: بِسَبْعِمِائَةِ أَلْفٍ ضِعْفٍ. رواه أحمد ٤٣٨/٣

111. Mu'adh Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Aḥmad)

١١٢- عَنْ مُعَاذِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَرَأَ آيَةَ فِي سَبِيلِ اللَّهِ، كَتَبَهُ اللَّهُ مَعَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٨٧/٢

112. Mu'adh Al Juhanī Raḍiyallāhu 'anhu narrates that Rasūlullāh

Ṣallallāhu 'alaihi wasallam 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 Ḥākim)

١١٣- عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا كَانَ فِينَا فَارِسٌ يَوْمَ بَدْرٍ غَيْرَ الْمِقْدَادِ، وَلَقَدْ رَأَيْتُنَا وَمَا

فِينَا إِلَّا نَائِمٌ إِلَّا رَسُولُ اللَّهِ ﷺ تَحْتَ شَجَرَةٍ يُصَلِّي وَيَبْكِي حَتَّى أَصْبَحَ. رواه أحمد ١/١٢٥

113. 'Alī Raḍiyallāhu 'anhu narrates that no one was riding a horse on the day of Badar except Miqdād. I observed that we were all asleep except Rasūlullāh Ṣallallāhu 'alaihi wasallam, who was offering Ṣalāt under a tree, and weeping till it dawned. (Musnad Aḥmad)

١١٤- 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 ثواب من صام ١٠٠٠٠،

رقم: ٢٢٤٧

114. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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. (Nasāī)

١١٥- عَنْ عَمْرِو بْنِ عَبَسَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ

بَعَدَتْ مِنْهُ النَّارُ مَسِيرَةَ مِائَةِ عَامٍ. رواه الطبراني في الكبير والأوسط ورجاله موثقون، مجمع الزوائد ٣/٤٤٤

115. 'Amr ibne-'Abasah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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-Zawā'id)

١١٦- 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

ما جاء في فضل الصوم في سبيل الله، رقم: ١٦٢٤

116. Abu Umāmah Bāhilī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam 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. (Tirmidhī)

١١٧- عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، أَكْفَرْنَا ظِلًّا مَنْ يَسْتَظِلُّ بِكَسَائِهِ، وَأَمَّا

الَّذِينَ صَامُوا فَلَمْ يَعْمَلُوا شَيْئًا، وَأَمَّا الَّذِينَ أَفْطَرُوا فَبَعَثُوا الرِّكَابَ وَامْتَهُنُوا وَعَالَجُوا، فَقَالَ

النَّبِيُّ ﷺ: ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالْأَجْرِ. رواه البخاري، باب فضل الخدمة في الغزو، رقم: ٢٨٩٠

117. Anas Raḍiyallāhu 'anhu narrates that we were with Nabī Ṣallallāhu 'alaihi wasallam; 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. Nabī Ṣallallāhu 'alaihi wasallam said: Those not fasting have earned all the reward today. (Bukhārī)

١١٨- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نَعْرُزُ مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ،

فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ، فَلَا يَجِدُ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ، يَرُونَ أَنَّ مَنْ

وَجَدَ قُوَّةَ فَصَامَ فَإِنَّ ذَلِكَ حَسَنٌ، وَيَرُونَ أَنَّ مَنْ وَجَدَ ضَعْفًا فَأَفْطَرَ فَإِنَّ ذَلِكَ حَسَنٌ. رواه مسلم،

باب جواز الصوم والفطر في شهر رمضان ١٠٠٠، رقم: ٢٦١٨

118. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrates that we used to go on expeditions with Rasūlullāh Ṣallallāhu 'alaihi wasallam during the month of Ramaḍān. 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)

١١٩- عَنْ عَبْدِ اللَّهِ الْخَطْمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَسْتَوْدِعَ الْحَيْشَ

قَالَ: أَسْتَوْدِعُ اللَّهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِمَ أَعْمَالِكُمْ. رواه أبو داود، باب في الدعاء عند الوداع، رقم:

٢٦٠١

119. 'Abdullāh Al-Khatimī Raḍiyallāhu 'anhu narrates that when Nabī Ṣallallāhu 'alaihi wasallam wanted to bid farewell to the troops, he used to say:

أَسْتَوْدِعُ اللَّهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِمَ أَعْمَالِكُمْ

I hand over to Allāh your Deen, your Amūnah and your final deeds, (in Whose custody things are not lost).

(Badhl-ul-Majhūd)

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 Subḥānahū wa Ta'ālā. 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.

١٢٠- عَنْ عَلِيٍّ بْنِ رَبِيعَةَ رَحِمَهُ اللَّهُ قَالَ: شَهِدْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ وَأَتَى بِدَابَّةٍ لِيُرَكِّبَهَا، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرَّكَابِ قَالَ: بِسْمِ اللَّهِ، فَلَمَّا اسْتَوَى عَلَى ظَهْرهَا 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: اللَّهُ أَكْبَرُ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، ثُمَّ ضَحَكَ، فَقِيلَ: يَا أَمِيرَ الْمُؤْمِنِينَ! مِنْ أَى شَيْءٍ ضَحِكْتَ؟ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَّ كَمَا فَعَلْتَ ثُمَّ ضَحِكْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! مِنْ أَى شَيْءٍ ضَحِكْتَ؟ قَالَ: إِنَّ رَبَّكَ تَعَالَى يَعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ: اغْفِرْ لِي ذُنُوبِي، يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي.
رواه أبو داود، باب ما يقول الرجل إذا ركب، رقم: ٢٦٠٢

120. 'Alī ibne-Rabī'ah Raḥmatullāhi 'alaihi narrates: I was present with 'Alī Raḍiyallāhu 'anhu 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: *Alḥamdulillāh* (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: *Alḥamdulillāh* (Praise be to Allāh) and thrice *Allāhu Akbar* (Allāh is the Greatest). Then he said:

سُبْحَانَكَ إِنِّي 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 Ṣallallāhu 'alaihi wasallam doing as I have done and when he smiled,

I asked: O Rasūlallāh! 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.

١٢١- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ، كَثَّرَ ثَلَاثًا، قَالَ:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، اللَّهُمَّ! إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ! هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسَوْءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ، وَإِذَا رَجَعَ قَالَهُنَّ وَرَادَ فِيهِنَّ: آئِبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ. رواه مسلم، باب استحباب الذكر إذا ركب دابته، ٠٠٠٠، رقم: ٣٢٧٥

121. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that when Rasūlullāh Ṣallallāhu 'alaihi wasallam used to mount his animal for setting out on a journey, he would say *Allāhu Akbar* (Allāh is the Greatest) three times and then pray:

سُبْحَانَ الَّذِي.....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:

آئِبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ

We are returning, repenting, worshipping and praising our Rabb.

(Muslim)

١٢٢ - عَنْ صُهِيبِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ لَمْ يَرِ قَرْيَةً يُرِيدُ دُخُولَهَا إِلَّا قَالَ حِينَ يَرَاهَا:

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظَلَلْنَ، وَرَبَّ الْأَرْضِينَ السَّبْعِ وَمَا أَقَلَلْنَ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَلْنَ، وَرَبَّ الرِّيَاحِ وَمَا ذَرَبْنَ فَإِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا، وَنَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا، وَشَرِّ مَا فِيهَا. رواه الحاكم وقال هذا حديث صحيح الاسناد ووافقه الذهبي ١٠٠ / ٢

122. Sohaib Raḍiyallāhu 'anhu narrates that whenever Nabī Ṣallallāhu 'alaihi wasallam intended to enter into a town, he invoked on seeing the town:

اللَّهُمَّ رَبَّ السَّمَوَاتِ 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 Ḥākim)

١٢٣ - عَنْ خَوْلَةَ بِنْتِ حَكِيمِ السُّلَمِيَّةِ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ نَزَلَ مِنْزِلًا ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنزِلِهِ ذَلِكَ. رواه مسلم، باب في التَّعْوِذِ مِنْ سُوءِ الْقَضَاءِ، ٥٠٠٠، رقم: ٦٨٧٨

123. Khawlah binte Ḥakīm As-Sulamīyyah Raḍiyallāhu 'anhā narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Whoever on arrival somewhere says:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek 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)

١٢٤ - عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْنَا يَوْمَ الْخُنْدَقِ يَا رَسُولَ اللَّهِ! هَلْ مِنْ شَيْءٍ نَقُولُهُ فَقَدْ بَلَغَتْ الْقُلُوبُ الْحَنَاجِرَ، قَالَ: نَعَمْ! اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رُوعَاتِنَا قَالَ: فَضَرَبَ اللَّهُ عَزَّ وَجَلَّ وَجْهَهُ بِالرِّيحِ، فَهَزَمَهُمُ اللَّهُ عَزَّ وَجَلَّ بِالرِّيحِ. رواه أحمد ٣/٣

124. Abu Sa'id Al-Khudrī Raḍiyallāhu 'anhu narrates that at the Battle of Trench, we asked: O Rasūlallāh! 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'id Al-Khudrī says: (We started saying these words and with its blessing) Allāh 'Azza wa Jall sent a wind on the faces of the enemies, and Allāh 'Azza wa Jall defeated them by the wind. (Musnad Ḥmad)

١٢٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ دَعَاةَ خَزَنَةِ الْجَنَّةِ، كُلُّ خَزَنَةٍ بَابٍ: أَيْ فُلٍ هَلْمَ، قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! ذَاكَ الَّذِي لَا تَوَى عَلَيْهِ، فَقَالَ النَّبِيُّ ﷺ: إِنِّي لَأَرْجُو أَنْ تَكُونَ مِنْهُمْ. رواه البخاري، باب فضل النفقة في سبيل الله، رقم: ٢٨٤١

125. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Rasūlallāh! That person shall have no fear. Nabī Ṣallallāhu 'alaihi wasallam said: I do hope that you will be one of those. (Bukhārī)

١٢٦ - عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ دِينَارٍ دِينَارٍ يُنْفِقُهُ الرَّجُلُ عَلَى عِيَالِهِ، وَدِينَارٍ يُنْفِقُهُ عَلَى فَرَسِهِ فِي سَبِيلِ اللَّهِ، وَدِينَارٍ يُنْفِقُهُ الرَّجُلُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ. رواه ابن حبان، قال المحقق: إسناده صحيح ٥٠٣/١

126. Thawbān Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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-Ḥibbān)

١٢٧- وَيُرَوَّى عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا رَأَيْتُ أَحَدًا أَكْثَرَ مَشُورَةً لِأَصْحَابِهِ مِنْ

رَسُولِ اللَّهِ ﷺ. رواه الترمذی، باب ما جاء في المشورة، رقم: ١٧١٤

127. It is narrated by Abu Hurairah Raḍiyallāhu 'anhu that I did not see anyone consulting so frequently with his companions, as Rasūlullāh Ṣallallāhu 'alaihi wasallam did. (Tirmidh)

١٢٨- عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! إِنْ نَزَلَ بِنَا أَمْرٌ لَيْسَ فِيهِ بَيَانٌ أَمْرٍ وَلَا

نَهْيٌ فَمَا تَأْمُرُنَا؟ قَالَ: شَاوِرُوا فِيهِ الْفُقَهَاءَ وَالْعَابِدِينَ، وَلَا تَمْضُوا فِيهِ رَأْيَ خَاصَّةٍ. رواه الطبرانی

في الأوسط ورجالہ موثقون من أهل الصحيح، مجمع الزوائد ١/٤٢٨

128. 'Alī Raḍiyallāhu 'anhu narrates that he asked: O Rasūlallāh! 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. (Tabarānī, Majma-'uz-Zawā'id)

١٢٩- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾ الْآيَةَ،

قَالَ رَسُولُ اللَّهِ ﷺ: أَمَا إِنَّ اللَّهَ وَرَسُولَهُ غَيَّبَانِ عَنْهُمَا وَلَكِنْ جَعَلَهَا اللَّهُ رَحْمَةً لِأُمَّتِي، فَمَنْ شَاوَرَ

مِنْهُمْ لَمْ يَعدِمْ رُشدًا، وَمَنْ تَرَكَ الْمَشُورَةَ مِنْهُمْ لَمْ يَعدِمْ عَنَاءً. رواه البيهقي ٦/٧٦

129. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that when this verse was revealed: (And consult them in affairs), then Rasūlullāh Ṣallallāhu 'alaihi wasallam 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)

١٣٠- عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: حَرَسَ لَيْلَةً فِي

سَبِيلِ اللَّهِ تَعَالَى أَفْضَلَ مِنْ أَلْفِ لَيْلَةٍ يُقَامُ لَيْلَهَا وَيَصَامُ نَهَارُهَا. رواه أحمد ١/٦١

130. 'Uthmān ibne-'Affān Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Aḥmad)

١٣١- عَنْ سَهْلِ بْنِ الْحَضَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (يَوْمَ حُتَيْنِ): مَنْ

يَخْرُسُنَا 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 أَعْلَاهُ، وَلَا تَعْرَنْ مِنْ قِبَلِكَ اللَّيْلَةَ، فَلَمَّا أَصْبَحْنَا خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى مُصَلَّاهُ

فَرَكَعَ رَكَعَتَيْنِ، ثُمَّ قَالَ: هَلْ أَحْسَسْتُمْ فَارِسَكُمْ؟ قَالُوا: يَا رَسُولَ اللَّهِ! مَا أَحْسَسْنَاهُ، فَتَوَبَّ

بِالصَّلَاةِ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَهُوَ يَتَلَقُّ إِلَى الشَّعْبِ حَتَّى إِذَا قَضَى صَلَاتَهُ وَسَلَّم

فَقَالَ: أُبَشِّرُوا فَقَدْ جَاءَ كُمْ فَارِسَكُمْ، فَجَعَلْنَا نَنْظُرُ إِلَى خِلَالِ الشَّجَرِ فِي الشَّعْبِ فَإِذَا هُوَ قَدْ

جَاءَ حَتَّى وَقَفَ عَلَى رَسُولِ اللَّهِ ﷺ فَسَلَّمَ وَقَالَ: إِنِّي انْطَلَقْتُ حَتَّى كُنْتُ فِي أَعْلَى هَذَا الشَّعْبِ

حَيْثُ أَمَرَنِي رَسُولُ اللَّهِ ﷺ، فَلَمَّا أَصْبَحْتُ أَطْلَعْتُ الشَّعْبَيْنِ كِلَيْهِمَا، فَتَنَظَرْتُ فَلَمْ أَرِ أَحَدًا، فَقَالَ

لَهُ رَسُولُ اللَّهِ ﷺ: هَلْ نَزَلْتُ اللَّيْلَةَ؟ قَالَ: لَا، إِلَّا مُصَلِّيًا أَوْ قَاضِيًا حَاجَةً، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ:

قَدْ أَوْجِبَتْ، فَلَا عَلَيْكَ أَنْ لَا تَعْمَلَ بَعْدَهَا. رواه أبو داود، باب في فضل الحرس في سبيل الله عز وجل،

رقم: ٢٥٠١

131. Sahl ibne-Hanzalah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam (on the day of Hunain) asked: Who will be our guard tonight? Anas ibne-Abi Marthad Al-Ghanawi Raḍiyallāhu 'anhuma said: I, O Rasūlallāh! Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Mount your horse. He mounted his horse and came to Rasūlullāh Ṣallallāhu 'alaihi wasallam. Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Rasūlullāh Ṣallallāhu 'alaihi wasallam went to his place of Ṣalāt and offered two raka'āt, he then said: Do you know about your horseman? The Ṣaḥabah said: O Rasūlallāh! We do not know. Then an announcement was made for Ṣalāt-ul-Fajr. During the Ṣalāt the attention of Rasūlullāh Ṣallallāhu 'alaihi wasallam was towards the mountain path. When he completed the Ṣalāt 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 Rasūlullāh Ṣallallāhu 'alaihi wasallam and offered his salām and said: I went till I reached the top of the mountain path as Rasūlullāh Ṣallallāhu 'alaihi wasallam 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. Rasūlullāh Ṣallallāhu 'alaihi wasallam asked him: Did you dismount during the night? He replied: No, except for Ṣalāt or to relieve myself. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: You have made Paradise certain for yourself. Henceforth you will not be blamed if you do not offer any optional deeds. (Abu Dāwūd)

١٣٢- عَنِ ابْنِ عَائِدٍ رَضِيَ اللَّهُ عَنْهُ خَرَجَ رَسُولُ اللَّهِ ﷺ فِي جَنَازَةِ رَجُلٍ، فَلَمَّا وَضِعَ قَالَ عُمَرُ بْنُ الْخَطَّابِ: لَا تَصَلِّ عَلَيْهِ يَا رَسُولَ اللَّهِ فَإِنَّهُ رَجُلٌ فَاجِرٌ، فَالْتَمَتَ رَسُولُ اللَّهِ ﷺ إِلَى النَّاسِ فَقَالَ: هَلْ رَأَى أَحَدٌ مِنْكُمْ عَلَى عَمَلِ الْإِسْلَامِ، فَقَالَ رَجُلٌ: نَعَمْ يَا رَسُولَ اللَّهِ، حَرَسَ لَيْلَةَ فِي سَبِيلِ اللَّهِ، فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَحَتَّى التَّرَابُ عَلَيْهِ وَقَالَ: أَصْحَابُكَ يَظُنُّونَ أَنَّكَ مِنْ أَهْلِ النَّارِ وَأَنَا أَشْهَدُ أَنَّكَ مِنْ أَهْلِ الْجَنَّةِ. (الحدِيث) رواه البيهقي في شعب الإيمان ٤٣/٤

132. Ibne-Ā'idh Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam came out to a man's funeral. When the bier was laid down, 'Umar ibn al-Khaṭṭāb Raḍiyallāhu 'anhu said: Do not offer his funeral Ṣalāt, O Rasūlallāh, for he was sinful. Rasūlullāh Ṣallallāhu 'alaihi wasallam turned towards the people and inquired whether any of them had seen him doing any deed of Islam. A man replied: Yes; O Rasūlallāh! He guarded one night in the Path of Allāh. Rasūlullāh Ṣallallāhu 'alaihi wasallam offered his funeral Ṣalāt 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)

١٣٣- حَدَّثَنَا سَعِيدُ بْنُ جُمَهَانَ قَالَ: سَأَلْتُ سَفِينَةَ عَنِ اسْمِهِ، فَقَالَ: إِنِّي مُخْبِرُكَ بِاسْمِي، سَمَانِي رَسُولُ اللَّهِ ﷺ سَفِينَةَ، قُلْتُ: لِمَ سَمَّاكَ سَفِينَةَ؟ قَالَ: خَرَجَ وَمَعَهُ أَصْحَابُهُ، فَتَقَلَّ عَلَيْهِمْ مَتَاعُهُمْ، فَقَالَ: ابْسُطْ كِسَاءَكَ، فَبَسَطْتُهُ، فَجَعَلَ فِيهِ مَتَاعَهُمْ ثُمَّ حَمَلَهُ عَلَيَّ، فَقَالَ: أَحْمِلْ مَا أَنْتَ إِلَّا سَفِينَةَ، قَالَ: فَلَوْ حَمَلْتُ يَوْمَئِذٍ وَفَرَّ بَعْضٌ أَوْ بَعْضَانِ أَوْ خَمْسَةٌ أَوْ سِتَّةٌ، مَا تَقَلَّ عَلَيَّ حَلِيَّةٌ

الأولياء ٣٦٩/١ وذكره في الإصابة بنحوه ٢٥٨/٢

133. Sa'id ibne-Jumhān Rahmatullāh says: I asked Safīnah Raḍiyallāhu 'anhu about his name. He replied: I will tell you about my name. Rasūlullāh Ṣallallāhu 'alaihi wasallam named me Safīnah.

I asked: Why did he give you the name of Safīnah? He said: Once Rasūlullāh Ṣallallāhu 'alaihi wasallam came on a journey along with his Ṣaḥābah. Their luggage was heavy for them, so Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 *Safīnah* (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, Iṣābah)

١٣٤- عَنْ أَحْمَرَ مَوْلَى أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا فِي عَزَاةٍ فَجَعَلْتُ أُعْزِرُ النَّاسَ فِي وَادٍ أَوْ نَهْرٍ، فَقَالَ لِي النَّبِيُّ ﷺ: مَا كُنْتَ فِي هَذَا الْيَوْمِ إِلَّا سَفِينَةً. الإصابة ٢٣/١

134. Aḥmar Raḍiyallāhu 'anhu, the freed slave of Umme-Salamah Raḍiyallāhu 'anhā 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 Ṣallallāhu 'alaihi wasallam told me: You have become a *Safīnah* (a sailing boat) today. (Iṣābah)

١٣٥- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا يَوْمَ بَدْرٍ كُلُّ ثَلَاثَةٍ عَلَى بَعِيرٍ، قَالَ: فَكَانَ أَبُو لُبَابَةَ وَعَلِيُّ بْنُ أَبِي طَالِبٍ زَمِيلَي رَسُولِ اللَّهِ ﷺ قَالَ: فَكَانَتْ إِذَا جَاءَتْ عُقْبَةُ رَسُولِ اللَّهِ ﷺ قَالَا: نَحْنُ نَمْشِي عَنْكَ، قَالَ: مَا أَنْتُمَا بِأَقْوَى مِنِّي وَمَا أَنَا بِأَعْنَى عَنِ الْأَجْرِ مِنْكُمَا. رواه

البعري في شرح السنة، قال المحقق: إسناده حسن ٣٥/١١

135. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that on the day of Badr, there was one camel for every three men. He says: Abu Lubābah and 'Alī ibne-Abi Ṭālib were the travelling mates of Rasūlullāh Ṣallallāhu 'alaihi wasallam. He says: When it was the turn of Rasūlullāh Ṣallallāhu 'alaihi wasallam to dismount, they both said: We would walk for you. Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: You two are not stronger than me, and I am in no less need for reward than you. (Sharḥ ḥus Sunnah lil Baghawī)

١٣٦- 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 الإيمان ٣٣٤/٦

136. Sahl ibne-Sa'id Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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)

١٣٧- عَنِ النَّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْجَمَاعَةُ رَحْمَةٌ وَالْفُرْقَةُ عَذَابٌ. (وهو بعض الحديث) رواه عبد الله بن أحمد والبرزالي والطبراني ورجالهم ثقات، مجمع الروايات ٩٢/٥

137. Nu'mān ibne-Bashīr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: (To be attached to) the *Jamā'at* is a blessing and separating (from the *Jamā'at*) is a punishment. (Musnad Aḥmad, Bazzār, Tabarānī)

١٣٨- عَنِ ابْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي الْوَحْدَةِ مَا أَعْلَمُوا، مَا سَارَ رَاكِبٌ لَيْلًا وَحْدَهُ. رواه البخاري، باب السير وحده، رقم: ٢٩٩٨

138. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If people knew, what I know, of travelling alone, no rider would ever travel alone at night. (Bukhārī)

١٣٩- عَنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَلَيْكُمْ بِالذَّلْجَةِ، فَإِنَّ الْأَرْضَ تَطْوِي بِاللَّيْلِ. رواه ابوداود، باب في الذلجة، رقم: ٢٥٧١

139. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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)

١٤٠- عَنِ عَمْرٍو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنِ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الرَّاَكِبُ شَيْطَانٌ وَالرَّاكِبَانِ شَيْطَانَانِ وَالثَّلَاثَةُ رَكْبٌ. رواه الترمذی وقال: حديث عبد الله بن عمرو أحسن، باب ما جاء في كراهية أن يسافر وحده، رقم: ١٦٧٤

140. 'Amr ibne-Shoib Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Shaitān. It is therefore advisable that there be at least three persons in a journey so that they are saved from the Shaitān; and they can offer Ṣalāt in *Jamā'ah* and also be mutually helpful. (Mazāhir Haque)

١٤١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الشَّيْطَانُ يَهُمُّ بِالْوَّاحِدِ وَالْإِثْنَيْنِ، فَإِذَا كَانُوا ثَلَاثَةً لَمْ يَهُمَّ بِهِمْ. رواه البرزالي وفيه عبد الرحمن بن أبي الزناد وهو ضعيف وقد وثق، مجمع الروايات ٤٩١/٣

141. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The Shaitān 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)

١٤٢- عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اثْنَانِ خَيْرٌ مِنْ وَاحِدٍ، وَثَلَاثٌ خَيْرٌ مِنْ اثْنَيْنِ، وَأَرْبَعَةٌ خَيْرٌ مِنْ ثَلَاثَةٍ، فَعَلَيْكُمْ بِالْجَمَاعَةِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَنْ يَجْمَعَ أُمَّتِي إِلَّا عَلَى هُدًى. رواه أحمد ١٤٥/٥

142. Abu Dhar Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 'Azza wa Jall will never unite my Ummah on anything except on *Hidāyah* (guidance). (Musnad Aḥmad)

١٤٣- عَنْ عَزْرَفَجَةَ بْنِ شُرَيْحٍ الْأَشْجَعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ يَدَ اللَّهِ عَلَى الْجَمَاعَةِ، فَإِنَّ الشَّيْطَانَ مَعَ مَنْ فَارَقَ الْجَمَاعَةَ يَزْكُضُ. (وهو بعض الحديث) رواه النسائي، باب قتل من فارق الجماعة، رقم: ٤٠٢٥

143. 'Arfajah ibne-Shuraiḥ Al-Ashja'ī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, Allāh's hand is on *Jamā'at*. Indeed Shaitān is with the one who has separated himself from the *Jamā'at* and provokes him. (Nasa'ī)

١٤٤- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَلَّفُ فِي الْمَسِيرِ

فَيَزِيحُ الصَّعِيفَ وَيُرْدِفُ وَيَدْعُو لَهُمْ. رواه أبو داود، باب لزوم الساقية، رقم: ٢٦٣٩

144. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that while travelling, Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Dāwūd)

١٤٥ - عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ

فَلْيَوْمَرُوا أَحَدَهُمْ. رواه أبو داود، باب في القوم يسافرون، رقم: ٢٦٠٨

145. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When three set out on a journey, they must make one of them as their *Amīr*. (Abu Dāwūd)

١٤٦ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ أَنَا وَرَجُلَانِ مِنْ بَنِي عَمِّي،

فَقَالَ أَحَدُ الرَّجُلَيْنِ: يَا رَسُولَ اللَّهِ! أَمَرْنَا عَلَى بَعْضِ مَا وَلَّاكَ اللَّهُ عَزَّ وَجَلَّ، وَقَالَ الْآخَرُ مِثْلَ ذَلِكَ، فَقَالَ: إِنَّا وَاللَّهِ لَا نُؤَلَّى عَلَى هَذَا الْعَمَلِ أَحَدًا سَأَلَهُ، وَلَا أَحَدًا حَرَصَ عَلَيْهِ. رواه مسلم، باب

النهى عن طلب الإمارة والحرص عليها، رقم: ٤٧١٧

146. Abu Mūsā Raḍiyallāhu 'anhuma narrates that I and two of my paternal cousins, went to Nabī Ṣallallāhu 'alaihi wasallam. One of them said: O Rasūlallāh! Make us the *Amīr* of the area which Allāh Azza wa Jall 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)

١٤٧ - عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ فَارَقَ الْجَمَاعَةَ

وَاسْتَدَلَّ الْإِمَارَةَ، لَقِيَ اللَّهَ وَلَا وَجْهَ لَهُ عِنْدَهُ. رواه أحمد ورجالته، مجمع الزوائد ٤/٥١

147. Ḥudhaifah Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who separates from the *Jamā'at*, and degrades the authority of the *Amīr* will meet Allāh having no status in His eyes. (Musnad Aḥmad, Majma-'uz-Zawā'id)

١٤٨ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنْ اللَّهُ سَأَلَ كُلَّ رَاعٍ عَمَّا اسْتَرْعَاهُ،

أَحْفِظَ أَمْ ضَيَّعَ. رواه ابن حبان، قال المحقق: إسناده صحيح على شرطهما، رقم: ٣٤٤/١

148. Anas Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, Allāh will ask every guardian for the things under his custody, whether he cared for them or neglected them. (Ibne-Hibbān)

١٤٩ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كُلُّكُمْ رَاعٍ وَكُلُّكُمْ

مَسْنُونٌ عَنْ رَعِيَّتِهِ، الْإِمَامُ رَاعٍ وَمَسْنُونٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْنُونٌ عَنْ

رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْنُونَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ

وَمَسْنُونٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَهُوَ مَسْنُونٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْنُونٌ

عَنْ رَعِيَّتِهِ. رواه البخاري، باب الجمعة في القرى والمدن، رقم: ٨٩٣

149. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam 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)

١٥٠ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: لَا يَسْتَرْعَى اللَّهُ تَبَارَكَ وَتَعَالَى عَبْدًا

رَعِيَّةً قَلَّتْ 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 أحمد ١٥/٢

150. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Any person who is appointed a ruler by Allāh Tabāraka wa Ta'ālā over his subjects, whether small or big in number, Allāh Tabāraka wa Ta'ālā will question him about them on the Day of Resurrection; whether he established in them the commands of Allāh Tabāraka wa Ta'ālā or neglected them. So much so, that he would be, questioned about his family members in particular. (Musnad Aḥmad)

١٥١- 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 تَوَلَّيَنَّ مَالَ يَتِيمٍ. رواه مسلم، باب كراهة الإمارة بغير ضرورة، رقم: ٤٧٢٠

151. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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 Ṣallallāhu ‘alaihi wasallam impressed upon Abu Dhar was that if he were weak like Abu Dhar, he would not become *Amīr* even over two persons.

١٥٢- عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَلَا تَسْتَعْمِلُنِي؟ قَالَ: فَضْرَبَ بِيَدِهِ عَلَى مَنْكِبِي، ثُمَّ قَالَ: يَا أَبَا ذَرٍّ! إِنَّكَ ضَعِيفٌ وَإِنَّهَا أَمَانَةٌ، وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ، إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا. رواه مسلم، باب كراهة الإمارة بغير ضرورة، رقم: ٤٧١٩

152. Abu Dhar Raḍiyallāhu ‘anhu narrates that I said: O Rasūlallāh! Why do you not appoint me as a governor? Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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)

١٥٣- عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ (لِي) النَّبِيُّ ﷺ: يَا عَبْدَ الرَّحْمَنِ بْنِ سَمُرَةَ: لَا تَسْأَلِ الْإِمَارَةَ فَإِنَّكَ إِنْ أُوتِيَتْهَا عَنْ مَسْئَلَةٍ وَكَلِّتَ إِلَيْهَا، وَإِنْ أُوتِيَتْهَا مِنْ غَيْرِ مَسْئَلَةٍ أَعْنَتَ عَلَيْهَا. (الحديث) رواه البخارى، باب قول الله تبارك وتعالى لا يؤخذكم الله رقم: ٦٦٢٢

153. ‘Abdur Raḥmān ibne-Samurah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam told him: O ‘Abdur Raḥmān 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)

١٥٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّكُمْ سَتَخْرُصُونَ عَلَى الْإِمَارَةِ، وَسَتَكُونُ نَدَامَةً يَوْمَ الْقِيَامَةِ، فَنِعْمَ الْمُرْضِعَةُ وَبَسَّتِ الْفَاطِمَةُ. رواه البخارى، باب ما يكره من الحرص على الإمارة، رقم: ٧١٤٨

154. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam 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. (Bukhārī)

Note: The last sentence of this ḥadīth 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.

١٥٥- 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، وَتَأْنِيهَا نَدَامَةٌ، وَتَأْلِيهَا عَذَابٌ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ عَدَلَ، وَكَيْفَ يَعْدِلُ مَعَ قَرَابَتِهِ؟. رواه البزار والطبراني في الكبير والأوسط باختصار ورجال الكبير رجال الصحيح، مجمع الزوائد ٥/٣٦٣

155. ‘Awf ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If you wish I shall inform you what is the reality of *Imārah* (governing)? I loudly asked three times: What is it? O Rasūlallāh! 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. (Ṭabarānī, 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.

١٥٦- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ اسْتَعْمَلَ رَجُلًا مِنْ عَصَابَةِ وَفِي تِلْكَ الْعِصَابَةِ مَنْ هُوَ أَرْضَىٰ لِلَّهِ مِنْهُ فَقَدْ خَانَ اللَّهَ وَخَانَ رَسُولَهُ وَخَانَ الْمُؤْمِنِينَ. رواه الحاكم في المستدرک وقال: هذا حديث صحيح الإسناد ولم يخرجاه ٩٢/٤

156. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Ḥākim)

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 at one occasion, Rasūlullāh Ṣallallāhu 'alaihi wasallam sent a delegation, in which he appointed 'Abdullāh ibne-Jaḥsh Raḍiyallāhu 'anhū as *Amīr*, and said to them: He is not superior amongst you but possesses more patience in withstanding hunger and thirst. (Musnad Aḥmad)

١٥٧- عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ ثُمَّ لَا يَجْهَدُ لَهُمْ وَيَنْصَحُ، إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ. رواه مسلم، باب فضيلة الأمير العادل، رقم: ٤٧٣١

157. Ma'qil ibne-Yasār Raḍiyallāhu 'anhū narrates that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam 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)

١٥٨- عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ وَالٍ يَلِي رَعِيَّةً مِنَ الْمُسْلِمِينَ، فَيَمُوتُ وَهُوَ غَاشٍ لَهُمْ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ. رواه البخاري، باب من استرعى رعية فلم ينصح، رقم: ٧١٥١

158. Ma'qil ibne-Yasār Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Anyone made responsible for the governance of the affairs of Muslims dies acting dishonestly towards them, Allāh will forbid Paradise for him. (Bukhārī)

١٥٩- عَنْ ابْنِ مَرْيَمَ الْأَزْدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ وَلَّاهُ اللَّهُ

عَزَّوَجَلَّ شَيْئًا مِنْ أَمْرِ الْمُسْلِمِينَ، فَاحْتَجَبَ دُونَ حَاجَتِهِمْ وَخَلَّتْهُمْ وَقَفَرَهُمْ، احْتَجَبَ اللَّهُ عَنْهُ دُونَ حَاجَتِهِ وَخَلَّتْهُ وَقَفَرَهُ. رواه أبو داود، باب فيما يلزم الإمام من أمر الرعية، رقم: ٢٩٤٨

159. Abu Maryam Al Azdī Raḍiyallāhu 'anhū narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: If Allāh Azza wa Jall 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)

١٦٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ أَحَدٍ يُؤَمِّرُ عَلَى عَشْرَةِ فَصَاعِدٍ لَا يَقْسِطُ فِيهِمْ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ فِي الْأَصْفَادِ وَالْأَغْلَالِ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٨٩/٤

160. Abu Hurairah Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Ḥākim)

١٦١- 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 أَنِي بِهِ يَوْمَ الْقِيَامَةِ حَتَّى يُوقَفَ عَلَى جِسْرِ جَهَنَّمَ. (الحديث) أخرجه البخاري من طريق سويد، الإصابة ١٥٢/١

161. Abu Wāil Raḥimahullāh narrates that 'Umar appointed Bishr ibne-'Asim of Hawadhīn as collector of Ṣadaqah. 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 Ṣallallāhu 'alaihi wasallam 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)

١٦٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ أَمِيرٍ عَشْرَةَ إِلَّا يُؤْتَى بِهِ يَوْمَ الْقِيَامَةِ مَغْلُوبًا حَتَّى يَكْفَهُ الْعَدْلُ أَوْ يُؤْبَقَهُ الْجَوْزُ. رواه البراء والطبراني في الأوسط ورجال البزار رجال

162. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam 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, Ṭabarānī, Majma-'uz-Zawāid)

١٦٣- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَيَلِكُمْ أَمْرَاءُ يُفْسِدُونَ. وَمَا يُصْلِحُ اللَّهُ بِهِمْ أَكْثَرُ، فَمَنْ عَمِلَ مِنْهُمْ بِطَاعَةِ اللَّهِ فَلَهُمُ الْأَجْرُ وَعَلَيْكُمْ الشُّكْرُ، وَمَنْ عَمِلَ مِنْهُمْ بِمَعْصِيَةِ اللَّهِ فَعَلَيْهِمُ الْوِزْرُ وَعَلَيْكُمْ الصَّبْرُ. رواه البيهقي في شعب الإيمان ١٥/٦

163. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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)

١٦٤- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ فِي بَيْتِي هَذَا: اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ، فَاشْفُقْ عَلَيْهِ، وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَفَرَّقَ بِهِمْ، فَارْفُقْ بِهِ. رواه مسلم، باب فضيلة الأمير العادل، رقم: ٤٧٢٢

164. 'Ā'ishah Raḍiyallāhu 'anhā narrates: I heard from Rasūlullāh Ṣallallāhu 'alaihi wasallam making this duā 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)

١٦٥- عَنْ جُبَيْرِ بْنِ نَفِيرٍ وَكَثِيرِ بْنِ مَرْةٍ وَعَمْرِو بْنِ الْأَسْوَدِ وَالْمِقْدَامِ بْنِ مَعْدِيكَرِبَ وَأَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُمْ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْأَمِيرَ إِذَا ابْتَغَى الرَّيَّةَ فِي النَّاسِ أَفْسَدَهُمْ. رواه أبو داود، باب في التجسس، رقم: ٤٨٨٩

165. Jubair ibne-Nufair, Kathīr ibne-Murrah, 'Amr ibne-Aswad, Miqdām ibne-Ma'dīkarab and Abu Umāmah Raḍiyallāhu 'anhum narrate that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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)

١٦٦- عَنْ أُمِّ الْحُصَيْنِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَمْرَ عَلَيْكُمْ عَبْدٌ مُجَدِّعٌ أَسْوَدٌ يَقُودُكُمْ بِكِتَابِ اللَّهِ، فَاسْمَعُوا لَهُ وَأَطِيعُوا. رواه مسلم، باب وجوب طاعة الأمراء، رقم: ٤٧٦٢

166. Umme Ḥuṣain Raḍiyallāhu 'anhā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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)

١٦٧- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اسْمَعُوا وَأَطِيعُوا، وَإِنْ اسْتَعْمَلَ عَلَيْكُمْ عَبْدٌ جَبَشِيٌّ كَانَ رَأْسُهُ زَبِيئَةً. رواه البخاري، باب السمع والطاعة للإمام، رقم: ٧١٤٢

167. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Listen and obey, even if an Abyssinian slave with a head like a raisin is made *Amīr* over you. (Bukhārī)

١٦٨- عَنْ وَائِلِ الْحَضْرَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اسْمَعُوا وَأَطِيعُوا، فَإِنَّمَا عَلَيْهِمْ مَا حَمَلُوا وَعَلَيْكُمْ مَا حَمَلْتُمْ. رواه مسلم، باب في طاعة الأمراء وإن منعوا الحقوق، رقم: ٤٧٨٣

168. Wāil Al-Ḥaḍramī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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)

١٦٩- عَنْ الْعُرْبَانِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَطِيعُوا مَنْ وَاوَاهُ اللَّهُ أَمْرَكُمْ، وَلَا تَنَازَعُوا الْأَمْرَ أَهْلَهُ وَلَوْ كَانَ عَبْدًا أَسْوَدًا، وَعَلَيْكُمْ بِمَا تَعْرِفُونَ مِنْ سُنَّةِ نَبِيِّكُمْ وَالْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، وَعَضُّوا عَلَى نَوَاجِدِكُمْ بِالْحَقِّ. رواه الحاكم وقال: هذا إسناد صحيح على شرطهما جميعا ولا أعرف له علة ووافقه الذهبي ٩٦/١

169. 'Irbādh ibne-Sāriyah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 *Hidāyah*, and hold fast with your teeth to the righteous way. (Mustadrak Ḥākim)

١٧٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا وَيَسْخَطُ لَكُمْ ثَلَاثًا، يَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفْرَقُوا، وَأَنْ تَصَاحَبُوا مَنْ وَّلَاهُ اللَّهُ أَمْرَكُمْ، وَيَسْخَطُ لَكُمْ قَيْلٌ وَقَالَ، وَإِضَاعَةُ الْمَالِ، وَكَثْرَةُ السُّؤَالِ. رواه أحمد ٣٦٧/٢

170. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Aḥmad)

١٧١- 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 الإمام، رقم: ٢٨٥٩

171. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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)

١٧٢- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيَصْبِرْ، فَإِنَّهُ مِنْ فِئَةِ الْجَمَاعَةِ شَيْئًا فَسَاتَ فِيمَتَهُ جَاهِلِيَّةٌ. رواه مسلم، باب وجوب ملازمة جماعة المسلمين، رقم: ٤٧٩٠

172. Ibne-Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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)

١٧٣- عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ. (وهو بعض الحديث) رواه أبو داود، باب في الطاعة، رقم: ٦٦٢٥

173. 'Alī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: There is no obedience to anyone in disobedience to Allāh. Obedience is only in what is good. (Abu Dāwūd)

١٧٤- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا 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 أحمد ١٤٢/٢

174. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Hearing and obeying the *Amīr* is the duty of a Muslim, whether he likes it or not, except when the *Amīr* commands to do an act of disobedience to Allāh. If ordered disobedience to Allāh he must neither listen nor obey. (Musnad Aḥmad)

١٧٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا سَافَرْتُمْ فَلْيُؤَمِّمَكُمُ أَقْرَأَكُمْ وَإِنْ كَانَ أَصْغَرَكُمْ، وَإِذَا أَمَّكُمْ فَهُوَ أَمِيرُكُمْ. رواه البرزالي وإسناده حسن، مجمع الزوائد ٢٠٦/٢

175. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When you travel, your *Imām* (who leads the Ṣalāt) 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 *Amīr*. (Bazzār, Majma-'uz-Zawā'id)

Note: However, from the other narrations, it appears that Rasūlullāh Ṣallallāhu 'alaihi wasallam made someone an *Amīr* because of a certain specific quality though his companions were better than him as mentioned in Hadīth No. 156.

١٧٦- 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 يُدْخِلُهُ مِنْ أُمَّةٍ أَبْوَابَ 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 أحمد والطبرانی ورجال أحمد ثقات، مجمع الزوائد ٥/٣٨٩

176. 'Ubāda ibne-Sāmit Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who worshipped Allāh Tabāraka wa Ta'alā, and did not associate any partner with Him, established Ṣalāt, paid Zaka'āt, and listened and obeyed his Amīr; Allāh Tabāraka wa Ta'alā will make him enter Paradise from the door of his choice, and Paradise has eight doors. And he who worshipped Allāh Tabāraka wa Ta'alā and did not associate any partner with Him, established Ṣalāt, paid Zaka'āt, and listened to his Amīr and disobeyed him, his matter is with Allāh Tabāraka wa Ta'alā; He may have mercy on him or inflict punishment on him. (Musnad Ahmad, Tabarānī, Majma-'uz-Zawāid)

١٧٧- عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: الْعَزُؤُ غَزْوَانٍ، فَأَمَّا مَنْ ابْتَغَى وَجْهَ اللَّهِ، وَأَطَاعَ الْإِمَامَ، وَأَنْفَقَ الْكَرِيمَةَ، وَيَأْسَرَ الشَّرِيكَ، وَاجْتَنَبَ الْفُسَادَ، فَإِنَّ نَوْمَهُ وَنَهْهَ أَجْرٌ كُلُّهُ، وَأَمَّا مَنْ غَزَا فِخْرًا وَرِيَاءً وَسَمِعَةَ، وَعَصَى الْإِمَامَ، وَأَفْسَدَ فِي الْأَرْضِ، فَإِنَّهُ لَمْ يَرْجِعْ بِالْكَفَافِ. رواه أبو داود، باب فيمن يغزو ويلتمس الدنيا، رقم: ٢٥١٥

177. Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: *Jihād* is of two kinds. The one who seeks Allāh's favour, obeys the Amīr, 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 Amīr and spreads mischief on the earth, then he will not return with gain. (Abu Dāwūd)

١٧٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! رَجُلٌ يُرِيدُ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَهُوَ يَبْتَغِي عَرَضًا مِنْ عَرَضِ الدُّنْيَا؟ فَقَالَ النَّبِيُّ ﷺ: لَا أَجْرَ لَهُ، فَأَعْظَمَ ذَلِكَ النَّاسَ، وَقَالُوا

لِلرَّجُلِ: عُدَّ لِرَسُولِ اللَّهِ ﷺ فَلَعَلَّكَ لَمْ تُفْهَمَهُ، فَقَالَ: يَا رَسُولَ اللَّهِ! رَجُلٌ يُرِيدُ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَهُوَ يَبْتَغِي عَرَضًا مِنْ عَرَضِ الدُّنْيَا؟ قَالَ: لَا أَجْرَ لَهُ، فَقَالُوا لِلرَّجُلِ: عُدَّ لِرَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ الثَّالِثَةُ، فَقَالَ لَهُ: لَا أَجْرَ لَهُ. رواه أبو داود، باب فيمن يغزو ويلتمس الدنيا، رقم: ٢٥١٦

178. Abu Hurairah Raḍiyallāhu 'anhu narrates that a person asked: O Rasūlullāh! A man wishes to go on *Jihād* in the Path of Allāh desiring some worldly advantage. Nabī Ṣallallāhu 'alaihi wasallam said: He will have no reward. This had a great impact on the people, and they asked that man: Enquire from Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Rasūlullāh Ṣallallāhu 'alaihi wasallam again. So he asked the question for the third time. He replied: There is no reward for him. (Abu Dāwūd)

١٧٩- عَنْ أَبِي ثَعْلَبَةَ الْخُشَيْبِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَكَانَ النَّاسُ إِذَا نَزَلَ رَسُولُ اللَّهِ ﷺ مِنْزَلًا تَفَرَّقُوا فِي السَّعَابِ وَالْأَوْدِيَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنْ تَفَرَّقْتُمْ فِي هَذِهِ السَّعَابِ وَالْأَوْدِيَةِ إِنَّمَا ذَلِكَ مِنَ الشَّيْطَانِ، فَلَمْ يَنْزِلْ بَعْدَ ذَلِكَ مِنْزَلًا إِلَّا انْضَمَّ بَعْضُهُمْ إِلَى بَعْضٍ حَتَّى يُقَالَ: لَوْ بَسَطَ عَلَيْهِمْ نَوْتُ لَعَمَّهُمْ. رواه أبو داود، باب ما يؤمر من انضمام العسكر وسعته، رقم: ٢٦٢٨

179. Abu Tha'labah Al-Khushanī Raḍiyallāhu 'anhu narrates that the Ṣaḥābah used to encamp with Rasūlullāh Ṣallallāhu 'alaihi wasallam. At a location, they scattered in the mountain paths and valleys. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Your scattering in the mountain paths and valleys is only from Shaitān. 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)

١٨٠- عَنْ صَخْرٍ الْغَامِدِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا، وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهَا مِنْ أَوَّلِ النَّهَارِ، وَكَانَ صَخْرٌ رَجُلًا تاجرًا وَكَانَ يَبْعَثُ تِجَارَتَهُ مِنْ أَوَّلِ النَّهَارِ، فَأَتَرَى وَكَثُرَ مَا لَهُ. رواه أبو داود، باب في الابتكار في السفر، رقم: ٢٦٠٦

180. Ṣakhr Al-Ghāmidī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: "O Allāh! 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. Şakhr was a trader and he would send his merchandise at the beginning of the day; so he became rich and his wealth increased. (Abu Dāwūd)

Note: The objective of the du'ā of Rasūlullāh Ṣallallāhu 'alaihi wasallam, as mentioned in the Ḥadīth, 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.

١٨١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَكْثَمِ بْنِ الْجَوْنِ الْخَزَاعِيِّ: يَا أَكْثَمُ! اغْزُ مَعَ غَيْرِ قَوْمِكَ يَحْسُنْ خُلُقُكَ، وَتَكْرُمَ عَلَى رُفَقَائِكَ، يَا أَكْثَمُ! خَيْرُ الرُّفَقَاءِ أَرْبَعَةٌ، وَخَيْرُ السَّرَايَا أَرْبَعُمَائَةٌ، وَخَيْرُ الْجُيُوشِ أَرْبَعَةُ آلَافٍ، وَلَنْ يَغْلِبَ إِنَّا عَشْرَ أَلْفًا مِنْ قَلَّةٍ. رواه ابن ماجه، باب السرايا، رقم: ٢٨٢٧

181. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam told Aktham ibne-Jawn Al-Khuzā'ī: 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)

١٨٢ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ، قَالَ: فَجَعَلَ يَصْرِفُ بَصْرَهُ يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ مَعَهُ فَضْلٌ ظَهَرَ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا ظَهَرَ لَهُ، وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا زَادَ لَهُ، قَالَ: فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَ، حَتَّى رَأَيْنَا أَنَّهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِي فَضْلٍ. رواه مسلم، باب استحباب المزايسة بفضول المال، رقم: ٤٥١٧

182. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrates that while we were on a journey with Rasūlullāh Ṣallallāhu 'alaihi wasallam, a man came riding an animal and began to stare right and left. Rasūlullāh Ṣallallāhu 'alaihi wasallam 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)

١٨٣ - 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 فَلْيُضْمِّ أَحَدَكُمْ إِلَيْهِ الرَّجُلَيْنِ أَوْ الثَّلَاثَةَ. (الحديث) رواه أبو داود، باب الرجل يتحمل بماله غيره يغزو، رقم: ٢٥٣٤

183. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma mentions that when Rasūlullāh Ṣallallāhu 'alaihi wasallam intended to go on an expedition, he said: O group of Muhājireen and Anṣār! 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)

١٨٤ - عَنِ الْمُطْعِمِ بْنِ الْمُقْدَامِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا خَلَّفَ عَبْدٌ عَلَى أَهْلِهِ أَفْضَلَ مِنْ رَكْعَتَيْنِ يَرَكَعُهُمَا عِنْدَهُمْ حِينَ يُرِيدُ سَفَرًا. رواه ابن شعبة حديث ضعيف، الجامع الصغير ٢/٩٥، ورد عليه صاحب الإتحاف وملخص كلامه أن الحديث ليس بضعيف، إتحاف السادة ٣/٤٦٥

184. Muṭ'im ibne-Miqdām Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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-'uṣ-Ṣaḡhūr)

١٨٥ - عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَسْرُوا وَلَا تُعَسِّرُوا، وَيَسْرُوا وَلَا تُتَقَرُّوا. رواه البخارى، باب ما كان النبي ﷺ يتخولهم بالموعظة، رقم: ٦٩

185. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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).

١٨٦ - عَنْ عَبْدِ اللَّهِ هُوَ ابْنُ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: قَفَلَةٌ كَفَرَوَةٌ. رواه أبو داود، باب في فضل القفل في الغزو، رقم: ٢٤٨٧

186. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Returning from a Jihād is like going on Jihād. (Abu Dāwūd)

these, Paradise 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-Ghālib 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. (Tabarānī, Majma-uz-Zawāid)

Note: There are four holy months in which Arabs did not fight. These are Muḥarram, Rajab, Zi-qa'dah and Zil-Ḥajj.

١٨٩- عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَقْدَمُ مِنْ سَفَرٍ إِلَّا نَهَارًا فِي الصُّحَى، فَإِذَا قَدِمَ بَدَأَ بِالْمَسْجِدِ، فَصَلَّى فِيهِ رَكَعَتَيْنِ ثُمَّ جَلَسَ فِيهِ. رواه مسلم، باب استحباب ركعتين في المسجد، رقم: ١٦٥٩

189. K'ab ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam normally never returned from a journey but at the time of *Ṣalāt-ud-Duḥa* (forenoon prayer). When he arrived, he first went to the Masjid, offered two *Raka'ats* Ṣalāt, and sat down there. (Muslim)

١٩٠- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: فَلَمَّا آتَيْنَا الْمَدِينَةَ قَالَ (لِي رَسُولُ اللَّهِ ﷺ): أَنْتَ الْمَسْجِدَ فَصَلِّ رَكَعَتَيْنِ. رواه البخاري، باب الهبة المقبوضة وغير المقبوضة، رقم: ٢٦٠٤

190. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that when we came to Madīnah, Rasūlullāh Ṣallallāhu 'alaihi wasallam said to me: Go to the Masjid and offer two *Raka'ats* Ṣalāt. (Bukhārī)

١٩١- عَنْ شِهَابِ بْنِ عَبْدِ رَحْمَةَ اللَّهِ أَنَّهُ سَمِعَ بَعْضَ وَفِدِ عَبْدِ الْقَيْسِ وَهُمْ يَقُولُونَ: قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ، فَأَشْتَدَّ فَرْحُهُمْ بِنَا، فَلَمَّا انْتَهَيْنَا إِلَى الْقَوْمِ أَوْسَعُوا لَنَا فَعَدَدْنَا، فَرَحَّبَ بِنَا النَّبِيُّ ﷺ وَدَعَا لَنَا، ثُمَّ نَظَرَ إِلَيْنَا، فَقَالَ: مَنْ سَيِّدُكُمْ وَرَزْعِيْمُكُمْ؟ فَأَشْرَزْنَا بِأَجْمَعِنَا إِلَى الْمُنْدِرِ بْنِ عَائِدٍ، فَقَالَ النَّبِيُّ ﷺ: أَهَذَا الْأَشْحَجُ؟ وَكَانَ أَوَّلَ يَوْمٍ وَضِعَ عَلَيْهِ هَذَا الْإِسْمُ بِضَرْبَةِ لَوْجِهِ بِحَافِرِ

حِمَارٍ، فَلَمَّا: نَعَمْ يَا رَسُولَ اللَّهِ! فَتَخَلَّفَ بَعْدَ الْقَوْمِ، فَعَقَلَ رَوَاجِلَهُمْ وَصَمَّ مَتَاعَهُمْ، ثُمَّ أَخْرَجَ عَيْنَتَهُ فَأَلْقَى عَنْهُ ثِيَابَ السَّفَرِ وَلَبَسَ مِنْ صَالِحِ ثِيَابِهِ، ثُمَّ أَقْبَلَ إِلَى النَّبِيِّ ﷺ وَقَدْ بَسَطَ النَّبِيُّ ﷺ رِجْلَهُ وَاتَّكَأَ، فَلَمَّا دَنَا مِنْهُ الْأَشْحَجُ أَوْسَعَ الْقَوْمُ لَهُ، وَقَالُوا: هَهُنَا يَا أَشْحَجُ، فَقَالَ النَّبِيُّ ﷺ وَاسْتَوَى قَاعِدًا وَقَبِضَ رِجْلَهُ: هَهُنَا يَا أَشْحَجُ، فَعَدَدَ عَنْ يَمِينِ النَّبِيِّ ﷺ فَرَحَّبَ بِهِ وَالْطَّفَفُ، وَسَأَلَهُ عَنْ بِلَادِهِ، وَسَمَّى لَهُ قَرْيَةَ قَرْيَةَ الصَّفَا وَالْمُشَقَّرَ وَغَيْرَ ذَلِكَ مِنْ قَرْيَ هَجَرَ، فَقَالَ: يَا بَنِي وَأُمِّي يَا رَسُولَ اللَّهِ! لَأَنْتَ أَعْلَمُ بِأَسْمَاءِ قُرَانَا مِنَّا، فَقَالَ: إِنِّي قَدْ وَطِئْتُ بِلَادَكُمْ وَفِيسِحَ لِي فِيهَا قَالَ: ثُمَّ أَقْبَلَ عَلَى الْأَنْصَارِ فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ! أَكْرِمُوا إِخْوَانَكُمْ فَإِنَّهُمْ أَشْبَاهُكُمْ فِي الْإِسْلَامِ، أَشْبَهَ شَيْءٍ بِكُمْ أَشْعَارًا وَأَبْشَارًا، أَسْلَمُوا طَائِعِينَ غَيْرَ مُكْرَهِينَ وَلَا مُؤْتَوْرِينَ إِذْ أَلَى قَوْمٌ أَنْ يُسَلِّمُوا حَتَّى قُبِلُوا، قَالَ: فَلَمَّا أَنْ أَصْبَحُوا قَالَ: كَيْفَ رَأَيْتُمْ كِرَامَةَ إِخْوَانِكُمْ لَكُمْ وَصِيَابَتَهُمْ إِيَّاكُمْ؟ قَالُوا: خَيْرُ إِخْوَانٍ، الْأَنْوَا فِرَاشَنَا، وَأَطَابُوا مَطْعَمَنَا، وَبَاتُوا رَاصِحُوا يُعَلِّمُونَا كِتَابَ رَبِّنَا تَبَارَكَ وَتَعَالَى وَسُنَّةَ نَبِيِّنَا ﷺ، فَأَعْجَبَ النَّبِيُّ ﷺ وَفَرِحَ بِهَا. ثُمَّ أَقْبَلَ عَلَيْنَا رَجُلًا رَجُلًا، فَعَرَضْنَا عَلَيْهِ مَا تَعَلَّمْنَا وَعَلَّمْنَا، فَمِنَّا مَنْ عَلَّمَ التَّحِيَّاتِ وَأَمَّ الْكِتَابِ وَالسُّورَةَ وَالسُّورَتَيْنِ وَالسُّنَنَ. (الحديث) رواه أحمد ٤٣٢/٣

191. Shihāb ibne-'Abbād Raḥmatullāhi 'alaiḥ narrates that I heard a man from a delegation of the tribe 'Abad Al-Qais. He said: We went to Rasūlullāh Ṣallallāhu 'alaihi wasallam. 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. Nabī Ṣallallāhu 'alaihi wasallam welcomed us and prayed for us. Then looking at us Nabī Ṣallallāhu 'alaihi wasallam asked: Who is your chief and who is your leader? We all pointed towards Mundhir ibne-'Aid. Nabī Ṣallallāhu 'alaihi wasallam said: Is this Ashaj? (some one who has an injury on his head and or face is called Ashaj) That was the first day he was called Ashaj. He had a mark of injury on his face suffered from the hoof of a donkey. We said: Yes O Rasūlallāh. 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 Nabī Ṣallallāhu 'alaihi wasallam. Nabī Ṣallallāhu 'alaihi wasallam was reclining and stretching his feet. When Ashaj came near, people made room for him and asked Ashaj to sit there. Nabī Ṣallallāhu

'alaihi wasallam sat up and folded his feet, and said: Come here. O Ashaj! He came and sat down to the right of Nabī Ṣallallāhu 'alaihi wasallam, 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 Rasūlallāh! 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 Nabī Ṣallallāhu 'alaihi wasallam 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 Islām with their own will. They were never forced, nor were they attacked and overpowered, (at a time) when other people refused to embrace Islām and some were even killed. (That delegation stayed with the *Ansār*). Then in the morning, Rasūlullāh Ṣallallāhu 'alaihi wasallam 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* Tabāraka wa Ta'ālā and the Sunnah of our Nabī Ṣallallāhu 'alaihi wasallam. Rasūlullāh Ṣallallāhu 'alaihi wasallam 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, *Attaḥiyāt*, someone *Sūrah Fātiḥah*, someone one *Sūrah*, some two *Sūrah*, and some many *Sūnah*. (Musnad Aḥmad)

١٩٢ - عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ أَحْسَنَ مَا دَخَلَ الرَّجُلُ عَلَى أَهْلِهِ إِذَا

قَدِمَ مِنْ سَفَرٍ أَوَّلَ اللَّيْلِ. رواه أبو داود، باب في الطروق، رقم: ٢٧٧٧

192. Jābir Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The best time for a man returning to his family from a journey is at the beginning of the night. (Abu Dāwūd)

١٩٣ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ إِذَا أَطَالَ الرَّجُلُ الْغَيْبَةَ،

أَنْ يَأْتِيَ أَهْلَهُ طُرُوقًا. رواه مسلم، باب كراهة الطروق، رقم: ٤٩٦٧

193. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam forbade a man who was away

for a prolonged duration to come back to his family by night. (Muslim)

Note: From this ḥadīth 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'ĀN

Allāh Subḥānahū wa Ta'ālā said to His Prophet Sallallāhu 'alaihi wasallam:

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 17: 53

قال الله تعالى:

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَتْ لِلإِنْسَانِ عَدُوًّا مُّبِينًا

[الإسراء: ٥٣]

While mentioning the qualities of believers Allāh Subḥānahū wa Ta'ālā says:

And those who turn away from unprofitable and shameful talk and actions. Al-Mu'minūn 23: 03

وقال تعالى:

وَالَّذِينَ هُمْ عَنِ اللّٰغُوِ مُعْرِضُونَ

[المؤمنون: ٣]

Allāh Subḥānahū wa Ta'ālā 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

وقال تعالى:

إِذْ تَلَقَّوْنَهُم بِالْبَيِّنَاتِ كَزُكْرِ اللَّغْوِ وَتَقُولُونَ يَا فَوَهِهًا مَّا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا

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-Nūr 24: 15-17

Note: These verses refer to an incident, when the hypocrites falsely propagated a slander against 'Ā'ishah Raḍiyallāhu 'anha, at which some simple Muslims innocently began to spread the rumour.

Allāh Subḥānahū wa Ta'ālā while 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 25: 72

Note: They neither join others in sins, nor pay heed to playful meetings which go beyond the forbidden limits and nor get unnecessarily involved with them.

Allāh Subḥānahū wa Ta'ālā says:

And when they hear unprofitable and shameful talk, they withdraw from it.

Al-Qaṣaṣ 28:55

Allāh Subḥānahū wa Ta'ālā says:

O you who believe! If an evil doer brings you a piece of news, then

وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا

بِهْتِنٌ عَظِيمٌ

يَعْظَمُكَ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ

كُنْتُمْ مُؤْمِنِينَ

[النور: ١٥-١٧]

وقال تعالى:

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ

مَرُّوا كَرَامًا

[الفرقان: ٧٢]

وقال تعالى:

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ

[القصص: ٥٥]

وقال تعالى:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ

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 49: 6

فَتَيِّنُوا أَنْ تُصِيبُوا قَوْمًا بِمِجْهَلَةٍ
فَنُصِجُوا عَلَيَّ مَا فَعَلْتُمْ
نَدِيمِينَ ﴿٦﴾ [الحجرات: ٦]

Allāh Subhānahū wa Ta‘ālā says:

Not a word is uttered by him (man) except that there is an observer (angel) ready (to note down whatever he says). Qāf 50: 18.

وقال تعالى:
مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ
رَقِيبٌ عَتِيدٌ ﴿٥٠﴾ [ق: ٥٠]

AḤĀDĪTH

١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ. رواه الترمذى وقال: هذا حديث غريب، باب حديث من حسن إسلام المرء ٠٠٠٠٠، رقم: ٢٣١٧

1. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alāihi wasallam said: The excellence and good observance of Islām by a man is to leave aside what does not concern him. (Tirmidhī)

Note: The meaning of this ḥadīth is that the perfection and beauty of a man’s belief is reflected in his giving up unprofitable talk and actions.

٢- عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ يَضْمَنَ لِي مَا بَيْنَ لِحْيَتِهِ وَمَا بَيْنَ رِجْلَيْهِ، أَضْمَنْ لَهُ الْجَنَّةَ. رواه البخارى، باب حفظ اللسان، رقم: ٦٤٧٤

2. Sahl ibne-Sa’d Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alāihi wasallam said: He who guarantees me of what is between his jaws and what is between his legs, I shall guarantee him Paradise. (Bukhārī)

٣- عَنِ الْحَارِثِ بْنِ هِشَامٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَخْبِرْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ، فَقَالَ

رَسُولُ اللَّهِ ﷺ: أَمَلِكُ هَذَا وَأَشَارَ إِلَى لِسَانِهِ. رواه الطبرانى باسنادين واحدهما جيد، مجمع الزوائد ٥٣٦/١٠

3. Hārith ibne-Hishām Raḍiyallāhu ‘anhu narrates: I inquired Rasūlullāh Ṣallallāhu ‘alāihi wasallam: Tell me something which I may hold to firmly. Rasūlullāh Ṣallallāhu ‘alāihi wasallam pointed towards his tongue and said: Control this. (Tabrānī, Majma-‘uz-Zawāid)

٤- عَنْ أَبِي جَحْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: فَسَكَتُوا فَلَمْ يُجِبْهُ أَحَدٌ، قَالَ: هُوَ حِفْظُ اللَّسَانِ. رواه البيهقى فى شعب الإيمان ٤/٢٤٥

4. Abu Juhaifah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alāihi wasallam asked the Ṣahābah Radiallāhu ‘anhum: Which deed is the most pleasing to Almighty Allāh? Everyone kept quiet and did not reply. Rasūlullāh Ṣallallāhu ‘alāihi wasallam then said: It is to guard one’s tongue. (Baihaqī)

٥- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَبْلُغُ الْعَبْدُ حَقِيقَةَ الْإِيمَانِ حَتَّى يَخْرُجَ مِنْ لِسَانِهِ. رواه الطبرانى فى الصغير والأوسط وفيه داود بن هلال، ذكره ابن أبى الحاتم ولم يذكر فيه ضعفاً، وبقية رجاله رجال الصحيح غير زهير بن عباد وقد وثقه جماعة، مجمع الزوائد ١٠/٥٤٣

5. Anas ibne-Mālik Radiallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alāihi wasallam said: A slave of Allāh cannot attain the reality of Imān, until he guards his tongue. (Tabrānī, Majma-uz-Zawāid)

٦- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا النَّجَاةُ؟ قَالَ: أَمَلِكُ عَلَيْكَ لِسَانَكَ، وَلَيْسَعَكَ يَتِيكَ، وَأَبِكِ عَلَى خَطِيئَتِكَ. رواه الترمذى وقال: هذا حديث حسن، باب ما جاء فى حفظ اللسان، رقم: ٢٤٠٦

6. ‘Uqba ibne-‘Āmir Raḍiyallāhu ‘anhu 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. (Itihāf)

٧- 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 الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء في حفظ اللسان،

رقم: ٢٤٠٩

7. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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)

٨- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَوْصِنِي، فَقَالَ (فِيمَا أَوْصَى بِهِ): وَأَخْزَنْ 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

الروايد ٣٩٢/٤

8. Abu Sa‘īd Khudrī Raḍiyallāhu ‘anhu narrates that a man came to Nabī Ṣallallāhu ‘alaihi wasallam and said: O Rasūlallāh! Advise me. He advised (amongst other things): Protect your tongue except for good. Undoubtedly, by this you will overcome Shaitān. (Majma‘-uz-Zawāid)

٩- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ رَفَعَهُ قَالَ: إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكْفِّرُ اللِّسَانَ فَتَقُولُ: اتَّقِ اللَّهَ فِينَا فَإِنَّمَا نَحْنُ بِكَ، فَإِنْ اسْتَقَمَّتْ اسْتَقَمْنَا، وَإِنْ اعْوَجَّجَتْ

اعْوَجَّجْنَا. رواه الترمذى، باب ما جاء في حفظ اللسان، رقم: ٢٤٠٧

9. Abu Sa‘īd Al Khudrī Radiallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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)

١٠- 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: الْقَمَمُ وَالْفَرْجُ. رواه

الترمذى وقال: هذا حديث صحيح غريب، باب ما جاء في حسن الخلق، رقم: ٢٠٠٤

10. Abu Hurairah Radiallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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)

١١- عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! عَلَّمَنِي عَمَلًا يُدْخِلُنِي الْجَنَّةَ، فَذَكَرَ الْحَدِيثَ فِي أَمْرِهِ إِيَّاهُ بِالْإِعْتِقَاقِ وَفَكَرَّ الرَّقِيبَةَ وَالْمِنْحَةَ وَغَيْرَ ذَلِكَ ثُمَّ قَالَ: فَإِنْ لَمْ تُطِقْ ذَلِكَ فَكُفَّ لِسَانَكَ إِلَّا مِنْ خَيْرٍ. رواه البيهقي في شعب

الإيمان ٢٣٩/٤

11. Barā ibne-‘Azīb Raḍiyallāhu ‘anhuma narrates that a villager came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and said: O Rasūlallāh! 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. (Bāihaqī)

١٢- عَنْ أَسْوَدَ بْنِ أَصْرَمَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَوْصِنِي، قَالَ: تَمْلِكُ يَدَكَ، قُلْتُ: فَمَاذَا أَمْلِكُ إِذَا لَمْ أَمْلِكْ يَدِي؟ قَالَ: تَمْلِكُ لِسَانَكَ، قُلْتُ: فَمَاذَا أَمْلِكُ إِذَا لَمْ أَمْلِكْ لِسَانِي؟ قَالَ: لَا تَبْسُطْ يَدَكَ إِلَّا إِلَى خَيْرٍ وَلَا تَقُلْ بِلسَانِكَ إِلَّا مَعْرُوفًا. رواه الطبراني وإسناده حسن،

مجمع الروايد ٥٣٨/١٠

12. Aswad ibne-Aṣram Raḍiyallāhu ‘anhu narrates that he requested: O Rasūlallāh! 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 Ṣallallāhu ‘alaihi wasallam 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-Zawāid)

١٣- عَنْ أَسْلَمَ رَحِمَهُ اللَّهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَطَّلَعَ عَلَى أَبِي بَكْرٍ وَهُوَ يَمْدُ لِسَانَهُ، قَالَ: مَا تَصْنَعُ يَا خَلِيفَةَ رَسُولِ اللَّهِ؟ قَالَ: إِنَّ هَذَا الَّذِي أَوْرَدَنِي الْمَوَارِدَ، إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيْسَ شَيْءٌ مِنَ الْجَسَدِ إِلَّا يَشْكُرُ ذَرْبَ اللِّسَانِ عَلَى حِدَّتِهِ. رواه البيهقي في شعب

الإيمان ٢٤٤/٤

13. Aslam Rahimahullāh narrates that 'Umar ibn al-Khattāb Raḍiyallāhu 'anhu 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 Ṣallallāhu 'alaihi wasallam said: There is no part of the body that does not complain to the tongue of its sharpness for its speaking evil. (Baihaqī)

١٤ - عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رَجُلًا ذَرَبَ اللِّسَانَ عَلَى أَهْلِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ! قَدْ خَشِيتُ أَنْ يَدْخُلَنِي لِسَانِي النَّارَ، قَالَ: فَأَيْنَ أَنْتَ مِنَ الإِسْتِغْفَارِ؟ إِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي اليَوْمِ مِائَةً. رواه أحمد ٣٩٧/٥

14. Hudhaifah Raḍiyallāhu 'anhu 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 Aḥmad)

١٥ - عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّمَنُ امْرِئٍ وَأَشَامُهُ مَا بَيْنَ لَحْيَيْهِ. رواه الطبراني ورجال رجال الصحيح، مجمع الزوائد ١/٥٣٨

15. 'Adīy ibne-Ḥātim Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Good and evil for a man is between his two jaws. (Tabrānī, Majma-'uz-Zawāid)

١٦ - عَنِ الْحَسَنِ رَحِمَهُ اللَّهُ يَقُولُ: بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: رَحِمَ اللَّهُ عَبْدًا تَكَلَّمَ فَعَنِمَ، أَوْ سَكَتَ فَسَلِمَ. رواه البيهقي في شعب الإيمان ٤/٢٤١

16. Hasan Raḥimahullāh says that a ḥadīth has been conveyed to us that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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)

١٧ - 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 ١٠٠٠٠، رقم: ٢٥٠١

17. 'Abdullāh ibn 'Amr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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. (Mirqāt)

١٨ - عَنْ عِمْرَانَ بْنِ حِطَّانٍ رَحِمَهُ اللَّهُ قَالَ: لَقِيتُ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ فَوَجَدْتُهُ فِي الْمَسْجِدِ مُخْتَبِئًا بِكِسَاءٍ أَسْوَدَ وَحَدَهُ، 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 الإيمان ٤/٢٥٦

18. 'Imrān ibne-Ḥaṭṭān Raḥimahullāh narrated that I went to Abu Dhar Radiallāhu 'anhu 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 Ṣallallāhu 'alaihi wasallam 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. (Baihaqī)

١٩ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَوْصِنِي، فَذَكَرَ الْحَدِيثَ بِطَوْلِهِ إِلَى أَنْ قَالَ: عَلَيْكَ بِطَوْلِ الصَّمْتِ، فَإِنَّهُ مَطْرَدَةٌ لِلشَّيْطَانِ وَعَوْنٌ لَكَ عَلَى أَمْرِ دِينِكَ، قُلْتُ: رَدْنِي، قَالَ: إِيَّاكَ وَكَثْرَةَ الصَّحْحِ فَإِنَّهُ يُمِيتُ الْقَلْبَ وَيَدْهَبُ بُنُورَ الْوَجْهِ. (وهو بعض الحديث) رواه البيهقي في شعب الإيمان ٤/٢٤٢

19. Abu Dhar Raḍiyallāhu 'anhu narrates: I went to Rasūlullāh Ṣallallāhu 'alaihi wasallam 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. (Baihaqī)

٢٠ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ لَقِيَ أَبَا ذَرٍّ فَقَالَ: يَا أَبَا ذَرٍّ! أَلَا أَدُلُّكَ عَلَى خَصْلَتَيْنِ هُمَا أَخَفُّ عَلَى الظَّهْرِ وَأَقْوَلُ فِي المِيزَانِ مِنْ غَيْرِهِمَا؟ قَالَ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: عَلَيْكَ بِحُسْنِ الخُلُقِ وَطَوْلِ الصَّمْتِ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا عَمِلَ الخَلَائِقُ بِمِثْلِهِمَا.

20. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alāihi wasallam 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 Rasūlallāh! He said: Adopt good manners and observe prolonged silence. I swear by Him Who has control on the life of Muḥammad, none of the deeds performed by any of the creation is as virtuous as these two. (Baiḥaqī)

٢٠ - عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَكُلُّ مَا نَتَكَلَّمُ بِهِ يُكْتَبُ عَلَيْنَا؟ فَقَالَ: ثَكَلْتُكَ أُمَّكَ، وَهَلْ يَكْتُبُ النَّاسُ عَلَى مَنَاحِرِهِمْ فِي النَّارِ إِلَّا حَصَائِدَ أَلْسِنَتِهِمْ، إِنَّكَ لَنْ تَرَالَ سَالِمًا مَا سَكَتَ، فَإِذَا تَكَلَّمْتَ كُتِبَ لَكَ أَوْ عَلَيْكَ. قلت: رواه الترمذی باختصار من قوله: إِنَّكَ لَنْ تَرَالَ إِلَى آخِرِهِ. رواه الطبرانی بإسنادين ورجال أحدهما ثقات، مجمع الزوائد ٥٣٨/١٠

21. Mu‘ādh ibne-Jabal Raḍiyallāhu ‘anhu narrates that I asked: O Rasūlallāh! 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). (Tabrānī, 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.

٢١ - عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَكْثَرُ خَطَابَا ابْنِ آدَمَ فِي لِسَانِهِ. (وهو طرف من الحديث) رواه الطبرانی ورجاله رجال الصحيح، مجمع الزوائد ٥٣٨/١٠

22. ‘Abdullāh Raḍiyallāhu ‘anhu narrates that he heard Rasūlullāh Ṣallallāhu ‘alāihi wasallam saying: Most of the faults that the son of Ādam commits are by his tongue. (Tabrānī, Majma-‘uz-Zawāid)

٢٢ - عَنْ أُمِّهِ ابْنَةِ أَبِي الْحَكَمِ الْغَفَارِيِّ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ الرَّجُلَ لَيَدْنُو مِنَ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا قَيْدٌ ذِرَاعٍ فَيَتَكَلَّمُ بِالْكَلِمَةِ فَيَتَأَعَدُّ مِنْهَا أَبْعَدَ مِنْ صَنْعَاءَ. رواه أحمد ورجاله رجال الصحيح غير محمد بن إسحاق وقد وثق، مجمع الزوائد ٥٣٣/١٠

23. A maid-slave of the daughter of Abul Ḥakam Raḍiyallāhu ‘anha

narrates that she heard Rasūlullāh Ṣallallāhu ‘alāihi wasallam 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‘ā. (Musnad Aḥmad, Majma-‘uz-Zawāid)

٢٤ - عَنْ بِلَالِ بْنِ الْحَارِثِ الْمُزَنِيِّ 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 يَلْقَاهَا، وَإِنْ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ، فَيَكْتُبُ اللَّهُ عَلَيْهِ بِهَا سَخَطَهُ إِلَى يَوْمِ يَلْقَاهَا. رواه الترمذی وقال: هذا حديث حسن صحيح، باب ما جاء في قلة الكلام، رقم: ٢٣١٩

24. Bilāl ibne-Hārith Al-Muzanī Raḍiyallāhu ‘anhu, a companion of Rasūlullāh Ṣallallāhu ‘alāihi wasallam narrates: I heard Rasūlullāh Ṣallallāhu ‘alāihi wasallam saying: Any of you says something that pleases to Allāh, which he does not deem important, but by this saying, Allāh 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)

٢٥ - عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ يَرْفَعُهُ قَالَ: إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرِيدُ بِهَا بَأْسًا إِلَّا لِيُضْحِكَ بِهَا الْقَوْمَ، فَإِنَّهُ لَيَقَعُ مِنْهَا أَبْعَدَ مِنَ السَّمَاءِ. رواه أحمد ٣٨/٣

25. Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alāihi wasallam 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 Aḥmad)

٢٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لَا يَلْقَى لَهَا بَأْسًا يَرْفَعُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يَلْقَى لَهَا بَأْسًا يَهْوِي بِهَا فِي جَهَنَّمَ. رواه البخارى، باب حفظ اللسان، رقم: ٦٤٧٨

26. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu

'alāihi wasallam wasallam said: A man speaks a word pleasing to Allāh, without considering it of any importance, yet Allāh exalts him in ranks for it. And a man speaks a word displeasing to Allāh, without considering it of any importance, due to which he falls into Hell. (Bukhārī)

٢٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنْ أَعْبَدَ لَيْتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَّبِعُنَّ مَا

فِيهَا، يَهْوَى بِهَا فِي النَّارِ أَعْدَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. رواه مسلم، باب حفظ اللسان، رقم: ٤٨٢٠

27. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam 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)

٢٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ الرَّجُلُ لَيْتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَى

بِهَا بَأْسًا، يَهْوَى بِهَا سَبْعِينَ خَرِيفًا فِي النَّارِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء من

تكلم بالكلمة، ٠٠٠٠، رقم: ٢٣١٤

28. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam 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)

٢٩- عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَقَدْ أَمَرْتُ أَنْ

أَتَجَوَّزَ فِي الْقَوْلِ، فَإِنَّ الْجَوَّازَ هُوَ خَيْرٌ. رواه أبو داود، باب ما جاء في التشديد في الكلام، رقم: ٥٠٠٨

29. 'Amr ibn al-'Ās Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alāihi wasallam saying: I have been commanded to talk briefly, for brevity is better. (Abu Dāwūd)

٣٠- 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، رقم: ٦٤٧٥

30. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam said: He who believes in Allāh and the Last Day, should speak what is good or be silent. (Bukhārī)

٣١- 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 ذِكْرٌ لِلَّهِ. 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 Habība Raḍiyallāhu 'anha, wife of Nabī Ṣallallāhu 'alāihi wasallam, narrates that Nabī Ṣallallāhu 'alāihi wasallam said: The words of the son of Ādam are against him except enjoining good, prohibiting evil or remembering Allāh. (Tirmidhī)

٣٢- عَنْ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَكْثِرِ الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ،

فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ قَسْوَةٌ لِلْقَلْبِ، وَإِنَّ أَعْدَدَ النَّاسِ مِنَ اللَّهِ الْقَلْبُ الْقَاسِي. رواه

الترمذى وقال: هذا حديث حسن غريب، باب منه النهي عن كثرة الكلام إلا بذكر الله، رقم: ٢٤١١

32. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam said: Do not speak too much except in glorifying Allāh, for talking too much without remembering Allāh causes hardness of the heart. And amongst the people farthest away from Allāh are those, whose hearts are hard. (Tirmidhī)

٣٣- عَنِ الْمُغْبِرَةِ بِنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلَاثًا:

قِيلَ وَقَالَ، وَإِضَاعَةَ الْمَالِ، وَكَثْرَةَ السُّؤَالِ. رواه البخارى، باب قول الله عز وجل لا يسألون الناس إلحافًا،

رقم: ١٤٧٧

33. Mughīrah ibne-Shu'bah Raḍiyallāhu 'anhu narrates that he heard Nabī Ṣallallāhu 'alāihi wasallam saying: Indeed Allāh has disliked three habits for you. 1) Gossiping, 2) Squandering wealth, and 3) Asking too many questions. (Bukhārī)

٣٤- عَنْ عَمَّارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ لَهُ وَجْهَانِ فِي الدُّنْيَا، كَانَ لَهُ

يَوْمَ الْقِيَامَةِ لِسَانَانِ مِنْ نَارٍ. رواه أبو داود، باب في ذى الوجهين، رقم: ٤٨٧٣

34. 'Ammār Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam said: He who is two-faced in this world, will have two tongues of fire on the Day of Resurrection. (Abu Dāwūd)

٣٥- عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَا رَسُولَ اللَّهِ! مُرِنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، قَالَ: آمِنْ بِاللَّهِ

وَقُلْ خَيْرًا يُكْتَبُ لَكَ، وَلَا تَقُلْ شَرًّا فَيُكْتَبَ عَلَيْكَ. رواه الطبرانی في الأوسط، مجمع الزوائد ١٠/٣٩٥

35. Mu'ādh Raḍiyallāhu 'anhu asked: O Rasūlallāh! 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. (Tabrānī, Majma-'uz-Zawā'id)

٣٦- عَنْ مُعَاوِيَةَ بْنِ حَيْدَةَ 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 ما جاء من تكلم بالكلمة ليضحك الناس، رقم: ٢٣١٥

36. Mu'āwiyah ibne-Ḥīdah Raḍiyallāhu 'anhu narrates: I heard Nabī Ṣallallāhu 'alāihi wasallam saying: Woe to him who says something false just to make people laugh; woe to him, woe to him. (Tirmidhī)

٣٧- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا كَذَبَ الْعَبْدُ تَبَاعَدَ عَنْهُ الْمَلَكُ مِثْلًا

مِنْ نَفْسٍ مَا جَاءَ بِهِ. رواه الترمذى وقال: هذا حديث حسن جيد غريب، باب ما جاء في الصدق والكذب، رقم: ١٩٧٢

37. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alāihi wasallam 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)

٣٨- عَنْ سُفْيَانَ بْنِ أُسَيْدٍ الْحَضْرَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كَثُرَتْ

حَيَاتُهُ أَنْ تُحَدِّثَ أَخَاكَ حَدِيثًا هُوَ لَكَ بِهِ مُصَدِّقٌ، وَأَنْتَ لَهُ بِهِ كَاذِبٌ. رواه أبو داود، باب في المعارض، رقم: ٤٩٧١

38. Sufyān ibne-Asīd Al-Ḥaḍramī Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alāihi wasallam 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.

٣٩- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُطَبِّعُ الْمُؤْمِنُ عَلَى الْخِلَالِ كُلِّهَا

إِلَّا الْخِيَانَةَ وَالْكَذِبَ. رواه أحمد ٥/٢٥٢

39. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam said: A believer may naturally have all qualities (good or bad) except deception and falsehood. (Musnad Aḥmad)

٤٠- عَنْ صَفْوَانَ بْنِ سُلَيْمٍ رَحِمَهُ اللَّهُ أَنَّهُ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ! أَيْكُونُ الْمُؤْمِنُ جَبَانًا؟

فَقَالَ: نَعَمْ، فَقِيلَ لَهُ: أَيْكُونُ الْمُؤْمِنُ بَخِيلًا؟ فَقَالَ: نَعَمْ، فَقِيلَ لَهُ أَيْكُونُ الْمُؤْمِنُ كَذَابًا؟ قَالَ:

لَا. رواه الإمام مالك في الموطأ، ما جاء في الصدق والكذب، ص ٧٣٢

40. Safwān ibne-Sulaim Raḥimahullāh narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam 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. (Muuṭṭa Imām Mālik)

٤١- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: تَقَبَّلُوا لِي سِتًّا، أَتَقَبَّلُ لَكُمْ بِالْجَنَّةِ،

قَالُوا: مَا هِيَ؟ قَالَ: إِذَا حَدَّثَ أَحَدُكُمْ فَلَا يَكْذِبُ، وَإِذَا وَعَدَ فَلَا يُخْلِفُ، وَإِذَا أَتَمَّنَ فَلَا يَخُنُ،

وَعُضُّوا أَبْصَارَكُمْ وَكَفُّوا أَيْدِيَكُمْ، وَاحْفَظُوا فُرُوجَكُمْ. رواه أبو يعلى ورجاله رجال الصحيح إلا أن يزيد

بن سنان لم يسمع من أنس، وفي الحاشية: رواه أبو يعلى وفيه سعيد أو سعد بن سنان وليس فيه يزيد بن سنان وهو حسن

الحديث، مجمع الزوائد ١٠/٥٤١

41. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alāihi wasallam 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-Zawā'id)

٤٢- عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الصَّدَقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ

يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صَدِيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى

الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا. رواه

مسلم باب فيح الكذب رقم: ٦٦٣٧

42. 'Abdullāh Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam 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)

٤٣ - عَنِ حَفْصِ بْنِ عَاصِمٍ 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. Ḥafṣ ibne-ʿĀṣim Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam 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.

٤٤ - عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُحَدِّثَ بِكُلِّ مَا

سَمِعَ. رواه أبو داود، باب التشديد في الكذب، رقم: ٤٩٩٢

44. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alāihi wasallam said: It is enough for a man to be a sinner that he relates whatever he hears. (Abu Dāwūd)

٤٥ - عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ رَجُلًا عَلَى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ،

فَقَالَ: وَبَلِّغْ قِطْعَتَ عُنُقِ أَخِيكَ - ثلاثاً - مَنْ كَانَ مِنْكُمْ مَادِحًا لَا مَحَالَهَ فَلْيَقُلْ: أَحْسِبُ فَلَانًا

وَاللَّهُ حَسِيْبُهُ، وَلَا أَرْكَبُ عَلَى اللَّهِ أَحَدًا، إِنْ كَانَ يَعْلَمُ. رواه البخاري، باب ما جاء في قول الرجل وبلك،

رقم: ٦١٦٢

45. 'Abdur Raḥmān ibne-Abi Bakr Raḍiyallāhu 'anhuma narrates that a person praised another before Nabī Ṣallallāhu 'alāihi wasallam (and the one being praised was also present). Nabī Ṣallallāhu 'alāihi wasallam 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)

٤٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كُلُّ أُمَّتِي مَعَايِي إِلَّا

الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمُجَاهِرَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُصْبِحُ وَقَدْ سَتَرَهُ اللَّهُ فَيَقُولُ:

يَا فَلَانُ عَمِلْتَ الْبَارِحَةَ كَذًّا وَكَذًّا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ. رواه

البخاري، باب ستر المؤمن على نفسه، رقم: ٦٠٦٩

46. Abu Hurairah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alāihi wasallam 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 Allāh veiled his sin, and at dawn he himself lifted the veil which Allāh had put on him. (Bukhārī)

٤٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا قَالَ الرَّجُلُ: هَلَكَ النَّاسُ فَهُوَ

أَهْلِكُهُمْ. رواه مسلم، باب النهي عن قول هلك الناس، رقم: ٦٦٨٣

47. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam said: When a man says: People are ruined; he is the one who has to suffer the most. (Muslim)

٤٨ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: تُوْفِّي رَجُلٌ مِنْ أَصْحَابِي فَقَالَ يَعْنِي رَجُلًا: أَبَشِيرُ

بِالْجَنَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَوْ لَا تَدْرِي، فَلَعَلَّهُ تَكَلَّمَ فِيمَا لَا يَعْنِيهِ أَوْ بَخِلَ بِمَا لَا يَنْقُصُهُ. رواه

الترمذي وقال: هذا حديث غريب، باب حديث من حسن إسلام المرء رقم: ٢٣١٦

48. Anas ibn Mālik Raḍiyallāhu 'anhu narrates that a Ṣahābī died, and a man said (addressing the dead): Glad tidings of Paradise to you. Rasūlullāh Ṣallallāhu 'alāihi wasallam told him: How do you know? Perhaps he spoke something irrelevant or was miserly about something which would cause him no loss. (Tirmidhī)

Note: The meaning of this ḥadīth 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.

٤٩ - عَنْ حَسَّانِ بْنِ عَطِيَّةَ رَحِمَهُ اللَّهُ قَالَ: كَانَ شَدَّادُ بْنُ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ فِي سَفَرٍ فَنَزَلَ مَنْزِلًا، فَقَالَ لِغَلَامِهِ: اثْنَا بِالسُّفْرَةِ نَعِمْتُ بِهَا، فَأَتَكْرَثُ عَلَيْهِ، فَقَالَ: مَا تَكَلَّمْتُ بِكَلِمَةٍ مُنْذُ أَسْلَمْتُ إِلَّا وَأَنَا أَخْطِئُهَا وَأُزِمُّهَا غَيْرَ كَلِمَتِي هَذِهِ، فَلَا تَحْفَظُوهَا عَلَيَّ وَاحْفَظُوا مِنِّي مَا أَقُولُ لَكُمْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا كَنَزَ النَّاسُ الذَّهَبَ وَالْفِضَّةَ فَآكَنُوا هَؤُلَاءِ الْكَلِمَاتِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْفَاتِ فِي الْأَمْرِ وَالْعَزِيمَةِ عَلَى الرَّشْدِ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَأَسْأَلُكَ حُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا، وَأَسْأَلُكَ لِسَانًا صَادِقًا، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعَلَّمَ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعَلَّمَ، وَأَسْتَغْفِرُكَ لِمَا تَعَلَّمَ، إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ. رواه أحمد ٣٣٨/٢٨

49. Ḥassān ibne-‘Atiyyah Rahimahullāh says: Shaddād ibne-Aws Raḍiyallāhu ‘anhu 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. (Ḥassān 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 Sallallāhu ‘alāihi wasallam saying: When people start collecting treasure of gold and silver, then you make your treasure by these words:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عَلَّامُ 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 عند a reverential term for the most obedient to Allāh; slave of Allāh; slave.
- 'Ālim عالم -a man properly educated in Qur'an hadith and Islāmic jurisprudence from authentic sources.
- 'Alaiḥ-his-salām عَلَيْهِ السَّلَام -peace be upon him. A reverential suffix, for all the Prophets and Messengers of Allāh.
- Aṣḥab-us-Ṣuffah أَصْحَابُ الصُّفَّة -some 70 or so destitute *Muḥajirīn* that used to reside on the raised extension of *Masjid-un-Nabawī*.
- Ansār أَنْصَار -the helpers. A term used for those who embraced Islām in *Al-Madināh* in the very beginning, and vigorously lent their services to Islām.
- Allāh Subḥānahū wa Ta'ālā اللَّهُ سُبْحَانَهُ وَتَعَالَى -Allah the Exalted.
- Dajjāl دَجَّال -the 'Great Deceiver' who will appear near the end of the world and will claim to be God, and will be killed by 'Isā 'Alaiḥissalām at his second coming.
- Fatwa فَتْوَى -decree concerning Islāmic Law.
- Hadūth حَدِيث -the saying of Prophet Muḥammad Ṣallallāhu 'alaihi wasallam through which he has given authoritative declarations on religious questions, moral, ceremonial, or doctrinal.
- Halāl حَلَال -that which is lawful and permitted in Islām.

- Ḥarm**
حَرَمٌ
-a sanctuary, a sacred territory. Mecca has been considered a *Ḥarm* since the time of *Ibrāhīm* 'Alaihiṣṣalām. All things within the limit of the *Ḥarm* are protected and considered inviolable. *Al-Madinah* was also declared a *Ḥarm* by the Prophet, thus the word *Ḥarmāin Sharafāin*, the two honoured sanctuaries.
- Ḥayā**
حَيَاةٌ
-the essence of *Ḥayā* is that, it restrains a man from evil, and prevents a man from neglecting the obligations which he owes to others.
- Ḥarām**
حَرَامٌ
-that which is unlawful or prohibited in Islām.
- Ḥauz -al-Kauthar**
حَوْضُ الْكَوْثَرِ
-literally means 'The Pond of Abundance'. A pond in Paradise which is exclusively assigned to Prophet Muḥammad Ṣallallāhu 'alaihi wasallam.
- Ḥudūd**
حُدُودٌ
-the limits ordained by Allāh. This includes the punishment for crimes according to the Islamic Law.
- Jannat-ul-Baqī'**
جَنَّةُ الْبَقِيعِ
-the cemetery where a good many of the *Ṣaḥābah* are buried. It is located in the south-east side of *Madinah*.
- Jihād**
جِهَادٌ
-literally means to strive in the path and cause of Allāh and Islām.
- Khair-ul-Umam**
خَيْرُ الْأُمَّةِ
-the best among the communities, or the people of all the Prophets of Allāh; the *Ummah* of Prophet Muḥammad Ṣallallāhu 'alaihi wasallam.
- Khushū'-wa-Khudū'**
خُشُوعٌ وَخُضُوعٌ
-submissive humility entrenched with the fear of Allāh.
- Mashwarah**
مَشْوَرَةٌ
-consultation; deliberation; conference; counsel; advice; suggestion.
- Mi'rāj**
مِعْرَاجٌ
-literally means 'An Ascent'. Muhammad's (Ṣallallāhu 'alaihi wasallam) journey to heaven; called also *Isra*, 'the nocturnal journey'. It is narrated to have taken place in the twelfth year of the Prophet's Mission, in the month of *Rabī'ul Awwal*.

- Muhājir**
مُهَاجِرٌ
-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**
رَبٌّ
Sustainer, Cherisher.
- Raḍiyallāhu 'anha**
رَضِيَ اللَّهُ عَنْهَا
- Allāh is pleased with her.
- Raḍiyallāhu 'anhum**
رَضِيَ اللَّهُ عَنْهُمْ
- Allāh is pleased with them.
- Raḍiyallāhu 'anhuma**
رَضِيَ اللَّهُ عَنْهُمَا
- Allāh is pleased with them both.
- Raḍiyallāhu 'anhu**
رَضِيَ اللَّهُ عَنْهُ
- Allāh is pleased with him.
- Raḥimahullāh**
رَحِمَهُ اللَّهُ
-May Allāh bless him with His mercy.
- Ṣallallāhu 'alaihi wasallam**
صَلَّى اللَّهُ 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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Miṣbā-ḥuz-Zujājah by *Abī Bakr Al Kanānī* died 840 AH
Mizān-ul-'I'tidāl fi Naqd-ur-Rijāl by *Dhahabī* died 748 AH
Mu'jamul Buldān by *'Abdullāh al Baghdādī* died 626 AH
Muaṭṭā Al Imām Mālik died 179AH
Mukhtathar Sunan Abi Dāwūd by *Mundhirī* died 656 AH
Mukhtār-us-Ṣiḥḥāh by *Abī Bakr Arrāzī*
Musnad Abu Ya'la by *Al Mawsilī*, died 307 AH
Musnad Al Imām Aḥmad ibn-e-Ḥambal died 241 AH
Musnad Ash Shāfi died 204 AH
Muṣannaf ibn-e-Abī Shaibah died 235 AH
Qawā'id fi'Ulūmil Ḥadīth by *Maulana Zafar Aḥmad 'Uthmānī* died 1394 AH
- Dār Beirut lit Tibā'ati wan Nashr.
 Idāra Tālifāt Ashrafia, Multān.
 Dārul Ishā'at, Karachi.
 Maktaba Binoria, Karachi.
 Maktaba Dārul Imān, Madīnah.
 Maktabatur Rushd, Riyād.
 Dārul-Fikr, Beirut.
 Dārul Ma'rifa, Beirut.
 Maktaba Al Ma'arif lin Nashr.
 Dārus Salām Riyād.
 Dārul Ishā'at.
 Suhail Academy, Lahore.
 Maktaba Imdādia, Multan.
 Al Maktabul Islāmī, Beirut.
 Al Jinān lit Ṭabā'ati wan Nashr, Beirut.
 Al Maktaba Al Atharia, Pakistan.
 Dār Ihyā-ut-Turāth Al 'Arabī, Beirut.
 Nūr Muḥammad, Karachi.
 Maktaba Atharia, Pakistan.
 Al Markazul 'Arabī lith-Thaqafa.
 Dārul-Qiblah, Jeddah.
 Dārul-Fikr, Beirut.
 Dārul Kutub Al 'Ilmia, Beirut.
 Idāratul Qurān, Karachi.
 Shirkatul 'Ubaikān lin Nashr, Riyād.

- Ṣaḥīḥ Al Bukhārī with Sharḥul Kirmānī**
Ṣaḥīḥ Ibn-e-Ḥibbān bi Tartīb ibn-e-Bulbān died 739 AH
Ṣaḥīḥ Ibn-e-Khuzaimah died 311 AH
Ṣaḥīḥ Muslim by *Sharḥ An Nawawī* died 676 AH
Sharḥ-us-Sunnah by *Baghawī* died 516 AH
Sharḥ Sunan Abi Dāwūd by *'Aynī* died 855 AH
Sharḥ Ṭibī 'Ala Mishkāt-ul-Maṣābih by *Ṭibī* died 743 AH
Sharḥ-us-Sanūsī by *Imām Muḥammad As Sanūsī* died 895 AH
Shu'abul Imān by *Baihaqī* died 458 AH
Sunan Dāramī died 255 AH
Tafsīr 'Uthmānī by *Maulana Shabbīr Aḥmad 'Uthmānī*
Tafsīr Al Kabīr by *Rāzī*
Tafsīr ibn-e-Kathīr died 774 AH
Tahzīb Al Kamāl on Asmā ur Rijāl by *Muzī* died 742 AH
Tahzīb-ul-Asmā wal Lughāt by *Nawawī* died 676 AH
Takmalah Fathul Mulhim by *Maulānā Muḥammad Taqī 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
Tarjuma Maulānā Aḥmad 'Alī Lahorī
Tarjuma Maulānā Shāh Rafī' Uddīn wa Maulānā Faṭḥ Khān Jālandharī
Tarjumān-us-Sunnah Maulānā Badr 'Ālam Merathī
- Dār Ihyā-ut-Turāth Al 'Arabī, Beirut.
 Muassisat-ur-Risāla, Beirut.
 Al Maktab-ul-Islāmī, Beirut.
 Dār Ihyā-ut-Turāth Al 'Arabī, Beirut.
 Al Maktab-ul-Islāmī, Beirut.
 Maktabat-ur-Rushd, Riyād.
 Idāratul Qurān wal 'Ulūm-ul-Islāmīa.
 Maktaba Dārul-Bāz, Makkah.
 Dārul kutub Al 'Ilmia, Beirut.
 Qadīmī Kutub Khānā, Karachi.
 Matba'a Al Malik Fahad.
 Dārul Kutub Al 'Ilmia, Beirut.
 Dārul Ma'rifa.
 Dārul-Fikr, Beirut.
 Dārul Kutub Al 'Ilmia, Beirut.
 Maktaba Dārul 'Ulūm, Karachi.
 Dārul Kutub Al 'Ilmia, Beirut.
 Dārur Rushd, Syria.
 Anjuman Khuddām-ud-Dīn, Lahore.
 Tāj Company, Karachi.
 Idāra Islāmīyāt, Lahore.