Riyâd-us-Sâliheen
Volume Two
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The Meadows of the Righteous
(Abridged)

Vol. (2)

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Dar Al Kotob Library Number: 13213/ 2003
I.S.B.N. 977.6005.23.3
Riyaadhos-Saaliheen (The Meadows of the Righteous People)  
(Abridged)

(٦) كتاب عيادة المريض وتشيع الميت

Book of the Manners of Visiting the Sick and Escorting the Dead

١٣٥ - باب في عيادة المريض

Chapter: ( 135 )

About Visiting a Sick Person

459. Narrated Al-Bara'a ibn Azib \( 
\) on behalf of Allah’s Messenger \( \) ordered us to do seven things and forbade us from seven other things. He ordered us to visit the sick, to follow funeral processions, to answer a sneezer invoking Allah \( \) (“May Allah \( \) bestow of His Mercy on you,” if he says: “Praise be to Allah”), to accept invitations, to greet (everybody), to help the oppressed, and to help others to fulfill their oaths. He forbade us to wear gold rings, to drink from silver (utensils), to use Mayathir (silk carpets placed on saddles), to wear Al-Qissi (a kind of silk cloth), to wear silk Dibaj or Istabraq (two kinds of silk clothes).’ (Bukhari)
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الأشْعْثَ عن أبي أسماء عن ثوبيان عن النبي ﷺ نـجوى وسمعت مَحَمْدًا يقولُ
من روى هذا الحديث عن أبي الأشعث عن أبي أسماء فهو صحيح قال محمد
وأحاديث أبي قلابة إنما هي عن أبي أسماء إلا هذا الحديث فهو حندي عن
أبي الأشعث عن أبي أسماء حثتنا مُحمَّد بن وزير الوسطي حثتنا يزيد بن
هازرون عن عاصم الأحول عن أبي قلابة عن أبي الأشعث عن أبي أسماء
عن ثوبيان عن النبي ﷺ نـجوى وراد فيه قبل ما خرقة الجنة قال جناها حثتنا
الله أحمد ابن عبد الصـبغي حثتنا حماد بن زيد عن أيوب عن أبي قلابة عن
أبي أسماء عن ثوبيان عن النبي ﷺ نـجوى حديث خالد ولم يذكر فيه عـن أبي
الأشعث قال أبو عيسى ورواه بعضهم عن حماد بن زيد ولم يرفعه

460. Narrated Thawban: ‘The Prophet ﷺ said: “Truly, if a Muslim visits his (sick) Muslim brother he is amid the fruits of Paradise.”’

461. Narrated Sa'eed ibn Allaqaa: ‘Once Ali held me with hand and said: ”Let us visit Al-Hasan because he is sick.” We found Abu-Musa there, so Ali said to Abu-Musa: ”Have you come visiting or as a guest O Abu-Musa?” He said: ”I came to visit.” Alir said” “I heard the Messenger of Allah ﷺ saying:
'There is no Muslim that visits his brother by day except that seventy thousand angels invoke Allah for him until night. And if he visits him by night, seventy thousand angels invoke Allah for him until day, and he will have a garden in Paradise.'”

(At-Tirmizzi)

462. Narrated Anas ﬂ: ‘A young Jewish boy used to serve the Prophet ﷺ and he became sick. So the Prophet ﷺ went to visit him. He sat near his head and asked him to accept Islam. The boy looked at his father who was sitting there. His father said to him: "Obey Abul-Qasim." The boy accepted Islam. The Prophet ﷺ came out saying: “All the praises and thanks be to Allah Who saved the boy from the Hellfire.”’ (Bukhari)

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136 ـ باب ما يدعى به للمريض

Chapter: (136)

About the Invocation that One makes
to Allah ﷺ for a Sick Person

463. Narrated A’isha (may Allah be pleased with her): ‘Allah’s Messenger ﷺ used to read his Roqya: “In the Name of Allah. The earth of our land and the saliva of some of us cure our ill ones with the permission of our Lord.”’ (Bukhari)
Riyaadhos-Saaliheen (The Meadows of the Righteous People)  
(Abridged)

464. Narrated A'isha: 'Whenever Allah's Messenger ﷺ paid a visit to a sick person, or a sick person was brought to him, he used to invoke Allah: "Take away the disease, O Lord of people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease."' (Bukhari)

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137 — باب في استحباب سؤال أهل المريض عن حاله

Chapter (137)

About asking a Sick Person’s Family

for News about him

465. Narrated Abdoulah ibn Abbas (may Allah be pleased with them): 'Ali bin Abu-Taleb ﷺ came out of the house of
Allah's Messenger during his final illness. The people asked: "O Abul-Hasan! How is Allah's Messenger this morning?" Ali replied: "He has recovered with the Grace of Allah." Abbas ibn Abdul-Mottaleb held him by the hand and said to him: "In three days you, by Allah, will be ruled (by somebody else), And by Allah, I feel that Allah's Messenger will die from this ailment of his, for I know how the faces of the offspring of Abdul-Mottaleb look at the time of their death. So let us go to Allah's Messenger and ask him who will take over the caliphate. If it is given to us we will know about it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us." Ali said: "By Allah, if we asked Allah's Messenger for it (the caliphate) and he refused to give it to us, the people will never give it to us after that. And by Allah, I will not ask Allah's Messenger for it." (Bukhari)

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138 ـ باب ما يقول من أيس من حياته

Chapter: (138)

About the Invocation the One approaching Death should make

466. Narrated A'isha: 'I listened to the Prophet before his death, while he was leaning his back on me and saying: "O Allah! Forgive me, and bestow Your Mercy on me, and let me meet the highest degree in Paradise.'" (Bukhari)
467. Narrated A'isha: ‘I saw the Messenger of Allah in his last moments having a vessel of water in front of him. He used to dip his hands in the vessel and say: “O Allah! Support me to bear the pangs of death.”’ (At-Termizi)

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Chapter: (139)

About Advising a Sick Person’s Family
to Treat him Kindly

468. Narrated Omran ibn Hosayn: ‘A woman of the Johayna tribe confessed adultery to the Prophet and said
Riyaadhos-Saaliheen (The Meadows of the Righteous People)  
(Abridged)

that she was pregnant. The Prophet ﷺ summoned her guardian and said to him: "Treat her kindly. If she delivers, inform me." The man did as directed. The Prophet ﷺ ordered her clothes to be tied and that she was to be stoned to death. He performed the Funeral Prayer for her. Omar ibn Al-Khatta b said to him: "You have stoned her and performed the Funeral Prayer for her Messenger of Allah?" The Prophet ﷺ said: "She has repented to Allah a repentance that if it were distributed among seventy people of Madina, it would suffice them. Have you found anything more precious than giving her soul willingly to Allah?"” (At-Termizi)

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460- باب في جواز قول المريض أنا وقع

Chapter (140)

About the Permissibility of Complaining of an Illness


469. Narrated Abdullah ibn Mas'oud ﷺ: 'I visited Allah's Messenger ﷺ while he was suffering from a high fever. I said: "O Allah's Messenger ﷺ! You have a high fever." He said: "Yes. I have as much fever as two men of you." I said: "Is it because you will have a double reward?" He said: "Yes. It is so. No Muslim is afflicted with any harm, even if it were the prick of a thorn, but that Allah expiates his sins because of it, as a tree sheds its leaves."' (Bukhari)
470. Narrated Sa'ad ibn Malik: 'The Messenger of Allah visited me when I was ill and said: "Have you made your bequests?" I said: "Yes." He said: "How much have you bequeathed?" I said: 'I bequeathed all of my possessions for the sake of Allah." He said: "What have you left for your sons?" I said: "They are well-to-do people." He said: "Bequeath one tenth." Sa'ad said: "I persisted in negotiating with him until he said: "Bequeath one third and one third is too much.'

Abu Abdul-Rahman said: 'Thus, we like to bequeath less than one third because the Messenger of Allah said: "Bequeath one third and one third is too much."'

Abu-Issa said: "The Hadith of Sa'ad is Hasano Saheeh(o and the people of knowledge saw that a man should not bequeath more than one third. In fact, they recommend that he bequeaths less than a third."
Sofyan Al-Thawri said: "They thought that the one who bequeathed one fifth was better than the one who bequeathed one fourth, and the one bequeathed one fifth is better than the one who bequeathed one third. As for him who bequeathed one third, he did not leave anything and he is not permitted to bequeath more than that."

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Chapter: (141)

About Reminding a Dying Person of Al-Shahada
(the Testimony of Faith)

471. Narrated Abu-Sa'eed and Abu-Huraira: 'Allah's Messenger ﷺ said: "Let those of you who are dying repeat after you: "There is no God but Allah."" (Muslim)

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Chapter: (142)

About the Permitted Speech after Closing the Deceased's Eyes

472. ﷺ said: "If an invalid testator bequeaths, then: first, say: 'There is no God but Allah.'"
Riyaadhos-Saaliheen (The Meadows of the Righteous People) (Abridged)

472. Narrated Umm Salama: ‘Allah's Messenger ﷺ entered to see Abu-Salama after he had died, and his eyes were fixedly open. So he shut them and said: “When the soul is taken, the sight follows it.” Some of his family wept and wailed, the Messenger of Allah ﷺ said: “Do not supplicate for yourselves anything but good, for the angels say Amen to whatever you say.” He then said: “O Allah! Forgive Abu-Salama, raise his degree among those who are rightly guided, and grant him a succession in his descendants who remain, make his grave spacious for him and grant him light in it.”' (Muslim)

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43 باب ما يقال عند الميت وما يقوله من مات له ميت

Chapter: (143)

About the Words One should say to a Deceased Person

عن أسمامة بن زيد رضي الله عنهما قال: أرسلت ابنتي النبي ﷺ إليها: إن أتى غير قبض فأتينا فأرسل بقرى وسلم، وقول: (إن الله ما أخذ وله ما أعطاء، وكل شيء عذة بأجل مسمى، فلتتصبى ولتستبب). أرسلت إليها تعسر على أبنيها فقام ومعه: سعد بن عبادة، ومعاذ بن جبل، وأبو بن كعب، وزيد بن ثابت، ورجال، فراجع إلى رسول الله ﷺ الصديق ونفسه تفتضع، قال: حسبتها أنه قال: كأنتا شن، فافضنت عيناه، فقال سعد: يا رسول الله، ما هذا
473. Narrated Osama ibn Zayd: ‘The daughter of the Prophet ﷺ sent (a courier) to the Prophet ﷺ requesting him to come as her child was dying, but the Prophet ﷺ returned the envoy and told him to convey his greeting to her. He said: “Whatever Allah takes is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah's Reward.” She again sent for him, swearing that he should come. The Prophet ﷺ got up and so did Sa'ad ibn Obada, Mo'az ibn Jabal, Obayy ibn Ka'ab, Zayd ibn Thabit, and some other men. The child was brought to Allah's Messenger ﷺ while his breath was disturbed (the sub-narrator thinks that Osa mah added: ‘He was gasping as if it was a leather waterskin’). At that the eyes of the Prophet ﷺ started shedding tears. Sa'ad said: "O Allah's Messenger what is this?” He replied: “It is a mercy which Allah has lodged in the heart of His slaves, and Allah is Merciful only to those of His servants who are merciful (to others).”’ (Bukhari)

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٤٤ـ باب في جواز البكاء على الميت بغير نياحة

Chapter (144)

About Permissibility of Weeping not Wailing

[Weeping for a deceased is permissible. It is man’s nature to weep in the case of the death of one of his sons or dear relatives. Islam does not forbid weeping because it is the religion that responds to man’s nature in a moderate way.
The Messenger of Allah ﷺ wept when Abraham, his son, died.

Narrated Anas ibn Malik ﺑﻦَ ﺑﻮآس: 'We went with Allah's Messenger ﷺ to the blacksmith Abu-Sayf, and he was the husband of the wet nurse of Ibraheem (the son of the Prophet ﷺ). Allah's Messenger ﷺ took Ibraheem, kissed him, and smelled him. Later we entered Abu-Sayf's house and at that time Ibraheem was taking his last breaths, and the eyes of Allah's Messenger ﷺ started shedding tears. Abdul-Rahman ibn Awf said: "O Allah's Messenger! Even you are weeping!" He said: "O Ibn Awf! This is a mercy." Then he wept more and said: "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord. O Ibraheem! Indeed we are grieved by your separation."' (Bukhari)

Islam forbids that a Muslim exaggerates when showing sadness by wailing, slapping the face, tearing the clothes, throwing dust on one's head, etc, are all strictly forbidden.

Thus, a Muslim should be moderate in all affairs. For extreme sadness as expressed by wailing and slapping the face never brings the dead person back.

Besides, a Muslim believes that everything is preordained and takes place in conformity with Allah's Will, which should be accepted with complete contentment.
And now, let us see what Imam Al-Nawawi compiled.

474. Abdullah ibn Omar: ‘Sa'ad ibn Oba dah became sick and the Prophet along with Abdul-Rahmn ibn Awf, Sa'ad ibn Abu-Waqqas, and Abdullah ibn Mas'oud visited him to enquire about his health. When the Prophet came to him, he found him surrounded by his household. He asked: “Has he died?” They said: ”No. O Allah's Messenger!” The Prophet wept and when the people saw Allah's Messenger weeping they all wept. He said: “Take note! Allah does not punish the shedding of tears or the grief of the heart, but he punishes because of this or bestows His Mercy.” He pointed to his tongue and added: “The deceased is punished for the wailing of his relatives over him.” (Bukhari)
475. Narrated Osama ibn Zayd: 'The daughter of the Prophet Muhammad sent (a courier) to the Prophet Muhammad requesting him to come as her child was dying. The Prophet Muhammad returned the courier and told him to convey his greeting to her saying: "Whatever Allah takes is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah's reward." She again sent for him, swearing that he should come. The Prophet Muhammad got up, and so did Sa'ad ibn Obada, Mo'az ibn Jabal, Obayy ibn ka'ab, Zayd ibn Thabit, and some other men. The child was brought to Allah's Messenger Muhammad while his breath was disturbed (the sub-narrator thinks that Osama added: 'As if it was a leather water skin.') At that, the eyes of the Prophet Muhammad started shedding tears. Sa'ad said: "O Allah's Messenger! What is this?" He replied: "It is a mercy that Allah has lodged in the hearts of His servants, and Allah is Merciful only to those of His servants who are merciful (to others)."' (Bukhari)
476. Narrated Anas ibn Malik ﷺ: ‘We went with Allah's Messenger ﷺ to the blacksmith Abu-Sayf, and he was the husband of the wet nurse of Ibraheem (the son of the Prophet ﷺ). Allah's Messenger ﷺ took Ibraheem, kissed him, and smelled him. Later we entered Abu-Sayf's house and at that time Ibraheem was taking his last breaths, and the eyes of Allah's Messenger ﷺ started shedding tears. Abdul-Rahman ibn Awf said” “O Allah's Messenger! Even you are weeping!” He said: “O Ibn Awf! This is a mercy.” Then he wept more and said: “The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord. O Ibraheem! Indeed we are grieved by your separation.”” (Bukhari)

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145 ـ باب في كتم المغسل ما يرى من عيب في الميت

Chapter (145)

About Al Moghassil⁹ Concealing what he sees of the Deceased’s Physical Defects

⁹ Al Moghassil is the person who washes the dead bodies.

477. The Prophet ﷺ said: “He that washes a dead person and conceals (what he sees of defects) his sins would be forgiven forty times.”
Chapter: (146)

About Performing the Funeral Prayer
and Escorting the Deceased to the Grave
and some General Rulings

The Messenger of Allah ﷺ said as:

478. Narrated Abu-Huraira: ʻThe Messenger of Allah ﷺ said: ʻHe that performed the Funeral Prayer will have one qirat; and he that escorted it [the body of the deceased] until it has been buried will have two qirats one of them (or he said: ʻThe smallest of themʻ) is like Uhud.ʻ Abū-Salāmā, one of the narrators said: ʻI mentioned this to Ibn ʻOmar and he sent to A‘īshā and asked her about this. She said: ʻAbū-Huraira has told the truth.ʻ At that, Ibn ʻOmar said: ʻHow numerous are the qirats we had missed!ʻ”
479. Narrated Abbas ibn Mansour: 'I heard Abul-Mohazzim saying: "I have accompanied Abu-Huraira for ten years. I used to hear him saying: 'I heard the Messenger of Allah saying: "He that followed a funeral and carried it, he has fulfilled what he is obliged to do.'" He used to say this thrice.'" (At-Tirmizi)

480. Narrated Ibn Abbas: 'I have heard the Prophet saying: "If any Muslim dies and forty men who associate nothing with Allah offer the funeral prayer for him, Allah will accept them as intercessors for him.'" (Muslim)

481. Narrated Awf ibn Malek: 'Allah's Messenger performed the funeral prayer for a dead boy and I memorized his supplication: "O Allah! Forgive him; show him mercy; grant him security; pardon him; grant him a noble provision and a spacious lodging; wash him with water, snow, ice, and
hail; purify him from sins as the white garment is purified from filth; give him a better abode in place of his present one; a better family in place of his present one; and a better spouse in place of his present one; put him in Paradise; and save him from the trial of the grave and the punishment of Hell.” (Muslim)

Chapter (147)

About Hurrying with the Funeral

The Messenger of Allah ﷺ said as:

482. Narrated by Abu-Huraira ﷺ: ‘The Prophet ﷺ said: “Hurry with the dead body for if it was righteous, you are forwarding it to a good thing, and if it was otherwise then you are putting off an evil down your necks.” (Bukhari)

483. Narrated Abu-Sa'eed Al-Khudri ﷺ: ‘Allah's Messenger ﷺ said: “When the body is ready and the men carry it on their shoulders, if the deceased was righteous it will say: 'Present me (hurriedly),' and if he was not righteous it will say: 'Woe to it (me)! Where are they taking it (me)?'” Its
voice is heard by everything except mankind and if he heard it he would fall unconscious.”” (Bukhari)

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484. Narrated Abu-Huraira: ‘The Messenger of Allah ﷺ said: “The believer’s soul is suspended until his debts are paid on his behalf.””

485. Narrated Abu-Huraira ﷺ: ‘Allah's Messenger ﷺ was informed about the news of the death of Al-Najashi (the Negus – Ruler - of Ethiopia) on the day that he expired. He said: "Ask Allah's forgiveness for your brother."” (Bukhari)
Riyaadhos-Saalheen (The Meadows of the Righteous People)
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Chapter (150)
About Waiting for a Short While
after Burying the Deceased to
Invoke Allah ﷻ for him

[The Prophet ﷺ used to wait for a short while after burying a dead, and he used to ask his companions to ask forgiveness from Allah ﷻ for the deceased. Amr ibn Al-As ﷺ asked his companions to wait after burying him for a period equal to that needed for the slaughtering a camel and distributing its meat so that he would know how to reply to the two Angels who would question him in the grave.]

* * *

Chapter: (151)
About Giving in Charity on Behalf of a deceased Person’s and Invoking Allah ﷻ for him

Allah ﷻ said:

“And (it is also for) those who, before them, had homes (in Madina) and had adopted Faith, love those who emigrated to them, and have no jealousy in their breasts for what they have been given (from Al Fay’ of Bano Al-Nadheer), and give them (emigrants) preference over themselves even though they were
in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.*’’ (59: 9)

486. Narrated by Abu-Huraira ﷺ: ‘Allah's Messenger ﷺ said: "When the son of Adam dies no further reward is recorded for his actions, with three exceptions: charity whose benefit is continuous, knowledge from which benefit continues to be reaped, or the supplication of a righteous son (for him)."’’ (Muslim)

487. Narrated Ibn Abbas: ‘A man said: "O Messenger of Allah! My mother has passed away. Will it benefit her if I pay charity on her behalf?" He said: "Yes." He said: "Indeed, I have a garden and I make you a witness that I have given it as Sadaqah on her behalf."

Abu-Issa said: "This Hadith is Hasan and the people of knowledge act in accordance with it. They said: ‘Nothing reaches the deceased except charity and praying unto Allah on his behalf.'"
Chapter: (152)

About Mentioning the Deceased Person with Good Words

Islam, on contrary to other beliefs, gives the dead people their rights, i.e. not to mention them except with good words, as a dead person is not able to defend himself. Besides, mentioning them with evil words hurts the dead and the living.

Thus, one should not curse or mention them with evil, except those cursed by the Noble Koran and Sunna, like Pharaoh and Abu-Lahab.

The Messenger of Allah ﷺ said as:

عن عائشة رضي الله عنها قالت: قال النبي ﷺ: لا تسبوا الأموات فإنهم قد أفضوا إلى ما قدموه. رواه البخاري.

Narrated by A'isha: ‘The Prophet ﷺ said: “Don't abuse the dead, because they have reached the destination of what they forwarded (and they will be reckoned for their own deeds).’” (Bukhari)
Narrated Al-Mogheerah ibn Sho'ba: "The Messenger of Allah ﷺ said: "Do not abuse the dead lest you would harm the living."

Thus, Sunna refutes what some so-called holy books say that accuse the Prophets of Allah ﷺ with committing heinous crimes.

And now, let us see what Imam Al-Nawawi compiled.

488. Narrated Anas ibn Malik ﺔ: 'A funeral procession passed and the people praised the deceased. The Prophet ﷺ said: "It has been affirmed for him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet ﷺ said: "It has been affirmed for him." Omar ibn Al-Khattab asked: "Allah's Messenger! What has been affirmed?" He replied: "You have praised this one so Paradise has been affirmed to him; and you have criticized the other, so Hell has been affirmed for him. You people are Allah's witnesses on earth."' (Bukhari)

489. Narrated Omar ﺔ: 'The Prophet ﷺ said: "If four people testify to the piety of any Muslim, Allah will grant him Paradise. We asked: "What would the case be if three people testify to his piety?" The Prophet ﷺ said: "Even if they
were three people.” Then we asked: “If they were two?” He replied: “Even if they were two.” We did not ask him regarding one witness.’ (Bukhari)

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Chapter: (153)

About the Superiority of Him whose Young Sons Die

The Messenger of Allahﷺ said:

491. Narrated Anas ﺑ. The Prophet ﷺ said: ‘A Muslim whose three children die before the age of puberty will be granted Paradise by Allah due to His Mercy for them.’” (Bukhari)

492. Narrated Abu-Huraira ﺑ. Allah's Messenger ﷺ said: “Any Muslim who has lost three of his children will not be touched by the Fire except that which will render Allah's oath fulfilled.” (Bukhari)

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11 This refers to Allah's statement:
“There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.” (19: 71)
Riyaadhos-Saalheen (The Meadows of the Righteous People)  
(Abridged)

493. Narrated Abu-Sa'eed Al-Khudri ﷺ: 'Some women requested that the Prophet ﷺ to allocate a day for them as the men were taking all his time. The Prophet ﷺ promised them one day for religious lessons and commandments. Once, during such a lesson the Prophet ﷺ said: 'A woman whose three children die will be shielded by them from the Hellfire.’ Thereupon, a woman asked: "If only two die?” He replied: “Even two (will shield her from the Hellfire).”’ (Bukhari)

Narrated Abu-Sa'eedol Khodri ﷺ as above (but the sub-narrators were different). Abu-Huraira ﷺ qualified that the three children referred to in the aforementioned Hadith were not to have reached the age of committing sins (i.e. the age of puberty upon which they become accountable for their deeds). (Bukhari)
Chapter: (154)

About becoming Fearful when Passing by the Graves of the Oppressors

The Messenger of Allah ﷺ said as:

494. Narrated Abdullah ibn Omar (may Allah be pleased with them): 'Allah's Messenger ﷺ said: "Do not enter (the places of these people where Allah's punishment has fallen, unless you do this weeping. If you do not weep, do not enter (the places of these people), because Allah's curse and punishment that fell upon them may fall upon you."

(Book of the Etiquette of Journey)

Chapter: (155)

About the Desirability of Setting out on a Journey on a Thursday in the Early Morning

658
495. Narrated Ka'ab ibn Malik: ‘Rarely did Allah's Messenger set out on a journey on a day other than Thursday.’” (Bukhari)

496. Narrated Sakhr Al-Ghamidi: ‘The Messenger of Allah said: “O Allah! Bless the earnings in the early morning for my nation.”’ Sakhr said: ‘Whenever the Messenger of Allah sent an expedition, he used to send it early in the morning.’ The narrator said: ”Sakhr was a trader. He used to send his caravans out in the early morning until he had great wealth.”

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12 Ibn Arabi said: ‘It was narrated by Ibn Abbas that the sustenance of the creatures is allotted among them after the Morning Prayer. It was narrated also that this is the time when the angel prays to Allah: “O Allah! Indemnify the one who spends and blight the earning of the one who withholds.” It is the time when men are more vigorous and active.'
Chapter (156)

About the Desirability of Company and Choosing One as an Emir

The Messenger of Allah ﷺ said as:

497. Narrated by Ibn Omar The Prophet ﷺ said: “If the people knew what I know about traveling alone, then nobody would travel alone at night.”” (Bukhari)

498. Narrated Abdullah ibn Amr: ‘The Messenger of Allah ﷺ said: “The individual traveler is a devil. The two travelers are two devils. And the three travelers are a cavalcade.”’ (At-Termizi)
About Assisting one's Company

The Messenger of Allah ﷺ said:

499. Narrated Abu-Huraira: ‘The Messenger of Allah ﷺ said: “He that relieves a worldly distress from his brother Allah ﷻ will relieve a distress from him in the Hereafter; he that veils the defect of a Muslim¹³ Allah ﷺ will veil him in

¹³ Veiling a Muslim's defect as ordered in this Hadith is confined to the defects of those who are not known to be committing acts of disobedience and for sins that have been committed. As to the one known for committing such actions or acts of disobedience that are being done, it is recommended to report it to the ruler, as long as this would not lead to more dangerous mischief. For veiling the defects in such cases leads to more mischief.
life and in the Hereafter, and he that eases an insolvent’s burden Allah will ease (his state) in life and in the Hereafter. Allah will support him that supports his brother. He that treads a way searching for knowledge Allah will facilitate a way to Paradise for him. There is no group of people who sit in a mosque reciting Allah’s Book and studying it among themselves except that tranquility will descend on them, mercy will overshadow them, and the angels will encircle them. And he whose deeds caused him to lag behind, his affinity would not bring him forward.”

500. Narrated Osama ibn Zayd: ‘I rode behind Allah's Messenger from Arafat and when Allah's Messenger reached the mountain path on the left side, which is before Muzdalifa he made his camel kneel. He urinated and then I poured water for his ablution. He performed a light ablution and then I said to him: “Is it the time for the prayer, O Allah's Messenger?” He replied: "The (place of) prayer is ahead of you (at Muzdalifa).” So, Allah's Messenger rode until he reached Muzdalifa and then he offered the prayer (there).

14 He that gave a period of grace for repayment or exempted a debtor from his debt, no matter whether he is a believer or an unbeliever, Allah will ease each difficult matter for him.
Riyaadhos-Saaliiheen (The Meadows of the Righteous People)  
(Abridged)

Then in the morning (on the 10th of Zol-Hijja) Al-Fadhl (ibn Al-Abbas) rode behind Allah's Messenger ﷺ. Korayb, (a sub-narrator) said that Abdullah ibn Abbas ﷺ narrated from Al-Fadhl: ‘Allah's Messenger ﷺ kept on reciting Al-talbiya (during the journey) until he reached the Jamrah (Jamratol Aqaba).’ (Bukhari)

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١٥٨ ـ باب ما يقول إذا ركب الدابة للسفر

Chapter (158)

About the Invocation One makes on Riding

As we have explained, Islam is a Divine Message, and hence it is a comprehensive one. It teaches a Muslim everything, even about answering the call of nature.

حدثنا هذا حدثنا أبو معاوية عن الأعمش عن إبراهيم عن عبد الرحمن بن يزيد قال قيل لسلمان فقد علمكم فيكم كل شيء حتى الخبرة فقال سلمان أجل نهانا أن نستقبل القبالة بغائط أو بول وأن نستنجي اليمين أو أن نستنجي أحدنا بأقل من ثلاثة أحجار أو أن نستنجي برجوع أو بعظم. قال أبو عبيس وفي البيت عن عائشة وخزيمة بن ثابت وجابر وخلد بن السائب عن أبيه قال أبو عبيس وحديث سلمان في هذا البيت حديث حسن صحيح وهو قول أكثر أهل العلم من أصحاب النبي ﷺ ومن بعدهم رأوا أن الاستنجاء بالحجارة يجزئ وإن لم يستنج بالماء إذا أتفقت أثر الغائط والبول وله يقول

الثوري وأبن المبارك والشافعي وأحمد ويحيى

Narrated Abdoul-Rahman ibn Yazeed: 'It was said to Salman: "Your Prophet has taught you everything even the due manner of relieving oneself." Salman said: "This is true.

663
Riyaadhos-Saaliheen (The Meadows of the Righteous People)  
(Abridged)

He forbade us to face qiblah while defecating or urinating, to clean ourselves with our left hand and to clean the two passages with less than three stones, and he also forbade us to cleanse them with dung or bones.’

Traveling throughout the earth is a commandment that is mentioned repeatedly in the Noble Koran and Sunna. Imam Al-Shafe'e summarizes the benefits of traveling in some poetic verses as follows: Traveling compensates one for that which he leaves in his homeland. it revives one in the same way as running water does not change in taste. Traveling also gives one more certitude as to one’s convictions.

The Noble Koran repeats this commandment in many places such as:

كُلُّ سِيِّرُوا فِي الْأَرْضِ ثُمَّ انتَظَرُوا كَيْفَ كَانَ عَادِيَةُ الْمُكَذِّبِينَ  
(الأنعام 11)  

“And when you (Muslims) travel in the land, there is no sin on you if you shorten the prayer if you fear that the disbelievers may put you in trial (attack you etc.), verily, the disbelievers are ever unto you open enemies.” (4: 101) And

وَمَا أُرْسِلْنَا مِنْ قَبْلُ إِلَّا رُسُلًا نَّوْحِي إِلَيْهِمْ مَنْ أَهْلَ الْقُرْآنِ أَفْلَمْ يَسِيرُوا فِي الْأَرْضِ فَيُنْظَرُوا كَيْفَ كَانَ عَادِيَةُ الْذِّينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خِيرًا لِلْذِّينَ آتَهُمْ أَفْلَامًا تَعْقِلُونَ  
(يوسف 19)
And We sent not before you (as Messengers) any but men whom We inspired from among the people of townships. Have they not traveled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allah and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand? *" (12: 109)

A Muslim should search for lawful earnings wherever they may be, and his provision during his journeys should be lawful and good. Allah ﷻ says:

آ ٍلِـْحَجَّ أَشْهِرٍ مَعْلُومٍ فَمِنْ فَرَضٍ فِيهِ ِِالِـحَجِّ فَالَّذِينَ رَفَضُوا وَلَا فَسَوْقٍ وَلَا جَدَالٍ فِي ِِالِـحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يُعْلَمُهُمُ الَّذِينَ تُؤْذَنُهُمْ فَإِنَّ خَيْرَ الْزَّادِ النَّفْقِيَّ وَاتَّقُونَ یَا أَوْلِيَ الْأَلْبَابِ ( البَقْرَةٍ ۱۹۷ )

"For Al Hajj are the months well-known. If any one undertakes that duty therein, let there be no obscenity, wickedness, or wrangling in (the months of) Al Hajj and whatever good you do, (be sure) Allah knows it. And take a provision (for the journey), but the best provision is piety (right conduct). So fear Me, O men of understanding. * (2: 197)

A traveler feels anxious about himself, his children, and his property, and he could be put at ease if he entrusted these affairs to the Reliable One (Allah ﷻ). The Messenger of Allah ﷺ teaches us the invocation that is able to put us at ease in regard to such concerns, provided that the Muslim has fulfilled his obligations to Allah ﷻ. One of these invocations is:

"اللَّهُمَّ أَنتَ الصَّالِحُ فِي السَّفَرِ وَالْخِلِيفَةِ فِي الأُهْلِ اللَّهُمَّ اسْتَحْبِنِي بِنَصْحِكَ وَاقْلِنِي بِمَنْ لَدَى اللَّهِ مِنْ أَحَدٍ أَذْوَّ لَنَا الأَرْضَ وَهُمْ عَلَيْنَا السَّفَرُ اللَّهُمَّ إِلَيْهِ أَعْوُدُ يَكُونُ مِنْ وَعْدِهِ السَّفَرِ وَكَابِهِ المُنَقِلِبَ..."
“...O Allah! You are the Companion in travel and the Protector of the family. O Allah! Let Your Guardianship accompany us on departure and arrival. O Allah! Fold the earth for us and ease our travel. O Allah! We seek refuge with You from the hardships of travel and the evil of accidents.” (At-Termizi)

He should follow the other directions of the Prophet ﷺ such as choosing an emir (leader) for the group, averting from accompanying a bell or a dog, taking sufficient food, having breaks for the mounts, invoking Allah ﷺ whenever he dismounts for a rest, reciting Al-takbeer whenever he climbs a height, reciting the returning invocation upon returning, not returning to one’s family by night, except after notifying them, etc.

This is sufficient and now let us read what Imam Al-Nawawi compiled.]

Allah ﷺ said

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ الْفَلَكِャَلْنَّفَعَامُ مَا تَرَكَبُونَ (۱۲) لَتُسْتوُوا عَلَى ظُهُورِهِمْ مَثَلَّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَنَفَدُّوا سَهْبَانَ (۱۳) الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كَنَّا لَهُ مُقَرِّرِينَ (۱۴) وَإِنَّا إِلَيْهِ لَمِتَّعْلِبُونَ (۱۵)

الزَّكَّارِيف١۲-۱۴(۱۵)

“And it is He Who has created all the pairs and has appointed for you ships and cattle on which you ride, * In order that you may mount firmly on their backs, and then may remember the Favor of your Lord when you mount thereon, and say: "Glory be to Him who has subjected this to us, and we could never have it (by our efforts)." And verily, to Our Lord we indeed are to return! *” (43: 12-14)
The Messenger of Allah ﷺ said as:

501 - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرُ بْنِ عَلِيٍّ الْمُقَدَّمُ حَدَّثَنَا أَبُو عَبْدُ اللَّهِ بْنُ مَيْلُودٍ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ إِذَا سَافَرَ فَرَكَبَ رَاحَلَتَهُ قَالَ بِإِصْبَعِهِ وَمَدَّ شَعْبَةَ إِصْبَعِهَا قَالَ إِنَّ اللَّهَ ﺻَلَّى ﻭَالْمَلاَكَات์ُ عَلَى اسْتَحْيَا السَّفَرِ وَالْيَوْمِ الْأَخِرِ. كُلُّ رَكِبٌ يَدْخِلُ مَنْ يُرَاهُ بِأَيْثَ أَمَرَهُ اللَّهُ ﺻَلَّى ﻭَالْمَلاَكَاتُ إِنَّهُ يَضُرِّعُونَ مَنْ أَذَقَّهُ اللَّهُ ﺻَلَّى ﻭَالْمَلاَكَاتُ مَنْ أَذَقَّهُ ﺻَلَّى ﻭَالْمَلاَكَاتُ. وَאَلْقَبْنَاهُ بِذَمَّةِ اللَّهِ أَوَّلًا لَا يَأْتِيَهُ الأَرْضُ وَهُوَ أَعْلَى أَحْيَاءِ السَّفَرِ. اللَّهُ ﺻَلَّى ﻭَالْمَلاَكَاتُ إِنِّي أَعْفُ أَنْ أُذْهِبَ ﺑِمُسْتَحْيَا السَّفَرِ وَكَبْسَةَ الْمَنْقَلِ قَالَ أَبُو عَبْدُ اللَّهِ إِنَّ هَذَا عِلْمُ مِنْ حَدِيثِ أَبِي عَبْدُ اللَّهِ ﺻَلَّى ﻭَالْمَلاَكَاتُ. حَدِيثُ إِنَّهُ عَلِىَّ بمَعْنَاةَ قَالَ أَبُو عَبْدُ اللَّهِ إِنَّ هَذَا حَدِيثُ حَسَنٌ ﻏُرِبِّ مِنْ حَدِيثِ أَبِي عَبْدُ اللَّهِ ﺻَلَّى ﻭَالْمَلاَكَاتُ لاَ نَعْرَفْهُ إِلَّا مِنْ حَدِيثٍ شَعْبَةَ ﺻَلَّى ﻭَالْمَلاَكَاتُ.

501. Narrated by Abu-Huraira: ‘Whenever the Messenger of Allah ﷺ rode his mount and set out for a journey he used to stretch out his finger and invoke: “O Allah! You are the Companion in travel and the Protector of the family. O Allah! Let Your Guardianship accompany us on departure and arrival. O Allah! Fold the earth for us and ease our travel. O Allah! We seek refuge with You from the hardships of travel and the evil of accidents.”’ (At-Termizi)
502. Narrated Abdillah ibn Omar: ‘Whenever Allah’s Messenger ﷺ returned from a Battle, Hajj or Omra, he used to say Al-takbeer (Allah Akbar) thrice at every high land and then he would say: “La illaha illAllaho, Wahdaho La Shareeka Laho, Laholmolko Wa Laholhamdo, Wa Howa Ala Kolli Shay’in Qadeer. Ayiboon, Ta’iboon, Abidoon, Sa jidoon, Lirabbina Hamidoon. Sadaq Allah, Wa’dahyo Wa Nasara Abdaho, Wa Hazamalahza ba Wahdah (None has the right to be worshipped but Allah; He is One and has no partner. All Sovereignty is for Him, and all the praises are for Him, and He is the Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept His Promise and made His slave victorious, and He Alone defeated all the confederates of (disbelievers without human intervention).”’ (Bukhari)

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59- باب في التكبير عند صعود الثنايا وهبوط الأودية

Chapter (159)

About Reciting At-Takbeer on Ascending

Heights and Descending into Valleys

503. Narrated Abdullah ibn Omar: ‘Whenever Allah’s Messenger ﷺ returned from a Battle, Al Hajj or Omra, he used to say Al-takbeer (Allaho Akbar) thrice at every high
land and then he would say: "La illaha illAllahho, Wahdaho La Shareeka Laho, Laholmolko Wa Laholhamdo, Wa Howa Ala Kolli Shay'in Qadeer. Ayiboon, Ta'iboon, Abidoon, Sajidoon, Lirabbina Hamidoon. Sadaq Allah, Wa'daho Wa Nasara Abdaho, Wa Hazamalahza ba Wahdah (None has the right to be worshipped but Allah; He is One and has no partner. All Sovereignty is for Him, and all the praises are for Him, and He is the Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept His Promise and made His slave victorious, and He Alone defeated all the confederates of (disbelievers without human intervention)."

(Bukhari)

504. Narrated Abu-Musa Al Asha'ari: ‘We were in the company of Allah's Messenger during Al Hajj. Whenever we went up a high place we used to say: “La illaha illAllahho WAllaho Akbar (None has the right to be worshipped but Allah, and Allah is the Most Great),” and our voices used to rise, so the Prophet said: “O people! Be merciful to yourselves (don't raise your voices extremely high), for you are not calling to a deaf or an absent one, but One Who is with you, no doubt He is All Hearer, Ever Near (to His creatures).”' (Bukhari)
Chapter (160)

About the Desirability of Invocation while Traveling

The Messenger of Allah ﷺ said as:

505. Narrated by Abu-Huraira ﷺ: ‘The Messenger of Allah ﷺ said: “Three invocations are liable to be granted. The invocation of the oppressed person, the invocation of the traveler, and the father’s curse against his son.”

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Chapter (161)

About the Invocation One should make if he Descends into a Fearful Place

506. حَدَّثَنَا قَتْبِيَةُ حَدَّثَنَا الْلَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ الْخَوَرِثِ بِنْ يَعْقُوبَ عَنْ عَبْدِ اللَّهِ بْنِ الأَشْجَّ عَنْ سُرَيْرِ بْنِ سَعِيدٍ عَنْ سَعِيدٍ بْنِ أَبِي
506. Narrated Khawla bint Hakeem Al-Salmiyyah: ‘The Messenger of Allah ﷺ said: “He that descends into a place and says: “I seek refuge in the perfect words of Allah from the evil of what He has created,” no harm will befall him until he departs from that place.”’ (At-Tirmizi)

507. Narrated Abdullah ibn Omar: ‘Whenever the Messenger of Allah ﷺ traveled and arrived at a place at night, he used to invoke: “O earth! My Lord and your Lord is Allah! I seek refuge with Allah from your evil, the evil of what is in you, the evil of what is created in you, and of the evil of what moves about on you. I seek refuge with Allah from every adder, every scorpion, every dweller in this place, and from the evil of the jinn and their progeny.”’ (At-Tirmizi)
Chapter (162)

About Hurrying to Return to One's Home after Fulfiling One's Need

508. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Traveling is a kind of torture as it prevents one from eating, drinking, and sleeping (properly). So, when one's needs are fulfilled, one should return quickly to one's family."' (Bukhari)

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Chapter (163)

About the Desirability of Returning by Day Except with Good reason

509- أَخْبَرَنَا أَحْمَدُ بْنُ مَنْبِيْجُ حَاذِرَةٍ بْنُ عَمَّانٍ بْنُ عَبْدُ الْأَسْوَدُ بْنُ قُصَيْ بْنُ عَيْضَرِيْيُ بْنُ جَاهِرٍ بْنُ النَّبِيِّ ﷺ، نَاهَاهُمُ أنَّ يُطَرَّقُوا النَّاسَةِ لَيْلاً وَفِي الْبَابِ عِنْ نَاسِ، وَأَبْنَ عَبْسٍ ﷺ قَالَ أَبُو عِبَاسِ ﷺ هَذَا حَدِيثُ صَحِيحٌ وَقَدْ رَوَى مَنْ غَيْرُ ﺇِنْسَانٍ بْنُ جَاهِرٍ بْنُ النَّبِيِّ ﷺ وَقَدْ رَوَى عِنْ بْنِ عَبْسٍ أَنَّ النَّبِيِّ ﷺ نَاهَاهُمُ أنَّ يُطَرَّقُوا النَّاسَةِ لَيْلاً قَالَ فَطَرَقَ رَجُلاً مَعْ مَنْهُمَا ﷺ فَوَجَدَ كُلُّ وَاحِدٍ مَنْهُمَا مَعَ امْرَأَتِهِ رَجُلاً.
509. Narrated Jaber: 'The Messenger of Allah ﷺ forbade them to come home at night to their wives.\(^1\)'

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510- حَدَّثَنَا مُحَمَّدٌ بْنُ المَثْقَلِ حَدَّثَنَا الضَّحَّاءُ يَعْنِي أَبَا عَاصِمٍ حُوَّاتْيُي مُحَمَّدٌ بْنُ عَيْلَانٍ حَدَّثَنَا عَبْدُ الزَّرَّاقَ قَالَ اِبْنُ جَعَلَةِ أَخْبَرْتُهُ اِبْنُ عَبْدُ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ أَخْبَرْتُهُ عَنْ أُبِيَّ عَبْدُ اللَّهِ بْنِ كَعْبٍ وَعَنْ عَمَّةِ عَبْدِ اللَّهِ بْنِ كَعْبٍ عَنْ كَعْبٍ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَعْمَدُ مِنْ سَفَرٍ إِلَّا نَهَارًا فِي الصَّخَّامِ فَإِذَا قَدَّمَ بَدَأَ بِالْمَسْجِدِ فَصَلَّى فِيهِ رَكَعَتَيْنِ ثُمَّ جَلَّسَ فِيهِ

510. Narrated Ka'ab ibn Malik: 'The Messenger of Allah ﷺ used not to return to his house after a journey except at forenoon. Whenever he returned, he used to start with [go to] the mosque where he used to perform two raka'as.' (At-Tirmizi)

\(^1\) It should be obvious that one who has passed a long time outside his hometown should inform his family of his expected arrival. In the case where the time of arrival is known, such in case of an expedition where the arrival is known, there is no harm in coming by night. As for those who have spent a long time in other countries, such as in the case of expatriation, one should inform his family of his arrival so that the women could embellish themselves and be ready for him, as directed in other Hadith.
Chapter (165)

About the Forbiddance of a Woman traveling without a Mahram Male

The Messenger of Allah ﷺ said as:

511. Narrated by Abu-Sa'eed Al-Khudri: 'The Messenger of Allah ﷺ said: “It is prohibited for a woman who believes in Allah and the Last Day to travel for three days or more except
that her father, her brother, her husband, her son, or one of her Mahrams is with her."

Abu-Issa said: "This Hadith is Hasan Saheeh and it was narrated that the Prophet ﷺ said: 'Let not a woman to travel for a day and a night except with one of her Mahrams.' The people of knowledge dislike that a woman travels without one of her Mahrams."

They differed about a wealthy woman who has no Mahram and whether she is required to perform Al Hajj Some of them said: "She is not required to perform Al Hajj, for Allah stipulates the ability of the Muslim for this deed. He says:

"Verily, the first House (of worship) appointed for mankind was that at Bakkah (Mecca), full of blessing, and a guidance for Al-Alameen (mankind and jinn). * In it are manifest signs (for example), the Maqam (place) of Ibraheem (Abraham); whosoever enters it attains security. And Hajj (pilgrimage to Mecca) to the House (Al Ka'aba) is a duty that mankind owes to Allah, on those who can afford the expenses (for one's conveyance, provision, residence, secure ways, riding animal...etc.); and whoever disbelieves (i.e. denies Hajj (pilgrimage to Mecca), then he is a disbeliever in Allah), then Allah stands not in need of any of the Alameen (mankind, jinn and all that exists). *" (3: 96-97)

Since she has no Mahram to accompany her, she is not required to perform Al Hajj for the lack of one of its stipulations, i.e. Al Mahram. This is the opinion of Sofyan Al-Thawri and the people of Kufa. Other people said that she

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16 In such a case, she is required to deputize a Muslim who has already performed Al Hajj to perform it on her behalf, and to pay for him all the expenses. (trans.)

675
can go for Al Hajj, as long as the way is safe, and this is the opinion of Malik and Al-Shafe'e. (At-Termizi)

512. Narrated Abu-Huraira: ‘The Messenger of Allah ﷺ said: “A woman should not travel for a day or a night except with one of her Mahrams.”’ (At-Termizi)
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

كتاب الفضائل

Merits and Excellences of Holy Quran

١٦٦ ـ باب في فضل قراءة القرآن

Chapter (166)

About the Virtue of Reciting the Koran

The Noble Koran was the Last Divine revelation sent down to humanity, as Muhammad ﷺ was the Last Prophet sent to humanity. It is the Book which both men and jinn are challenged to produce the like of even one of its shortest chapters, but they have failed to do.

The most honorable branch of knowledge is that which leads to knowing Allah ﷻ and His Attributes.' Hence, it is beneficial and compulsory to learn this, because the dignity of knowledge is a reflection of the dignity of the One upon Whom this knowledge focuses.

All the revealed Scriptures agree on this. All the Messengers, from the first, Noah ﷺ, to the last, Muhammad ﷺ, had the very same mission. This was the prime mission and the first principle to which the Messengers invited their people.

The first commandment of Noah ﷺ was:

"لا كُنِّي أُرْسِلْتُ إِلَى قَوْمٍ يُبْلِكُونَ الْفَاكِهَةَ وَيُبْلِكُونَ الْأَفْوَامَ وَيَعْقُوبُونَ الْأَلْفَيْنَ إِلَى أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمَ " (الأعراف ٥٩)

"...O my people! Worship Allah! You have no other god but Him..." (7: 59)

The previous Prophets invited their people to the same principle.
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

It should be noted that each Prophet was sent to specific people, and each Prophet would convey the following message to his people:

«يَا قَوْمِ اعْبَدُوا اَللَّهَ مَا لَكُمْ مَنْ إِلَهٌ غَيْرُهُ»

"...O my people! Worship Allah! You have no other god but Him..." (7: 59, 65, 73, 85)

In addition to this, they reminded their people of Allah’s Names and Attributes; mentioned to them His blessings, favors, and mercy through which they would know Him; exhorted them to worship Him alone and submit to His will; all this along with warnings against the vices that were prevalent among their peoples.

For example, the Father of Monotheism, the Messenger of Allah Abraham, warned his people against idol worshipping; Moses warned his people, the children of Israel, against taking the calf or Pharaoh as gods besides Allah; Lot warned his people against sodomy; Sho‘ayb warned his people against giving short measure and underevaluating the property of people; and the Messenger of Allah, Jesus, invited his people to worship none besides Allah.

Each Prophet used to give news to his people of the Prophet who would follow him and the last of the Prophets Muhammad.

Since Muhammad was the last of the Prophets who was sent to humanity as a whole, he warned against polytheism in all its forms, in addition to warning against the vices of the previous nations and vices that may appear in the future.
The Noble Koran asserts this fact in many places. Examples of this are the following verses:

قولَ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ أَبْيَادُ جَمِيعِكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ والأَرْضِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيِّمُ وَمَا قَامَ بِهِ مِنْ عِندِهِ ۛ فَأَلْقُوا بِلَيْلِيَ وَبِسُورَتِهِ الْمَيْرَٰمٍ الأمِّيِّ الَّذِي يُؤُمِّنُ بِهِ وَكِلَمَتَهُ وَاتِبَاعَهُ لَعَلَّكُمْ تَتَبَيَّنَونَ (الإِسْرَّ ۪ ۪ ۪ ۪ ۪ ۪۱۸) "Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongs the dominion of the heavens and the earth. There is no god but He. It is He Who gives both life and death. So believe in Allah and His Messenger, the unlettered Prophet, who believed in Allah and His Words, follow him that you would be guided." *(7: 158) And

ومَا أُرْسِلْنَا إِلَّا بِرَحْمَةٍ لِّلْعَالَمِينَ (الإِيَبَاء ۪۱۰) "We have sent you not but as a mercy for all creatures. *(21: 107)

Since the Messenger of Allah ﷺ was sent to all humanity he was given a Book suited to address humanity until the end of time. He was given the Noble Koran, which is applicable to any society and under any circumstances, no matter how advanced it is.

One of the sayings of the Prophet ﷺ reads as follows:

عَنْ أَبِي هُرَيْرَةَ ﻧَبِيَّ، قَالَ ﻧَبِيُّ اللَّهِ ﻧَبِيُّ ﻟَاءَ مَنْ أَنْفُسُهُ إِلَّا ﻟِهِ إِلَىَّ اْبْنَيَّةَ مَا مَتَّى مَنْ أَنْفُسُهُ إِلَّا ﻟِهِ إِلَىَّ اْبْنَيَّةَ إِنَّ ذَٰلِكَ مَنْ أَنْفُسُهُ إِلَّا ﻟِهِ إِلَىَّ اْبْنَيَّةَ قَالَ رَأَوْنَ أَنَّ أَكُونَ أَكْثَرُهُمْ تَابِعًا ثَانِيَةً تَوَّمُّ الْقِيَامَةَ، البُخَارِي.

Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "There was no Prophet among the Prophets but he was given miracles because of which the people would believe in
him, but what I have been given is the Divine Inspiration that Allah has revealed to me. So, I hope that my followers will be more than those of any other Prophet on the Day of Resurrection.” (Bukhari)

This Hadith shows plainly how modest the Messenger of Allah was, as he was given innumerable material miracles besides the Noble Koran. Some of them are confirmed by the Noble Koran and some others are confirmed by the authentic Hadiths. Allah says:

اقترَبَتْ السَّاعَةُ وَاكشَقَ القَمرُ (القرآن 1)

“The Hour has drawn near, and the moon has been cleft asunder. *” (54: 1)

The people of Mecca asked the Prophet Muhammad to give them a sign as a proof of his Prophethood. So Allah caused the moon to split.

Another sign was the Smoke. Allah says:

فَأَرْتَقَبْ يَوْمَ تَأْتِي السَّمَاءُ بِدَخَانٍ مُّبِينٍ (الدخان 10)

“Then wait you for the Day when the sky will bring forth a visible smoke. *” (44: 10)

Abdullah ibn Mas'oud said: ‘When the Qoraysh showed enmity to the Messenger of Allah and persisted in hurting him and his followers, he invoked Allah against them that they would suffer famine like that of the Prophet of Allah Joseph. His invocation was granted until they were eating bones and dead animals. They used to raise their eyes to heaven, but they saw nothing but Smoke.’

Sunna contains the following Hadiths:
Riyadhos-Saliheen (The Meadows of the Righteous) (Abridged)

عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما قال: كُنتَ نَعْتِدُ الآيَاتِ بِرَكَةٍ وَأَنْتَمْ نَعْتُدُونَهَا تَخْوَفَكَا كُنَا مَعَ رَسُولِ اللَّهِ ﷺ في سَفَرٍ فَقَالَ: "أُطُبِّنَا فَضْلًا مِنْ مَاءٍ." فَجَاؤُوا بِانْتِهَا فِيهِ مَاءٌ قَلِيلٌ فَأَنْخَلَ يَدُهُ فِي الإِبْرَاهِيمِ ثُمَّ قَالَ: "حَيَّ عَلَى الْطَّهُورِ المُبَارَكَةَ وَالبَرَكَةَ مِنَ اللَّهِ." فَلَقَّدْ رَأىَ الْمَاءَ يَنْبَعُ مِنْ بَيْنَ أَصْبَعِي رَسُولِ اللَّهِ ﷺ وَلَقَّدْ كُنَا نَسْمَعَ تَسْبِيحَ الطَّعَامِ وَهُوَ يَوْكَلُ الْبِحَارِ.

Narrated Abdullah: “We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were with Allah's Messenger on a journey, and we ran short of water. He said: “Bring the water [that you have] remaining with you.” The people brought a container containing a little water. He placed his hand in it and said: “Come to the blessed water and the blessing is from Allah.” I saw the water flowing from the fingers of Allah's Messenger and no doubt, we used to hear meals (food) glorifying Allah, when it was being eaten (by him).” (Bukhari)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما قال: كَانَ جَذْعُ يَقُومُ إِلَيْهِ النَّبِيُّ ﷺ فَلَمْ يَضِعْ لَهُ الْمُنْبَرُ سَمِعْتُ لِلْجَذْعِ مِثْلَ أصْوَاتِ الْعُشْرَانِ حَتَّى نَزَلَ النَّبِيُّ ﷺ فَوْعَبَ يَدَهُ عَلَيْهِ. الْبِحَارِ.

Narrated Jaber ibn Abdullah: ‘The Prophet used to stand on the stump of a date-palm tree (while delivering the sermon). When the first Minbar (pulpit) was made and replaced the stump we heard that stump crying like a pregnant camel until the Prophet came down from the Minbar and placed his hand over it (and it kept quiet).” (Bukhari)

At the same time, this Hadith (i.e. the Hadith concerning the miracles given to the Prophets) makes the
challenge directly, straightforwardly, and succinctly to all people to produce the like of even the shortest chapter of the Noble Koran. Consequently, it says nothing about the other miracles given to our Messenger ﷺ.

In other words, the Hadith did not mention the other marvelous acts that were done by the Messenger of Allah ﷺ, such as the gushing forth of water between his fingers and the glorifying of the pebbles in his hands, because the people at that time had not got the tools necessary for such acts.

It explicitly says to them: "Utterance is the easiest mission to man." A man could speak for hours, but he could not bear to work for seconds. This is the Noble Koran, the spoken speech. Try to imitate it or produce the like of it because you are equipped with the tools of utterance, i.e. the tongue, two lips, a larynx vocal cords, intellect and reason.

Had they been able to imitate any portion of the Noble Koran, they could have so done and spared the deaths that befell them, the injuries they received, and the endless effort they exerted vainly.

This shows that the Noble Koran was the miracle given to the Messenger of Allah, Muhammad ﷺ, as a proof to his being a Messenger sent to humanity. It shows clearly that it is inimitable.

The Messenger of Allah ﷺ said as:

"عن أبي هريرة ﺔـ ﺔـ قال النبي ﷺ: "ما من الأنبياء ﷺ إلا أعطى من الآيات ما مثله أمرٌ عليّه البشر وإنما كان الذي أوصيتة وحياً أوحةٌ لله إلّي فأرهجو أن أكون أكثرهم تابعاً يوم القيامة. " البخاري.
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

Narra ted by Abu-Huraira ☪: 'The Prophet ☪ said: "There was no Prophet among the Prophets except that he was given miracles because of which the people would have belief, but what I have been given is the Divine Inspiration that Allah has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (Bukhari)

Careful study of this Hadith shows that the Messenger of Allah ☪ used the passive voice as to the miracle (and other miracles) given to him and the miracles given to his brothers of the Prophets. We notice the verbs that mean "except that he was given," and "but what I was given," to clear any doubt and to establish by every way possible the fact that no Prophet is able to produce a miracle on his own. It is only Allah ☪, the One Who supports His Prophets and Messengers therewith.

Consequently, no one should think that what the previous Messengers demonstrated by the way of miracles and what their last, our Messenger Muhammad ☪, demonstrated by way of miracles should raise them up from the status of humanity to Divinity. They were but human beings who produced nothing by themselves. They were given those miracles out of Allah's mercy and bounty.

For this reason, the Noble Koran stresses this in many places. Some examples of this are:

إِذْ قَالَ اللَّهُ يَا عِيسَىَابنُ مَرْيَمَ أَذْكُرْ نَعْمَتِي عَلَيْكَ وَعَلَى الَّذِينَ كَذَّبُوكَ أَيْتَمِّنُكَ بِرُوحِ الْقُدُّوسِ نَذَّارًا فِي النَّاسِ فِي المَهِيدِ وَكَهْلًا وَإِذْ عَلَمَتْكَ الْكِتَابَ وَالْحُكْمَةَ وَالْتَوْرَةَ وَالْإِنْجِيلَ إِذْ تَخْلَقُ مِنَ الطَّيِّبِينَ كَهِيْنِي الطُّرُورُ بَإِنَّكَ فَتُنْفِخُ فِيهَا فَتُكُونَ طَيْرًا بَإِنَّكَ وَتُنْبِرَ اثْكُمْ بِالْأُبْرَصِ بَإِنَّكَ وَإِذْ تَخْرُجُ المَوْتَى
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

"And remember when Allah will say: "O Jesus the son of Mary! Remember My Favor to you and to your mother. Behold! I strengthened you with the Ruhul-Qudus (Gabriel) so that you spoke to the people in the cradle and in maturity. Behold! I taught you the Book, Wisdom, the Torah, and Al Injeel. And behold! You make out of clay, as it were, the figure of a bird with My leave, and you breathe into it, and it becomes a bird with My leave, and you heal those born blind and the lepers with My leave. And behold! You bring forth the dead with My leave. And behold! I restrained the Children of Israel from you (when they resolved to kill you) when you showed them the clear signs, and the non-believers among them said: "This is nothing but evident magic." *" (5: 110)

(Note that the words in bold-letters show that what Jesus ﷺ offered to his people was a pure favor from Allah ﷻ to him.)

Thus, no one should think that such acts make one a god or the son of God as has been falsely claimed. Speaking about the miracle given to the Prophet of Allah, Saleh ﷺ, Allah ﷻ says:

"...And We sent the camel to the Thamood to open their eyes, but they treated her wrongfully. We only sent the signs by way of terror (and as warnings from evil). *" (17: 59)
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

The camel, the miracle of the Messenger of Allah Saleh ﷺ, was an abnormal one; it was brought forth from a rock and it used to give milk to all of his people. It is crystal clear that the camel was not created by the Messenger of Allah, Saleh ﷺ; its creator was Allah ﷻ, the Best One to create.

The miracles given to the Messenger of Allah, Moses ﷺ did not raise him to the same position as the worshipped God. The Noble Koran states that he was given nine signs to prove that he was sent as a Messenger to the Children of Israel. Allah ﷻ says:

ولَقَدْ أتَيْنَا مُوسَىٰ مُوسَىَّتِي تَسْمَعُ آيَاتِ يَا مَسْلِمَٰنِ فَاسْتَنَالَيْنَ بَيْنِي وَبَيْنَ إِسْرَائِيْلَ إِذْ جَاءَهُمْ فَقَالَ نَبِيَّ فَرَغَّعْنَ إِلَيْكُمْ أَطْلُعْكُمْ ثُمَّ مَسْحُورًا (الإسْرَاءِ 101)

To Moses We did give nine clear signs. Ask then the Children of Israel, when he came to them, Pharaoh said to him: "O Moses! I think that you are indeed bewitched." *”  
(17: 101)

These nine signs are detailed in a Hadith narrated by Ibn Abbas, in which he says:

عن ابن عباس قوله: ولَقَدْ أتَيْنَا مُوسَىٰ مُوسَىَّتِي تَسْمَعُ آيَاتِ يَا مَسْلِمَٰنِ قَالُ: التسع الآيات البينات: يده وعصاه ولسانه والبحر والطوفان والجراد والجمل والضفادع والدم آيات مفصلات.

Narrated Ibn Abbas: "The nine signs were his hand (Moses’ hand), his stick, his tongue, the sea, the flood, the grasshoppers, the lice, the frogs, and the blood."

We would like to mention here the fact confirmed by the Koran,- i.e. the illiteracy of the Messenger of Allah, Muhammad ﷺ. He was never able to read nor could he
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

write. He could not even sign his name. So he had a ring
with the words: “Muhammad is Allah’s Messenger,” to
make his seal upon his. The following verses are sufficient
as examples to substantiate his illiteracy. The verses
numbered 48 - 49 of chapter number 29, in addition to
other verses, support this fact. They say:

“No, neither did you (O Muhammad! ﷺ) read any book
before it (this Koran), nor did you write any book
(whatsoever) with your right hand. In that case, indeed,
the followers of falsehood might have doubted. * Nay, but
they, the clear Ayat (i.e. the description and the qualities
of Prophet Muhammad ﷺ written in the Torah and Al Injeel)
are preserved in the breasts of those who have been given
knowledge (among the people of the Scriptures). And none
but the wrongdoers deny our Ayat (proofs, evidences,
verses, lessons, signs, revelations, etc.).” * And

الذين يتبعون الرسول النبي الأمي الذي يجذونه مكتوبًا عندهم في
النوراة والإنجيل يأمرونهم بالمعروف ويبهفهم عن المكر ويجعل لهه
الطبيبات ويحرم عليهم الخبات ويتضع عنهم إصرهم والأغلال التي كانت
عليهم فألذين آمنوا به وعزروه ونصروا واتبعوا النور الذي أنزل منه
أولئك هم المفلحون

(الأعراف 157)

"Those who follow the Messenger, the unlettered
Prophet, whom they find mentioned in their own
(SCRIPTURES) - in the Torah and INJEEL - for he commands
them what is just and forbids them what is evil, he allows
them as lawful what is wholesome and prohibits them from
what is bad (and impure); he releases them from their
heavy burdens and from the yokes that are upon them. So,
it is those who believe in him, honor him, help him, and
follow the Light that is sent down with him, it is they who will prosper." (7: 157)

With such verses, the Noble Koran argues with the people of understanding. Had he (Muhammad ﷺ, been a learned man and had he been able to read and write, then in that case the gossipers in the market-places might have had some justification to doubt his claim that the Noble Koran was Allah’s Word.”

This is sufficient and now let us read what Imam Al-Nawawi compiled.]

513. Narrated by A'isha, may Allah bless her soul ‘The Prophet ﷺ said: “The person who recites the Koran and masters it by heart, will be with the honorable and obedient scribes (angels in heaven). And the person who exerts diligent efforts to learn it by heart, and recites it with great difficulty, will have a double reward.”’ (Bukhari)

514. Narrated Al-Bara'a ibn Azib: ‘A man recited Surat Al--Kahf (the chapter entitled The Cave) in a house where there was a (riding) animal. It started shying. When the
man finished his prayer with At-Tasleem a mist or a cloud hovered over him. The man informed the Prophet ﷺ of that and the Prophet ﷺ said: "O so and so! Recite, for this (mist or cloud) was the tranquility, a sign of peace and reassurance along with angels descended for the recitation of the Koran." (Bukhari)

515. Narrated Nawwās ibn Sama'an: 'The Prophet ﷺ said: "(The reward of reciting the Koran) for those who used to recite it and act upon its commandments is led by (the reward of reciting) Surat Al- Baqarah and Surat Al-Imran."' Nawwās said: 'The Messenger of Allah ﷺ coined three similes for them that I did not forget. He said: "They will come like two clouds with the sun in between them,
like two black clouds, or like flocks of flying birds that stretch their wings in the air; and they will argue for their reader.”” (At-Termizi)

516. Narrated Abu-Musa Al-Asha'ari: ‘The Messenger of Allah ﷺ said: “The simile of the believer who recites the Koran (well) (and acts upon its commandments) is like the lemon. Its taste is sweet and its smell is sweet. The simile of the believer who does not recite the Koran (constantly) (but he acts on its commandments) is like a dried date. It has no smell but its taste is sweet. The simile of the hypocrite who recites the Koran is like basil. Its smell is good and its taste is bitter. And the simile of the hypocrite who does not recite the Koran is like the colocynth. Its smell is malodorous and its taste is bitter.”” (At-Termizi)
517. Narrated Ibn Omar: 'The Messenger of Allah ﷺ said: "There should not be envy (competition in righteousness) except in two things. A man whom Allah ﷺ has given wealth and he spends it (in Allah's Cause) during the hours of the night and during the hours of the day, and a man whom Allah ﷺ has given knowledge of the Koran and he recites it during some hours of the night and some hours of the day."' (At-Termizi)

518. حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارُ حَدَّثَنَا أَبُو يَكْرَرُ الحَنْفِيُ حَدَّثَنَا الضَّهَّاَكُ بْنُ عُثْمَانُ عَنْ أَبِي بُكْرٍ بْنِ مُوسَى قَالَ سَمَعْتُ مُحَمَّدًا بْنَ كَعْبَ الْفَرَّظِيُ قَالَ سَمَعْتُ عِبَادَ اللَّهِ بْنَ مَسْعُودٍ قَالَ رَسُولُ اللَّهِ ﷺ قُلْتُمْ مَا أَفْلَحَ مِنْ قَرَا حَرَقَهَا مِنْ كِتَابِ اللَّهِ قَلْتُ إِنَّ حَسَنَةٌ وَلَسْنَا بِأَشَارِيْنَ أَمْثَالًا لَا أُقولُ الْحَرْفَ وَلَا أُقْلِدُٰهُ وَكَانَ أَلْفَ حَرْفٍ وَلَا مِمْمَ حَرْفٍ وَمِمْمَ حَرْفٍ وَيُؤْوِي هذَا الْحَدِيثِ مِنْ غَيْرِ هذَا الْوَجْهِ عَنْ ابْنِ مَسْعُودٍ وَرَوَاهُ أَبُو الأَحْوَاصِ عَنْ ابْنِ مَسْعُودٍ رَفَعَهُ بَعْضُهُمْ وَوَقَفْتُ بَعْضُهُمْ عَنْ ابْنِ مَسْعُودٍ قَالَ أَبُو عِيسَى هذَا حَدِيثُ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ سَمَعْتُ قَتَّبْيَةَ يَقُولُ بَلْغَنِي أَنَّ مُحَمَّدًا بْنَ كَعْبَ الْفَرَّظِيُ وَلِدُّ فِي حَيَاةَ النَّبِيِ ﷺ وَمُحَمَّدًا بْنُ كَعْبَ بْنُ كَيْبَة أَبَا حَمَزَةُ *

518. Narrated Abdullah ibn Mas'oud: 'The Messenger of Allah ﷺ said: "He that read a letter (Harf) of the Book of Allah would have a ten-fold reward of a good deed of. I do not say that Alif Lâââm Mêêêm is a letter (Harf), but Alif

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1 The word *hasad* here means that one should not hope or long for anything except these two things. *Hasad* in Arabic literally means longing to deprive others from the blessings that they were favored with. This was forbidden by Islam.
is a letter (Harf), Lâââm is a letter (Harf), and Mêêêm is a letter (Harf).” (At-Termizi)

519. Narrated Abdullah ibn Amr: ‘The Prophet ☪ said: “It will be said to the reader of the Koran (who had memorized it and acted upon it): ‘Read, ascend, and recite as you used to recite in life for your status will be as high as the last verse you recite.’”’ (At-Termizi)

520. Narrated Ibn Abbas: ‘The Messenger of Allah ☪ said: “He that has no portion of the Koran in his heart is like the ruined house.”’ (At-Termizi)

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2 ‘Al Harf’ translated here as ‘a letter’ can refer either to a letter of the alphabet, a complete sentence, a word, or a word that has various forms.
Chapter (١٦٧)

About Ordering the Recitation of the Koran Regularly and Warning against Forgetting it

521. Narrated by Abdullah: 'The Prophet ﷺ said: "It is a bad thing that some of you say: 'I have forgotten such and such Verse of the Koran,' for indeed, he has been caused to forget it. So you must keep on reciting the Koran because it escapes from the hearts of men faster than the camels do (when they are released from their ropes)."" (Bukhari)

522. Narrated Ibn Omar: 'Allah's Messenger ﷺ said: "The example of the person who memorizes the Koran by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away."' (Bukhari)
Chapter (168)

About Enhancing One's

Voice While Reciting the Koran

523. Narrated Abu-Huraira: 'Allah's Messenger said: "Allah does not allow for anything as He allows the Prophet to recite the Koran in a nice singing pleasant tone." The sub-narrator (Abu-Salama) said: 'It means, reciting it aloud.' (Bukhari)

524. Abu-Musa narrated that the Prophet said to him: "O Abu-Musa! You have been gifted with a voice as nice as that of the family of David." (Bukhari)

525. Narrated Al Bara'a: 'On a journey, the Prophet recited Wa Al-Teen Wa Al-Zaytoon (chapter number 95) in Al-isha Prayer.' In another quotation he said: 'I
never heard a sweeter voice or a better way of recitation than that of the Prophet ﷺ.' (Bukhari)

526. Narrated Abdullah ibn Mas'oud ﷺ: 'The Prophet ﷺ said to me: "Recite (of the Koran) for me." I said: "Shall I recite it to you although it had been revealed to you?" He said: "I like to hear (the Koran) from others." So I recited Surat Al-Nisa'a (chapter number 4) until I reached the verse that says: "How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad!) a witness against these people? *" (4: 41) Thereupon, the Prophet ﷺ said: "Stop!" Abdullaha said: 'And behold, his eyes were overflowing with tears.' (Bukhari)

Chapter (169)

About Recommending

Some Chapters of the Koran
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

(لاعلمناك سورة هي أعظم السور في القرآن، قبل أن تخرج من المسجد.)  ثم أخذ بيدي، فلم أرد أن يخرج، فلعت له: ألم تقل: (لاعلمناك سورة هي أعظم سورة في القرآن) قال: (الحمد لله رب العالمين): هي السبع المثاني، والقرآن العظيم الذي أنت عنه.) رواه البخاري.

527. Narrated Abu- Sa'eed ibn Al-Moa'alla : 'While I was offering the prayer in the mosque, Allah's Messenger called out to me, but I did not respond to him. (When I finished my prayer) I said: "O Allah's Messenger! I was offering the prayer." He said: "Has not Allah said:

"يا أيها الذين آمنوا استجيبوا لله ورسوله إذا دعاكم لما يحببكم واعلموا أن الله يحول بين المرء وقلبه وأنه إلى نهر عذاب رحب النواص" (النور) 24  

"O you who believe! Respond to Allah (by obeying Him) and to (His) Messenger when he calls you to what will give you life, and know that Allah comes in between a person and his heart (He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered. *" (8: 24)

Abu- Sa'eed ibn Al-Moa'alla said: 'Then the Messenger of Allah said to me: "Before you leave the mosque, I will teach you a Sura that is the greatest Sura in the Koran. Then he took hold of my hand, and when he intended to leave (the mosque) I said to him: "Did you not say: "I will teach you a Sura that is the greatest Sura in the Koran?"' He said: "Al hamd lillah Rabbil Alameen (All the praises and thanks belong to Allah, the Lord of Al-Alameen (All that exists) chapter number 1, Surat Al-Fatiha) that is Al-Sab'a Al-Mathanee (the seven most repeatedly recited Verses) and the Grand Koran that has been revealed to me."' (Bukhari)
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

528. Narrated Abu- Sa'eed Al-Khudri ﷺ: 'A man heard another man reciting Surat Al-Ikhlas (chapter number 112) that says: "Say: (O Muhammad!): He is Allah, (the) One," *"* repeatedly. The next morning he came to Allah's Messenger ﷺ and informed him about it as if he thought that it was not enough to recite. At that Allah's Messenger ﷺ said: "By Him in Whose Hand my life is, this Soura is equal to one third of the Koran!""*  
(Bukhari)

529. Narrated Abu- Sa'eed Al-Khudri ﷺ: 'The Prophet ﷺ said to his companions: "Is it difficult for any of you to recite one third of the Koran every night?"*"* Abu- Sa'eed said: 'It seemed as if this suggestion was difficult for them so they said: "Who among us has the power to do so, O Allah's Messenger?" Allah Messenger ﷺ replied: "It is: 'Allah (the) One, the Self Sufficient Master Whom all creatures need.' *"* (112) is equal to one third of the Koran."*  
(Bukhari)

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530. Narrated Anas ibn Malek: ‘A man of Al-Ansar (the Supporters) used to lead the people in the prayer in the mosque of Qoba’. He used to recite Surat Qol Howallaho ‘Ahad after reciting Surat Al- Fatiha and before reciting the chapter after it in each raka’a (of the raka’as where one is ordered to recite both Surat Al-Fatiha and another chapter). The people talked to him concerning this saying: “You recite that Sura (Surat Qol Howallaho ‘Ahad), seeing that it does not suffice you, you recite another
chapter after it. Either you should recite it alone or abandon reciting it and recite another chapter.” The man said: "I will never abandon reciting it. If you like this, I will lead you in the prayer, otherwise I will not lead you in the prayer.” They realized that he was the best among them to lead them in the prayer, so they disliked that someone else beside him should lead them in the prayer. When the Prophet ﷺ came to them they told him the story. The Prophet ﷺ said: “So and so! What prevents you from responding to your companions’ advice and what obligates you to recite that Sura in each raka’a?” The man said: "Messenger of Allah! I like that Sura.” The Messenger of Allah ﷺ said: “Your love of it has admitted you into Paradise.””

531. Narrated Oqba ibn Amer Al-Johani: ‘The Prophet ﷺ said: “Allah ﷺ has revealed some matchless verses to me. They are Al MoA wwithatayn [113 and 114] ³.”

³ These two Suras are matchless as far as seeking refuge from the evils of mankind and jinn is concerned. The Messenger of Allah ﷺ used to invoke Allah ﷺ for protection from these evils with various invocations, but when these two Suras were revealed he clung to them and left whatever invocations besides them. The Hadith is plain evidence against those who claim that the word ‘Say’ is comprised in the two Soorahs.
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

532. Narrated Abu-Huraira: ‘The Prophet ﷺ said: “Indeed, a thirty-verse chapter of the Koran interceded for a man and he was forgiven. It is Surat Al-Molk.”’

533. Narrated Abu-Mas’oud Al-Ansari: ‘The Messenger of Allah ﷺ said: “He that recited the last two verses of Surat Al-Baqarah by night will be sufficed.’”

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4 The Hadith shows that reciting these two verses suffices the Muslim. The scholars have different views Abu-ut the interpretation of the words ‘they suffice him’. Some scholars say that it refers to performing the voluntary Night Prayer, basing their opinion on the Marfo'o Hadith narrated by Ibn Mas’oud that says: He that recites the two concluding verses of Surat Al-Baqara, they will suffice him for standing in the voluntary Night Prayer for a night.” The second group interprets them as meaning that no devil or evil spirit will come near the house where they are recited for three nights. They base their opinion on the Hadith No. 546. The other views can be summarized by saying that the phrase: 'reciting them is sufficient for the Muslim' means that they strengthen his faith because they comprise both faith and good deeds, hence they protect him from evil and Satan’s insinuations.
534. Narrated Abu-Huraira: ‘The Messenger of Allah ﷺ said: “Do not let your houses be like the graves. And indeed, Satan does not enter the house where Surat Al-Baqarah is recited.”’ (At-Tirmizi)

535. Narrated Abu-Huraira: ‘The Messenger of Allah ﷺ said: “Everything has its peak and Surat Al-Baqarah is the peak of the Koran. And indeed, it contains a verse that is the most supreme among the verses of the Koran. It is Ayat al-Kursi (the Verse of the Throne).”’ (At-Tirmizi)
536. Narrated Ibn Abu-Layla: 'Abu-Ayyoob Al-Ansari had a recess in the wall where he used to keep dried dates. The fairy used to come and steal from them.' Abu-Layla said: 'Abu-Ayyoob complained to the Messenger of Allah ﷺ about this and the Messenger of Allah ﷺ said to him: "Go and if you see her say: 'In the Name of Allah, (and say to her:) Respond to the Messenger of Allah ﷺ.'"' Abu-Layla said: 'Abu-Ayyoob caught her and she swore by Allah not to return, so Abu-Ayyoob released her. He came to the Messenger of Allah ﷺ who said to him: "What did your captive do?"' Abu-Ayyoob said: "She swore not to return." The Messenger of Allah ﷺ said to him: "She lied and will lie again."' Abu-Layla said" 'Abu-Ayyoob caught her a second time and she swore not to return and he released her once again. He came to the Messenger of Allah ﷺ and the Messenger of Allah ﷺ said to him: "What did your captive do?"' Abu-Ayyoob said: "She swore not to return." The Messenger of Allah ﷺ said to him: "She lied and will lie again." The goblin returned and he caught her and said: "I will never release you this time until I go to the Prophet ﷺ. She said to him: "I will tell you something. It is Ayat al-Kursi (the Verse of the Throne). Recite it in your house and neither devil nor any evil thing will come near you."' Abu-Layla said: 'Abu-Ayyoob came to the Prophet ﷺ who said to him: "What did your captive do?"' Abu-Ayyoob told him the story and the Messenger of Allah ﷺ said to him: "She has told the truth although she is a plain liar."' (At-Termizi)
537. Narrated Abu Al-Darda'a: 'The Prophet said: "He that recites three verses from the opening verses of Surat Al-Kahf has been immunized against Al-Dajjal’s trial."'  

At-Tirmizi

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Chapter (170)

About the Desirability of Gathering to Read the Koran

538- حَدِيثًا مَحَّمَّدُ بنَ يَسَارِ حَدِيثًا مَحَمَّدُ بنَ جَعْفَرِ حَدِيثًا شَعْبَةُ عَنْ قَتَادَةَ عَنْ سَلَمَانَ فِي أَبِي الْجَفْرِ عَنْ مَعْذَانٍ فِي أَبِي طَلَحَةَ عَنْ أَبِي الْخَرَّذِاءَ عَنْ النَّبِيِّ ﷺ قَالَ مِنْ قَرَأَ ثَلَاثَ آيَاتٍ مِنْ أُولِهِ النِّجَاءِ عُسْمَى مِنْ فَتْنَةِ الدِّجَالِلِ حَدِيثًا مُحَمَّدُ بنَ يَسَارِ حَدِيثًا مَعِاذُ بنُ هِشَامِ حَدِيثًا أَبِي عَنْ قَتَادَةَ بِهِذَا الإسْتِنَادُ نَحْوَهُ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حِسَنٌ صَحِيحٌ.

باب في استحباب الاجتماع على القراءة
538. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: “He that releases a worldly distress from his brother Allah ﷺ will release a distress from him in the Hereafter; he that veils a defect of a Muslim Allah ﷺ will veil him in life and in the Hereafter; and he that cases an insolvent person Allah will ease (his state) in life and in the Hereafter; and Allah ﷺ will support him that supports his brother. He that trod a way searching for knowledge Allah will facilitate a way to Paradise for him. There is no group of people who sit in a mosque reciting Allah’s Book and studying it among themselves except that tranquility will descend upon them, mercy will overshadow them, and the angels will encircle them. And he whose deeds cause him to lag behind his affinity will not bring him forward.”' (At-Termizi)

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5 Veiling a Muslim’s defects as ordered in this Hadith is confined to the defects of those who are not known to have committed such acts of disobedience or for the sins that have been committed. As to the one who is known for committing such actions or the specific act of disobedience that is being done, it is recommended to report this to the ruler, as long as this will not lead to more dangerous mischief. For veiling defects in such cases leads to more mischief.

6 He that gives a period of grace or exempted a debtor from repayment of his debt, no matter whether he (the debtor) is a believer or an unbeliever, Allah ﷺ will ease each difficult matter for him.
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

171 - بَابْ فِي الْوَضْوءِ

Chapter (171)

About Performing Wodo'o (Ablution),
to Recite the Koran

Allah ﷺ said:

"O you who believe! When you intend to offer the prayer, wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janaba (following ejaculation of semen) purify yourself (with Ghosl, i.e. bathe your whole body). But if you are ill or on a journey, or any of you comes (to prayer) after answering the call of nature, or if you have been in contact with women (i.e. for sexual intercourse), and you found no water, then perform Al-Tayammom with clean earth and rub your faces and hands with it. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favor on you that you may be thankful. *" (5:6)

The Messenger of Allah ﷺ said as:
539.Narrated by Abu-Huraira: 'I heard the Allah's Messenger ﷺ saying: "On the Day of Resurrection, my followers will be easily distinguished from other nations because of the traces of the ablution. Thus, whoever can increase the area of his radiance let him so do (by performing the ablution in the most perfect manner)."

(Bukhari)
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

540.Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "When a Muslim or a believing servant performs ablution and washes his face, each sin his eyes have committed falls off with the water, or with the last drop of water, or he said similar words to that effect. And when he washes his hands, each sin his hands have committed falls off with the water or with the last drop of water, until he becomes purified from sins." (At-Tirmizi )

541. Narrated A'isha: 'If a circumcised male organ came in contact with a female's sexual organ, Al Ghosl becomes compulsory.' (At-Tirmizi )

Abu-Issa said: "The Hadith of A'isha is Hasan Saheeh and it was narrated through many routes. It is the opinion of the majority of the people of knowledge from the Prophet's companions ﷺ, included among them are Abu-Bakr, Othman, Ali, and A'isha, in addition to some
Riyadhos-Saliheen (The Meadows of the Righteous) (Abridged)

scholars of the successors and those who followed them like Sofyan Al-Thawri, Al-Shafe'e, Ahmed, and Ishaq. They said: ‘If a circumcised male organ comes in contact with a female’s sexual organ, Al Ghosl becomes compulsory.’”

542 - حَدَّثَنَا عَلِيُّ بْنُ حُرَبَ أَخْبَرَنَا إِسْمَعِيلٌ بْنُ خَالِدٍ عَنْ عَلِيمَ بْنِ عَائِشَةِ الرَّحْمَانُ عَنْ أَبِيهِ عَنْ أَبِي هَرْمَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ أَلَا أَذْكَرْكُمْ عَلَى مَا يَعْطَى اللَّهُ بِهِ الخَطَايَا وَيَرْفَعُ بِهِ النَّجَاتِ قَالَوا يَلَى يَا رَسُولَ اللَّهِ ﷺ إِسْبَاغُ الْوَضُوءَ عَلَى الْمُكَارِهِ وَكَثْرَةُ الْخَطَا إِلَى الْمَسَاجِدِ وَإِنَّ الْصَّلَاةَ بَعْدَ الْقِتَارِ فَذِلِكَ الْرِّبَاطُ وَإِنَّ الْقِتَارِ قَبْلَهُ فَذِلِكَ الْرِّبَاطُ فَذِلِكَ الْرِّبَاطُ ثُلَّاثَةُ قَالَ أَبُو عَبْدُ اللَّهِ ﷺ وَقَالَ قَبْلَهُ ﻓِي حَدِيثِهِ فَذِلِكَ الْرِّبَاطُ ﻓَذِلِكَ الْرِّبَاطُ فَذِلِكَ الْرِّبَاطُ ثُلَّاثَةُ قَالَ أَبُو عَبْدُ اللَّهِ ﷺ وَقَالَ قَبْلَهُ ﻓِي حَدِيثِهِ فَذِلِكَ الْرِّبَاطُ ﻓَذِلِكَ الْرِّبَاطُ ثُلَّاثَةُ قَالَ أَبُو عَبْدُ اللَّهِ ﷺ وَقَالَ قَبْلَهُ ﻓِي حَدِيثِهِ فَذِلِكَ الْرِّبَاطُ ﻓَذِلِكَ الْرِّبَاطُ ثُلَّاثَةُ قَالَ أَبُو عَبْدُ اللَّهِ ﷺ وَقَالَ قَبْلَهُ ﻓِي حَدِيثِهِ فَذِلِكَ الْرِّبَاطُ ﻓَذِلِكَ الْرِّبَاطُ ثُلَّاثَةُ قَالَ أَبُو عَبْدُ اللَّهِ ﷺ وَقَالَ قَبْلَهُ ﻓِي حَدِيضِهِ فَذِلِكَ الْرِّبَاطُ ﻓَذِلِكَ الْرِّبَاطُ ثُلَّاثَةُ قَالَ أَبُو عَبْدُ اللَّهِ ﷺ وَقَالَ قَبْلَهُ ﻓِي حَدِيثِهِ فَذِلِكَ الْرِّبَاطُ 

542. Narrated Abu-Huraira: ‘The Messenger of Allah ﷺ said: “Would I guide you to what Allah erases sins therewith, and raises ranks therewith?” They said: ”Yes indeed O Messenger of Allah!” He said: “Perfecting Wodo’o even it is inconvenient for one of you’”, taking as

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7 Such as during the very cold weather or when one feels pain due to using water.
many steps to the mosques as you can, and waiting for the prayer after the prayer.” (At-Termizi)

543. Narrated Omar ibn Al-Khattab: 'The Messenger of Allah ﷺ said: "Whoever perfected Wodo'o, then he said: 'I testify that there is no god except Allah ascribing no partner with Him, and I testify that Muhammad is His servant and Messenger. O Allah! Enroll me among those who turn in repentance often and enroll me among those who like to be purified,' the eight gates of Paradise will be opened for him to enter through any of them.”” (At-Termizi)

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8 This means to intend to perform the next prayer upon completion of performing the present one. This does not mean that one abandons lawful means of earning living and stays in the mosque all the time. (trans.)
Chapter ( 172 )

About the Superiority of Delivering Azan

544. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said:
"If the people knew (the reward for) pronouncing azan and for standing in the first row (in congregational prayers) and they found no other way to get there except by drawing lots, they would draw lots, and if they knew (the reward of) zohr Prayer (in the early moments of its stated time) they would race to it (go early), and if they knew the reward of isha and fajr Prayers in congregation, they would come to offer them even if they had to crawl.” (Bukhari)

545. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said: "When azan is pronounced Satan takes to his heels and passes wind audibly during his flight, in order not to hear azan. When azan is completed he comes back and again takes to his heels when iqama is pronounced and after its completion he returns again so that he can
whisper into the heart of the person (to divert his attention from the prayer) and make him remember things that he did not recall before the prayer and that causes him to forget how many raka‘as he has performed.” (Bukhari)

546. Narrated Abu- Sa‘eed Al-Khudri ﷺ: ‘I heard Allah’s Messenger ﷺ saying (as regards raising the voice in pronouncing azan) Whoever hears azan whether a human being, a jinn, or any other creature, will be a witness for Al-Mo‘azen (the one who delivers azan) on the Day of Resurrection.” (Bukhari)

547. Narrated Abu Sa‘eed Al-Khudri ﷺ: ‘Allah’s Messenger ﷺ said: “Whenever you hear azan, say just as the Al-Mo‘azen says.” (Bukhari)

this perfect call (of not ascribing partners to Allah) and of the regular prayer which is going to be established, I invoke You to grant Muhammad the right of intercession and superiority and send him (on the Day of Judgment) to the best and the highest place in Paradise that You promised him), he will be entitled to my intercession on the Day of Resurrection.”” (Bukhari)

549. Narrated Anas ibn Malek ﷺ: ‘Allah's Messenger ﷺ said: "A supplication made between azan and iqama is not rejected."’ (Al-Nasae'e and Ibn Khozayma graded it as Saheeh (sound).

Chapter (173)

About the Superiority of the Prayer

آتِ حَتَّى أُوْهَيْ لِيَكَ مِنْ الْكُتْبَ وَأْقِمْ الصَّلَاةَ إِنِّ الصَّلَاةَ تَنْتَهِى عَنْ الفَحْشَاءَ وَالْمُنْكَرِ وَذَكَرْ اللَّهَ أَكْثَرَ وَاللَّهُ يَعْلَمُ مَا تَصَانَعُونَ (المنكوت 54)

Allah ﷺ said:

“Recite (O Muhammed!) what has been revealed to you of the Book (the Koran), and perform the prayer. Verily, the prayer prevents one from committing great sins of every kind and from unjust doings. And the remembering (praising) of (you by) Allah (in front of the angels) is greater indeed (than your remembering (praising) of Allah in prayers. And Allah knows what you do. *” (29: 45)
550. Narrated by Abu-Huraira: 'The Messenger of Allah \(\text{ﷺ}\) said: "If there was a river at the door of one of you in which he bathes five times a day, would you see any impurity on him?" They said: "No. There would be no trace of impurity on him." The Prophet \(\text{ﷺ}\) said: "This is the same as the five prayers, that Allah \(\text{ﷺ}\) expiates the sins therewith."" (At-Tirmizi)

551. Narrated Ibn Mas'oud:; 'A man kissed a woman (unlawfully) and then went to the Prophet \(\text{ﷺ}\) and informed him. So Allah revealed: "And perform the prayer at the two ends of the day and in some hours of the night (i.e. the five compulsory prayers.) Verily, the good deeds remove the evil deeds (the misdeeds). That is a reminder (an advice) for the mindful (those who accept advice). *" (11:
Riyadhos-Salihin (The Meadows of the Righteous)
(Abridged)

114) The man asked Allah's Messenger ﷺ: "Is this instruction for me only?" Allah's Messenger ﷺ said: "It is for all my followers (who encounter a similar situation)."
(Bukhari)

Chapter (174)

About the Superiority of Fajr and Asr Prayers

552) - حديث أبي موسى، أن رسول الله ﷺ قال: من صلِى البدنِين

52 Narrated Abu-Musa ﷺ: 'Allah's Messenger ﷺ said: "Whoever performs to two cool prayers (Asr and Fajr Prayers) will enter paradise."' (Bukhari)

553. Narrated Jareer ﷺ: 'We were with the Prophet ﷺ and he looked at the moon on a moonlit night and said: "Certainly, you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a prayer before sunrise (Fajr) and a prayer before sunset (Asr), you must do so."' Jareer said: 'Then, the Messenger of Allah ﷺ recited Allah's Statement: "So bear with patience (O Muhammad!) all that they say and glorify the Praises of

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your Lord, before the rising of the sun and before (its) setting." (50: 39)

554. Narrated Abu-Huraira: 'Allah's Messenger said: "Angels come to you in succession by night and day and all of them get together at the time of fajr and asr Prayers. Those who have passed the night with you (or stayed with you) ascend (to the Heaven) and Allah asks them, although He knows everything about you: 'In what state did you leave my servants?' The angels would reply: 'When we left them, they were praying and when we reached them, they were praying.'" (Bukhari)

555. On a cloudy day Borayda said: 'Offer asr Prayer the earliest as the Prophet said: "Whoever omits asr Prayer, the reward of his good deeds would be diminished.'" (Bukhari)
Chapter: (175)

About the Supremacy of Walking to the Mosque

556. Narrated Abu-Huraira: 'The Prophet said: "Allah will prepare for him who goes to the mosque (every) morning and in the afternoon (for the congregational prayer) an honorable place in Paradise with good hospitality for going every morning and afternoon."' (Bukhari)

557. Narrated Abu-Musa: 'The Prophet said: "The people who get the most tremendous reward for the prayer are those who are farthest away (from the mosque), and then those who are less far, and so on. Similarly one who waits to perform the prayer with the imam will have a greater reward than one who performs the prayer and goes to bed."' (Bukhari)
Riyadhos Saliheen (The Meadows of the Righteous) (Abridged)

558. Narrated Abu Huraira: 'The Messenger of Allah ﷺ said: "Would I guide you to what Allah erases sins therewith, and raises ranks therewith?" They said: "Yes indeed, O Messenger of Allah!" He said: "Perfecting Wodo'o, even it is inconvenient to one of you⁹, taking as many steps to the mosque as you can, and waiting for the prayer after the prayer." (At-TERMIZI)

559 - حَدَّثَنَا أَبُو كِرَّيْبٍ حَدَّثَنَا رَضِيَ اللَّهُ عنْهُ عَبْدُ الرَّحْمَنٌ بْنَ عَمَّارٍ عَنْ أَبِي سَعِيدٍ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ أَيَّامَ الْرَّجُلِ يَعْتَبِذُ الْمَسْجِدَ فَأَشْهَدُوا لِلَّهِ وَأَيْمَانُهُ قَالَ الْلَّهُ تَعَالَى إِنَّمَا يَعْمَرُ مَسْجِدُ اللَّهِ مَنْ أَقَامَ اللَّهَ وَأَيَامَ الْبُرَّ وَأَيَامَ الصَّلَاةَ وَأَيَامَ الزَّكَاةَ وَلَمْ يُخْلِصْ إِلَّا الْلَّهُ فَعَسَى أَوْلَٰٓئِكَ أَنْ يَكُونَوا مِنَ الْمُهِتَّدِينَ' (التوبة 18) حَدَّثَنَا أَبِي عُمْرٌ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمَّارٍ بْنَ الْمَحَارِثِ عَنْ دَرَاجٍ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ ﷺ نَحْوَهُ إِذَا أَنَّهُ قَالَ يَتَعاَذَ الْمَسْجِدُ قَالَ أَبُو عُسَيْرِ يُحَلِّلُهُ يُحَلِّلُهُ يُحَلِّلُهُ.

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⁹ Such as during the very cold weather or when one feels pain due to using water.
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

هـذَا حَدِيْثٌ حَسْنٌ غَرَّبَ وَأَبَوَ أُمَيْمٍ أَسْمَهُ سَلِيْمَانُ بْنُ عُمَرُ بْنُ عَبَّادُ  
المَنْرَوْارِيُّ وَكَانَ يَتَبَيَّنُ فِي حِجْرِ أَبِي سَعِيدٍ الْخَذَرِيَّ.

559. Narrated Abu-Sa'eed Al-Khudri: ‘The Messenger of Allah ﷺ said: “When you see a man frequenting the mosque constantly, testify that he has faith. Allah ﷺ said: “The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, perform the prayer, and give zakat and fear none but Allah. It is they who are expected to be on true guidance.”’ (9: 18) (At-Termizi)

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176- باب في فضل انتظر الصلاة

Chapter (176)

About the Superiority of Waiting for the Prayer

560- عن أبي هريرة ﷺ: عن النبي ﷺ قال: (صلاة الجماعة تزيد على صلاة في بيته، وصلاته في سوقه، خمساً وعشرين درجة، فإن أحدكم إذا توضأ فأحسن الوضوء، وإن في المسجد لا يزيد إلا الصلاة، لم يخط خطوة إلا رفعة الله بها درجة، وخط عنه خطيئة، حتى يدخل المسجد، فإذا دخل المسجد، كان في صلاة ما كانت تحبسه، وتصلى يعني عليه الملكة، ما دام في مجلسه الذي يصلح فيه: اللهم اغفر له، اللهم ارحمه، ما لم يحدث فيه). رواه البخاري.
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

more superior (in reward) to the prayer offered individually in one's house or at the place of work, because when one performs the ablution and does it perfectly, and then proceeds to the mosque with the sole intention of offering the prayer, then for each step that he takes towards the mosque Allah upgrades him a degree in reward and (forgives) crosses out one misdeed (for each step) until he enters the mosque. When he enters the mosque (he is considered in prayer as long as he is waiting for the prayer) and the angels keep on asking for Allah's forgiveness for him and they keep on saying: "O Allah! Be Merciful with him. O Allah! Forgive him, as long as he keeps on sitting in his praying place and does not invalidate his ablution." (Bukhari)

١٧٧ ـ باب في فضل صلاة الجماعة

Chapter: (177)

About the Superiority of the Congregational Prayer

561. Narrated Abu-Huraira: ‘A blind man came to the Prophet and said; "O Messenger of Allah! I have no guide to lead me to the mosque." The Prophet permitted him (to perform the prayer in his house). Then, when the man went away the Prophet called out to him and asked him: "Do you hear azan (the call for prayer)?" He answered: "Yes." The Prophet said: "Then respond to it." (Muslim)
562. Narrated Abu-Huraira ﷺ: ‘Allah's Messenger ﷺ said: “By Him in Whose Hand my soul is, I was about to order the collection of firewood (fuel) and then to order someone to pronounce azan for the prayer and then to order someone to lead the prayer then I was going to go from behind and burn the houses of the men who did not present themselves (for the compulsory congregational prayer). By Him, in Whose Hands my soul is, if anyone of them had known that he would find a bone covered with good meat or two (small) pieces of meat in between two ribs, he would have turned up for isha Prayer.”’ (Bukhari)
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

صلى العشا والفجر في جماعة كان له كفيام ليلة قال وفي اللباب عن ابن
عمر وأبي هريرة وأنس وعمارة بن رونبة وجمدج بن عبيد الله بن سفيان
البجلي وأبي بن كعب وأبي موسى وبريدة قال أبو عبيدة حديث عثمان
حديث حسن صحيح وقد روي هذا الحديث عن عبد الرحمن بن أبي عمرة
عن عثمان موقوفا وروى من غير وجه عن عثمان موقوفا.

563. Narrated Othman ibn Affan: ‘The Messenger of
Allahﷺ said: “He that witnessed isha Prayer in
congregation, the reward of standing in the prayer one half
the night will be recorded for him. And he that performed
isha and fajr Prayers in congregation, it will be recorded
for him as if he has stood the whole night in the prayer.”
(At-Termizi )

564. Narrated Abu-Huraira: ‘Allah's Messengerﷺ said: “If the people knew (the reward for) pronouncing
azan and for standing in the first row (for congregational
prayers) and they found no other way to get there except
by drawing lots, they would draw lots; and if they knew
(the reward of) zohr Prayer (in the early moments of its
stated time) they would race to it (go early), and if they
knew the reward of isha and fajr Prayers in congregation,
they would come to offer them even if they had to
crawl.”’ (Bukhari )
Chapter (179)

About the Commandment of Performing the Obligatory Prayers Punctually

Allah ﷻ said:

"Keep on performing the five obligatory prayers (punctually and perfectly) especially the middle prayer. And stand before Allah with obedience. *" (2: 238)

And

"Then, when the Inviolable Months (the 1st, 7th, 11th, and 12th months of the lunar year) have passed, then kill the polytheists wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repented and performed

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10 The middle prayer is not definitely known. According to Sunna, some scholars say that it is asr Prayer, Some others say that it is fajr Prayer, a third group say that it is zohr Prayer. It has not finally been determined which prayer it is. This is an incentive given by Islam; it does not define specifically the good deeds so that the Muslims should do their best in performing good deeds. Examples of this are that Laylat Al-Qadr, the hour when the supplications are most liable to be granted on Friday, etc. are not definitely determined."
the prayer, and gave zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful. *” (9: 6)

The Messenger of Allah ﷺ said as:

565. Narrated by Abdullah ibn Mas'oud ﷺ: ‘I asked the Prophet ﷺ: “Which deed is the dearest to Allah?” He replied: “To offer the prayers at their early stated fixed times.” I asked: ”What is the next (in goodness)?” He replied: “To be good and dutiful to your parents.” I again asked: ”What is the next (in goodness)?” He replied: “To participate in Jihad (fighting for Allah’s cause).”’ Abdullah added: ‘These were told by the Allah’s Messenger ﷺ and if I had asked more, he would have told me more.’ (Bukhari )

566. Narrated Ibn Abbas: ‘When Allah's Messenger ﷺ sent Mo'azin to Yemen, he said (to him): "You are going to a nation (from) the People of the Scriptures (the
Jews and the Christians). First of all invite them to worship Allah (Alone) and if they do, inform them that Allah has enjoined on them five prayers in every day and night. If they start offering these prayers, inform them that Allah has enjoined on them zakat and that it is to be taken from the rich amongst them and given to the poor amongst them. If they obey you in that, take zakat from them, but avoid (don't take) the best property of them in zakat

567- حَثَّنَا ابْنُ أَبِي عُمَّرٍ حَدَّثَنَا سَفِيَانُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ عَنْ أَبِي ثَابِتٍ عَنْ أَبِي عُمَّرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ بَنِي الإِسْلَامُ عَلَى خَمْسِ شهادةٌ أَنَّهَا لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ ﷺ وَإِقَامَ الصَّلَاةَ وَإِيَّادَةَ الزَّكَاةَ وَصِيَّةَ رَسُولٍ حَجِّ الْبَيْتَ وَفِي الْبَيْتِ عَنْ جَرِيرٍ بْنِ يُوسُفٍ ﷺ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَبَحِيْحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي عُمَّرٍ عَنْ النَّبِيِّ ﷺ نَجِرُو هَذَا وَسَعِيرُ بنِ النَّحْسِ نَجِرُو هَذَا أَبِي حُبُّ تَحْدِثُنَا أَبُو كَرِيبٍ حَدَّثَنَا وَكَبِيعُ عَنْ حَنْطُلَةَ بْنِ أَبِي سَفِيَانِ ﷺ لَجِمْحِي عَنْ عَكَرَمَةَ بْنِ حَدَّالٍ المَخْرُوجِي عَنْ أَبِي عُمَّرٍ عَنْ النَّبِيِّ ﷺ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَبَحِيْحٌ

567. Narrated Ibn Omar: Allah's Messenger ﷺ said: “Islam has been built on five (principles): Testifying that: 'La ilaha illallah (None has the right to be
worshipped except Allah) Wa Anna Muhammad Rasoolullah (and Muhammad is the Messenger of Allah), offering the (compulsory congregational) prayers dutifully and punctually, paying zakat, observing fasting in the month of Ramadhan, and performing Hajj (pilgrimage to Mecca).”” (At-Termizi)

568. Narrated Jaber: ‘The Prophet ﷺ said: “Abandonment of the prayer disconnects man from faith (and attributes him to unbelief).”’ (At-Termizi) The other version has the words: “Abandonment of the prayer attributes man to unbelief or polytheism."

569- حدثنا أبو عمارة الحسن بن حربة ويوسف بن عيسى قالا حدثنا الفضل بن موسى عن الحسن بن واقف قال ح وحدثنا أبو عمارة الحسن بن حربة ومحمد بن غيلان قالا حثنا علي بن الحسن بن واقف عن أبيه قال وحدثنا محمد بن علي بن الحسن الشقيق ومحمد بن غيلان قالا حدثنا علي بن الحسن بن شقيق عن الحسن بن واقف عن عبد الله بن بريده عن أبيه قال قال رسول الله ﷺ العهد الذي بيننا وبينهم الصلاة فمن

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12 Polytheism is included in disbelief, as it refers to worshipping idols.
569. Narrated Borayda: ‘The Messenger of Allah ﷺ said: “The vow (religious commitment) that is between us and them (the hypocrites) is the prayer\(^{13}\). He that abandons it has committed disbelief.”’ (At-Tirmizi)

570. Narrated Abdullah ibn Shaqeeq Al-Oqayli: ‘The companions of Muhammad ﷺ did not consider abandonment on anything as disbelief, except (the abandonment of) the prayer.’ (At-Tirmizi)

\(^{13}\) Al-Qadhi said: "The criterion for using the rules of Islam to protect the souls (of the hypocrites) is their performance of the prayer and abiding by the apparent rules of Islam. If they abandon these their status becomes the same as the unbelievers.

Al-Torbishiti said: "This is confirmed by the practice of the Messenger of Allah ﷺ when some companions suggested killing the hypocrites. He said: 'I have been forbidden to kill those who perform the prayer.'"
Chapter (180)

About the Superiority of the First Row of the Prayer

571. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said: "If the people knew (the reward for) pronouncing azan and for standing in the first row (in congregational prayers) and they found no other way to get there except by drawing lots, they would draw lots; and if they knew (the reward of) zohr Prayer (in the early moments of its stated time) they would race to it (go early) and if they knew the reward of isha and fajr Prayers in congregation, they would come to offer them even if they had to crawl." (Bukhari)

573. Narrated Al-No'amán ibn Basheer ﷺ: "The Prophet ﷺ said: "If you do not straighten your rows, this will lead to differences among yourselves." (Bukhari)

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١٨١ ـ باب في فضل السنن الراتبة

Chapter: (181)

About the Routine Voluntary Prayers

574. Umm Habeeba, the Mother of the Believers narrated that she had heard Allah's Messenger ﷺ saying: "Whoever performs twelve (voluntary) raka'as in a day and a night, a house will be built in Paradise for him (the raka'as)."" (Muslim)

575. At-Tirmizi compiled the same and added: "...four raka'as before zuhr and two raka'as after it and two raka'as after maghrib and two raka'as after ilsha 'and two raka'as before fajr Prayers."
576. The version of Al-khamsa (the five compilers of Hadith) through A'isha: "Whoever prays four raka'as regularly before and four raka'as after zohr Prayer, Allah will forbid for him Hellfire."

577. Narrated Abdullah ibn Moghaffal: 'The Prophet said: "There is a prayer between the two azans (i.e. azan and iqama), there is a prayer between the two azans." On the third time the Prophet added the words: "It is optional to (perform the voluntary prayers between them)."" (Bukhari)
578. Narrated A'isha: 'The Prophet ﷺ never missed four raka'as before zohr Prayer and two raka'as before fajr Prayer.' (Bukhari)

579. Narrated A'isha: 'The Prophet ﷺ was never more regular and punctual in offering any voluntary prayer than the two raka'as before fajr prayer.' (Bukhari)

580. Narrated A'isha: 'The Prophet ﷺ used to perform the two (optional) raka'as before fajr Prayer more punctually than any other voluntary prayer.' (Agreed upon)

581. In the version compiled by Imam Muslim, it is mentioned: "The two raka'as before fajr Prayer are better than life and what it contains."

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183- باب في تخفيف ركعتى الفجر وبيان ما يقرأ فيهما

Chapter: (183)
About Performing the Two
Voluntary Raka'as of Fajr Prayer Briefly

582- عن حفص بن يزيد بن عبد الله عن النبي ﷺ قال: وسلي الله ﷺ ﷺ كأنه إذا اعترف المؤذن للصُّماد، وبِذَا الصُّماد صلأ ركعتين خُفِّيَتين قبل أن يقام الصلاة.

رواى البخاري.
582. Narrated Hafsa: ‘When Al-Mo’azin\(^{14}\) pronounced azan for fajr prayer and the dawn became evident the Prophet ﷺ would offer a short two-raka’a prayer before pronouncing iqama for the compulsory (congregational prayer).’ (Bukhari)

583. Narrated Abu-Huraira: ‘The Prophet ﷺ recited Surat Al-Kafiroon (chapter number 109), and Surat Al-Ikhlas (chapter number 112) in the two (voluntary) raka’a of fajr Prayer.’ (Muslim)

584. Narrated A’isha: ‘The Prophet ﷺ used to perform the two (voluntary) raka’as before fajr Prayer so briefly that I would wonder whether he had recited Surat Al-Fatiha (or not).’ (Agreed upon)

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\(^{14}\) Al-mo’azin is the one who delivers azan, the call to the prayer.
585. Narrated Abu-Huraira: 'Allah's Messenger said: "If any of you performs the two raka'as before fajr Prayer, he should lie on his right side." (Ahmad, Abu-Dawood and At-Tirmizi, the latter graded it Saheeh (sound).)

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Chapter: (184)

About the Voluntary Prayer of Zohr Prayer

586. Narrated Ibn Omar, may Allah be pleased with them: 'Allah's Messenger used to perform two raka'as before zohr Prayer and two raka'as after it. He also used to perform the two raka'as after maghrib Prayer in his house and the two raka'as after isha Prayer. He used not to perform the voluntary prayer after the Friday Prayer except after going to his house where he used to perform the two (voluntary) raka'as.' (Bukhari)
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

وأبو موسى وابن عمر قال أبو عيسى حديث عائشة حديث غريب من هذا الوجه ومغيرة بن زياد قد تكلم فيه بعض أهل العلم من قبل حفظه.

587. Narrated A'isha 'The Messenger of Allah ﷺ said: "He that performed twelve voluntary raka'as persistently, Allah builds a house in Paradise for him. Four raka'as before zohr Prayer and two raka'as after it, two raka'as after maghrib prayer, two raka'as after isha Prayer, and two raka'as before fajr Prayer."

588. Narrated Umm Habeeba: 'The Messenger of Allah ﷺ said: "He that performed four raka'as before zohr Prayer and four raka'as after it, Allah makes Hellfire forbidden to him." (At-Termizi)

589. حديثنا عبد الوارث بن عبيد الله العتكي المروزي أخبرنا عبد الله بن المبارك عن خالد الحذاء عن عبد الله ابن شقيق عن عائشة عن النبي ﷺ، كأن إذا لم يصل أربعا قبل الظهر صلاته بعدة قال أبو عيسى هذا حديث غريب إنما نعرفه من حديث ابن المبارك من هذا الوجه وقد رواه قيس بن الربيع عن شعبة عن خالد الحذاء نحو هذا ولا نعلم أحداً رواه عن شعبة غريب قيس بن الربيع وقد روي عن عبد الرحمن بن أبي ليلى عن النبى ﷺ نحو هذا.

732
589. Narrated A'isha: ‘Whenever the Prophetﷺ did not perform the four (voluntary) raka'as before zohr prayer, he used to perform them after it.’

590. - باب في سنة العصر

Chapter: (185)

About the Voluntary Prayer of Asr Prayer

590. Narrated Ali: ‘The Prophetﷺ used to perform four (voluntary) raka'as before asr prayer separating between them by reciting Al-Tasleem on the chosen angels, and those who followed them of the Muslims and the believers.’ (At-Termizi)

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15. At-Tasleem (ending the prayer) here means At-Tashahhod (the last part of prayer before At-Tasleem). This means that the four voluntary raka'as are performed without the first Tashahhod.
591. Narrated Ibn Omar: ‘The Prophet ﷺ said: “May Allah show mercy on him who performed four raka'as before asr prayer.”’ (At-Termizi )

186 ـ باب في سنة المغرب

Chapter: (186)

About the Voluntary Prayer of Maghrib Prayer

592 - حدثنا مُحَمَّد بن رافع النَّسَابِيُّ حَدَّثَنَا إسحاق بن سَلِيمان الرَّازِيُّ حَدَّثنا المُغِيرَة بن زياد عن عطاء عن عائشة قالت قال رسول الله ﷺ من ثلاث مئة عشرة ركعة من السنة بنى الله بهما في الجنة أربع ركعات قبل ظهر وركعتين بعدها وركعتين بعد المغرب وركعتين بعد العشاء وركعتين قبل الفجر قال وقتي النَّبِي ﷺ عن أم حبيبة وأبي هريرة وأبي موسى وابن عمير قال أبو عيسى حديث عائشة حديث يحيى بن مندزه.

592. Narrated A'isha, 'The Messenger of Allah ﷺ said: “He who performs twelve voluntary raka'as persistently, Allah builds a house in Paradise for him. Four raka'as before zohr Prayer and two raka'as after it, two raka'as after maghrib prayer, two raka'as after isha Prayer, and two raka'as before fajr Prayer.”’ (At-Termizi )
593. At-Tirmithi reported the same and added: "...Four Rak'ahs before Ath-Thohr and two Rak'ahs after it and two Rak'ahs after Al Maghrib and two after Al 9Ishaa’ Prayer and two Rak'ahs before Al Fajr Prayer ".

594. Narrated Anas ibn Malek ﷺ: ‘When the Mo’azin pronounced the azan, some of the companions of the Prophet ﷺ would proceed to the mosque (for the prayer) until the Prophet ﷺ arrived and in this way they used to perform two raka'as before maghrib Prayer. There used to be a little time between azan and iqama.’ (Bukhari)

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187 — باب فی سنة العشاء

Chapter (187)

About the Voluntary Prayer of Isha Prayer

595 - حديث عبد الله بن مَعْقَل، قال: قال النبي ﷺ: بين كل دفعتين صلاة، بين كل دفعتين صلاة، ثم قال في الثالثة: لمن شاء أخرجنا البخاري.
595. Narrated Abdullah ibn Moghaffal ﷺ: 'The Prophet ﷺ said: "There is a prayer between the two azans (i.e. azan and iqama), there is a prayer between the two azans." On the third time the Prophet ﷺ added the words: "It is optional to (perform the voluntary prayer between them)."' [Bukhari]

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188

Chapter (188)

About the Voluntary Prayer of Al-Jomaa'a Prayer

596. Narrated Ibn Omar: 'Allah's Messenger ﷺ used to perform two raka'as before zohr prayer and two raka'as after it. He also used to perform the two raka'as after maghrib prayer in his house and the two raka'as after isha prayer. He used not to perform the voluntary prayer after the Friday Prayer, except after going to his house where he used to perform the two (voluntary) raka'as.' [Bukhari]

16 Al-Jomaa'a Prayer is the congregational Friday Prayer. It comprises 2 raka'as in congregation at the time of zohr prayer and substitutes it and it is preceded by a khutbah (a sermon).
Chapter: (189)

About the Desirability of Performing
the Voluntary Prayers in One’s House

597. Narrated Zayd ibn Thabit : ‘Allah’s Messenger performed the (voluntary prayer) in the mosque in the month of Ramadhan (Sa’eed said: ”I think that Zayd ibn Thabit said that it was made of straw”) and he prayed there for few nights, and so some of his companions performed the prayer like him. When he realized this he kept on sitting. In the morning, he went out to them and said: “I have seen and understood what you did. So people! You should pray in your houses, for the best prayer of a person is what he performs in his house, except for the compulsory congregational prayers.”’ (Bukhari)

598. Narrated Ibn Omar : ‘The Prophet said: ”Offer some of your (voluntary) prayers at home, and do not make your houses as graves.”’ (Bukhari)
Riyadhos-Saliheen (The Meadows of the Righteous) (Abridged)

599. Narrated Al-Sae'eb ibn Yazeed ☪ that Mu'aweya ☪ said to him: 'If you have offered the Friday Prayer do not connect it with another prayer unless you speak or go out [in between them]; as Allah's Messenger ☪ had commanded us that we should not connect a prayer to another prayer unless we speak or go out (in between them). ' (Muslim)

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١٩٠—باب في الحث على الوتر وبيان أنه سنة مؤكدة

Chapter (190)

About Urging the Muslims to Perform Witr Prayer Regularly

600. Narrated Ali ibn Abu-Taleb ☪: 'Allah's Messenger ☪ said: 'O people of the Koran! Offer Witr prayer for Allah is Witr (An Odd Number, i.e. One) and loves Witr.'" (Al-Khamsa) Ibn Khozayma graded it Saheeh (sound).

وَأَنْتَيْ وَيُرِهِ لَى الْسَّحْرِ. رُواهُ البخاري.
601. Narrated A'isha, may Allah be pleased with her: ‘Allah's Messenger ﷺ offered Witr prayer at different times of night. His last practice was to perform it until the pre-dawn time.’ (Bukhari)

602. Narrated Abdullah ibn Omar: ‘The Prophet ﷺ said: “Let the last prayer by night of yours be Witr (an odd-numbered prayer).”’ (Bukhari)

603. Narrated Jaber: ‘Allah's Messenger ﷺ said: "If anyone of you is afraid that he may not get up in the last part of night, he should offer Witr in the first part of it; and if anyone is eager to get up in the last part of night, he should offer Witr at the last part of night, for the prayer in the last part of night is witnessed (by the angels) and that is preferable.”’ (Muslim)

Chapter: 191

About the Superiority of Al-Dhoha Prayer
(the Mid-Morning Prayer) and Its Timing

605. Narrated Abu-Huraira: ‘My dearest friend, the Prophet ﷺ, advised me to observe three things and I shall not leave them until I die. (He advised) to observe voluntary fasting three days every (lunar) month, to offer the Al-Dhoha Prayer, and to offer Witr before sleeping.’ Bukhari

606. Narrated A'isha: ‘Allah's Messenger ﷺ used to perform four raka'as Al-Dhoha Prayer and added whatever Allah willed him to perform of the prayer.’ (Muslim)

Another version compiled by Imam Muslim reads: A'isha was asked: ”Did Allah's Messenger ﷺ use to offer the Al-Dhoha Prayer?” She replied: ”No, except in the case when he was coming back from a journey.” She
also said: "I did not see Allah's Messenger performing Al-Dhoha Prayer, yet I perform it."

٦- وَفِي هذِهِ الرِّوَايَةِ قَالَتْ: فَصَلِّي ثَمَانِيَ رَكَعَاتٍ، مَلَتَحْفًا فِي ثُوبٍ وَاحِدٍ، فَلِمَا أَنْصَرَفَ، قَلَّتْ: يَا رَسُولُ اللَّهِ، زَعمَ ابْنُ أَمِي، أَنَّهُ قَايَلُ: رَجُلٌ قَدْ أَجَرَتْهُ، فَلَانَ بَنِي هِبَيْرَةٍ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (قَدْ أَجَرَتْنَا مِنْ أَجْرَتِهِ يَا أَمَّ هَانِئِي) قَالَتْ أَمَّ هَانِئِي: وَذَاكَ صَحِيحٌ. رَوَاهُ البُخَارِي.

607. Umm Hani narrated that the Prophet ﷺ performed eight raka'as while wearing single garment and when he finished I said: "O Allah's Messenger! My brother has told me that he will kill a person whom I promised protection and that person is so and so the son of Hobayra." The Prophet ﷺ said: "We approve of you giving protection to the person for whom you have given shelter, Umm Hani!" Umm Hani added: "This was midmorning." (Bukhari)

٨- حَدِيثَ أَمُّ هَانِئِي عَنِ ابْنِ أَبِي لِيْلَةٍ، قَالَ: مَا أَنْبِينَا أَحَدًا أَنَّهُ رَأَى النَّبِيُّ ﷺ صَلَّى الْحَمَّاسِ غَيْرَ أَمَّ هَانِئِي ذَكَرَتْ أَنَّ النَّبِيِّ ﷺ يَوْمَ فَتْحَ مَكَّةَ اغْتَسَلَ فِي بَيْتِهَا، فَصَلَّى ثَمَانِيَ رَكَعَاتٍ، فَمَا رَأَيْتُهُ صَلَّى صَلَةً أَخْفَى مِنْهَا غَيْرَ أَنَّهُ يُبْكِي الْرَّكْوَاتُ وَالسَّجَدَاتُ أَخْرَجهُ البُخَارِي.

608. Narrated Ibn Abu-Layla ﷺ: 'No one except Umm Hani told us that she had seen the Prophet ﷺ offering Al-Dhoha Prayer. She said: "On the day of the conquest of Mecca, the Prophet ﷺ took a bath in my house and offered eight raka'as. I never saw him praying such a light prayer, but he performed bowing and prostration perfectly." (Bukhari)
609. Narrated Abul-Qasim Al-Shaybani: 'Zayd ibn Arqam saw some people offering Al-Dhoha Prayer and said: 'I think it would be better for them if they performed it at another time for the Messenger of Allah ﷺ said: "The prayer of the oft-repentant people would be performed when it becomes extremely hot."

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192- باب في الحث على تحيّة المسجد

Chapter: ( 192 )

About Urging the Muslims to perform the Two-Raka'a Prayer to Greet the Mosque

610. Narrated Abu-Qatada ﷺ: 'Allah's Messenger ﷺ said: "When one of you enters the mosques, he should pray two raka'as before sitting down."' (Agreed upon)
611. Narrated Abu-Huraira: ‘The Prophet ﷺ said to Bilal: “Tell me about the best deed you have done after accepting Islam and that you hope to attain Allah’s pleasure from, for I have heard your footwear rustle in Paradise.” Bilal said: “The best deed I have done after accepting Islam and that I hope that I will attain Allah’s pleasure from is that I never performed Wodo’o (the ablution) by day or night except that I performed what Allah ﷻ willed of the (voluntary) prayer therewith.”’

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Chapter: (194)

About the Superiority of Friday,
and of taking Ghosl (a Purifying Bath)
and of Invoking Allah ﷻ on that Day
Allah ﷺ said

"Then, when the Friday prayer is ended, you may disperse through the land, and seek the bounty of Allah (by working, etc.), and remember Allah much that you may be successful.*" (62: 10)

The Messenger of Allah ﷺ said as:

612. Narrated by Abdullah ibn Omar and Abu-Huraira ﷺ: ‘They heard Allah's Messenger ﷺ saying on his Minbar (pulpit): "Oh People! Either some people should cease to neglect the Friday prayers, or Allah will put seals on their hearts and then they will be among the unaware."’ (Muslim)

613. Narrated Abdullah ibn Omar : ‘Allah's Messenger ﷺ said: "Anyone of you attending the Friday Prayer should take Al-Ghosl (i.e. a purifying bath)."’ (Bukhari)
614. Narrated Abu- Sa'eedo Al-Khudri ﷺ: 'Allah's Messenger ﷺ said: "Taking a purifying bath on Friday is compulsory for every Muslim who has attained the age of puberty and (also) the cleaning of his teeth with Al-Siwak, and wearing perfume if available." (Bukhari)

615. Narrated Salman Al-Farisi ﷺ: 'The Prophet ﷺ said: "Whoever takes Ghosl on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent available to him, then proceeds to the Friday prayer) and does not separate two people sitting together (in the mosque), then prays as much as (Allah has) written for him, and remains silent while the Imam delivers the Friday Khutba (sermon), his sins in between the present and the last Friday would be forgiven." (Bukhari)
616. Narrated Abu-Huraira: ‘Allah's Messenger ﷺ said: “Any person who takes a bath on Friday like the bath of removing Janaba and then goes for the prayer in the first hour (i.e. early), it is as if he had sacrificed a camel (in Allah’s cause). Whoever goes in the second hour\(^\text{17}\), it is as if he had sacrificed a cow. Whoever goes in the third hour, it is as if he had sacrificed a horned ram. Whoever goes in the fourth hour, it is as if he had sacrificed a hen. And whoever goes in the fifth hour then it is as if he had offered an egg. When the imam comes out (mounts the (pulpit) to deliver Khutba (the religious talk)), the angels present themselves to listen to Khutba.”’ (Bukhari)

\(\text{\textit{617}}\) عَنْهُ رَضِيَ الَّلَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ يَوْمَ الْجُمَهْرَةَ، فَقَالَ:

(فيه ساعة، لا يوافقها عبد مسلم، وهو قاتم يصلي، يسأل الله تعالى شيئاً، إلا أعطاه إياه) وآسِر بيده يطلِلها. رواه البخاري.

617. Narrated Abu-Huraira: ‘Allah’s Messenger ﷺ talked about Friday and said: “There is an hour (a short while when supplications are more liable to be granted) on Friday and if a Muslim gets it (while offering the prayer) and asks something from Allah ﷻ, Allah will definitely meet his demand.”’ Abu-Huraira said: ‘The Prophet ﷺ gestured with his hand denoting its shortness.’ (Bukhari)

\(^{17}\) The word ‘hour’ in this Hadith and the following one means a very short period of time.
Chapter: (195)

About Desirability of Performing the Prostration of Thankfulness at gaining a Blessing or Repulsing a Disaster

618. Narrated Abu-Bakra: ‘The Messenger of Allah ﷺ received some glad news and fell prostrating to Allah.’

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Chapter (196)

About Superiority of the Voluntary Night Prayer

(79) (الإسراء)
Allah \(\text{سُلْطَانُ عَالَمِ الْخَلْقِ} \) said:

“And in some parts of night offer the (voluntary) prayer as an additional prayer (Tahajjod optional prayer) for you (O Muhammad!) that your Lord would raise you to a station of praise and glory, (on the Day of Resurrection).” (17: 79) And

\[(\text{تَتَجَافَى جَنُوبَهُمْ عَنْ الْمُضَارِعَ يَذْهَبُونَ رَبِّهِمْ خَوْفًا وَظُلْمَةً وَمِمَّا رَزَقْنَاهُمْ يَنْفَقُونَ (السَّجِّدَةِ) 1616}\]

“Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity for Allah's Cause) out of what We have bestowed on them.” (32: 16) And

619. Narrated Al-Mogheera ﷺ: ‘The Prophet ﷺ used to stand (in the prayer) until his feet or legs swelled. He was asked why he offered such excessive prayers and he used to reply: "Should I not be a thankful servant."’ (Bukhari)
620. Narrated Ali ibn Abu-Taleb ﷺ that one night Allah's Messenger ﷺ came to him and Fatima, the daughter of the Prophet ﷺ, and said: "Don't you (both) offer (Tahajjod) prayer (at night)?" Ali said: "O Allah's Messenger, our souls are in the Hands of Allah and if He wants us to get up He will make us get up." Ali said: 'When I said that he left us without saying anything and I heard that he was hitting his thigh and saying: "And indeed, We have put forth every kind of example in this Koran, for mankind. But, man is ever more quarrelsome than anything. *" (18: 54) (Bukhari)

621. Narrated Ibn Omar: 'In the lifetime of the Prophet ﷺ he who saw a dream would narrate it to Allah's Messenger ﷺ. I wished that I could have a dream to narrate to Allah's Messenger ﷺ. I was a young boy
and I used to sleep in the mosque in the lifetime of the Prophet ﷺ. I saw in a dream that two angels caught hold of me and took me to the Fire and it was built-up all round like a constructed well and had it two poles in it and some people in it were known to me. I started saying: “I seek refuge with Allah from the Fire.” Then, another angel met me and told me not to be afraid. I narrated the dream to Hafsa who told it to Allah's Messenger ﷺ. The Prophet ﷺ said: “Abdullah will be a distinctive Muslim if he performs Tahajjod Prayer. Salem, one of the sub-narrators said; ‘Abdullah, (upon hearing what the Prophst said used to sleep but little by night.’ (Bukhari)

622. Narrated Abu-Huraira: ‘Allah's Messenger ﷺ said: “When one of you sleeps Satan ties three knots at the back of his head. On every knot he whispers and breathes the following words: ”The night is long for you so stay asleep.” When that person wakes up and remembers Allah, one knot is undone, and when he performs the ablution the second knot is undone, and when he offers the prayer the third knot is undone, and he gets up energetically in a good mood and with a good heart in the morning, otherwise he gets up in a bad mood, and lazy (without a good heart).”’ (Bukhari)
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

623- عن عبد الله بن سلام ﷺ قال: قال رسول الله ﷺ: يا أيها الناس
أفسوا السلام، وصيروا الأرجح، وأطعموا الطعام، وصلوا بالليل، والناس
نائم، يدخلون الجنة بسلام أخرجته الترمذي، وصححه.

623. Narrated Abdullah ibn Salaem ﷺ: 'Allah's Messenger ﷺ said: "O people! Extend greetings, care for the well-being of your kindred, provide food, and pray at night when people are asleep, that you would enter Paradise in peace."' (At-TERMIZI compiled it and graded it Saheeh (soun)

624. Narrated Anas ibn Malek ﷺ: 'Sometimes Allah's Messenger ﷺ would not observe fasting for so many days that we thought that he would not observe fasting that month; and he sometimes used to observe fasting (for so many days) that we thought he would not leave observing fasting throughout that month. And (as regards his prayer) and sleep (at night), if you wanted to see him offering (the prayer) at night, you could see him offering (the prayer) and if you wanted to see him sleeping you could see him sleeping.' (Bukhari)
625. Narrated raka'as: ‘Allah's Messenger used to perform eleven raka'a at night and that was his night prayer and each of his prostrations lasted for a period enough for one of you to recite fifty Verses before Allah's Messenger raised his head. He also used to pray two voluntary raka'as before fajr prayer and then lie down on his right side until the Mo'azin came to him for the prayer.’ (Bukhari)

626. Narrated Abu-Salama ibn Abdul-Rahman: ‘I asked A'isha, may Allah rest her soul about the prayer of Allah's Messenger during the month of Ramadhan. She said: ‘Allah's Messenger never exceeded eleven raka'as in Ramadhan or in other months. He used to offer four raka'as, do not ask me about their perfection and length, then four raka'as, and do not ask me about their perfection and length, and then three raka'as. A'isha, may Allah rest her soul further said: “I said: 'O Allah's Messenger! Do you sleep before offering Witr Prayer?’ He replied: A'isha! My eyes sleep but my heart remains awake.”’ (Bukhari)
627. Narrated Abdullah ibn Mas'ooud: 'One night, I offered Al-Tahajjud Prayer with the Prophet and he kept on standing until an ill thought occurred to me.' We said: 'What was that ill thought?' He said: 'It was to sit down and leave the Prophet standing.' (Bukhari)

628. Narrated Al-Aswad: 'I asked A'isha about the Night Prayer of the Prophet and she replied: "He used to sleep during the first part of night, and get up in its last part (to offer the prayer), and then return to his bed. When Mo'azin (the prayer caller) pronounced azan, he would get up. If he was in need of a purifying bath he would take it, otherwise he would perform the ablution and then go out (for the prayer)."' (Bukhari)
629. Narrated Abdullah ibn Amr ibn Al-Ass: ‘Allah’s Messenger ﷺ said to me: “The most beloved prayer to Allah is that of David ﷺ and the most beloved fasting to Allah is that of David ﷺ. He used to sleep for one half of the night and then offer the prayer for one-third of it and he used to sleep again for one sixth of the night. And he used to observe fasting every other day.”’ (Bukhari )

630. Narrated Abu-Huraira: ‘The Prophet ﷺ said: “He that says: ”Keep silent” while the imam is delivering the Friday sermon, he has uttered nonsense.”’ (At-Termizi )

Abu-Issa said: ”The Hadith of Abu-Huraira is Hasan Saheeh and the people of knowledge disliked that a man speaks while the imam is delivering the sermon. They said: ‘If any other person spoke, he should not object to him except by gesture.’ They differed about returning a greeting, and answering a sneezer while the imam is delivering the sermon. Some of them, like
Ahmed and Ishaq, saw that was is permissible. Some of the successors and others disliked it. This is Al-Shafe'e’s view.”

631. Narrated Omar ibn Al-Khattab: ‘The Messenger of Allah ﷺ said: “He that overslept and did not recite his daily portion of the Koran or a part of it and recited it between the time of performing fajr and zohr prayers, it will be recorded for him as if he had recited it by night.”’

(At-Termizi)

632. Narrated A'isha: ‘The Messenger of Allah ﷺ said: “If anyone of you is exhausted while performing the prayer, let him lie down until the sleep is removed
from him. For, if one of you performed the prayer while he is drowsy, he might intend to seek for forgiveness but he might curse himself.”” (At-Termizi)

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197  باب في استحباب قيام رمضان

Chapter (197)

About the Desirability of Performing the Night Prayer in Ramadhan

633.Narrated Abu-Huraira: ‘Allah's Messenger (ﷺ) said: "Whoever establishes the (voluntary) prayer on the night of Al-Qadr out of sincere faith and hoping to attain Allah's rewards (i.e. not to show off) then all his past sins will be forgiven.”” (Bukhari)

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198  باب فضل ليلة القدر وبيان أرجى لياليها

Chapter (198)

About the Superiority of Laylat Al-Qadr

434–“حَثْتُ هُمَا أُيُوبٍ كَرِيْبِ مُحَمَّدٍ بْنِ الْعَلَاءِ حَدَّثَنَا وَكِبْعُ حَدَّثَنَا عَبْدُ بْنُ مُنْصُوْرٍ حَدَّثَنَا القَاسِمُ بْنُ مُحَمَّدٍ قَالَ سَمَعْتُ أُيُوبَ هِضْبَةً يَقُولُ قَالَ رَسُولُ الله ﷺ

18 Laylat Al-Qadr is one of the odd nights of the last ten nights of Ramadhan. Its exact timing is not known, yet some scholars guess that it is usually the 27th night of this blessed month. The Noble Koran was sent down from the Preserved Tablet to the first firmament on that night.
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

الله إِن اللَّهَ يَقْبِلُ الصَّدَقَةَ وَيَأْخُذُها بِصِيْنَةِ فِي رَبِّيْهَا لأَحْدِكُمْ كَمَا يَرْبَّيْ 
أَحْذِكَمْ مُهَارَةً حَتَّى إِن اللَّهَمَّة لَيَقِيْمَ مُتْلَى أَخْدُ وَتَصَدِّيقُ ذَلِكَ فِي كِتَابُ اللَّهَ 
عَزَّ وَجَلَّ أَلَّم يُعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبِلُ النُّبُوَّةَ عَنِ عِبَادَهِ وَيَأْخُذُ الصَّدَقَاتَ 
وَأَنَّ اللَّهَ هُوَ الْقَوْمَابُ الرَّحِيمُ» (التوبة ١٠٤) قال أبو عييسى هذا 
حديث حسن صحيح وقد روى عن عائشة عن النبي ﷺ نحو هذا وقد قال 
غير واحد من أهل العلم في هذا الحديث وما يشبه هذا من الروايات من 
الصحابات ونذروا الرَّبِّ تبارك وتعالى كل ليلة إلى السماء الثنيّ قالوا قد 
تنبأت الروايات في هذا ويُؤمن بها ولا ينكرها ولا يقال كيف هكذا روى 
عن مالك وصفوان بن عبيد الله بن المبارك أنهم قالوا في هذه 
الأحاديث أروها بلا كيف وهم هذا قول أهل العلم من أهل السنة والجماعة 
وأَمَّا الجهميّة فأكررت هذه الروايات وقالوا هذا تشبيهة وقد ذكر الله عز 
وجل في غير موضوع من كتابه اليد والسمع والبصر فتأثرت الجهميّة بهذه 
الآيات فقرؤوها على غير ما فسر أهل العلم وقالوا إن الله لم يخلق آدم 
بِسيده وقُرْنَاهُ إِن مَعَنِي الْيَدِ هَذَا الْقَوْةَ وَقَالَ إِسْقَحَقُ بْنِ إِبْرَاهِيمُ إِنَّمَا يُكَسِّبُ 
التّشبيه في قَالَ يَكِبُ أو مَثْلُ يَدَ أو سَمْعٌ كَسْمَعٌ أو مَثْلُ سَمْعٌ فَإِذَا قَالَ 
سَمْعُ كَسْمَعٌ أو مَثْلُ سَمْعٌ فَهَذَا التّشبيه وأَمَّا إِنَّمَا قَالَ كَأَنْ قَالَ اللَّهُ تَعَالَى يُدَ 
وَسَمْعَ وَبَصِيرَةَ لا يَقُولُ كَيِّفَ وَلَا يَقُولُ مَثْلُ سَمْعٌ وَلَا سَمْعَ كَسْمَعٌ فَهَذَا لَا يُكَسِّبُ 
tُشْبِيْهَا وَهَوْهُ كَأَنَّ اللَّهَ تَعَالَى فِي كِتَابِهِ يُمْحَقُ اللَّهُ الَّذِينَ يَرْهَبُونَ 
الصَّدَقَاتَ وَاللَّهُ لَا يَحْبُبُ كُلَّ كَفَّارٍ أَثْمٍ» (البقرة ٢٧٦) *

“Indeed, Allah accepts zakat and takes it with His right hand and causes it to grow as one of you raises his foal in a way that a mere mouthful of bread becomes as gross
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as ‘Uhud Mountain.’” Abu-Huraira said: ‘The confirmation to this is Allah statements:

“Have not they Known that Allah accepts repentance from His slaves and receives their gifts of charity, and that Allah is verily the Oft-Returning, Most Merciful? *(9: 104) And

“Allah will deprive Riba (usury) of all blessing, but will give increase for deeds of charity; for He loves not ungrateful and wicked creatures.” (2: 276) (At-Tirmizi )

Abu-Issa said: ”This Hadith is Hasan Saheeh and some people of knowledge said about this Hadith, and the like of it, that speak about the Attributes of Allah ⲧ and his descending to the lower heaven each night, that we must believe in them without similarity, anthropomorphism, nor materializing. The same is the opinion of the majority of the Muslims. As for Al-Jahmiyya, they denied such Hadiths claiming that this is a form of anthropomorphism, although Allah ⲧ has mentioned in many a verse in His Book about Him having a Hand, Hearing, and Him having Sight; but Al Jahmiyyah have interpreted this in a way that opposes the way that the people of knowledge interpreted them. They said: ‘Indeed Allah did not create Adam with His Hand, because the meaning of the Hand here refers to His Mightiness.’ Ishaq ibn Ibraheem refutes their way of thinking as saying: ‘Anthropomorphism occurs if one says: ‘His Hand is exactly or nearly like ours or His Hearing is exactly or nearly like ours. This is the forbidden anthropomorphism. If one says: ‘Yes. He has a Hand, Hearing, and Sight without describing them or resembling them to ours, this is not anthropomorphism.

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This is because Allah ﷺ says in His Book: “...There is nothing whatever like unto Him, and He is the One that hears and sees (all things).” (42:11)

635. Narrated Abu-Zarr: ‘We observed fasting (in the month of Ramadhan) with the Messenger of Allah ﷺ and he did not lead us (in Al-Qiyam) until there were
seven nights remaining of the month then he led us (in Al-Qiyam) until the third of night had passed. Then he did not lead us (in Al-Qiyam) on the sixth (night) and led us (in Al-Qiyam) on the fifth (the 25th night) until the middle of the night had passed. We said: "O Messenger of Allah! It would be better if you led us (in Al-Qiyam) for the rest of our night!" He said: "Indeed, he that stood (in the prayer) with the imam until he completes the prayer, the reward of standing for the whole night will be recorded for him." Then he did not lead us (in Al-Qiyam) until there were three nights remaining of the month and led us on the third of them (the 27th night) and summoned his family and wives and led us until we feared lest we should not catch up the time of fahah. 'The narrator asked Abu-Zarr: ‘What is fahah?’ He said: ‘Sahoor' (the pre-dawn meal).

19 Sahoor is the pre-dawn meal and Sohoor is the time of it or the very act of having the meal.
636. Narrated A'isha: ‘The Messenger of Allah ﷺ used to do i'tekaf in the last ten nights of Ramadhan and he used to say: “Seek Laylat Al-Qadr in the last ten nights of Ramadhan.”’ (At-Tirmizi)

Abu-Issa said: ”The Hadith of A'isha is Hasan Saheeh. And most of the narrations confirm the saying of the Prophet ﷺ: 'Seek Laylat Al-Qadr on the odd nights of the last ten nights of Ramadhan.' It was narrated also that it is liable to be either on the 21st, 23rd, 25th, 27th, or the last night of Ramadhan.”

Abu-Issa also said: ‘Al-Shafe'e said: "I guess that the Prophet ﷺ used to answer according the question of the one asking. It might be said to him: ‘Should we seek it on such and such night, and he would say: 'Yes.'”’ Al-Shafe'e further said: ”The most reliable narration with me is that which says it is the 21st night.”

Abu-Issa said: ”It was narrated that Obayy ibn Ka'ab might swear that it is the 27th night saying: ‘The
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Messenger of Allah ﷺ has told us its precursors, hence we counted and memorized [the date].”

It was narrated that Abu-Qilaba said: "It moves within the last ten nights."

637. Narrated Zirr: ‘I said to Obayy ibn Ka'ab: "How did you, Abul-Monzir, come to know that it is the 27th night?" He said: "Yes indeed, the Messenger of Allah ﷺ told us that it is the night whose sun rises without rays, so we counted and memorized [the date]. And by Allah, Ibn Mas'oud has realized that it is in Ramadhan and it is the 27th but he disliked to inform you lest you should rely on that." (At-Termizi)


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Abu-Issa said: "The Hadith is Hasan Saheeh ."

638. Narrated Oyaina ibn Abdul-Rahman: ‘My father narrated to me: "Laylat Al-Qadr was mentioned to Abu-Bakra who said: ‘I will not seek it except in the last ten nights of Ramadhan due to a thing I heard directly from the Messenger of Allah ﷺ. He said: “Seek it in the remaining nine nights, the remaining seven nights, the remaining five nights, or the last three nights.”’ Oyaina further said: ‘Abu- Bakrah used to perform the prayer in the first twenty days of Ramadhan like his prayer in the rest of the year. When the last ten came he used to perform the prayer as much as he could.’

639. Narrated A'isha: ‘The Messenger of Allah ﷺ used to strive in the last ten nights (of Ramadhan) more than any nights else.’ (At-Tirmizi )

640. Narrated Aisha, may Allah rest her soul: ‘I said: "O Allah's Messenger! Tell me, if I know which

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20 To do acts of worship.
night Laylat Al-Qadr is, what (prayers) should I say on it?” He said: "Say: ‘O Allah, You are the Forgiving and You love forgiveness, so forgive me.’" (Reported by the Al-Khamsa (The Five), except Abu-Dawood, At-Termizi and Al-Hakim authenticated it.)

* * *

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Chapter (199)

About the Superiority of Al-Siwak and

Sunnan Al-Fitr (acts of Natural Cleanliness)

641. Narrated Abu-Huraira: ‘Allah's Messenger ﷺ said: “If I had not found it to be hard for my followers or (he said for the people), I would have ordered them to clean their teeth with Al-Siwak (a tooth-cleaning stick) for each prayer.” (Bukhari)

642. Narrated Anas: ‘Allah's Messenger ﷺ said: “I have talked to you repeatedly about using the Siwâk. (The Prophet ﷺ put emphasis on the use of As-Siwaak.” (Bokhaari).
643. Narrated Abu-Huraira” ‘The Messenger of Allah ﷺ said: “There are five things of Fitra (acts of natural cleanliness); shaving the pubic hair, circumcision, trimming the moustache, plucking the underarm hair, and trimming the nails.”” (At-Tirmizi )

644. Narrated A'isha, may Allah rest her soul : ‘The Prophet ﷺ said: “There are ten things of Fitra (acts of natural cleanliness): trimming the moustache, letting the beard grow, using Siwak, sniffing water and blowing it out (to cleanse the nose), trimming the nails, washing the knuckles, plucking the underarm hair, shaving the pubic hair, cleansing the two passages (after excretion),” Mosa'ab, one the narrators said: ‘I forgot the tenth and I guess it Madhmadha (rinsing the mouth with water).’ (At-Tirmizi )
645. Narrated Anas ibn Malek: ‘The Prophet ﷺ has set forty days [as the maximum limit] for trimming the nails, trimming the moustache, and shaving the pubic hair.’  
(At-Tirmizi)

646. Narrated Anas ibn Malek: ‘No more than forty days have been set for us for trimming the moustache, trimming the nails, shaving the pubic hair, and plucking the underarm hair.’ (At-Tirmizi)

647. Narrated Ibn Abbas: ‘The Prophet ﷺ used to trim his moustache and Ibraheem ﷺ used to do it.’ (At-Tirmizi)
Chapter (200)

About the Obligation of Zakat and other Rulings

{Zakat and expenditure occupy a prime position in purifying souls immediately after the prayer, because the human soul is created with an inclination to miserliness, and miserliness is a vice from which souls should be purified. Allah ﷻ says:

"... Even though men's souls are swayed by greed..." (4: 128)

Spending in the way of Allah ﷻ purifies the soul from miserliness. Allah ﷻ says:

"...But those most devoted to Allah shall be removed far from it (the Fire). * Those who spend their wealth for increase in self-purification. *" (92: 17-18)

Now, we will mention briefly what Imam Al-Ghazali (who was a follower of Al-Shafe’e’s school of thought) said [on this subject] leaving out the judicial rulings of zakat, as they are known to Muslims living in Islamic environments. So, let us explain what he has said}²¹.

²¹ The quotation between the two { } is of Sheikh Sa’eed Hawwa as an introduction to the words of Imam A-Ghazali.
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[Imam Al-Ghazali elaborated on this subject in his book entitled ‘Ihya'a Ulum Al-Din (Revival of the Religious Sciences).]

Below is a quotation from this work hoping that it will benefit the reader on this topic. ‘Giving zakat and its internal and external conditions

Please be informed that the payer of zakat should commit himself to the following:

The payer of zakat should intend in his heart to pay the obligatory zakat. Paying zakat whenever it becomes due. As to zakat Al-Fitr, it should not be delayed after the day of Fitr. Its established time begins from sunset of the last day of Ramadhan, yet it is permissible to pay it during the month of Ramadhan. He that delays paying zakat after it becoming due, without a legal excuse, has committed an act of disobedience.

The payer of zakat should pay it according to the texts, i.e. to pay in cash what should be given in cash and to give in kind what should be given in kind.

He should not transfer zakat to places other than his [place of residence], as the needy in every town long for zakat of its inhabitants, and transfer of zakat disappoints the needy. However, if the payer of zakat transferred it to other places, it still renders it meritorious, yet it is better not to do so. Thus zakat of each item should be paid in the place where it is situated, and there is no harm if he gives zakat to people who are not residents of that place.

The payer of zakat should distribute the due amount of zakat among the various beneficiaries of it in his town. This is understood from the statement of Allah ﷻ:

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"Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer., (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom. *" (9: 60)

The Noble Koran has ordered that zakat be paid to eight categories of beneficiaries, two of which are no longer existent in our time. Those are those whose hearts have been (recently) reconciled and those employed to administer the (funds).

The remaining four categories are still existent in all countries. They are the poor, the needy, those in debt, and the wayfarer. The remaining two categories exist in some countries. They are those who fight in the cause of Allah and those in bondage (to free them).

The minute internal etiquette of zakat

Please be informed that the seeker of a reward in the Hereafter through zakat is to commit himself to the following terms:

The First Condition:

He must understand the reason behind zakat obligation and the reason for imposing it as a pillar of Islam, despite the fact that it is a financial transaction not a physical act of worship. This item can be divided into three sub-divisions:
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1. Uttering the Testimony of Faith is a confession of Allah’s Oneness and a verification of His worthiness of worship. It is fulfilled when a monotheist has no beloved besides Allah, and this is because love does not accept partnership. A lover is put on trial by separation from the beloved. Man loves money too much as it is a means to joy and delight, and because of it man loves life and hates death, and death is the only gate to meeting the Beloved. So, he was put on trial by ordering him to give of his wealth. For this reason, Allah says:

» إن الله استرئ من المؤمنين أنفسهم وأمر لهم بأن لهم الجنة يقاتلون في سبيل الله فيقتلون ويفتلون وعدا عليه حقا في النزوة والإنجيل والقرآن ومن أوقى بعهده من الله فاستبشاروا ببعكم الذي بايعتم به وذلك هو الفوز العظيم (البقرة 111)

“Allah has purchased of the believers their persons and their properties; for theirs (in return) is Paradise. They fight in His Cause, and slay and are slain. A promise binding on Him in Truth, through the Torah, Al Injeel, and the Koran and who is more faithful to his Covenant than Allah? Then rejoice in the bargain that you have concluded. That is a supreme achievement.” (9:111)

Thus, Al-Muahed (the one who fights in the way of Allah) sacrifices his soul through longing to meet Allah, undoubtedly, giving of one’s wealth is much easier. People understand spending in three different ways:

a) A division of them has well understood the concept of Oneness and have given their property totally, sparing neither Dirham nor Dinar. They gave all that they possessed willingly. Whenever they were asked about the due rate of zakat on two hundred Dirhams, they would
answer it was five Dirhams (for you), but for us, we give what we possess as zakat. For this reason Abu-Bakr Al-Siddeeq ☪ gave all that he possessed and Omar gave one half of his wealth.

Narrated Omar ibn Al-Khattab: ‘The Messenger of Allah ☪ ordered us to give in charity. At that time I had sufficient money so I said to myself: “This is the opportune time to vie with Abu-Bakr even for a time. I brought one half of what I possessed to the Messenger of Allah ☪.” He said to me: “What have you left for your family?” I said: “An amount equal to this.” Abu-Bakr brought all that he possessed at that time. The Messenger of Allah ☪ said to him: “What have you left for your family O Abu-Bakr?” He said “I have left Allah and His Messenger for them.” So, I said to myself: “I will never vie with him any more.””

b) The second category occupy a rank less than that of Abu-Bakr ☪. These are the people who withhold their money until the time of need and when the reward for spending is doubled. They spend of their wealth to meet their necessary needs and give the rest in charity through
various deeds of righteousness. Such people pay more than the due rate of zakat.

A group of Tabi'een held the opinion that there are rights to one’s wealth other than zakat. This is the opinion of Al-Nakhe'e, Al-Shi'ibi, Ata', and Muahed. Asl-Shi'ibi was asked: “Is there any right on wealth besides zakat?” He said: “Yes. Have not you heard Allah’s statement:

لا يَبْرِكُ الْبَرَّ أَنْ تَوَلَّوا وَجَهْوُهُمْ قَبْلَ الْمُشْرِقِ والمُغَرْبِ، وَلَكَنَّ الْبَرَّ مِنْ آمِنٍ يَبْتُ لِلْهِ الدِّينَ وَالْقَوْمَ الْأُخْرَى والْمَلَائِكَةَ والْكِتَابَ وَالْعِبَادَاتِ، وَأَتَى الْمَالِ عَلَى حِيَبِّ ذِوي الْقُرْبَى والْبَيْتَى وَالْمَسَكِينِ وَأَبْنَ السَّبِيلِ وَالسَّائِلِينَ وَقَوْمِ الرَّقَابِ وَأَقَامَ الصَّلَاةَ وَأَتَى الزَّكَاةَ وَمَوْفُونَ بِعَهْدِهِمْ إِذَا عَاهْدَوْا وَالصَّابِرِينَ فِي الْبَاسِمَةِ وَالضَّحَّاءِ وَحِينَ الْيَوْمِ النَّبِيُّ أَوْلَئِكَ أَلْصَادُوا أَوْلَئِكَ هُمُ الْمُتَّقُونَ (البقرة 177)

“It is not righteousness that you turn your faces towards the East or West. But it is righteousness to believe in Allah and the Last Day, and the Angels, and the Books, and the Messengers; to spend of your wealth out of love for Him, for your kin, for the orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves. (It is also righteousness) to be steadfast in prayer, to give regular charity, to fulfill the contracts that you have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing.

*” (2: 177)”

The scholars inferred the same ruling from the following statements of Allah ﷻ:

الذين يؤمنون بالغيب ويقيمون الصلاة وهم رزقناهم ينفقون (البقرة 3)
“...And those who spend out of what We have provided for them.” (2: 3) And

O you who believe! Spend out of (the bounties) we have provided for you, before the Day comes when no bargaining (will avail), nor friendship nor intercession. Those who reject faith, they are the unjust.” (2: 254)

They also state that these verses were not abrogated by the verse related to zakat and that giving more than zakat rate is included in the rights of a Muslim on other Muslims.

This means that a wealthy Muslim must give in charity to whomever falls in need until his needs are satisfied, in addition to paying the due rate of zakat. The sound opinion of the jurists in this concern is that releasing the hardship of a Muslim is a collective duty, because a Muslim should not be abandoned.

Another meaning of these verses is that a solvent Muslim is ordered to lend what releases the insolvent person’s needs, as long as the former has paid the due rate of zakat.

c) This category comprises those who pay only the due rate of zakat. This is the lowest rank. The majority of people commit themselves to it out of miserliness and due to weakness in their faith. Allah \(\mathcal{S}\) says:

“If He were to ask you for all of them (your wealth), and press you, you would covetously withhold, and He would bring out all your ill-feeling.” (47: 37)
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The Second Meaning:

Purifying the Muslims of miserliness because it is destructive. The Messenger of Allah ﷺ was reported to have said:

"ثلاث مهلكات: شح مطاع وهوى متبع وإعجاب المرء بنفسه."

"There are three destructive things: an obeyed miserliness, a followed whim, and self pride."

والذين تبوزوا الدار والإيمان من قبلهم يحبون من هاجر إليهم ولا يجدون في صدورهم حاجة مما آوى ويتورون على أنفسهم وله كان بهم خصاصة ومن يوق شج نفسه فأولئك هم المفتيحون" (الحشر 9)

Allah ﷻ says:

"... And those saved from the covetousness of their own souls; they are the ones who achieve prosperity. *" (59: 9)

Miserliness can be removed by giving from wealth in charity. Man's love for anything cannot be severed except through compelling the soul against it until it becomes a habit. In this way, zakat purifies its payer from a miserliness that destroys. It is obvious that purification increases or decreases proportionally with the amount paid in charity and the mood of the payer while paying it.

The Third Meaning:

Thanking Allah ﷻ for the favors He has granted in body, soul, and wealth. The acts of worship express thankfulness for the physical favors, and giving from wealth in charity expresses thankfulness for the financial favors. How mean is he that looks at his poor brother whose sustenance was
strained and he refuses to express thankfulness to Allah ﷻ for favoring him with wealth and making others stand in need of him.

The Second Condition:

The religious people are keen to hasten in paying the due zakat before its time falls due to express their readiness to respond to Allah’s commandments, by pleasing the poor and the needy and avoiding unexpected incidents that could debar them from paying zakat.

Delay in doing the acts of obedience past their due time may lead to abandoning them. So a Muslim should take any opportunity to do good, whenever it occurs. The narrative says:

"قلب المؤمن بين أصحابه بين أصحاب الرحم.

"A believer’s heart is between two fingers of the Most Beneficent."

How speedy is the heart in changing. Satan promises man poverty and orders him [to commit] lewdness. So, a Muslim should take the opportunity and determine a specific month to give his zakat. He should choose a virtuous time to acquire a better reward and to double his zakat.

Examples of the virtuous months are Al Moharram, the first month of the lunar year and one of the sacred months; or Remadhan when the Noble Koran was revealed which includes Laylat Al-Qadr. zol-Hijjah is also another one of the virtuous months, as it is one of the sacred months when the pilgrimage becomes due, and it is the month that contains the ten [best] days [for ibada] plus the days of Tashreeq. While the best days of Remadhan are the last ten days, the best days of Thol Hijjah are the first ten days.
The Third Condition:

Concealing one’s zakat payment is better because it is distanced from showing off and ostentation.

"وَرَجَلٌ نَّصَدِّقَ أَحْفَى حَتَّى لَا تَعْلَمُ شَيْءًا مَّا تَنْفِقُ بِمَيْنَةٍ..."

Al-Bukhari.

Narrated (Abu-Huraira): ‘The Prophet ﷺ said: “Allah will give shade to seven on the Day when there will be no shade but His.” The Messenger of Allah ﷺ counted among them: “…A man who gives charitable gifts so secretly that his left hand does not know what his right hand has given…”

Allah ﷻ says:

"إِنَّكُمْ تَبْذِلُونَ الصَّدَقاتَ فَنُعمَاءُ هِيَ وَإِنْ تُخْفِيْهَا وَتَوْكَّوَهَا فَهُوَ الْخَيرُ لَكُمْ وَيَكْفِرُ عِنْدَهُ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ” (التوبة 271)

“If you disclose (acts of) charity, even so it is well, but if you conceal them and make them reach those (really) in need, that is better for you. It will remove from you some of your (stains of) evil. And Allah is well acquainted with what you do.” (2: 271)

Concealing zakat helps to remove showing off and ostentation. Some people used to give zakat so secretly that the recipient did not know the giver. Some used to give it to blind people, some others used to put it in the pathway where poor people pass by or on his seat where a poor person can see it. A third group used to tie it to a poor person’s garments while he was sleeping. Some others...
used to give it to a mediator stipulating secrecy. They used to do so out fear of showing off.

The Fourth Condition:

The payer of zakat could disclose his zakat payment if there would be a benefit in this, such as setting an example for others or if the one who asked for zakat asked for it publicly. In such cases, there is no harm in giving zakat publicly, provided that the Muslim distances himself from showing off.

It is obvious that disclosing zakat payment hurts the feelings of poor people, while the one who asks for it publicly has already exposed himself. Allah ﷻ says:

\[بِأَنْ تَبْدُوا الصَّدَقَاتُ فَنَعْمَهَا وَإِنْ تُخَفُّوهَا وَتُؤْتُوهَا الفَقَرَاءَ فَهُمْ خَيْرٌ
لَكُمْ وَيَكْفِرُ عَنْكُمْ مَنْ سَيْتُكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَيْرٌ ﴿البقرة: 271\]

“If you disclose (acts of) charity, even so it is well...∗” (2: 271) And

\[بِأَنَّ الَّذِينَ يَتَّلُونْ كِتَابَ اللَّهِ وَآتَوا الصَّدَقَةَ وَأَفْقَهُوا مَا رَزَقْنَاهُمْ سَرًا وَعَلَانِيَةً يُرِجُونَ تَجَارَةً لَّنْ يَبْنُونَ ﴿فاطر: 29\]

“Those who rehearse the Book of Allah, establish regular Prayer, and spend (in Charity) out of what We have provided for them, secretly and openly, they hope for a trade that will never fail. ∗” (35: 29)

The verse permits disclosing zakat as long as it endears and urges others to pay zakat. So the servant should weigh the advantages and disadvantages of giving charity secretly or publicly, ignoring his whims and desires. He will then be guided to the best and the most suitable conduct.
The Fifth Condition:

The payer of zakat should not spoil his zakat payment with injuring or defaming its recipient. Allah ﷻ says:

"O you who believe! Cancel not your charity by reminders of your generosity or by injury..." (2: 264)

The scholars differ over the meaning mann and aza. Mann was interpreted as mentioning of zakat, while aza was publicizing it. Sofyan said: "He who mentioned his zakat has spoilt it." He was asked about that and he said: "To mention it." It was interpreted also that mann is to exploit the recipient of zakat, while aza 'is to abuse him for his poverty. A third interpretation of Al Mann is to treat the recipient haughtily and aza is to rebuke him for asking for Zakat.

Whenever A'isha and Umm Salama sent a messenger with charity to a poor person, they used to recommend him to memorize how the recipient invoked Allah ﷻ for them, so that they could pray the same for him. Then they used to say: "Now we have returned his prayers to us hoping for the full reward from Allah ﷻ." In other words they wanted their charity to be purely for Allah ﷻ. Hence they used to pray to Allah ﷻ the same prayers that the recipient had prayed to Allah for them. Omar ibn Al-Khattab and his son Abdullah used to do the same.
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

It seems that there is no effective medicine for the heart diseases, except the deeds that show humility, humbleness, and accepting favors. Hearts are to be cured through a mixture of knowledge and deeds, and the adherence of knowledge and deeds to zakat, is like [the adherence of] humility to the prayer.

The Sixth Condition:

The payer of zakat should belittle what he has given, because if he praises it he would wonder it. It renders the deeds futile.

Allah says:

پیا لَا قَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنٍ كَثِيرَةٍ وَيَومٍ حَنيَّينِ إِذْ أَجَابْنَاكُمْ كَثِيرَتَكُمْ
فَلَمْ تُغَنِّي عَنَّكُمْ شَيْئَةً وَضَعَافَتَ عَلَيْكُمُ الْأَرْضُ بِمَا رَحَّبَتْ نَعْمَ وَلَيْتَمْ مَدْبِرٌ

(التوبة 25)

"...And on the day of Hunayn behold! Your great numbers elated you, but it availed you naught. The land, for all that it is wide, did constrain you, and you turned back in retreat." (9: 25)

It is said that if an act of obedience is belittled, it shall be honored in the sight of Allah, and if an act of disobedience is feared, it shall become little in the sight of Allah. It was said also that, in order for a good deed to be perfect, it should be belittled, concealed, and done as soon as it falls due.

As to knowledge, one should believe that 1/10 or 1/40 is a small amount and the payer of zakat should feel shy because he has paid a very small percentage. If he raised himself to the highest degree and gave all that he owns, let him ponder over where he earned that wealth and for Whom did he spend it?
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

The real owner of wealth is Allah ﷻ. It is He Who has given it to the payer of zakat and it is He Who has guided him to spend it this way. So why should one think that what was given was great, while that thing was a pure right of Allah? And if the payer of zakat aspires for a reward in the Hereafter, why should he think that what he gave was great when he will receive a doubled reward for it in the Hereafter?

As to the deed, the payer of zakat should feel embarrassed at what he has given, because he has withheld some of the wealth given to him freely by Allah ﷻ like a trustee to whom a deposit was entrusted, then when its owner reclaimed it, he withheld a part of it from the depositor. This stirs one’s humbleness and submissiveness.

As all wealth belong to Allah ﷻ and giving all of it is more loved by Allah ﷻ, but Allah ﷻ did not order His servants to do that because it would be hard for them. The noble Koran confirms this by Allah’s statement:

\[
\text{إن يَسَالُكُمُ الْأَرْضُ فَيَقْفِقُ لَهُ وَيُخْلَصُ الْأَصْنَافُ} \quad ( \text{مَحْدَد} 37)
\]

“If He were to ask you for all of them (your properties), and press you, you would covetously withhold, and He would bring out all your ill-feeling. *” (47: 37)

The Seventh Condition:

The payer of zakat should give the best of his properties in charity because Allah ﷻ is Good and accepts only what is good. If what was given was given from a suspect source, it will not be accepted. In the Hadith of Anas, the Messenger of Allah ﷻ said:
Generosity is for a servant who spent from lawfully earned income.

If what was given was not from a lawfully earned income, it is a misconduct, because the payer of zakat preferred his family or his slaves. Allah says:

"O you who believe! Give of the good things that you have (honorably) earned, and of the fruits of the earth that We have produced for you. And do not even aim at spending from that which is bad while you yourselves would not accept, it except with closed eyes. And know that Allah has no want, is Worthy of all Praise." (2: 267)

[This verse] means that you should not give in charity that which you, yourselves, would not accept if it was given to you. It was narrated that: "A Dirham (given in charity) has been rewarded by more than one thousand Dirhams." This is because the one who paid the Dirham gave it from the best of his wealth, and a Muslim could give one hundred thousand Dirhams in charity from the worst earning or from the worst type of wealth preferring others besides Allah.

The Seventh Condition:

The payer of zakat should give his zakat to the one most entitled to it. It is not sufficient just to give it to someone from any of the eight beneficiary categories of
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(Abridged)

zakat. There are six factors to be taken into consideration in this regard:

The First:

The payer of zakat should give his zakat to pious people who do not care for worldly pleasures to help them in their pious deeds. The Messenger of Allah ﷺ said as narrated by Abu-Sa'eed: 'The Prophet ﷺ said: “Do not befriend except from the believers and do not let but a pious person eat of your food.”

The Second:

It is recommended that the recipient of zakat should be one of the seekers of knowledge, because seeking knowledge is the most honorable act of worship. Ibn Al-Mobarak used to favor the seekers of knowledge with his good deeds. When he was asked about this, he said: ”I do not know of a higher status after that of the Prophets, except that of the scholars. If one of them were to dedicate his efforts to earning his living, he would be distracted from acquiring knowledge. So, helping them to acquire knowledge is better.”

The Third:

The recipient of zakat should be honest in his piety and act in conformity with the creed of Tawhid (Oneness). He should believe that all favors are from Allah and take no mediators to reach Him.
The Fourth:

The recipient of zakat should neither reveal his poverty, nor complain about it. This is based on the following statement of Allah ﷻ:

(الفقراء الذين أحصروا في سبيل الله لا يستطيعون ضرّا في الأرض) يحسبهم الجاهل أغنياء من التعقّف تعرفهم بسيمهم لا يسألون الناس إلّا نافع و وما تفقوا من خير فإنّ أحقّ بعليم (البقرة ٢٧٣)

“(Charity is) for those in need, who, in Allah's cause are restricted (from travel), and cannot move about in the land seeking (for trade or work). The ignorant man thinks, because of their modesty that they are free from want. You will know them by their (unfailing) mark. They do not beg importunately from all and sundry and whatever of good you give be assured Allah knows it well. * (2: 273)

Such people do not ask people persistently because they are confident of what is with their Lord. The payer of zakat should investigate those people’s conditions, as giving them from zakat doubles its reward many times.

The Fifth:

The recipient of zakat who supports a big family or is unable to move around is worthier of zakat than the others. Allah ﷻ says:

“(Charity is) for those in need, who in Allah's cause are restricted (from travel), and cannot move about in the land seeking (for trade or work).”

Based on these reasons, Omar ibn Al-Khattab ﷺ used to give to such people abundantly. The Messenger of Allah ﷺ used to give to married people twice as much as a bachelor.
The Sixth:

It is recommended that the recipient of zakat should be from one’s relatives, because kindness to one’s relatives has an abundant reward.

Ali ibn Abu-Taleb ﷺ said: ”It is more beloved to me to give a Dirham to one of my brothers than to give twenty Dirhams in charity. It is more beloved to me to give him twenty Dirhams than to give one hundred Dirhams in charity; and It is more beloved to me to give him one hundred Dirhams than to manumit a slave.” Friends and pious companions should be given priority over others.

These are the terms one should take care of and each term has varying degrees, so one should seek the highest of them. He who has committed himself to them all, he has attained great success.’

I think this quotation from Imam Al-Ghazali is sufficient, and now let us read what Imam Al-Nawawi compiled in the same concern.

(وَأَقْصِمُوا الصَّلَاةَ وَآتَوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ) ( البقرة: 43 )

Allah ﷺ said:

“And perform the prayer, and give zakat, and bow down (or submit yourselves with obedience to Allah) along with those who bow down to Him.” (2: 43) And

(فَأَمَّا مَنْ أَعْطَاوْا وَاتَّقُوْ) ( الليل: 5 )

“And they were commanded not but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and to
perform the prayer and give zakat, and that is the right religion. *” (92: 5) And

“Take sadaqa (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower. *” (9: 103)
648- Narrated by Anas: 'We always longed for a judicious nomad to come and ask the Prophet ﷺ [a question] while we were present. Once, while we were talking about this, a nomad came and sat in modesty before the Prophet ﷺ and said: "O Muhammad! Your envoy came to us and claimed that Allah had sent you (as a Messenger)." The Prophet ﷺ said: "Yes." He said: "By Him Who has raised the sky, spread out the earth, and fixed the mountains firm, has Allah sent you (as a Messenger?)" The Prophet ﷺ said: "Yes." He said: "Your envoy claimed that you claim that we are obliged to perform five prayers every day and night." The Prophet ﷺ said: "Yes." He said: "By Him Who has sent you, has Allah so ordered you?" He said: "Yes." He said: "Your envoy claimed that you claim that we are obliged to observe fasting one month per year." The Prophet ﷺ said: "Yes." He said: "Your envoy claimed that you claim that we are obliged to pay zakat on our properties." The Prophet ﷺ said: "He has told the truth." He said: "Your envoy claimed that you claim that we obliged to perform Hajj to the House of Allah for him who is able to do so." The Prophet ﷺ said: "Yes." He said: "By Him Who has sent you, has Allah so ordered you?" The Prophet ﷺ said: "Yes." He said: "By Him Who has sent you with the truth, I will never do more or less than this." Then the nomad went away. The Prophet ﷺ said: "If the nomad proves truthful, he will enter Paradise."' (At-Tirmizi)
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

649. Narrated Ibn Abbas: "When Allah's Messenger ﷺ sent Mo'az to Yemen, he said (to him): "You are going to a nation (from) the People of the Scriptures (the Jews and the Christians). First of all invite them to worship Allah (Alone) and if they do, inform them that Allah has enjoined on them five prayers every day and night. If they start offering these prayers, inform them that Allah has enjoined on them zakat, and it is to be taken from the rich amongst them and given to the poor amongst them. If they obey you in that, take zakat from them but avoid (don't take) the best property of them in zakat."" (Bukhari)
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

650. Narrated Abu-Huraira: ‘When Allah's Messenger ﷺ died and Abu-Bakr ﷺ became the caliph some Arabs apostated (converted to disbelief) (and Abu-Bakr decided to declare war against them), Omar ﷺ said to him: "How can you fight these people although Allah's Messenger ﷺ said: 'I have been ordered (by Allah) to fight the people until they say: “La Ilaha illallah (None has the right to be worshipped except Allah),” and whoever said it then he will save his life and property from me, except in the case of breaking the law (the commandments and prohibitions imposed by Islam), and his reckoning will be with Allah?’” Abu-Bakr said” ”By Allah! I will fight those who differentiate between the prayer and zakat, as zakat is the compulsory right to be taken from property (according to Allah's Orders). By Allah! If they refuse to pay me even a goat kid that they used to pay at the time of Allah's Messenger ﷺ, I would fight them for withholding it.” Omar ﷺ said: ”By Allah, it was nothing, but Allah Who delighted Abu-Bakr's heart towards the decision (to fight) and I came to know that his decision was right.”’’ (Bukhari )

651. Narrated Abu-Huraira ﷺ: ‘A nomad came to the Prophet ﷺ and said: ”Tell me of a deed that will admit me into Paradise.” The Prophet ﷺ said: "Worship Allah, and worship none along with Him, offer the (five) prescribed compulsory prayers perfectly, pay the compulsory zakat
and fast in the month of Ramadhan." The nomad said: "By Him in Whose Hands my soul (life) is I will not do more than this." When he (the nomad) left, the Prophet ﷺ said: "Whoever wants to see a man from the rightful dwellers of Paradise, then he may look at this man." (Bukhāri)

652. Narrated Abu-Zarr: 'I came to the Messenger of Allah ﷺ while he was sitting in the shade of Ka'aba. When he saw me coming, he said: "They are the losers on the Day of Judgment, by the Lord of Ka'aba." I said to himself: "What would be wrong with me? There must have been a
revelation concerning me.” I said: ”Who are these, may my father and mother be sacrificed for you?” The Messenger of Allah ﷺ said: “They are Al-Aktharoon٢٢ except the one that does like this.” The Messenger of Allah ﷺ indicated as if he was scooping with his hands in front of him, on his right, and on his left (meaning except he that gives zakat fearing not poverty). Then he said: “By Him, in Whose hands my soul is, there is no one that dies and leaves camels or cows without paying their zakat, except that they will come on the Day of Judgment as the greatest and as fattest that they could be and they will tread on him with their hooves and butt him with their horns incessantly. Each time the last of them has trodden on him, the first one will tread on him, until Allah judges between the people.”” (At-Termizi )

٨٥٣- يَرَأَى قَنْتِيْبَةً حُدَّثَتْ بِنْ عَبْدُ العَزِيزِ بْنُ مُحَمَّدٍ عَنْ سَهْيَلٍ بْنُ أَبِي صَالِحٍ عِنْ أَبِي هَرْيَةَ عُنْ أَبِي هُرْيَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْخَيْلُ مُقَوْدُوْدٌ فِي نُواَاصِبَهَا الْخَيْلُ إِلَى يَوْمِ الْقِيَامَةِ الْخَيْلُ لَثَلَثَةٍ هِيْ لَرَجُلٍ أَجْرٍ وَهِيْ لَرَجُلٍ سَتَرَ وَهُوَ عَلَى رَجُلٍ وَرَزْرُ فَأَمَّا الَّذِي لَهُ أَجْرٌ فَالَّذِي يَتَخَذَهَا فِي سِبْيلِ اللَّهِ فَيُعْدِهَا لَهُ ﷺ لَهُ أَجْرٌ لَا يَغْيِبُ فِي بَطُورِهِ شَيْئًا إِلَّا كَتَبَ اللَّهُ لِهَا أَجْرًا وَقَبْلُ الْحَدِيثِ قَصَةُ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوِى مَالِكٌ بْنُ أَبِ نَسْرٍ عَنْ زَيْدٍ بْنِ أَسْلَمْ عَنْ أَبِي صَالِحٍ عِنْ أَبِي هَرْيَةَ عِنْ النَّبِيٌّ ﷺ

٦٥٣.Narrated Abu-Huraira: ‘The Messenger of Allah ﷺ said: “Good is tied to the horses’ foreheads until the Day of Judgment. The horses are for three: they are a reward for

٢٢ Aktharoon are those wealthy people who evade the payment of zakat.
one man, an embellishment for the other, and a penalty for a third. They are a reward for him who takes it for Allah’s sake, and he is rewarded for whatever food or drink they have in their bellies.” (At-Termizi)

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٢٠١ ـ باب وجبه صوم رمضان

Chapter (201)

About the Obligation of Fasting in Ramadhan

Among the means of purifying the soul, fasting occupies the third degree in importance. Sexual desire and that of the stomach are two overpowering desires that incite man to deviate from the straight path.

Fasting helps a Muslim to overcome them both so fasting is counted one of the purification factors for the soul. If patience occupies the highest rank of the virtue, fasting is its means. For this reason, the Messenger of Allah said as:

Hazrat Abu Musar said: "I heard the Prophet, Allah honored. Among the secrets of the heart are: A man of Bano Saleem said: 'The Messenger of Allah said: ‘...Fasting is one half of patience...’

Allah has decreed that fasting leads to piety. The Noble Koran says:

"O you who believe, keep your duty to Allah and fear Him and follow the Messenger of Allah, whom Allah has chosen to be his special envoy. By His grace, He has made clear to you the conduct of your fathers. He has taught you the Book that was before you, and He has made you witnesses so that you might judge between persons in righteousness and bear witness that Allah is truly your Lord."

(Al-Baqara: 183)
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

“O you who believe! Fasting is prescribed to you as it was imposed on those before you, that you may (learn) self-restraint. *” (2: 183)

Piety is Allah’s commandment to His servants. Allah ﷻ says:

“And by the Soul, and the proportion and order given to it, * And its enlightenment as to its wrong and its right, * Truly he succeeds that purifies it * And he fails that corrupts it. *” (91: 7-10)

Fasting is of two types, obligatory and supererogatory and its wisdom is not hidden from those who live in Islamic environments, so we limit our study to the manners of the person observing fasting. Here is what Al-Ghazali said in this regard.}

Secrets of fasting and its inner conditions

Please be informed that fasting is of three types: the fasting of the common people, the fasting of the majority, and the fasting of the minority. As to the fasting of the common people, it is abstention from food and sex. The fasting of the majority is debarring the heart from mean concerns and worldly pleasures, as well as distracting one’s heart entirely from others besides Allah ﷻ. Breaking this kind of fast occurs when the one observing the fasting preoccupies himself with others besides Allah ﷻ and the Last Day or when he preoccupies himself with the worldly pleasures, except those that are acquired by legal means.


"...Say: "Allah" then leave them to plunge in vain discourse and trifling. *" (6: 91)

As to the minority fasting, it is the fasting of the righteous people. It is the abstention of the limbs and organs from evil. This has six conditions:

The First:

1. Lowering one's gaze from unlawful scenes and whatever distracts from the remembrance of Allah ﷺ. The Messenger of Allah ﷺ said:

النظرة سهم مسموم من سهام إيليس -لعنه الله- فمن تركها خوفا من الله

"He that abstinates from it through fear of Allah, Allah ﷺ will grant him belief and he will taste its sweetness in his heart."

The Second:

Keeping one's tongue from backbiting, slandering, lewdness, and dispute, along with compelling it to silence and preoccupying it with the remembrance of Allah ﷺ and recitation of the Noble Koran. This fasting is related to the tongue. Sofyan said: "Backbiting spoils fasting." Muahed narrated: "Two acts spoil fasting slandering and telling lies."
Riyadhos-Saliheen (The Meadows of the Righteous) (Abridged)

The Messenger of Allah ﷺ said as:

"حديث أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: الصيام جنة، فلا يرقت ولا يجهل وإن مرو القائه أو شانه فليل صائم مرتين والذي نفسي بيده لخلوف فم الصائم أطيب عند الله تعالى من ريح السك، يترك طعامه وشرابه وشهوة من أجل الصيام لي وآذان أجزيه به والحسناء يعشر أمثالها البخارى.

Narrated by Abu-Huraira: 'Allah's Messenger ﷺ said: "Fasting is a shield (or a screen or a shelter). So, the person observing fasting should avoid sexual acts and should not behave foolishly or impudently, and if somebody fights with him or abuses him, he should say twice: 'I am fasting.'" The Prophet ﷺ added: "By Him in Whose Hands my soul is, the smell coming from the mouth of a fasting person is better than the smell of musk in the sight of Allah ﷻ. (Allah says about the fasting person): 'He has left his food, drink, and desires for My sake. Fasting is for Me. So, I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.'"

The Third:

A fasting person should avoid hearing or listening to improper speech. The Noble Koran equalizes between devouring people’s wealth unlawfully and listening to falsehood through verse 42 of chapter 5. It says about some People of the Book:

سَمَاعُونَ لِلْكَتِبِ أَكَالَوْنَ لِلسُّحَبِ فَإِنَّ جَاهِدُكُمْ فَاحْكَمْ بِنِيَاهِمْ وَأَعْرَضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَن يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتُ فَاحْكَمْ بِنِيَاهِمْ (القصص 42)

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“(They are fond of) listening to falsehood, of devouring anything forbidden…” (5: 42) And

"لا يُنْهَأُونَ الربَّيْتُونَ والأَحْيَاتُ عَنِ الْأَخْبَارِ وَكُلِّهِمْ السَّحْنَتُ لَيْسَ مَا كَانَوَا يَصُنُّونَ" (المائدة ۳۳)

"Why do not the rabbis and the doctors of religious Law forbid them from their (habit of) uttering sinful words and eating forbidden things? Evil indeed are their works. *" (5: 63)

The Fourth:

A fasting person should keep his limbs (i.e. his hands and feet) from detested actions and his stomach from suspect food. The fast is rendered futile if the fasting person refrains from lawful food but then he breaks his fasting on unlawful food. The similitude of such fasting is like he one who builds a palace but destroys a town. Overeating lawful food harms one’s health, so fasting was imposed to remove such harm. A patient who refuses to take a big dose of medicine through fear of its harm and sips poison instead is stupid, and unlawful objects likewise destroy the religion. A small quantity of the lawful objects is beneficial while a large amount is harmful, thus fasting aims at lessening that harm. The Messenger of Allah ﷺ said as:

"حدثنا عمر بن رافع حدثنا عبد الله بن المبارك عن أسامة بن زيد عن سعيد المقبري عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم رب صائم ليس له من صيامه إلا الجوع... * ابن ماجه.

Narrated by Abu-Huraira: ‘The Messenger of Allah ﷺ said: “How many a fasting person whose share of his fasting is mere hunger.”
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

It was said that the above Hadith refers to a fasting person who breaks his fast with unlawful food. Another opinion is that it is he who abstains from lawful food but backbites and slanders people. A third opinion is that it is he who does not prevent his limbs from sinful deeds.

The Fifth:

A fasting person should not overeat when he breaks fast, as overfilling the stomach, even with lawful food, is detested by Allah ﷻ.

It is well known that the objective of the fast is to weaken desires and whims and to help the soul to attain piety. Overfilling stomach strengthens desires and stirs latent desires that become aroused due to overeating. The desired result of fasting is to weaken man’s desires as they are Satan’s vehicle to evil. A moderate meal helps in this regard.

Of the manners of observing fasting is not to sleep for a long time during the day so the fasting person avoids feeling hunger and thirst, in order for his heart to be purified. By so doing, he is able to perform At-Tahajjod prayer. If Satan tried to incite him [to sleep for a long time], he is required to look at the heavens.

Laylatol Qadr is the night when some of the secrets of the unseen were revealed. This is understood from Allah’s statement

إِنَّا أَنْزَلْنِاهُ فِي لَيْلَةِ الْقَدْرِ 

“We have indeed revealed this (Message) in Magnificent Night.” (97:1)

He that filled his stomach with food has set a screen between his heart and his chest. And it is not enough for he
that empties his stomach to remove that screen, if he does not dedicate himself totally to Allah ﷻ as this is the supreme end.

The Sixth:

A fasting person’s heart should be suspended between hope and fear as he does not know for certain whether his fasting will be accepted. He must feel this in every act of worship. It was narrated that Al-Hasan Al-Basri passed by a group of people who were laughing. He said: "Indeed, Allah ﷻ has appointed the month of Ramadhan as a race for people to vie with one another in obedience. Some have won and others have lost. One wonders at a person who laughs on a day when the winners have won and the losers have lost."

Abu Al-Darda'a said: "Both the sleeping and breaking fast of a prudent person are praised. How do they not then defame the fasting and watchfulness of a fool?"

This is sufficient and now let us read what Imam Al-Nawawi compiled

Allah ﷻ said:

"بيِّنا أَيْنَآ الْأَمْثَالُ مُّتَحَدَّثُوا كَتَبْ عَلَيْكُمُ الصِّيَامُ كَمَا كَتَبْ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعِلَّكُمْ تَتَّقُونَ (۱۸۳) آيَاتٌ مُّتَدُودَاتٌ فَمَنْ كَانَ مِنْكُمْ مُرِيضًا أَوْ عَلَى سَفْرٍ فَقَعَدَةٌ مَّنْ أَيَّامٍ أُخْرَى وَعَلَى الَّذِينَ يُطِيعُونَ فَدِينَتَهُ طَعَامَ مَسِكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ وَإِنْ تَصُوُّمَوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (۱۸۴) شَهْرٌ رَمَضَانُ الَّذِي أَنزَلَ فِيهِ الْقُرآنُ هَذِهِ لِنَالَائِكُمْ وَبِيَانٌ مِّنَ الْهُدَايَةِ وَالْفَقْهِانِ فَمَنْ شَهِدَ مِنْكُمْ شَهْرٌ فَلِيَصْفَحْ مَنْ كَانَ مُرِيضًا أَوْ عَلَى سَفْرٍ فَعَدَّهُ مِنْ
"O you who believe! Observing fasting is prescribed for you as it was prescribed for those before you, that you would attain piety. *(Observing fasting) is for a fixed number of days (in the month of Ramadhan), but if any of you is ill or on a journey, the same number (of days that he did not observe the fasting should be compensated for) from other days. And as for those who fast with difficulty (e.g. an old man, etc.), they have (the choice either to observe fasting or) to feed a destitute person (for every day missed). But whoever does good of his own accord it is better for him. And (bear in mind that) observing fasting it is better for you if only you know.*

* The month of Ramadhan in which was revealed the Koran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So, whomever of you sights (the crescent on the first night of) the month (of Ramadhan, i.e. is present in his homeland), he must observe fasting that month, and whoever is ill or on a journey, the same number (of days that one does not observe fasting must be compensated) for other days. Allah wills for you ease, and He does not will to make things difficult for you. (He wills that you) must complete the same number (of days), and that you must magnify Allah (to recite Takbeer: "Allah Akbar (Allah is the Most Great.")") for having guided you so that you may be grateful to Him. *" (2: 183-185)
Riyadhos-Saliheen (The Meadows of the Righteous) (Abridged)

The Messenger of Allah ﷺ said as:

654. Narrated by Abu-Huraira ﷺ: 'A nomad came to the Prophet ﷺ and said: "Tell me of such a deed that would admit me into Paradise." The Prophet ﷺ said: "Worship Allah, and worship none along with Him, offer the (five) prescribed compulsory prayers perfectly, pay the compulsory zakat and fast in the month of Ramadhan." The nomad said: "By Him in Whose Hands my soul (life) is I will not do more than this." When he (the nomad) left, the Prophet ﷺ said: "Whoever wants to see a man from the rightful dwellers of Paradise, then he can look at this man." (Bukhari)

655. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said: "Observing fasting is a shield (or a screen or a shelter from Hellfire). So, the person observing fasting should avoid sexual acts and should not behave foolishly and impudently, and if somebody quarrels with him or abuses him, he should say to him twice: 'I am observing fasting.'" The Prophet ﷺ added: "By Him in Whose Hands my soul is,
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

the smell coming from the mouth of a person observing fasting is better for Allah ﷺ than the smell of musk. (Allah ﷺ says about the fasting person): He has left his food, drink and desires for My sake. Fasting is for Me. So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.” (Bukhari)

656 - عَنْ أَبِي هِرْبَةٍ رَضِيَ اللهُ عَنْهُ: (كُلُّ عَمَلٌ أَبِنَ آَدَمَ لَهُ إِلَّا الصَّيْامُ، فَإِلَيْهِ لَيْتَ أَجْزَاهُ) وَقَالَ فِي أَخْرِيهِ: (لِلسَّائِمِ فِرْحَتَانِ) يُفْرَحُهُمَا: إِذَا أَفْتَرَ فَرُحٌ، وَإِذَا لَقِيَ رَبُّهُ فَرَحٌ بِصَوْمِهِ. رُوِى الْبَخَارِي.

656. Narrated Abu-Huraira: (See the Hadith No. 667, plus the addition): “All the deeds of Adam's sons (i.e. human beings) are for themselves, except fasting which is for Me, and I will give the reward for it.” There are two joyful occasions for the person observing fasting, one at the time of breaking fast, and the other at the time when he will meet his Lord and he will be pleased because of his fasting.’ (Bukhari)

657 - عَنْ أَبِي هِرْبَةٍ رَضِيَ اللهُ عَنْهُ: (أَنْ رَسُولَ اللهُ ﷺ قَالَ: (مَنْ أَفْقَرَ يُكَفِّرُ عِنْي سَبِيلَهُ، وَمَنْ أَفْصَلَ عِنْي مِنْ أَبْدَالِ الْخَيْرَاتِ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّيْامِ ذَوِي مَنْ بَابِ الْصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجَهَادِ ذَوِي مَنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدْقَةِ ذَوِي مَنْ بَابِ الصَّدقةِ). فَقَالَ أَبُو بُكْرٍ رَضِيَ اللهُ عَنْهُ: أَبَا بِنَعْمَةٍ أَمَرَيْتُكَ أَنْ يُقْسِمَ عَلَيْكُمْ مِنْ ذَكَرِكُمْ. فَهَلْ يُقْسِمُ أَحَدُ مِنْ تَلْكَ الأَبْرَاءِ كُلَّهَا. قَالَ: (نَعَمْ، وَأَرْجُوهُ أَنْ تَكُونُ مِنْهُمْ) رُوِى الْبَخَارِي.
“Whoever gives two kinds (of things or property) in charity for Allah's Cause will be called from the gates of Paradise and will be addressed: 'O servant of Allah! Here is prosperity.' So whoever was amongst the people who used to offer the prayers will be called from the gate of the prayer. Whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad. Whoever was amongst those who used to observe fasting, will be called from the gate of Al-Rayyan. Whoever was amongst those who used to give zakat (charity), will be called from the gate of zakat (charity).” Abu-Bakr ﷺ said: “Let my parents be sacrificed for you, O Allah's Messenger! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all of these gates?” The Prophet ﷺ replied: “Yes, and I hope you will be one of them.”” (Bukhari)

658. Narrated Sahl ﷺ: 'The Prophet ﷺ said: “There is a gate in Paradise called Al-Rayyan, and those who observe fasting will be admitted through it on the Day of Resurrection and none but them will be admitted through it. It will be said: “Where are those who used to observe fasting?” They will get up, and none but them will enter through it. After their entry the gate will be closed and nobody will enter through it.”’ (Bukhari)
659. Narrated Abu- Sa'eed Al-Khudri ﷺ said: 'Allah's Messenger ﷺ said: "No servant of Allah will fast for a day while engaged in Jihad, except that Allah will remove him from Hellfire a distance of seventy years for that day."' (Agreed upon, and this version is from Muslim.)

660. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said: "Whoever observes fasting during the month of Ramadhan out of sincere faith and hoping to attain Allah's Rewards, all his past sins will be forgiven."' (Bukhari)

661. Narrated Abu-Huraira: ‘The Prophet ﷺ or Abul-Qasim said: "Start fasting on seeing the crescent (of Ramadhan), and give up fasting on seeing the crescent (of Shawwal), and if it is overcast (and you cannot see the crescent) complete thirty days of Sha'aban.'" (Bukhari)
662. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "When it is the first night of Ramadhan, the devils and the rebels from the jinn are tied down; the gates of the Fire are closed and no gate of them is opened but the gates of Paradise are opened and no gate of them is closed. And a caller calls: "O you who intends to do good, go ahead. O you who intend to do evil, abstain. And for Allah, there are people acquitted from the Fire every night."" (At-Tirmizi )

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202 - Bāb al-jawwad Wafuq al-khawāris fī Ramadān wa-l-akhtar min ’l-sī hay’ al-’awāhir

Chapter (202)

About the Desirability of being Generous and doing Good Deeds in Ramadhan, especially in the Last Ten Days

663. Narrated Ibn 'Abbas: 'Allah's Messenger ﷺ was the most generous of all the people and he used to reach
the peak of generosity in the month of Ramadhan when Gabriel [m] used to meet with him, and Gabriel used to meet him every night of Ramadhan to teach him the Koran. Allah's Messenger ﷺ was the most generous person in readiness and haste to do charitable deeds).’ (Bukhari)

664. Narrated A'isha: 'With the start of the last ten days of Ramadhan, the Prophet ﷺ used to tighten his belt (to work diligently) and used to offer (the Night Prayer) all night, and used to keep his family awake (for the prayers).’ (Bukhari)

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203 - باب في النهى عن تقدم رمضان بصوم بعد النصف من شعبان

Chapter (203)

About the Forbiddance of Voluntary Fasting after the 15th of Sha'aban

665 - عن أبي هريرة رضي الله عنه، عن النبي ﷺ قال: (لا يَقْتَمِنْ أَحَدُكُمْ رَمَضَانَ بَصُومَ يَوْمٍ أَوْ يَوْمَينَ، إِلَّاَّ أَنْ يَكُنْ رَجُلٌ كَانَ بَصُومٌ صَوْمًا، فَليَصْمُنَّ ذَلِكَ الْيَوْم). رواه البخاري.

The Messenger of Allah ﷺ said:

665. Narrated Abu-Huraira: 'The Prophet ﷺ said: "None of you should observe fasting for a day or two ahead of Ramadhan, unless he has the habit of observing fasting and if his voluntary fasting coincides with that day, then he can observe fasting that day.” (Bukhari)
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

666. Narrated Abu-Huraira; ‘The Prophet ﷺ or Abul-Qasim said: "Start fasting on seeing the crescent (of Ramadhan), and give up fasting on seeing the crescent (of Shawwal), and if it is overcast (and you cannot see the crescent), complete thirty days of Sha'aban."” (Bukhari)

667. Narrated Abu-Huraira: ‘The Messenger of Allah ﷺ said: “If the last half of Sha'aban remained, do not observe fasting.”” (At-Termizi)

Abu-Issa said: "The meaning of this Hadith to some people of knowledge is that a man who does not observe fasting during the first days of Sha'aban, and when some days of it remain, he starts to observe fasting. In other words, he did not observe fasting during the first half of the month and when there were only few days of it remains, he starts to observe fasting. Such a form of voluntary fasting is undesirable.”
668. Narrated Silah ibn Zofar: 'We were with Ammar ibn Yasir and a roasted sheep was brought to him. He said to the attendees: "Eat." Some of them refused to eat saying: "I am observing fasting." A mar said: "He that observes fasting on Yawm Al-Shakk\(^{23}\), has disobeyed Abul-Qasim [\\]."

Abu-Issa said: "The Hadith of Ammar is Hasan Saheeh and the people of knowledge from the Prophet’s companions and the successors acted upon it. They disliked that a man observed fasting on the day that the people have doubt about it. Most of them said: 'If a man observed fasting on that day and it came clear later that it was of the month of Ramadhan, he should repeat it.'"

\(^{23}\) Yawm Al-Shakk (the doubted day) is the thirtieth day of Sha'aban, if the new moon was not seen due to clouds or other reasons. Thus, it is likely that it is either the final day of Sha'aban or the first day of Ramadhan.
Chapter (204)

About the Desirability of having
the Pre-Dawn Meal

669. Narrated Anas ibn Malek: 'The Prophet said: "Take Sahoor as there is a blessing in it."' (Bukhari)

670. Narrated Anas: 'Zayd ibn Thabit said: "We took Sahoor with the Prophet. Then he stood for the prayer. I asked: 'What was the interval between Sahoor and azan?"' He replied; 'The interval was sufficient to recite fifty Verses of the Koran.'" (Bukhari)

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24 Al-Sahoor is the pre-dawn meal. It is desirable that a person who intends to observe voluntary or obligatory fasting should take that meal. It is preferable to delay until shortly before dawn. It is desirable that one has that meal, even if it is only a sip of water.
671. Narrated Ibn Omar: 'The Prophet said: "Indeed, Bilal delivers azan by night, so eat and drink until Ibn Umm Maktoom delivers azan'. (At-Termizi)

Abu-Issa said: "The Hadith of Ibn Omar is Hasan Saheeh but the people of knowledge differed about azan by night. Some of them said that if Mo'azin delivered Al Athan by night, it is sufficient and he should not repeat it. This is the opinion of Malek, Ibn Al-Mobarak, Al-Shafe'e, Ahmed and Ishaq. Some others said that if he had delivered azan by night, he should repeat it. This is the opinion of Sofyan Al-
Thawri. It was narrated on the authority of Ibn Omar that Bilal had delivered azan by night and the Prophet ﷺ ordered him to call: 'The servant of Allah has fallen asleep.' Abu-Issa said: 'This Hadith is not memorized and the authentic one is the one in question.'

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Chapter (205)

About the Desirability of Breaking Fasting at the Earliest Possible Time

672. Narrated Sahl ibn Sa'd: 'The Messenger of Allah ﷺ said: "The people (the Muslims) will be continue in doing good, as long as they break the fast as early as possible."

673. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "Allah ﷺ said: 'The most beloved servant to Me is he who hastens in breaking the fast.'"
674. Narrated Salman ibn Amer Al-Dhabi: 'The Prophet ﷺ said: "When one of you breaks his fast, he should do so with some dates; but if he can not get any, he should break his fast with water, for it is purifying." (Reported by Al-Khamisa (the five). Ibn Khozayma, Ibn Hibban and Al-Hakim graded it Saheeh.)

675. Narrated Anas ibn Malek: ‘The Prophet ﷺ used to break the fast with some fresh dates before performing the prayer. If he did not find fresh dates, he used to break the fast with (few) dried dates, and if he did not find the dried dates, he would have some sips of water.’ (At-Termizi)

Abu-Issa said: "This Hadith is Hasan ghareeb and it was narrated that the Prophet ﷺ used to break his fast with some fresh dates in winter and with water in summer."
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

Chapter (206)

About the Obligation of
Curbing the Fasting Person’s Tongue

676. Narrated Abu-Huraira: ‘Allah’s Messenger ﷺ said:
“Observing fasting is a shield (or a screen or a shelter from Hellfire). So a person observing the fast should avoid sexual acts and should not behave foolishly and impudently, and if somebody quarrels with him or abuses him, he should say to him twice: 'I am observing fasting.’” The Prophet ﷺ added:
“By Him in Whose Hands my soul is, the smell coming from the mouth of a person observing fasting is better with Allah ﷺ than the smell of musk. (Allah ﷺ says about the fasting person): ’He has left his food, drink, and desires for My sake. Fasting is for Me. So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.’”

(Bukhari)

677. Narrated Abu-Huraira: ‘The Prophet ﷺ said: “Whoever does not give up lying speech (false statements) and acting on
those lies and evil actions, etc., Allah is not in need of his leaving his food and drink (Allah will not accept his fasting).”” (Bukhari)

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Chapter (207)

About the General Rulings of Sawm

678. Narrated Abu-Hurairah ﷺ: ‘The Prophet ﷺ said: “If somebody eats or drinks forgetfully then he should complete his fasting for what he has eaten or drunk has been given to him by Allah.”” (Bukhari)

679. Narrated Laqeeq ibn Sabira: ‘I said: “O Messenger of Allah! Tell me about Wodo’o.” He said: “Perform Wodo’o perfectly, let the water run between the fingers, and exaggerate in Madhmadha and Istinshaq, except in the case when you are fasting.”” (At-Termizi)

Abu-Issa said: “This Hadith is Hasan Saheeh and the people of knowledge dislike the fasting person taking snuff. They see that it invalidates one’s fasting, basing their opinion on valid narrations.”
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

880. عن عائشة وأم سلمة رضي الله عنهم: أن رسول الله ﷺ كان يُذْرِكُهَا البَحْرُ، وهو جَنْبُ من أهله، ثم يُغَطِّسُ ويصوم. رواه البخاري.

680. Narrated A'isha and Umm Salama: 'Allah's Messenger ﷺ would get up at dawn in the state of Janaba (due to sexual relations). He used to take a bath and intend to observe fasting.' (Bukhari)

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288 - باب في بيان فضل صوم المحرم وشعبان والأشهر الحرم

Chapter (208)

About the Superiority of the Voluntary Fasts of Moharram, Sha'aban, and Al-Ashorol Horom (the Inviable Months)

281 - حَدِيثَنَا قَتَّانِيّة حَدِيثَنَا أبو عوامة عن أبي بشر عن حميد بن عبد الرحمن بن المُحبَّرِيّ عن أبي هريرة قال: قال رسول الله ﷺ: أفضل الصيام بعد شهر رمضان شهر الله المحرم وأفضل الصلاة بعد الفريضة صلاة

Narrated Ibn Abbas: 'The Prophet ﷺ said: "Omra has entered (has been included) in Hajj until the Day of Judgment."

Abu-Issa said: "The Hadith of Ibn Abbass Hasan and the meaning of this Hadith is that there is no harm in performing Omra during the months of Hajj. Al-Shaafe'e, Ahmed, and Ishaq interpreted it so. This Hadith abrogates the allegation of the people of the pre-Islamic era that performing Omra in the months of Hajj is a capital sin. As a result of the advent of Islam, it became permissible to perform it during the months of Hajj. The months of Hajj are Shawwaal, Zul-Qa'ada, and the first ten days of Zul-Hijja; and this is the valid time for entering the state of Ihraam for Hajj. As for Al-Ashhor Al-Horom (the four Sacred Months), they are Rajab, Zul-Qa'ada, Zul-Hijja, and Moharram. This is the opinion of more than one of the Prophet's companions and others.'
Riyadhos-Saliheen (The Meadows of the Righteous) (Abridged)

681. Narrated Abu-Huraira: ‘The Messenger of Allah said: “The best fasting besides (fasting in the month of) Ramadhan is (fasting in) the month of Allah, the month of Al Moharram26, and the best prayer besides the obligatory prayer is (voluntary) prayer by night.”’ (At-Termizi )

26 The first month of the lunar year.
682. Narrated Umm Salama: 'I have never seen the Prophet ур observing the fast for two consecutive months except for Sha'aban and Ramadhan.' (At-Termizi )

On the same occasion, A'isha said: 'I have never seen the Prophet ур observing fasting in a month more than his fasting in Sha'aban. He used to observe fasting the whole month apart from a few days, in fact, he used to observe fasting the whole month.'

Ibn Al-Mobarak said: "It is permissible in Arabic when one observes the fast for most of the month to say: 'He observed fasting the whole month.'"

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209- باب في استحباب الأعمال الصالحة في العشر الأول من ذي الحجة

Chapter ( 209 )

About the Desirability of doing Good Deeds in the First Ten Days of Zol-Hijja

683. Narrated Ibn Abbas: 'The Prophet ур said: "No good deeds done on other days are superior to those done on these (first ten days of Zol-Hijja)." Then some companions of the Prophet ур said: "Not even Jihad?" He replied: "Not even Jihad, except that of a man who does it by putting himself and his property in danger (for Allah's
sake, i.e. with his life and property) and does not return with any of those things (i.e. is martyred)."' (Bukhari)

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Chapter (210)

About the Desirability of the Voluntary Fast on the Day of Arafa, and the 9th and 10th Days of Moharram

684. Narrated Abu-Qatada Al-Ansari: 'Allah's Messenger was asked about fasting on the day of Arafa, whereupon he said: "It expiates the sins of the past year and the future year." And he was asked about fasting on the day of Ashoora ', whereupon he said: "It expiates the sins of the past year." He was then asked About fasting on Monday, whereupon he said: "That is the day on which I was born, on which I was commissioned with Prophethood and on it (the Koran) was revealed to me."' (Muslim)

Narrated Abu-Ayoob Al-Ansari: 'Allah's Messenger said: "He who fasts Ramadhan and six days of Shawwal, it will be (in terms of rewards) as if he has observed the fast for a whole year." ' (Muslim)
685. Narrated Ibn Abbas: ‘The Messenger of Allah ﷺ ordered the day of Ashora’ to be fasted on the tenth day (of Moharram).’ (At-Termizi)

Abu-Issa said: ”The Hadith of Ibn Abbas is Hasan Saheeh but the people of knowledge differed over which day is the day of Ashora’. Some said: ‘It is the ninth day’ and some others said: ‘It is the tenth day.’ And it was narrated from Ibn Abbas that he said: ‘Observe fasting on the ninth and the tenth contradicting the Jews.’”

686. حَرِّضْنَا أَبِي عُبَيْدَةَ نَافِعَ الْبُصْرِيَّ حَدَّثَنَا مُسْعُودُ بْنُ وَاصِلٍ عَنْ نَهَاسٍ بْنِ قَهْمٍ عَنْ قَتَادَةَ عَنْ سَعِيْدٍ بْنِ المُسْبِبٍ عَنْ أَبِي هَرْبِيْرَةَ عَنْ النُّبِيِّ ﷺ قَالَ مَا مِنْ أَيَّامٍ أَحَبَّ إِلَى اللَّهِ أَنْ يُعْبَدَ لَهُ فِيهَا مِنْ عَشْرٍ ذِي الْحَجَّةَ يَعْدَلُ صِيَامُ كُلُّ يَوْمٍ مِنْهَا بِصِيَامِ سَبْتِهِ وَقَيْامٌ كُلُّ لَيْلَةٍ مِنْهَا بِقِيَامِ لَيْلَةِ الْفَاتِرِ قَالَ أَبُو عُبَيْدَةُ عَنْ هَذَا حَدِيثٍ غَرَّبٍ لَا نَعْرَفَهُ إِلَّا مِنْ حَدِيثِ مُسْعُودٍ بْنِ وَاصِلٍ عَنْ النَّهَاسِ قَالَ وُسْلَتَ مُحَمَّدًا عَنْ هَذَا الحَدِيثِ فَلَمْ يُعْرَفَهُ مِنْ عَيْنِ النَّبِيِّ ﷺ مُسْتَلِمًا شَيْءًا مِنْ هَذَا وَقَدْ تَكْلَمْ يَتَّبِعُ بْنُ سَعِيْدٍ فِي نَهَاسِ بْنِ قَهْمٍ مِنْ قِبْلِ حَفْظِهِ.”
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

686. Narrated Abu-Huraira: ‘The Prophet ﷺ said: “There are no days other than those ten days of Zil-Hijjah during which Allah loves people to serve Him. Observing fasting on one day of them is equal to observing fasting for a whole year and the standing by night therein for a night (in prayer) is equal to the standing in the prayer by night on Laylatol Qadr.”’

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211- باب في استحباب صوم ستة أيام من شوال
وثلاثة أيام من كل شهر

Chapter (211)

About the Desirability of the
Voluntary Fast for Six Days of
Shawwal and Three Days every Lunar Month

687- حديثاً أحمد بن منيع حديثاً أبو معاوية حديثاً سعد بن سعيد عن عمر
بن الخطاب عن أبي أثوب قال: قل للنبي ﷺ من صيام رمضان ثم أتبعه ستة
من شوال فذلك صيام الذهر وفي الباب عن جابر وأبي هريرة وثوبان قال
أبو عيسى حديث أبي أثوب حديث حسن صحيح وقد استحب قوم صيام ستة
أيام من شوال بهذا الحديث قال ابن المبارك هو حسن هو مثل صيام ثلاثة
أيام ممن كله شهر قال ابن المبارك ويزو في بعض الحديث ويلحق هذا
عليه لم يمثله برمضان واختار ابن المبارك أن تكون ستة أيام في أول الشهر وقد
روى عن ابن المبارك أنه قال إن صام ستة أيام من شوال منفرقاً فهو جائز.

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27 One of the last ten nights of Ramadhan. Its exact time is not known, but some scholars say that it is most likely on the twenty-seventh night, as it was during that night that the Noble Koran was sent down to the first firmament.
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

قال وقد روى عبيد العزيز بن محمد عن صفوان ابن سليم وسعد بن سعيد هذا الحديث عن عمر بن ثابت عن أبي أيوب عن النبي ﷺ هذا وروى شعبة عن ورقاء بن عمار عن سعد بن سعيد هذا الحديث وسعد بن سعيد هو أخر يحيى بن سعيد الأنصاري وقد نقل بعض أهل الحديث في سعد بن سعيد من قبل حفظه حديثاً قال أخبرنا الحسن بن علي الجعفي عن إسرائيل أبي موسى عن الحسن البصري قال كان إذا ذكر عدده صيام سنة أيام من شوال يقول والله لقد رضي الله يصياً مثل هذا الشهر عن السنة كله.

687. Narrated Abu-Ayyoob: 'The Prophet ﷺ said: "He that observes fasting in Ramadhan then he follows it with six days of Shawwal, this is equal to the fasting of the whole life."' (At-Termizi)

Abu-Issa said: "The Hadith of Abu-Ayyoob is Hasan Saheeh and some of the people of knowledge recommended observing the fast on these days in accordance with this Hadith."

Ibn Al-Mobarak said: "It is good, and similar to observing the fast for three days every month. He said that it is related to observing the fast in the month of Ramadhan." Ibn Al-Mobarak chose that they should be observed from the first day of the month of Shawwal. He also said that if one observed those six days separately, it is permissible.

28 The scholars say that it is permissible to observe fasting in that month either consecutively or separately.
688. Narrated Abu-Huraira: 'The Prophet ﷺ took my covenant on three thing; "Not to sleep except after having performed Al Witr\(^\text{29}\), to observe fasting three days of every month\(^\text{30}\), and to perform the (voluntary) mid morning prayer.' (At-Termizi)

689. Narrated Musa ibn Talha: 'I heard Abu-Zarr saying: "The Messenger of Allah ﷺ said: 'O Abu-Zarr! If you observed the fast (voluntarily) for three days, let them be the thirteenth, the fourteenth, and the fifteenth.'"' (At-Termizi)

\(^{29}\) Witr or Watr prayer (the prayer) is the prayer that consists of either one raka'a or three raka'as performed after performing isha (the evening prayer). Its time starts after isha until shortly before dawn.

\(^{30}\) They are the 13\(^{\text{th}}\), 14\(^{\text{th}}\), and 15\(^{\text{th}}\) of the lunar month.
Abu-issa said: "The Hadith of Abu-Zarr is Hasan, and it was narrated in some narrations that the Messenger of Allah ﷺ said: 'He that observed the fast three days of every month was considered as if he had fasted his whole life.'"

690. Narrated Abu-Zarr 'The Messenger of Allah ﷺ said: "He that observes fasting for three days of every month, this is fasting for the whole life."' Abu-Zarr said: 'Allah has revealed the verse that says: "He that does a good deed shall have ten times as much to his credit..."' (6: 160)

691. Mo'az said: 'I said to A'isha: "Did the Messenger of Allah ﷺ observe (voluntary) fasting for
three days of the month?” She said: “Yes.” I said: “Which days?” She said: “He was not concerned about which days.” (At-Termizi)

2112 باب فضل من فطر صائمة وفضل الصائم

الذي يقدم الطعام لمفترين

Chapter (212)

About the Superiority of Serving Food to a Fasting Person and the Superiority of the Fasting Person who serves Food to Non-Fasting People

692. Narrated Sa'ad ibn Khaled Al-Johani: ‘The Messenger of Allah ﷺ said: “He that serves a meal to a fasting person, will have an equal reward to his, without decreasing the reward of the fasting person.”” (At-Termizi)

822
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

693. Narrated Habib ibn Zayd: ‘I heard a freed slave girl named Layla narrating from her grandmother Umm Imara bint Ka'ab Al-Ansariyya that the Prophet ﷺ entered to see her and she served him food. He said to her: “Eat.” She said: "I am fasting.” The Messenger of Allah ﷺ: “Truly, the angels invoke Allah for a fasting person in whose house food is served until they complete (their meal).”’

(9) كتاب الاعتكاف

BOOK OF I'ETEKAUF 31

(213 ) باب فضل الاعتكاف في رمضان

Chapter (213)

About the Superiority of i'etekaf in the
Month of Ramadhan

694. Narrated Abdullah ibn Omar: ‘Allah's Messenger ﷺ used to practice i'etekaf in the last ten days of the month of Ramadhan.’ (Bukhari)

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31 i'etekaf is to confine oneself in a mosque to perform prayers, reciting the Koran, and invocations. During Al i'etekaf, one leaves worldly activities for a temporary period, and a Muslim should practice it. It is sufficient to stay in the mosque for a very short time with a sincere intention, and it is recommended to practice it in the month of Ramadhan.
695. Narrated A'ishah, the wife of the Prophet ﷺ: 'The Prophet ﷺ used to practice 'etekaf in the last ten days of Ramadhan until he died and then his wives used to practice 'etekaf after him.' (Bukhari)
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

(10) كتاب الحج

Book of Hajj

214 - باب فضل الحج

Chapter (214)

About the Virtue of Hajj

Allah ﷺ said:

"In it (the House of Allah) are manifest signs, the Maqam (place) of Abraham; whosoever enters it, he attains security. And Hajj (the pilgrimage to Mecca) to the House (Ka'aba) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision, and residence); and whoever disbelieves (i.e. denies Hajj then he is a disbeliever of Allah), then Allah stands not in need of any of the worlds (i.e. the mankind and jinn)." (2: 197)

The Messenger of Allah ﷺ said as:

696. Narrated by Abu-Huraira: ‘The Messenger of Allah ﷺ said: “Omra (minor pilgrimage) to Omra expiates the misdeeds in between them, and Hajj performed in conformity with the Book and Sunna, has no reward except Paradise.”' (At-Termizi)
Riyadhos-Saliheen (The Meadows of the Righteous) (Abridged)

697 - حدَّثَنَا قَتِيْبَةَ وَأُحْمَدَ بنُ عَبْدِ الْمَهْدِيَّ البصريّ قَالَا حدَّثَنَا عَبْدُ الْعَزِيزِ
بنُ مُحَمَّدٍ عَنْ زَيَّدٍ بنِ أَسْلَمَ عَنْ عَطَاءٍ بَنِ يُسَارٍ عَنْ مُعَاذِ بَنِ جَبَلٍ أُنْ رَسُولٍ
اللَّهُ ﷺ قَالَ مِنْ صَامِ رَمَضَانَ وَصَلِّي الْمَلَائِكَاتَ وَحَجِّ الْبَيْتِ لاَ أَدْرِي أَذَكَّرُ
الْمُرْكَابَةَ أُمَّ لاَ إِلَّا كَانَ حَقًا عَلَى اللَّهِ أَنْ يُغْفِرَ لَهُ إِنَّ هَآجَرَ فِي سَبِيلِ اللَّهِ أُوْ
مَكَّتُ بِأَرْضِهِمُ الْتَّيَّ الَّذِي وَلَدَ بِهَا قَالَ مُعَاذُ أَلَا أَخْيَرُ بِهِمْ نَاسٍ فَقَالَ رَسُولُ اللَّهِ ﷺ
ذَرُّ النَّاسَ يَعْمَلُونَ فَإِنَّ فِي الْجَنَّةِ مَانَاذِرُ مّا بَيْنَ كُلِّ دِرْجَتيْنِ كَمَا بَيْنَ
السَّمَّاءِ وَالأَرْضِ وَالْفَرْدُوس أَعْلَى الْجَنَّةِ وَأَوْسُطُهَا وَفُوقُ ذَلِّكَ عَرْشُ الرَّحْمَنَ
وَمِنْهَا تُفْجَرُ أَنْهَآرُ الْجَنَّةِ فَإِذَا سَأَلَّمُ اللَّهُ فِسَلَوَهُ الفَرْدُوس قَالَ أَبُو عِيسَى هَكَذَا
رُوِيَ هَذَا الْحَدِيثُ عَنْ هُشَامٍ بْنِ سَعْدٍ عَنْ زَيَّدٍ بْنِ أَسْلَمَ عَنْ عَطَاءٍ بْنِ يُسَارٍ
عَنْ مُعَاذِ بَنِ جَبَلٍ وَهَذَا عُنْدِي أَصْحَبُ مَنْ حَدِيثُ هُمَامٍ عَنْ زَيَّدٍ بْنِ أَسْلَمٍ عَنْ
عَطَاءٍ بْنِ يُسَارٍ عَنْ عَبْدَةٍ بْنِ الصَّامِمَةٍ وَعَطَاءٍ لَمْ يُذْرِكَ مُعَاذَ بَنِ جَبَلٍ وَمُعَاذٍ
قَدِيمُ الْمَوْتِ مَاتَ فِي خَلَافَةِ عُمَّرٍ

697. Narrated Mo'az ibn Jabal: 'The Messenger of Allah ﷺ said: “He that observed fasting in the month of Ramadhan, performed the prayers, and performed Hajj, it is Allah’s promise to forgive his sins whether he migrated or stayed in his homeland.”' Mo'az said: ‘Should I inform people about it?’ The Messenger of Allah ﷺ said: “Let the people do (spare no effort in doing good) for there are one hundred ranks in Paradise. The distance between each of two ranks is like that between the earth and the heaven. Firdaws is the best and the highest rank of Paradise where the rivers of Paradise have their sources and above it that is the Throne of the Most
Gracious. So, if you ask from Allah ﷻ, ask Him for Firdaws.

٦٩٨ - حَدَّثَنَا أَبُو عُمَرُ حَدَّثَنَا سَفِيَانُ بْنُ عُبَيْدَةَ عَنْ سَعِيرِ بْنِ الْحَمَسِ التَّمِيميَ عَنْ حَبْيَبِ بْنِ أبي ثَابِتِ عَنْ أَبِنِ عُمَرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ بَنِيْ الإِسْلَامِ عَلَى خَمْسِ شَهَادَةٍ أَنُّ لا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ وَإِقَامَ الصَّلَاةَ وَإِبْتِيَاءَ الزَّكَاةَ وَصَدُّوْمَ رَمَضَانِ وَحَجَّ الْبَيْتِ وَقَدْ جَاءَ بِنَبِيِّ اللَّهِ ﷺ أَبُو عَيْسَى هَذَا حُدِيْثً حَسَنٌ صَحِيحٌ وَقَدْ رَوَى مِنْ غَيْرِ وَجِهٍ عَنْ أَبِنِ عُمَرٍ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا وَسَعِيرُ بْنِ الْحَمَسِ تَنَاذِرَ أَهْلِ الْحَدِيْثِ حَدَّثَنَا أَبُو كَرْبِيَةَ حَدَّثَنَا وَكَيْلُ عَنْ حُنْظَةِ بْنِ أَبِي سَفِيَانِ السَّجَّيِّيِّ عَنْ عُكْرِمَةَ

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1 The Messenger of Allah ﷺ wanted the Muslims to compete in doing the good deeds so, he said to Mo'az ﷺ: "Let the people do (spare no effort in doing good) for there are one hundred ranks in Paradise. The distance between each of two ranks is like that between the earth and the heaven. Al-Firdaws is the best and the highest rank of Paradise where the rivers of Paradise have their sources and above it that is the Throne of the Most Gracious. So, if you ask from Allah ﷻ, ask Him for Al-Firdaws."

The ranks mentioned here are not limited to one hundred, because there is a Hadith stating that the ranks of Paradise have the same number as the verses of the Noble Koran, so it may be said that the ranks available for each one of the people of Paradise are one hundred ranks.

The rivers meant here are the four rivers mentioned in the chapter 47 verse 15 that says:

"(Here is) the parable of Paradise that the righteous are promised. In it there are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink of them; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and grace from their Lord. (Can those in such Bliss be compared to such as shall dwell forever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels (to pieces)"

827
698. Narrated Ibn Omar: Allah's Messenger ﷺ said: "Islam has been built on five (principles): Testifying that: 'La ilaha illallah (None has the right to be worshipped except Allah) Wa Anna Muhammad Rasool Allah (and Muhammad is the Messenger of Allah), offering the prayers dutifully and punctually, paying zakat, observing fasting in the month of Ramadhan, and performing Hajj (pilgrimage to Mecca).

699. Narrated Ibn Abbas: 'Allah's Messenger ﷺ addressed us: "Allah has prescribed Hajj (pilgrimage to Mecca) for you." Aqra'a ibn Habes then got up and asked: "Is it to be performed annually, O Messenger of Allah?" Allah's Messenger ﷺ replied: "If I were to tell you that it is to be performed annually, it would have become obligatory. Hajj is (to be performed) once, and anything extra is voluntary." (Khamsa (the five) except At-Termizi, and its origin is in Muslim's compilation).

700. Narrated Abu-Huraira: 'The Prophet ﷺ said: "Leave me (don't ask me about things that I do not mention or explain to you) as long as I leave you. For, the people who were
before you were ruined because of their excessive questions (about controversial matters) and their differences over their Prophets. So, if I forbid you to do something then keep away from it. And if I order you to do something then, do of it, as much as you can." (Bukhari )

701. Narrated Abu-Huraira : 'Allah's Messenger was asked: "What is the best deed?" He replied: "To believe in Allah and His Messenger." The questioner then asked: "What is the next (in goodness)?" Allah's Messenger replied: "To participate in Jihad (the religious fighting) for Allah's Cause." The questioner again asked: "What is next (in goodness)?" Allah's Messenger replied: "To perform Hajj Mabroor (the accepted pilgrimage)."" (Bukhari )

702. Narrated Abu-Huraira: 'The Prophet said: "Whoever performs Hajj for Allah's sake only, abstains from doing improper behavior, and refrains from doing evil or sins then he will return (after Hajj free from all sins) as if he were born anew."' (Bukhari )

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2 The Messenger of Allah said: "The accepted pilgrimage has no reward except Paradise." It was asked: "What is the accepted pilgrimage?" He said: "Kind speech and serving food."
703. It is narrated that 'Aisha, the Mother of the faithful Believers, said: "O Allah's Messenger! We consider Jihad as the best deed. Should we not participate in Jihad?" The Prophet ﷺ said: "No! The best Jihad (for women) is Hajj Mabroor." (Bukhari)

704. Narrated Abdullah ibn Abbas: 'Al-Fadhl (his brother) was riding behind Allah's Messenger ﷺ and a woman from the tribe of Khatha'am came and Al-Fadhl started looking at her and she started looking at him. The Prophet ﷺ turned Al-Fadhl's face to the other side. The woman said: "O Allah's Messenger! Allah's duty of Hajj has become due on my father and he is old and weak and he cannot sit firm on a mount, may I perform Hajj on his behalf?" The Prophet ﷺ replied: "Yes." Abdullah said: 'This happened during the Hajjat Al-Wada'a (the Farewell Pilgrimage)." (Bukhari)
705. Narrated Ibn Abbas: 'The Prophet ﷺ met some riders at Al-Rawha'a\(^3\) and asked: "Who are you?" They replied: "We are the Muslims." They asked: "Who are you?" The Prophet ﷺ said: "Allah's Messenger." Then, a woman lifted up a boy to him and asked: "Would this be credited with having performed Hajj (pilgrimage)?" The Prophet ﷺ replied: "Yes. And you will have a reward."' (Muslim)

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(11) كتاب الجهاد
Book of Jihad

215 باب وجب الجهاد وفضل الغدة والروحة
Chapter (215)

About the Obligation of Jihad
and the Virtue of Marching Forth
and Returning from the Battlefield

[The Messenger of Allah ﷺ was sent with the same Message as the Prophets and Messengers who passed before him, but he was preferred to them by some privileges. The following Hadith sheds light on some examples of such privileges.

حديث جابر بن عبيد الله قال: قال رسول الله ﷺ: أعطيت خمسا لم يعطه أحد من الأنبياء قلبي، كنت بالرغبة مسيرة شهر، وجعَل لي الأرض مسجدا وطهورا، فأتمت رجل من أمتي أدركته الصلاة ففيصل، وأحلت لي الغيات، وككان النبي ﷺ يبعث إلى فوائده خاصة وبعثت إلى الناس كافة، وأعطيت الشفاعة أخرجه البخاري.

\(^3\) A place near Madina
Riyahus-Saliheen (The Meadows of the Righteous)
(Abridged)

Narrated Jaber ibn Abdullah: 'Allah's Messenger ﷺ said: "I have been given five privileges that were not given to any among the Prophets before me. Allah has made me victorious by awe (by frightening my enemies) for a distance of one month's journey. The earth has been made for me (and for my followers) a place for praying and a thing to purify with (Al-Tayamamom), therefore, any one of my followers can pray wherever he is at the time of a prayer. The spoils of war have been made lawful to me (and was not made so for anyone else). Every Prophet used to be sent to his nation only but I have been sent to mankind. (The fifth privilege is that) I have been given the right of intercession (on the Day of Resurrection)."

Thus, the Messenger of Allah ﷺ was sent to mankind as a whole. This is a fact confirmed by the Koran. Allah ﷺ said:

قُلْ يَا أُمِّي الْمُتَّقِينَ أَنْتُمْ رَسُولُ اللَّهِ يَوْمَ الْغَيْبَةِ رَجُلًا مَّلِيًَّا مِّنَ الْجَهَنَّمَةِ وَرَجُلًا مَّلِيًَّا مِّنَ السَّعَارَتِ وَالأَرْضِ لَا إِلَهَ إِلَّا هُوُ الْحَيَّ الْقَيِّمُ قَانُونًا بِاللَّهِ وَرَسُولِهِ النَّبِيُّ ﷺ الْأَمِينُ الْأَمِينُ الْأَمِينُ الْأَمِينُ يُؤْمِنُنَّ بِهِ وَكُلُّ مَا كَانَ يَأْتِيَهُ مِنَ الْخَزَائِمِ لَتَنَذِرُونَ (الأعراف 158)

"Say (O Muhammad!): "O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the earth. La ilaha illa Howa (None has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allah and His Messenger (Muhammad), the Prophet who can neither read nor write, who believes in Allah and His Words (this Koran), the Torah and Al-Injeel and also Allah's Word: "Be!" and it was (i.e. Jesus, the son of Mary) and follow him so that you may be guided." (7: 158) And
“And We have not sent you (O Muhammad!) except as a giver of glad tidings and a warner to mankind, but most of men know not. *” (32: 28)

Freedom of belief is one of the golden rules of Islam. This is another fact confirmed by the Koran. Allah ﷺ said:

فَقَدْ اسْتَمْسَكَ بِالْعِرْوَةِ الْوَلِيقِ لَا أَفْصَامَ لَهَا وَاللهُ سَمِيعُ عَلِيمُ ( البقرة 2: 256)

“There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Al-Taghoot (false deities) and believes in Allah then he has grasped the trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower. *” (2: 256)

The Messenger of Allah ﷺ and the rightly guided caliphs used to order the commanders of the armies not to initiate fighting except after inviting people to one of three alternatives, i.e. to accept Islam, to pay Jizya (a tax paid by non-Muslims for their protection by the Muslims), otherwise accept the third bitter alternative (i.e. fighting against them). Islamic history is full of the battles that ended with the acceptance of paying Jizya.

For this reason, when the Messenger of Allah ﷺ appointed Ali ﷺ as the commander of the army and Ali said to the Prophet: "We shall fight against them until they become like us.” The Messenger of Allah ﷺ attracted his attention to the incentive to fight in Islam. The following Hadith explains this:

عُنِّي سَهْلَ بْنَ سَعْدَ ﷺ: أَنَّهُ سَمَّعَ النَّبِيَّ ﷺ يَقُولُ يَوْمَ الْخِيَامَةِ: (لَأَغْفَلُوهَا) الْرَّأَايَةَ رَجُلًا يَقُولُ اللَّهُ عَلَى يَدُنِي. فَقَامَوْا يَرْجُونَ لِذَلِكَ أَيْمُهُ يُعْطَى، فَعَدَّوْا
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وكلهم يرجو أن يعطي، فقال: (أين علي). فقيل: يشتكى عينيه، فذكر قد عيّ
له، فبذل في عينيه، فبرأ مكانه حتى كان لم يكن به شيء، فقال: نقاتله،
حتى يكونوا مثلنا فقال: (على رسولك، حتى تنزل بساحتهم، ثم دعوهم إلى
الإسلام، وأخبرهم بما يحب عليهم، فإن الله لن يهدى بِك يجل بغير خير)
من حمار النعم). رواه البخاري.

Sahl ibn Sa'ad ﷺ narrated that he heard the Prophet ﷺ on
the day (of the Battle) of Khaybar saying: “I will give the flag
to a person at whose hands Allah will grant victory.” So, the
companions of the Prophet ﷺ got up, eagerly wishing to see
to whom the flag would be given, and each one of them
wished to be given the flag. But the Prophet ﷺ asked for Ali.
Someone informed him that he was suffering from eye
trouble. So, he ordered them to bring Ali to him. Then the
Prophet ﷺ spat in his eyes and his eyes were cured
immediately, as if he had never any eye trouble. Ali said:
"We will fight against them (the non-Muslims) until they
become like us (Muslims)." The Prophet ﷺ said: "Be patient,
until you face them and invite them to Islam and inform them
of what Allah has enjoined upon them. By Allah! If a single
person reverts to Islam at your hands (i.e. through you), that
will be better for you than the red camels." (Bukhari)

The verses imposing fighting for Allah’s cause are
concluded with commandments to adhere to piety and
avoiding transgression. Below are some examples:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِين يَقُولُونَ نَكُونُنَّ مِنَ الْمُتَّرِكِينَ
وَلَا تَعْتَدُوا إِنَّ اللَّهَ لا يُحِبُّ الْمُعْتَدِينَ
(البقرة 190)
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

“And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors. *” (2: 190) And

فَاعْتَدُوا عَلَيْهِ بِمَثَلِ مَا اعْتَدَى عَلَيْكُمْ وَأَتَقُوا اللّهَ وَأَعْلَمُوا أَنَّ اللّهَ مَعَ الْمُتقِينِ

(البقرة 194)

“The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (Qisas). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allah, and know that Allah is with the pious. *” (2: 194)

Destroying the enemy is not an end in Islam. It is sufficient to weaken him until he accepts the terms as indicated in the previous paragraph. The Noble Koran says:

فَإِذَا لَقَيْتَمُ الْحَزَنِ كُفُّوا فَضْرَبُوا الرِّقَابِ حَتَّىٰ إِذَا أَتَخْتَسِنُوْهُمْ فَشَدُّوا الرِّوْمَاقَ إِلَّا مَسَّهَا بَعْدًا وَإِنَّا فَنَادَىٰ حَتَّىٰ تَصْعَبُ الْحَرْبُ أُوْزَارَهَا ذَلِكَ وَلَوْ يُهْبَئَ اللّهُ لَانْصَرَ مِنْهُمْ

(محمد 4)

“So, when you meet (in fighting), those who disbelieve, smite (their) necks until you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter, (it is the time) either for generosity (to free them without paying ransom), or ransom (according to what benefits Islam) until the war lays down its burdens. But if it had been Allah's Will, He Himself could certainly have punished them (without you). But Allah willed to test some of you with others. But those who are killed in the Way of Allah, Allah will never let their deeds be lost. *” (47: 4)
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)  

A Muslim commander is ordered to stop fighting upon seeing any indication from the opposition to yield. They used to leave a space for the commanders of their enemies to flee with their troops. Civilians and the non-combatants are not to be killed. Animals also should not be slaughtered, except for food. Children, women, old men, etc. are not to be killed.

عن سليمان بن بريدة، عن أبيه قال: كان رسول الله ﷺ إذا أمر أميراً على جيش أو سرية، أوصاهم في خصائصه ينقوؤه الله، وبرم معة من المسلمين خيراً، ثم قال: اغزوا يسم الله في سبيل الله، فقاتلوا من كفر به الله، اغزوا، ولا تغلوا، ولا تخدروا، ولا تقتلوا ولداً، وإذا ليقت عدوك من المشركين، فداعونهم إلى ثلاث حُسَّال، فأيهم أجابوك إليها فقابل منهم، وكف عنهم: ادعونهم إلى الإسلام، فإن أجابوك فقابل منهم، ثم ادعهم إلى التحول من دارهم إلى دار المهاجرين، فإن أبوا فأخبرهم أنهم يكونون كأعراب المسلمين، ولا يكونون لهم في العينية والفيء شيء إلا أن ياجهوا مع المسلمين، فإن هم أبوا، فاستسلموا للجزية، فإن هم أجابوك، فقابل منهم، فإن هم أبوا فاستعن به تعالى وقاتلهم، وإذا خاضرت أهل حصن، فارداوك أن تجعل لهم دمته الله ودمته نبيه فلا تفعل، ولكن اجعل لهم ذمتك، فانك أن تخفروا ذمكم أهون من أن تخفروا دمته الله، وإذا أرادوا أن ينزلهم على حكم الله فلا تفعل، بل على حكمك، فإنك لا تدري أنتصب فيهم حكم الله، أم لا أخرجة مسلم.

Narrated Solaiman ibn Borayda on his father's authority from A'isha: ‘Whenever Allah's Messenger ﷺ appointed a commander over an army or an expedition, he used to instruct him to fear Allah and consider the welfare of the Muslims who would be with him. He then used to say: "Go out for Jihad in Allah's Name in Allah's Path and fight against those
who disbelieve in Allah. Go out for Jihad and do not indulge in Gholol\(^4\), do not be treacherous, do not mutilate anyone, and do not kill a child. When you meet your enemy, the polytheists, summon them to three things, and accept whichever of them they are willing to agree to, and then leave them alone. Call them to Islam, and if they accept it, accept this from them, and summon them to leave their abodes and transfer to the abodes of Mohajireen (the Emigrants). But if they refuse, then tell them they will be like the dwellers of the desert Muslims, thus they will have no Ghaneemah (war booty) or Fay’ unless they participate in Jihad with the Muslims. If they refuse Islam, demand the Jizyah (the tax paid by non-Muslims for their protection by the Muslims) from them, and if they agree, accept it from them. If they refuse, seek Allah the Most High’s help against them and fight with them. When you besiege a fortress, and its people wish you to grant them the protection of Allah and His Prophet, grant them neither, but grant them your protection, for it is less serious to break your guarantee of protection than to break that of Allah’s. And if they offer to capitulate and have the matter referred to Allah’s Judgment, do not grant this, but let them have the matter referred to your judgment, for you do not know whether or not you will concur with Allah’s Judgment regarding them.” (Muslim)

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

Allah ﷺ said:

\(^4\) Al Gholol is what is taken from the spoils of war before distributing it.
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

“Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are Sacred (the 1st, the 7th, the 11th, and the 12th months of the lunar year). That is the right religion, so wrong not yourselves therein, and fight against the polytheists collectively, as they fight against you collectively. But know that Allah is with those who are pious.” (9: 36) And

“Jihad (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing that is good for you and it may be that you like a thing that is bad for you. Allah knows but you do not know.” (2: 216) And

“March forth, whether you are light (being healthy, young, and wealthy) or heavy (being ill, old, and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew.” (9: 41) And
"Verily, Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth that is binding on Him in the Torah, Al-Injeel, and the Koran. And who is truer to his covenant than Allah? Then rejoice in the bargain that you have concluded. That is the supreme success. *" (9: 111) And

"Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind, or lame), and those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home) by a huge reward. * Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allah is Ever Oft-Forgiving, Most Merciful. *" (4: 95-96) And
“O You who believe! Shall I guide you to a trade that will save you from a painful torment? * That you believe in Allah and His Messenger (Muhammad) and that you strive hard and fight in the Cause of Allah with your wealth and your lives, that will be better for you, if you but know! * (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and a pleasant dwelling in Gardens of Eden (Paradise); that is indeed the great success. * And also (He will give you) another (blessing) which you love, it is help from Allah (against your enemies) and a near victory. And give glad tidings (O Muhammad) to the believers. *” (61: 10-13)

As to the Hadiths, they are very many. Below are examples of them:

706. Narrated Abu-Huraira: ‘Allah's Messenger was asked: "What is the best deed?" He replied: "To believe in Allah and His Messenger." The questioner then asked: "What is the next (in goodness)?" Allah's Messenger replied: "To participate in Jihad (the religious fighting) for Allah's Cause." The questioner again asked: "What is next (in goodness)?"
Allah's Messenger ﷺ replied: "To perform Hajj Mabroor\textsuperscript{5}.” (Bukhari)

707. Narrated Abdullah ibn Mas'oud ﷺ: 'I asked the Prophet ﷺ: "Which deed is the dearest to Allah?" He replied: "To offer the prayers at their early stated fixed times." I asked: "What is the next (in goodness)?" He replied: "To be good and dutiful to your parents." I again asked: "What is the next (in goodness)." He replied: "To participate in Jihad (religious fighting) in Allah's cause." Abdullah added: 'If I had asked more, the Prophet ﷺ would have told me more.' (Bukhari)

708. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "A place in Paradise as small as a bow is better than all that on which the sun rises and sets." He also said: "A single endeavor in Allah's Cause in the afternoon or in the morning is better than all that on which the sun rises and sets."' (Bukhari)

\textsuperscript{5} The Messenger of Allah ﷺ said: "The accepted pilgrimage has no reward except Paradise." It was asked: "What is the accepted pilgrimage?" He said: "Kind speech and serving food."
Riyadhos-Saliheen (The Meadows of the Righteous) 
(Abridged)

709. Narrated Abu-Sa'eed Al-Khudri: 'A man asked: 
"O Allah's Messenger! Who is the best among the people?" 
Allah's Messenger replied: "A believer who strives to Allah's Cause with his life and property." They asked: "What is next?" He replied: "A believer who stays in one of the mountain paths worshipping Allah and leaving the people secure from his mischief." (Bukhari)

710. Narrated Sahl ibn Sa'ad Al-Sa'adi: 'Allah's Messenger said: "Joining jihad for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface, and a morning or an evening mission that a servant of Allah performs in Allah's Cause is better than the world and whatever is on its surface." (Bukhari)
711. Narrated Abu-Huraira : 'The Prophet ﷺ said: "Allah ﷺ assigns for a person who participates in fighting in Allah's Cause, and nothing causes him to do so except faith in Allah and in His Messengers, that he will be recompensed by Allah either with a reward, or spoils of war (if he survives) or he will be admitted into Paradise (if he is killed in the battle)."' (The Prophet ﷺ added: "Had I not found it difficult for my followers, then I would not remain behind any an army unit going for Jihad and I would have loved to be martyred in Allah's Cause and then be made alive again, and then be martyred and then be made alive, and then again be martyred in His Cause." ) (Bukhari)

712. Narrated Abu-Horaira : 'The Prophet ﷺ said: "A wound that a Muslim receives in Allah's Cause will appear on the Day of Resurrection as it was at the time of wounding; the blood will be flowing from the wound and its color will be that of the blood, but its smell will be like musk."' (Bukhari)
713. Narrated Solaiman ibn Borayda on his father's authority from A'isha, may Allah be pleased with her: 'Whenever Allah's Messenger ﷺ appointed a commander over an army or an expedition, he used to instruct him to fear Allah and consider the welfare of the Muslims who would be with him. He then used to say: "Go out for Jihad in Allah's Name in Allah's Path and fight against those who disbelieve in Allah. Go out for Jihad and do not indulge in Gholol\(^6\) do not be treacherous, do not mutilate anyone, and do not kill a child. When you meet your enemy, the polytheists, summon them to three things, and accept whichever of them they are willing to agree to, and then leave them alone. Call them to Islam, and if they accept it, accept this from them, and summon them to leave their abodes and transfer to the abodes of Mohajireen (the Emigrants). But if they refuse, then tell them they will be like the dwellers of the desert Muslims, thus they will have no Ghaneema (war booty) or Fay' unless they participate in Jihad with the Muslims. If they refuse

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\(^6\) Al Gholol is what is taken from the spoils of booty before distributing it.
Islam, demand the Jizya (a tax paid by non-Muslims for their protection by the Muslims) from them, and if they agree, accept it from them. If they refuse, seek Allah the Most High's help against them and fight with them. When you besiege a fortress, and its people wish you to grant them the protection of Allah and His Prophet, grant them neither but grant them your protection, for it is less serious to break your guarantee of protection than to break that of Allah's. And if they offer to capitulate and have the matter referred to Allah's Judgment, do not grant this, but let them have the matter referred to your judgment, for you do not know whether or not you will concur with Allah's Judgment regarding them." (Muslim)

714. Narrated Abu-Horaira: 'I heard Allah's Messenger saying: "The example of the warrior in Allah's Cause, and Allah knows best who really strives in His Cause, is like that of a person who observes fasting and offers the prayers constantly. Allah guarantees that He will admit the warrior in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."' (Bukhari)
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715. Narrated Abu-Horaira Ḥ: 'The Prophet ﷺ said: "Let the slave of the Dinar, Dirham, and Khameesa (money and luxurious clothes) perish, as he is pleased if these things are given to him, and if not he is displeased. Let such a person perish and elapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. Beatitude is for him who holds the reins of his horse to strive in Allah's Cause, with his hair unkempt and feet covered with dust. If he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction; (he is so simple and humble that) if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted." (Bukhari)

716. Narrated Abu-Huraira Ḥ: 'The Prophet ﷺ said: "Whoever believes in Allah and His Messenger, performed the prayer, and observed fasting of the month of Ramadhan, then it will be a promise binding upon Allah to admit him to Paradise, no matter whether he fights in Allah's Cause or remains in the land where he is born." The people asked: "O Allah's Messenger! Shall we acquaint the people with this good news?" He said: "Paradise has one hundred grades that Allah has reserved for the warriors who fight in His Cause,
and the distance between each two grades is like the distance between the heaven and the earth. So, when you ask Allah (for something), ask for Firdaws that is the middle (best) and the highest rank of Paradise. And above it (Firdaws) is the Throne of the Beneficent (Allah ﷺ), and from it, the rivers of Paradise gush forth.” (Bukhari)

717. Narrated Abdullah ibn Abu-Awfa: ‘Once Allah’s Messenger ﷺ during one of his holy battles waited until the sun had declined and then he got up among the people and said: “O people! Do not wish to face the enemy (in a battlefield) and ask Allah to save you from calamities but if you should face the enemy, then be patient and let it be known that Paradise is under the shades of swords.”’ Abdullah then said: ‘Allah’s Messenger invoked: “O Allah! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of Ahzab (the confederates of non-Muslims who gathered to attack Madina and were defeated by a strong wind), defeat them (non-Muslims) and bestow victory upon us.”’ (Bukhari)

718. ‘Abd ibn ‘Ubayd ﷺ said: ‘Abu Ubayd ﷺ said: “O Messenger of Allah! ﷺ I saw the Messenger of Allah ﷺ passing by the people, and he said: “Verily the people of Paradise ﷺ have gathered, the people of Hell are gathering together!”’ (Bukhari).
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(Abridged)

718. Narrated Abu-Abäs: ‘While I was going for Jooma'a Prayer, I heard the Prophet saying (on the Minbar [pulpit]): “Anyone whose feet are covered with dust in Allah's Cause, shall be saved by Allah from the Hellfire.”’ (Bukhari)

719. Narrated Zayd ibn Khaled: ‘Allah's Messenger said: “He who prepares a warrior marching forth for Allah's Cause will be (given a reward equal to the reward of that warrior). And he who properly looks after the dependents of a warrior marching forth for Allah's Cause will be (given a reward equal to the reward of that warrior).”’ (Bukhari)

720. Narrated Anas ibn Malek: 'The Prophet said: "Nobody who enters Paradise would like to go back to the world, even if he had everything on the earth, except a warrior in Allah’s cause. He wishes to return to life so that he would be martyred ten times because of the honor and dignity he receives (from Allah).”’ (Bukhari)

721. Narrated Jaber ibn Abdullah: 'On the day of the battle of Uhud, a man came to the Prophet and said: "Can you tell me where I will be if I am killed for Allah’s cause?”
The Prophet replied: "In Paradise." The man threw away some dates he was holding in his hand, and fought until he was martyred." (Bukhari)

722. Narrated Anas ibn Malek: 'My paternal uncle Anas ibn Al-Nadhr was absent from the battle of Badr. He said: "O Allah's Messenger! I was absent from the first battle you fought against the polytheists. (By Allah) if Allah gives me a chance to fight them, no doubt, Allah will see how (bravely) I would fight." On the day of Uhud when the Muslims turned their backs and fled, he said: "O Allah! I
apologize to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the polytheists) have done.” Then he advanced and Sa'ad ibn Mo'az met him. He said: “O Sa'ad ibn Mo'az! By the Lord of Al-Nadhr, (Paradise)! I smell its aroma coming from before (the mountain of) Uhud,” Later on Sa'ad said: “O Allah's Messenger! I cannot achieve or do what he (i.e. Anas ibn Al-Nadhr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers.” We used to think that the following Verse was revealed concerning him and other men of his sort.

“Among the believers are men who have been true to their covenant with Allah (i.e. they have gone out for Jihad (fighting for Allah’s sake) (and they did not turn on their heels); of them some who have fulfilled their obligations. Some of them have been martyred and some others are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allah) in the least.” (33: 23)’ And he (Anas) said: ‘His sister Al-Robaye'e broke the incisor tooth of a woman and Allah's Messenger ﷺ ordered retaliation. At that Anas (ibn Al-Nadhr) said: "O Allah's Messenger! By Him Who has sent you with the Truth, my sister's tooth shall not be broken.” Then the opponents of Anas' sister accepted the compensation and gave up the claim of retaliation. So Allah's Messenger ﷺ said: “There are some people amongst Allah's slaves whose oaths are fulfilled by Allah when they take them.” (Bukhari )
قلنا: لا، قال: (إن كنت رأيت الليلة، رجلين أثیاني فأخذ بيدي، فأخرجاني إلى الأرض المقدسة، فإذا رجل جالس، ورجل قائم بيد كلوب من حديد، قال: إن يدخل ذلك الكلوب في شدقه حتى يبلغ قفاه، ثم يفعل بشدقه الآخر مثل ذلك، وينتمي شدة هذا، يعود فيصنع مثله.) قلت: ما هذا قال: انطلق، فانطلقنا، حتى أتينا على رجل مصنطع على قفاه، ورجل قائم على رأسه بفهر، أو صخرة، فيشبه به رأسه، فإذا ضربه تدفه الحجر، فانطلق إلىه ليأخذته، فإذا يرجع إلى هذها، حتى يبتسم رأسه، وعاد رأسه كما هو، فعاد إليه فصاربة، قلت: من هذا قال: انطلق، فانطلقنا إلى تقب مثل النور، أعلمُ ضنيق واسفلة واسع، يتوقف تحته نار، فإذا اقترب ارتقعا، حتى كاذ أن يخرجوا، فإذا خمدت رجعوا فيها، وفيها رجال ونساء عرفاء، قلت: من هذا قال: انطلق، فانطلقنا، حتى أتينا على نهر من ذم فيه رجل قائم، وعلى وسط النهر قال يزيد و وهب بن جرير، عن جرير بن حازم وعلى شط النهر رجل بين يديه حجارة، فأقبل الرجل الذي في النهر، فإذا أراد أن يخرج رمى الرجل بحجر في فيه، ورد حيث كان، فجعل كلما جاء لبخر رمي في فيه بحجر، فإذا رجعوا، وهما كان، قلت: ما هذا قال: انطلق، فانطلقنا، حتى انتهينا إلى روضة حضراء، فيها شجرة عظيمة، وفي أصلها شيخ وصبيان، وإذا رجل قريب من الشجرة، بين يديه نار يوقدها، فصعدا بي في الشجرة، وانطلقنا دارا، لزم أرقت أحسن منها، فيها رجال شيوخ وشباب ونساء وصبيان، ثم أخرجنا منها، فصعدا بي الشجرة، فانطلقنا دارا، هي أحسن وأفضل منها، فيها رجال شيوخ وشباب، قلت: طوفتما الليلة، فأخرجنا عمرا رأيت. قلت: نعم، أما الذي رأيت، يشق شدقة فكذاب، يحدث بالكذبة، فتحمل عنه حتى يتبلغ الأفق، فيصنع به إلى يوم القيامة، والذي رأيته يشدخ
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

723. Narrated Samora ibn Jondob ﷺ: 'Whenever the Prophet ﷺ finished the (Morning) Prayer, he would face us and ask: "Who amongst you had a dream last night?" So if anyone had seen a dream he would narrate it. The Prophet ﷺ would say: "Ma Sha'a Allah (an Arabic maxim meaning literally, 'What Allah willed comes to pass,' and it indicates a good omen.)" One day, he asked us whether anyone of us had seen a dream. We replied in the negative. The Prophet ﷺ said: "But I had (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land. There, I saw one person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former until it reached the jawbone, and then tore off one side of his cheek, and then did the same with the other side. In the meantime the first side of his cheek became normal again and then he repeated the same operation again. I said: 'What is this?' They told me to proceed on and we went on until we came to a man lying in a prone position, and another man standing at his head carrying a stone or a piece of rock. That man was crushing the head of the man who was lying, with
that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head had returned to its normal state and the man came back and struck him again (and so on). I said: 'What is this?' They told me to proceed on. So, we proceeded on and passed by a hole like an oven, with a narrow top and wide bottom, and the fire was blazing underneath that hole. Whenever the flames went higher, the people were lifted up to such an extent that they were about to be able to get out of it, and whenever the fire receded, the people went down into it, and there were naked men and women in it. I said: 'What is this?' They told me to proceed on. So, we proceeded on until we reached a river of blood and there was a man in it, and another man (was standing on its bank) with stones in front of him, the latter was confronting the former who was in the river. Whenever the man in the river wanted to come out, the other man threw a stone in his mouth and caused him to retreat to his original position, and whenever he wanted to come out the other would throw a stone in his mouth, and he would retreat to his original position. I asked: 'What is this?' They told me to proceed on and we did so until we reached a flourishing green garden with a huge tree in it and near its base an old man was sitting with some children. (I saw) another man near a tree with a fire in front of him that he was kindling. Then they (my two companions) made me climb up the tree and enter a house, better than which I had never seen. There were some old and young men, and women and children in it. Then they took me out of this house and made me climb up a tree and made me enter another house that was better and superior (to the first one) containing old and young people. I said to them (my two companions): 'You have made me ramble all the night. Tell me all about that I have seen.'
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(Abridged)

They said: 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority until they spread all over the world. So, he will be punished like that until the Day of Resurrection. The one whose head you saw being crushed is the one to whom Allah had given knowledge of the Koran (knowing it by heart), but he used to sleep at night (and he did not recite it then) and did not act upon it (upon its orders, etc.) by day; and so this punishment will go on until the Day of Resurrection. And those whom you saw in the hole (like an oven) were adulterers (and fornicators, i.e. those men and women who committed illegal sexual intercourse). And those whom you saw in the river of blood were those who dealt in Riba (usury). And the old man who was sitting at the base of the tree was Abraham and the little children around him were the offspring of people. And the one who was kindling the fire was Malek, the gatekeeper of Hellfire. And the first house that you entered was the house of the common believers, and the second house was that of the martyrs. I am Gabriel and this is Michael.' Then the Angel said: 'Raise your head.' I raised my head and saw a thing like a cloud over me. They said: 'That is your home.' I said: 'Let me enter my home.' They said: 'You still have some life that you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your home.' (Bukhari)
724. Narrated Jaber ibn Abdullah, may Allah be pleased with them: 'When my father was martyred, I lifted the sheet from his face and wept. The people forbade me to do so but the Prophet ﷺ did not forbid me. Then my aunt, Fatima began weeping and the Prophet ﷺ said: “It is all the same whether you weep or not. The angels were shading him continuously with their wings until you moved him (from the field).”’ (Bukhari)

725. Narrated Abu-Horaira ﷺ: 'The Prophet ﷺ said: "Do not wish to meet the enemy, and in case you confront them then, be patient."' (Bukhari)

726. Narrated Abdullah ibn Omar ‘Allah's Messenger ﷺ said: "Good will remain (as a permanent quality) in the forelocks of horses until the Day of Resurrection."' (Bukhari 102. Vol. 4)

727. Narrated Abu-Horaira ﷺ: 'The Prophet ﷺ said: “If somebody keeps a horse (for Jihad) in Allah's Cause, motivated by his faith in Allah and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine.” (4:105O.B)
728. Narrated Oqba ibn Amer ﷺ: ‘I heard Allah's Messenger ﷺ recite when he was on the Minbar (pulpit): "And make ready against them all you can of power, including steeds of war (tank, planes, etc.) Surely strength is in shooting, surely strength is in shooting, surely strength is in shooting."’ (Muslim)

729. Narrated Abu-Horaira ﷺ: ‘Allah's Messenger ﷺ said: "He who dies without having gone or thought of going out for Jihad, will die guilty of a kind of hypocrisy.”’ (Muslim)

730. Narrated Anas ﷺ: ‘While the Prophet ﷺ was in a Battle, he said: “Some people have remained behind us in Madina and we never crossed a mountain path or a valley, but they were with us (i.e. sharing the reward with us), as they have been held back by a (legitimate) excuse.”’ (4:92O. Bukhari)
731. Narrated Abu-Musa: ‘A man came to the Prophet and asked: “A man fights for the spoils of war, another fights for fame, and a third fights to show off, which of them fights is in Allah's Cause?” The Prophet said: “He who fights that Allah's Word (i.e. Allah's Religion of Islamic Monotheism) be superior, fights in Allah's Cause.”’ (4:650. Bukhari)

732. Narrated Anas ibn Malek: ‘Umm Al-Robaye'e bint Al-Bara'a, the mother of Harethah ibn Soraqa came to the Prophet and said: “O Allah's Prophet! Will you tell me about Harethah? Harethah was killed (martyred) on the day of Badr with an arrow fired by an unidentified person. If he is in Paradise, I will be patient, otherwise, I will weep bitterly for him.” Allah’s Messenger said: “O mother of Harethah! There are many grades in Paradise and your son obtained Al-Firdaws Al-A'ala (the highest place in Paradise).”’ (Bukhari)
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(Abridged)

733. Narrated Al-No'amán ibn Moqarrin: ‘I fought with the Messenger of Allah ﷺ. He was in the habit of stopping fighting at daybreak until the sun had risen. When it rose, he would fight until midday and stop until it declines. When it declined, he would fight until asr Prayer time then he used to stop until he performed asr Prayer then he would fight.’ It was said that during that time, after asr Prayer, that the wind bringing victory would blow and the believers invoked Allah for victory over their armies.’ (At-Termizi)

734. Narrated Ma'aqil ibn Yasar: ‘Omar ibn Al-Khattab sent Al-No'amán ibn Moqarrin to Hormozan.’ He mentioned the Hadith that Al-No'amán ibn Moqarrin said: ‘I witnessed fighting with the Messenger of Allah ﷺ and he had the habit that if he did not fight in the morning, he would wait until the
sun declined, the wind blew, and victory was granted.'
(At-Tirmizi)

735—حَدَّثَنَا مُحَمَّدٌ بْنُ سَهْلٍ بْنَ عَسْكَرٍ الْبَغْدَادِيُّ حَدَّثَنَا القاسمُ بْنُ كَثْرٍ الْمَصْرِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنٍ بْنُ شَرْعَيْجٍ أَنَّهُ سَمَعَ سَهْلَ بْنَ أَبِي أَمَامَةَ بْنَ سَهْلَ بْنَ حَنْفِيَّةَ يَحْدِثُ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ النَّبِيِّ ﷺ قَالَ مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ مِنْ قَلْبِهِ صَنَادِيقًا بَلْغَهَهَا اللَّهُ مَنَازِلَ الشَّهَادَةِ وَإِنَّ مَاتَ عَلَى فِرَاشِهِ قَالَ أَبُو عِيسَى حَدِيثُ سَهْلَ بْنُ حَنْفِيَّةَ حَدِيثُ حَسَنٍ غَرِيبٍ لَا نَعْرَفُهُ إِلَّا مَنْ حَدِيثُ عَبْدُ الرَّحْمَنٍ بْنُ شَرْعَيْجَ وَقَدْ رَوَاهُ عَابِدُ اللَّهِ بْنُ صَالِحٍ عَنْ عَبْدُ الرَّحْمَنٍ بْنُ شَرْعَيْجَ وَعَبْدُ الرَّحْمَنٍ بْنُ شَرْعَيْجَ يَكُنَّى أَبَا شَرْعَيْجٍ وَهُوَ إِسْكِنْدَرِيُّ وَقَبْلُ الْبَابِ عَنْ مَعَاذٍ بْنِ جَبِيلٍ *

735. Narrated Sahl ibn Haneef: ‘The Prophet ﷺ said: “He that asked for martyrdom sincerely from his heart, Allah will grant him the martyrs’ rank, even if he dies in his bed.”
(At-Tirmizi)

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216—باب أنواع أخرى من الشهداء يغسلون ويصلون عليهم بخلاف من يقتل في المعركة

Chapter (216)

About Martyrs other than those who are killed on the Battlefield

736—حَدَّثَنَا الأَنْسَابُ حَدَّثَنَا مَعْنٍ حَدَّثَنَا مَالِكٍ وَحَدَّثَنَا قَتْبِيَّةَ عَنْ مَالِكَ عَنْ سَمِيَّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هَرْثِيَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ الشَّهَادَاءُ خَمْسُ المَطْعُونُ وَالمَبْطُونُ وَالْمَرْغُوقُ وَصَاحِبَيْنَ الْهَجَمَ وَالشَّهِيدَيْنَ فِي سَبِيلِ اللَّهِ قَالَ وَقَبْلُ الْبَابِ عَنْ أَنَسِ وَسَفِوانٍ بْنِ أَمِيَّةٍ وَجَابرٍ بْنِ عَبَّاسٍ وَخَالِدٍ بْنِ عَرْفَةَ
736. Narrated Abu-Huraira: ‘The Messenger of Allah ﷺ said: “The martyrs are five, the one who died because of the plague, the one who died due to a gastric ailment, the one who drowned, the one who died under a destroyed building, and the one killed while fighting in the way of Allah.”’ (At-Tirmizi)

witness? It is he who gives testimony before being asked to give it." (At-Termizi)

738- حَدَّثَنَا سَهْلُ بْنُ شَيْبَانُ وَحَاتِمُ بْنُ سَيْيَةَ الْمَرْوَزِيُّ وَعَلِيُّ عَلَيْهِمَا حَدَّثَنَا عُبَيْدُ الرَّحْمَنِ بْنُ عَمْرُو بْنُ سَهْلَ عَنْ سَعِيدِ بْنِ رَبِيعَةَ بْنِ عَمْرُو بْنِ نَفْقِيْلٍ عَنِ النَّبِيِّ ﷺ قَالَ مَنْ قُتِّعَ مَالِهُ فَهَوَّا شَهِيدًا وَمَنْ سَرَقَ مِنْ الأَرْضِ شِرَأَ طَوْقَةً يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرْضٍ وَزَادَ حَاتِمُ بْنِ سَيْيَةَ الْمَرْوَزِيُّ فِي هَذَا الْحَدِيثِ قَالَ مَعْمَرٌ بُلْغَنِي عَنِ الرَّهْمَيِّ وَلَمْ أَسْمَعْ مَنْ زَادَ فِي هَذَا الْحَدِيثِ مِنْ قَتِلَ مَالَهُ فَوَّا شَهِيدًا وَهَكَذَا رَوَى سُعْيَبَ بْنُ أَبِي حَمْرَةُ هَذَا الْحَدِيثِ عَنِ الرَّهْمَيِّ عَنْ طَلَحَةَ بْنِ عَبْدِ اللَّهِ عَنْ عُبَيْدِ الرَّحْمَنِ بْنِ عَمْرُو بْنِ سَهْلَ عَنِ سَعِيدِ بْنِ رَبِيعَةَ عَنِ النَّبِيِّ ﷺ وَرَوَى سُفْيَانُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرَ فِيهِ سُفْيَانُ عَنْ عُبَيْدِ الرَّحْمَنِ بْنِ عَمْرُو بْنِ سَهْلَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

738. Narrated Sa'eed ibn Zayd ibn Amr ibn Nofayl: ‘The Prophet ﷺ said: ‘He who was killed for defending his property is a martyr. And he who encroaches on even a hand span of land will be encircled from seven layers of earth on the Day of Judgment.’” (At-Termizi)

739- حَدَّثَنَا مُحَمَّدُ بْنُ بَصَارَ حَدَّثَنَا أَبُو عُمَرُ عَلِيُّ الْعَقِدِيُّ حَدَّثَنَا عُبَيْدُ الْعَزِيزِ بْنُ المُتَلِبَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ إِبْرَاهِيمِ بْنِ مُحَمَّدِ بْنِ طَلَحَةٍ عَنْ عُبَيْدِ اللَّهِ

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7 This refers to a witness who knows that something is right, yet the parties concerned do not know this, and he comes voluntarily to give his testimony to support the truth. This differs from what the Prophet ﷺ mentioned about those who give testimony before being asked to give it, as mentioned in the Hadith number 2091.
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

بن عمر بن النبي قال من قتل دون ماله فهو شهيد قال وفي الباب عن علي وسعيد ابن زيد وأبي هريرة وابن عمر وابن عباس وجابر قال أبو عيسى حديث عبان بن عمر حديث حسن وقد روى عنه من غير وجه وقد روى بعض أهل العلم للرجل أن يقاتل عن نفسه وماله وقال ابن المبارك يقاتل عن ماله وله درهمين  

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739. Narrated Abdullah ibn Amr: ‘The Prophet said: “He who was killed for defending his property is a martyr.”’ (At-Termizi)

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Chapter (٢١٧)  

About the Superiority of Emancipating Slaves  

فلا أفنحم العقبة (١١) وما أذَرْك ما العقبة (١٢) فلك رقية (١٣)  

(البلد ١١:١٣)

Allah said:

“But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success) * And what will make you know the path that is steep? * (It is) freeing a neck (slave). *” (٩٠:١١-١٣)

The Messenger of Allah said as:

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كذاً قَنَسَبَا حَدِيثًا حَدِيثًا اللَّيْثَ عَنْ ابن الهادِي عن عمر بن علي بن الحسن بن علي بن أبي طالب عن سعيد ابن مرجانة عن أبي هريرة قال سمعت رسول الله ﷺ يقول من أعتم رقبة مؤمنة أعتم الله منه بكل عضو

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740. Narrated by Abu-Huraira: ‘I heard the Messenger of Allah ﷺ saying: “He that freed a believing slave, Allah would free his organs, even his private parts for freed person’s private parts from the Fire therewith.””

741. Narrated Abu-Zarr ﷺ: ‘I asked the Prophet ﷺ: “What is the best deed?” He replied: “To believe in Allah and to fight for His Cause.” I then asked: ”What is the best kind of freeing (of slaves)?” He replied: “The freeing of the most expensive slave and the most beloved by his master.” I said: ”If I cannot afford to do that?” He said: “Helping the weak or doing good for a person who cannot work for himself.” I said: ”If I cannot do that?” He said: “Refrain from harming others, for this will be regarded as a charitable deed for your own good.”” (Bukhari)
About the Virtue of Treating One’s Slave kindly

واعْبَدْنَا اللهَ وَلَا تَشَرَكُوا به شَيْئًا وَيَوْلاَ الَّذينَ إِِحْسَانًا وَيَهْدِي الَّذينَ الْقُرْبَى وَالْبَيْتَى وَالْمَسَاكِينَ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجَنِّبَ وَالْصَّاحِبِ بِالْجَنِّبَ وَابْنِ السَّبِيلِ وَمَا مَلِكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مَخَتَالًا فَخُورًا (النساء 36)

Allah ﷻ said:

“Worship Allah and join none with Him in worship; and do good to parents, kinsfolk, orphans, the needy, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful.” (4: 36)

The Messenger of Allah ﷺ said as:

٧٤٢ - عَنْ أَبِي ذَرَّ ﷺ قَالَ: سَابَبْتُ رَجُلًا فَعَيَّنَتْهُ بَأْمَهُ، فَقَالَ لِي النَّبِيُّ ﷺ: (يَا أَبَا ذَرَّ، أَعِيرْتَهُ بَأْمَهُ إِنَّكَ أَمْرُ وَأَمْرُ، وَهُمُ الْخَالِقُونَ جَاهِلِيَّةٌ، إِخَوَانِكُمْ خَوَلَكُم، جَعَلُهُمْ اللَّهُ تَحْكُمُ أَبْيَدٍ، فَمَنْ كَانَ أَخُوُّهُ تَحْتَ يَدَهُ، فَلَيْسُ عَلَيْهِ مَا يَعْلَمُهُ، وَلَيْسِنَّهُ مَا يَلْبِسُ، وَلَا نَكْفُوهُمْ مَا يَأْتِيُوهُمُ، فَإِنَّ كَلِّفَ فِرْقَةٌ فَأَعِينُوهُم). رواه البخاري.

742. Narrated by Abu-Zarr ﷺ: ‘I abused a man by calling his mother bad names.’ The Prophet ﷺ said to me: ‘O Abu-Zarr! Did you abuse him by calling his mother bad names? You still have some characteristics of [the time of] ignorance [i.e. pre-Islamic times]. Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him from what he eats and dress him from what he wears. Do not ask them
(slaves) to do things beyond their capacity (power) and if you do so, then help them.” (Bukhari)

743. Narrated Abu-Horaira : ‘The Prophet ﷺ said: “When your servant brings your meal to you then if you do not let him sit and share the meal with you, then he should at least be given a mouthful or two of that meal as he has prepared it.”’ (Bukhari)

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Chapter (219)

About the Virtue of a Slave Who fulfills Allah’s Rights and His Masters’ Rights

744. Narrated Ibn Omar : ‘Allah’s Messenger ﷺ said: “If a slave is honest and faithful to his master and worships his Lord (Allah) in a perfect manner he will get a double reward.”’ (Bukhari)

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745. Narrated Abu-Musa آداء: 'Allah's Messenger ﷺ said: "Three persons will have a double reward. A person from the People of the Book (i.e. a Jew or a Christian) who believed in his prophet (Moses or Jesus) and then believed in Muhammad (he has embraced Islam). (The second) is a slave who fulfills his duties to Allah and fulfilled the rights of his masters. And (the third) is the master of a female-slave who teaches her good manners, educates her in the best possible way (in the religion), frees her, and then marries her."' (Bukhari )

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٢٣٠ـ باب فضل العبادة في الهرج

Chapter (٢٢٠)

About Adhering to the Acts of Worship during Turmoil

٢٧٤٦ـ عن أبي هريرة ﭼ: عن النبي ﷺ قال: (يُفَيَّضُ الْعَلْمَ، وَيُظْهِرُ الْجِهلَ، وَالْفَقْرَ، وَيُكْتَرِرُ الْهَرْجَ). فِيْلَ: يَا رَسُولُ اللَّهِ، وَمَا الْهَرْجَ قَالَ هَكَذَا بِيْدِهِ فَحَرَّفَهَا، كَانَهُ يُرِيدُ الْقُتُولُ. رَوَاهُ الْبُخَارِي.

746. Narrated Abu-Horaira ﭼ: 'The Prophet ﷺ said: "(Religious) knowledge will be taken away (by the death of religious scholars), ignorance (in religion) and turmoil will appear, and Haraj will increase." It was asked: "What is Haraj? O Allah's Messenger?" He beckoned with his hand indicating killing.' (Bukhari )
747.Narrated Ma'aqil ibn Yasar (attributing it to the Prophet ﷺ): “Clinging to the acts of worship during commotion is equal in reward to migration.”

Chapter (221)

About Being tolerant in Business Transactions

Allah ﷻ said:

“They ask you (O Muhammad!) what they should spend. Say: “Whatever you spend of good must be for the parents, the kindred, the orphans, the needy, and the wayfarers. And whatever you do of good deeds, truly, Allah knows it well.” (2: 215) And

"And O my people! Give full measure and weight in justice and reduce not the things that are due to the people,
and do not commit mischief in the land, causing corruption. *” (11: 85) And

"Woe to those who give less in measure and weight, * Those who, when they receive by measure from men, demand full measure * And when they give by measure or weight to (other) men they give less than due. * Do they not think that they will be resurrected (for reckoning) * On a Great Day? * The Day when (all) mankind will stand before the Lord of all that exists)? *”” (83: 1-6)

The Messenger of Allah ﷺ said as:

748 - عن جابر بن عبيد الله رضي الله عنهما: أن رسول الله ﷺ قال: (رحمه الله رجلاً سمحًا إذا بائع وإذا أشتري، وإذا أقضى) رواه البخاري.

749. Narrated by Jaber ibn Abdullah: ‘Allah's Messenger ﷺ said: “May Allah's Mercy be on him who is lenient in his buying, selling, and in demanding back his money.”’ (Bukhari)

749. Narrated Abu-Horaira رضي الله عنه: ‘The Prophet ﷺ said: "There was a merchant who used to lend the people, and whenever his debtor was under straitened circumstances, he would say to his employees: ‘Grant him a period of grace so
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(Abridged)

that Allah will forgive us.' So, Allah forgave him.""  
(Bukhari)

750. Narrated Abu-Huraira: 'The Messenger of Allah said: "He who gives a grace period to an insolvent or remitted his debt (in whole or in part), Allah would take him under his shade on the Day of Judgment when there will be no shade except His."'  
(At-Termizi)

751. Narrated Sowayd ibn Qays: 'Makhrafa Al-Abdi and I imported some linen garments from Hajar. The Prophet came to us and bought some pants. I have had a hired weigher to whom the Messenger of Allah said: "Give full and fair weight."'  
(At-Termizi)

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8 Hajar is a city in Yemen or a suburb of Madina.
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(Abridged)

كتاب العلم

Book of Knowledge

باب فضل العلم تعلما وتعليما

Chapter: (222)

About the Virtue of Learning and Teaching Knowledge for Allah’s Sake

[Status of Acquiring Knowledge in Islam:

Islam is the religion of Allah ﷻ. It is the balanced religion that gives each affair its due weight. As we have explained, the most honorable knowledge is that which leads to piety and fearing Allah ﷻ. It is the knowledge that leads one to keep good relations with Allah’s creatures.

Despite this fact, the Noble Koran did not neglect secular knowledge. Rather it praised it in a way that it ascribes fearing Allah ﷻ to the scientists in the following two verses:

وَمَنَّ الْحَجَّاجِ الْحُجَّاجِ حَبْسُ وَحَمَّامُ مُخْتَلِفُ أُوْلَانُهَا وَمَنَّ الْجَبَالِ الْجَبَّالِ حِبْسُ وَحَمَّامُ مُخْتَلِفُ أُوْلَانُهَا وَغَرَابِيبَ سُودُّٰ (۲۷) وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفُ أُوْلَانُهَا كَذَا كَذَا إِنَّمَا يَحْسُبُ آلْلَّهُ مِنْ عِبَادِهِ الْعَلِيمَاءُ إِنَّ اللَّهَ عَزَّزُ عَيْنَيْنَ غَفُورُ (٢۸) (فَاطِرٰ ۲۲ : ۲۸)

"Have not you seen that Allah sends down rain from the sky? With it We then bring out produce of various colors. And in the mountains are tracts white and red, of various shades of color, and black intense in hue. * And so amongst men and crawling creatures and cattle, they are of various colors. Those truly fear Allah, among His servants are those
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(Abridged)

who have knowledge. For, Allah is Exalted in Might, Oft-Forgiving. "" (35: 27-28)

Acquiring secular knowledge is also praised in other places in the Noble Koran. Each verse or Hadith that acclaims and appreciates knowledge, it implicitly acclaims and appreciates secular knowledge. Allah ﷺ says:

"Amn inna qaynata an-nabi la-sajda wa-qaynana yihrumu al-ahdura wa-yirhumu rahma rahimah " (Zurah 9)

"Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the mercy of his Lord, (like one who does not)? Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition." "" (39: 9) And

"Ya aiyibati al-dina amnaw, ida qbel lkm faasiqaw, faa siqaw yi-fiqaw, lkmu, " (IDASA 11)

"O you who believe! When you are told to make room in the assemblies, (spread out and) make room, (ample) room will Allah provide for you. And when you are told to rise up, rise up, Allah will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted Knowledge. And Allah is well-acquainted with all ye do. "" (58: 11)

The Messenger of Allah ﷺ said as:

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Narrated by Anas ibn Malek: 'The Messenger of Allah ﷺ said: “Whoever goes out searching for knowledge has the reward of him that marched out for fighting for Allah’s cause until he returns.”’ (At-Tirmizi) And

Narrated Qays ibn Katheer: ‘A man came to Damascus from Madina to see Abu Al-Darda'a. Abu Al-Darda'a said: "Why did you come here brother?" He said: "I have heard that you narrate a Hadith from the Messenger of Allah ﷺ." He said: "Have not you come to request anything else? Have not you come for trade?" He said: "No. I have come only to investigate this Hadith." Abu Al-Darda'a said: "I have heard the Messenger of Allah ﷺ saying: 'Whoever treads a road searching for knowledge, Allah will facilitate a way to
Paradise for him, and the angels will lay down their wings for the searcher of knowledge. All that is on the earth and in the heavens, even the fish in the sea, seek forgiveness for the searcher of knowledge. The excellence of the searcher of knowledge [compared] to the worshipper is like the excellence of the moon over the other planets. The scholars are the Prophets’ heirs. For the Prophets did not leave a Dirham nor a Dinar. They left knowledge. Whoever takes it has taken an abundant share.”

Then, the Messenger of Allah ﷺ warned us against the plight that may befall the searcher of knowledge. He orders that seeking knowledge should be for Allah’s sake. The Messenger of Allah ﷺ said as:

Narrated by Ka'ab ibn Malek: ‘I heard the Messenger of Allah ﷺ saying: “Do not learn knowledge just to be a scholar, to argue with the fool, nor to attract people towards oneself. He that does this, Allah admits him into Hellfire.”’

The Messenger of Allah ﷺ said as:

2570. Narrated by Abu-Huraira: ‘The Messenger of Allah ﷺ said: “He that has trodden a way searching for knowledge, Allah ﷺ would facilitate a way to Paradise by virtue of it.” (At-Termizi) And
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(Abridged)

Narrated Anas ibn Malek: ‘The Messenger of Allah said: “He that has gone out searching for knowledge is like he that has marched out for fighting for Allah’s sake.”’ (At-Termizi)

And

َحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّعَاعِيُّ حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءِ حَدَّثَنَا الْوَلِيدُ بْنُ جَمِيلٍ حَدَّثَنَا الْقَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ عَنِ أَبِي أَمَامَةِ الْبَاهِلِيُّ قَالَ ذَكَرَ لِرُسُلِ اللَّهِ ﷺ رُجُلَانِ أَحَدُهُمَا عَابِدٌ وَالآخُرٌ عَالِمٌ فَقَالَ رُسُلُ اللَّهِ ﷺ فَضَلَّ الْعَالِمُ عَلَى الْعَابِدِ كَفَضَلْتُ عَلَيْكُمْ أَنْكُمْ قُلْتُمْ أَنَّ مَثَالَيْنَ مَثَالَيْنَ رُسُولُ اللَّهِ ﷺ إِنْ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلُ الصَّمَاوَاتِ وَالْأَرْضِينَ حَتَّى النَّبَلَةُ فَخَامَرَهَا وَحَتَّى أَحْوَتَهَا لَيَصُلُّونَ عَلَى مَعْلُومِ النَّاسِ الْكِيْزَِّ التَّرَمَذِي.

Narrated Abu-Omama Al-Bahili: ‘Two men, one of them was always bowing in prayer and the other was always searching for knowledge were mentioned before the Messenger of Allah. The Messenger of Allah said: “The superiority of the one who always searches for knowledge to the one who always performs the acts of worship is equal to my superiority over the least pious among you.”’ Abu-Omama said: ‘The Messenger of Allah said further: “Allah, His angels, and the dwellers of the heavens and the earth, even the ant in its nest and the whale invoke Allah for those who teach people goodness.”’ (At-Termizi)

When our predecessors acted upon these verses and Hadiths, they achieved many discoveries in all fields of activities, in industry, laboratories, medicine, navigation, mathematics, etc. Such discoveries contributed greatly in the industrial revolution in Europe, as they represented the basis to the renaissance in Europe in the various fields of knowledge.
We mention here the Muslim scholars’ contribution to medicine for example. The Muslim scientists were the first to introduce the following: isolation wards for communicable diseases, especially leprosy; acid to be used in cauterization; surgical instruments; cardiac medicines; iron tablets as a cure for anemia; and intra-abdominal tubes for the drainage of abdominal abscesses. They were the first to perform cataract removal surgery, and diagnose hydrocephalus and smallpox.

Now, let us read what Imam Al-Nawawi compiled in the same concern.

Allah said:

أَمَّنِ هُوَ قَانِتٌ أَنَا اللَّهُ سَاجِدًا وَقَانِتًا يَحْنُرُ الأَخْرَجَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ
قُلْ هُلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لاَ يَعْلَمُونَ إِنَّمَا يَنْتَذَكَّرُ أُولُو الْأَلْبَابِ
(الزمر ۹)

"Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allah's Signs and Verses)."

And

بَيْنَ أَيْنَاء الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفْسِحُوا فِي الْمَجَالِسِ فَتَفْسِحُوا يَفْسِحُ اللَّهُ لَكُمْ وَإِذَا قِيلَ ائْتُشُّوا فَانْتَشُّوا يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ آمَنُوا مَثْلَ الْأَلْبَابِ
(المجادلة ۱۱)

"O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (of His mercy). And when you are told to rise up, rise up. Allah will exalt in degrees those of you who
believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do." (58: 11) And

"And likewise of men, living beasts, and cattle are of various colors. It is only those who have knowledge among His servants that fear Allah. Verily, Allah is All-Mighty, Oft-Forgiving." (35: 28)

752. Sahl ibn Sa'ad ☪ narrated that he heard the Prophet ☪ on the day (of the battle) of Khaybar saying: "I will give the flag to a person at whose hands Allah will grant victory. So, the companions of the Prophet ☪ got up, wishing eagerly to see to whom the flag will be given, and each one of them wished to be given the flag. But the Prophet ☪ asked for Ali. Someone informed him that he was suffering from eye trouble. So, he ordered them to bring Ali to him. Then the Prophet ☪ spat in his eyes and his eyes were cured immediately as if he had never any eye trouble. Ali said; 'We will fight against them (the non-Muslims) until they become like us (Muslims). The Prophet ☪ said: ‘Be patient, until you
face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person reverted to Islam at your hands (i.e. through you), that will be better for you than the red camels.” (Bukhari)

753. Narrated Abu-Musa : ‘The Prophet said: “The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which (the pieces of land) were fertile soil that absorbed rainwater and brought forth vegetation and grass in abundance. (And) another portion was hard and held the rainwater and Allah benefited the people therewith. They utilized it for drinking, (watering their animals, irrigating their fields for cultivation). (And) a portion of it was swampy that could neither hold water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's Religion (Islam) and derives benefit (from the knowledge) which Allah has revealed through me and learns it, then teaches it to others. The (last example is that of a) person who does not care for it and does not take Allah's Guidance revealed through me (He is) like that barren land.”’ (Bukhari)
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(Abridged)

754. Narrated Ka'ab ibn Malek: 'I heard the Messenger of Allah ﷺ saying: "Do not learn knowledge just to be a scholar, to argue with the fool, nor to attract people towards oneself. He that does this, Allah admits him into Hellfire."' (At-Tirmizi)

755. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "He that has trodden a way searching for knowledge, Allah ﷺ will facilitate a way to Paradise by virtue of it."' (At-Tirmizi) And

756. Narrated Anas ibn Malek: 'The Messenger of Allah ﷺ said: "He that has gone out searching for knowledge is like he that has marched out for fighting for Allah’s sake."

(At-Tirmizi)

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757. Narrated Abu-Horaira: 'Allah's Messenger said: "When a son of Adam dies no further reward is recorded for his actions, with three exceptions. A Sadaqa (an endowment) whose benefit is continuous, knowledge from which benefit continues to be reaped, or the supplication of a righteous son (for him)."' (Muslim)

758. Narrated Abu-Omama Al-Bahili: 'Two men, one of them was always bowing in prayer and the other was always searching for knowledge were mentioned to the Messenger of Allah. The Messenger of Allah said: "The superiority of the one who always searches for knowledge [compared] to the one who always performs the acts of worship is equal to my superiority over the least pious among you."' Abu-Omama said: 'The Messenger of Allah said further: "Allah, His angels, and the dwellers of the heavens and the earth, even the ant in its nest and the whale invoke Allah for those who teach people goodness."' (At-Termizi)

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759. Narrated Abdullah ibn Amr ibn Al-Ass: 'I heard Allah's Messenger ﷺ saying: "Allah does not take away (religious) knowledge by taking it away from (the hearts of) the people, but takes it away by the death of the learned religious men until none of them (religious learned men) remains, people will take as their leaders ignorant people who, when they are consulted would give their opinions without knowledge. So they will go astray and will lead the people astray."' (Bukhari)

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223 — باب حمد الله ﷺ وشكره

Chapter (223)

About Thanking and Praising Allah ﷺ

فَاذْكُرُونِي أَذْكُرُكُمْ وَاشْكُرُوا لِي وَلَا تَكُفُّرُونِ ( البقرة 152)

Allah ﷺ said:

"Therefore remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless Favors on you) and never be ungrateful to Me. *" (2: 152) And

وَإِذْ تَأْذَنَّ رَبُّكَمْ لِنَّنَ شَكْرَتُمْ لَأَرْيَذَنَّكُمْ وَلَنَّنَ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ( إِبْرَاهِيم 7)

"And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My Punishment is indeed severe. *" (14: 7) And
"Their way of request therein will be: "Subhânaka Allahumma (Glory to You, O Allah!)" and "Salâm (peace, safety from evil)" will be their greetings therein (Paradise)! and the close of their request will be: "Al-Hamdu Lillâhi Rabbi'-Alamîn (all the praises and thanks are to Allah, the Lord of 'Alamîn (mankind, jinn and all that exists))." ** (10: 10)

The Messenger of Allah ﷺ said as:

760. Narrated by Abu-Horaira ﷺ: ‘Allah's Messenger ﷺ said: "On the night of my journey by night to Heaven, I saw (the Prophet) Musa (Moses) who was a thin person with soft hair, looking like one of the men of the tribe of Shana'a, and I saw Isa (Jesus) who was of average height with red face as if he had just come out of a bath-room. And I resemble Prophet Abraham (peace be upon him) more than any of his offspring does. Then I was given two cups, one containing milk and the other wine. Gabriel (peace be upon him) said: 'Drink whichever you like.' I took the milk and drank it. Gabriel said: 'You have accepted what is natural.' (the True Religion
i.e. Islam) and if you had taken the wine, your followers would have gone astray.”” (Bukhari 607, Vol. 4)

761. Narrated Abu-Sinan: 'I buried my son Sinan and Abu-Talha Al-Khawlani was sitting on the edge of the grave. When I wanted to leave the graveside he held my hand to assist me and said: "May I give you good tidings Abu-Sinan?" I said: "Yes, indeed." He said: "Abu-Musa Al-Asha'ari narrated: The Messenger of Allah ﷺ said: "When the servant of Allah's son dies, Allah says to His angels: 'Have you taken away the soul of the son of my servant?' They say: 'Yes.' He says: 'Have you taken away the fruit of my servant's heart?' They say: 'Yes.' He says: 'What did My servant say?' They say: 'He praised You and Istarja'a." He then will say: 'So, build a palace for My servant and call it the House of Praise.'"

9 He said: "Truly! To Allâh we belong and truly, to Him we shall return."
Book of Invoking Allah ﷻ for the Messenger of Allah ﷺ

Chapter (224)

About the Obligation of Invoking Allah ﷻ on behalf of the Prophet ﷺ

Allah ﷻ said:

(33: 56)

Allah sends His Salat (Graces, Honors, Blessings, Mercy) on the Prophet (Muhammad (peace be upon him)) and also His angels (ask Allah to bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him (Muhammad (peace be upon him)) and (you should) greet (salute) him with the Islāmic way of greeting (salutation i.e. “Al-Salām Alaikum”).

The Messenger of Allah ﷺ said as:

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762. Narrated by Sa'eed ibn Abu-Sa'eed Al-Maqbori: 'The Messenger of Allah ﷺ said: "He, in whose presence I was mentioned but he did not invoke Allah ﷻ to shower of His mercy on me, has exposed himself to loss. He who was granted life until he attends the month of Ramadhan without attaining forgiveness, has exposed himself to loss. He, who was given life and lived with his parents and was not forgiven due to their invocations, has exposed himself to loss."' The sub-narrator said that he was in doubt as to whether the Prophet ﷺ had said: 'his parents or one of his parents.'

763. Narrated Ali ibn Abu-Taleb: 'The Messenger of Allah ﷺ said: "The miserly person is he, in whose presence I was mentioned, but he did not invoke Allah ﷻ to shower of His mercy on me."'
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(Abridged)

764. Amr ibn Malek Al-Janbiy said that he had heard Fadhalah ibn Obayd saying: 'The Prophet ﷺ heard a man invoking Allah ﷻ without asking Allah ﷻ to shower of His mercy on the Prophet ﷺ. The Prophet ﷺ said: “This person has hurried up (in his invocation).” The Prophet ﷺ summoned that man and said to him or to another person: “If one of you invokes Allah ﷻ, let him start with praising Allah ﷻ the due praise and invoke Him to shower of His mercy on the Prophet ﷺ, then to invoke whatever he likes.”

765. Narrated Ka'ab ibn Ojra: 'We said: "O Messenger of Allah! We have been taught to invoke Salam (peace) for you, how would we invoke Salat (invocation) for you?" He said: "Say: O Allah! Send down prayers on Muhammad and the household of Muhammad as You had sent prayers on Ibraheem and the household of Ibraheem. You are Glorious and Praiseworthy. And send down blessings on Muhammad
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(Abridged)

and the household of Muhammad as You had sent down blessings on Ibraheem and the household of Ibraheem. You are Glorious and Praiseworthy.”

766- حدّثنا مُحَمَّد بن بُطَرَ بُنِّ النَّدَرَ حَذِّنَيْنِ مُحَمَّد بن خَالِد ابن عائشة حذتنَا موسى بن يعقوب الزمرعي حذنني عبَّد الله بن كيسان أن عبَّد الله بن شداد أخبره عن عم عبد الله بن مسعود أن رسول الله قال على الناس بيوم القيامة أكثرهم على صلاة قال أبو عبيسي هذا حديث حسن غريب وروى عن النبي ﷺ أنه قال من صلى علي صلاة صلى الله عليه بها عشرًا وكتب له بها عشر حسنات.

766. Narrated Abdullah ibn Mas'oud” “The Messenger of Allah ﷺ said: “The worthiest people of me on the Day of Judgment are those who invoke the mercy of Allah for me much.”

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(15) كتاب الأذكار

Book of remembering Allah

225 - باب فضل الذكر والحدث عليه

Chapter(225)

About the Virtue of Mentioning Allah ﷺ

اللّه مَّا أُوحِي إلىَّكِ مِنَ الكُتَّابَ وَأُقِمَ الصَّلَاةَ إِنَّ الصَّلَاةَ تَتَّهَى عَنَّ الفَحْشَاءِ
والمُنَّكَرَ وَلَذِكْرَ اللهِ أَكْبَرَ وَاللَّهِ يَعْلَمُ مَا تَصَنَّعُونَ (النَّكَبَة٥٠)

Allah ﷺ said:

“Recite (O Muhammad (peace be upon him)) what has been revealed to you of the Book (the Koran), and perform Salât (Iqamât Al-Salât). Verily, Salât (the prayer) prevents
from Fahshâ'a (i.e. great sins of every kind, unlawful sexual intercourse) and Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed) and the remembering (praising) of (you by) Allah (in front of the angels) is greater indeed (than your remembering (praising) of Allah in prayers). And Allah knows what you do. *" (29: 45) And

(البقرة 152)

"Therefore remember Me (by praying, glorifying Me), I will remember you, and be grateful to Me (for My countless Favors to you) and never be ungrateful to Me. *" (2: 152) And

(الأعراف 205)

"And remember your Lord within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful. * (7: 205) And

(الأحزاب 30)

"Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties that Allah has ordered and in
abstaining from what Allah has forbidden), the men and the women who are humble (before their Lord - Allah), the men and the women who give zakat, the men and the women who observe fasting (the obligatory fasting during the month of Ramadhan, and the optional fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues Allah has prepared for them forgiveness and a great reward (Paradise). **(33: 35) And**

(341) 

"O you who believe! Remember Allah with much remembrance. And glorify His Praises morning and afternoon (the early morning (fajr) and asr prayers). **(33: 41-42)**

The Messenger of Allah ﷺ said as:


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768. Narrated Abu-Horaira : ‘Allah's Messenger said: "Whoever says: 'La ilâha illAllahu wadhahu là sharâfika lahu, lahalmulku wa lahalhamdu wa Huwa 'ala kulli shai'în Qadîr (‘There is no God but Allah Alone Who has no partner, to Whom dominion belongs, to Whom praise is due, Who is Omnipotent’),’ one hundred times a day will get the same reward as given for freeing ten slaves, and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day until night, and nobody will be able to do a better deed except the one who does more than he."” (8:412O.Bukhari)

769. Narrated Abu-Ayoub Al-Ansâri : ‘Allah's Messenger said: "Whoever says ten times: 'There is no God but Allah Alone Who has no partner, to Whom dominion belongs, to Whom praise is due, Who is Omnipotent' will have a reward equivalent to that for emancipating four of the descendants of Ismâ'il (Ishmael) from slavery."” (Agreed upon)
770. Narrated Ibn Abbas: 'The Prophet used to say between the two prostrations: "Allahumma ighfir li warhamni, wahdini, wa 'afini warzuqni (O Allah, forgive me, have mercy on me, guide me, heal me, and provide sustenance for me)." (Reported by Arba'a (the four) except Al-Nasâe'e and this is the version of Abu-Dawood. Al-Hâkim graded it Saheeh (sound).)

771. Narrated Al-Mogheera ibn Sho'aba: 'The Prophet used to say after every compulsory (prayer), "Lâ ilâha illAllahu wahdahu là sharâka lâhu, lahu mulku walahalhamdu, wa Huwa alâ kulli shai'in QadIr. Allahumma lâ man'a limâ a'tâita, wa lâ mu'tiya limâ mana'ta, wa lâ yanfa'u dhaljaddi minkaljadd. (None has the right to be worshipped but Allah and He has no partner in Lordship or in worship or in the Names and the Qualities and for Him is the kingdom and all the praises and thanks are for Him and He is Omnipotent. O Allah! Nobody can hold back what You give and nobody can give what You hold back. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will.)'"(And Al-Hasan said: 'Jadd means riches (prosperity).') (1:805O.Bukhari.)
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772. Narrated Abu-Horaira رضي الله عنه: 'Some poor people came to the Prophet ﷺ and said: “The wealthy people will get higher grades and will have permanent enjoyment, and they offer (prayer) like us and observe Saum (fast) as we do. They have more money by which they perform the Hajj and Omra, fight and struggle in Allah's Cause, and give in charity. The Prophet ﷺ said: “Shall I not tell you a thing upon which if you act you will become equal to those who have surpassed you? Nobody would surpass you and you would be better than the people amongst whom you live, except those who will do the same. Say: ‘Subhân Allah (How perfect Allah is)’, ‘Alhamdu lilîllâh (All praise is for Allah)’ and Allahu Akbar (Allah is the greatest)’ thirty three times each after every (compulsory) prayer. We differed and some of us said that we should say: ‘Subhân Allah’ thirty three times and ‘Alhamdu lilîllâh’ thirty three times and ‘Allahu Akbar’ thirty four times. I went to the Prophet ﷺ who said’ Say ‘Subhân Allah’ and ‘Alhamdu lilîllâh’ and ‘Allahu Akbar’ all of them thirty three times. (1:804O.Bukhari)
773. Narrated 'Ali ﷺ: 'Fatima complained of the suffering caused to her by the hand mill. Some captives were brought to the Prophet ﷺ and she went to him but did not find him at home. A’isha was present there to whom she told (of her desire for a servant). When the Prophet ﷺ came, A’isha informed him about Fatima’s visit.’ ‘Ali added: ‘So the Prophet ﷺ came to us, after we had gone to bed, I wanted to get up but the Prophet ﷺ said: "Remain in your place." Then he sat down between us until I found the coolness of his feet on my chest. Then he said: "Shall I teach you a thing that is better than what you have asked me? When you go to bed, say: 'Allah Akbar' thirty-four times, and 'Subhān Allah' thirty-three times, and 'Alhamd lillah' thirty-three times for that is better for you both than a servant.”’ (5:55O. Bukhari)

774. Narrated Sa’ad ibn Abi-Waqqās ﷺ: ‘Allah’s Messenger ﷺ ordered the following statements: “O Allah! I seek refuge with You from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You from old age, and I seek refuge with You from the Fitna (trial and affliction etc.) of this world (i.e. Fitna (of Al-dajjāl etc.), and I
seek refuge with You from the punishment in the grave.””
(8:376O.Bukari)

Chapter (226)

Seeking The refuge Of Allah from

Committing sins and debts

775—عن عائشة رضي الله عنها: أن النبي ﷺ كان يقول: (اللَّهُمَّ إِنِي أُؤْمِنُ بكَ مِنَ الْكَسَالِ والْهَرِيمِ، وَالْمَأْتِمِ والمَغْرِمِ، وَمِنَ فَتَتَّةِ الْقَبْرِ، وَعَذَابِ الْقُبْرِ، وَمِنْ فَتَتَّةِ النَّارِ وَعَذَابِ النَّارِ، وَمِنْ شَرِّ فَتَتَّةِ النَّارِ، وَأُؤْمِنُ بكَ مِنَ فَتَتَّةِ الْقَصْرِ، وَأُؤْمِنُ بكَ مِنْ فَتَتَّةِ المُسْتَيْحِ الدَّجَالِ، اللَّهُمَّ اغْسِلْ عَنِّي خَطَايَايْ يَمَاكَ اللَّجْمُ وَالْبُرْدُ، وَنُقِّيَ قَلْبِي مِنْ الخَطَايَا كَمَا نُقِيتُ النَّزُوُبِ الأَبْيَضِ مِنَ الدَّنَسِ، وَبَاعْدَ بَنِي عَبْدِكَ وَبَنِي خَطَايَايْ كَمَا باَعَدْتُ بَنِي الْمَشْرَقِ وَالمَغْرِبِ). رواه البخاري.

775. Narrated 'Aisha: 'The Prophet ﷺ used to say: "O Allah! I seek refuge with You from laziness, from old age, from all kinds of sins, and from being in debt; from the Fitna (trial and affliction etc.) of the grave and from the punishment in the grave; from the Fitna (of the Fire and from the punishment of the Fire; and from the evil of the Fitna of wealth. And I seek refuge with You from the Fitna of poverty, and I seek refuge with You from the Fitna of Al-Maseeh Al-Dajjäl. O Allah! Wash away my sins with the water from snow and hail, and cleanse my heart from all sins, as a white garment is cleansed from dirt, and let there be a great distance between me and my sins, as You made east and west far from each other." (8:379O.Bukhari)
776. Narrated Abu-Musa ﷺ: ‘The Prophet ﷺ said: "The example of the one who remembers (glorifies the Praises of) his Lord (Allah) in comparison to the one who does not remember his Lord, is like that of a living creature compared to a dead one."' (Bukhari 416, Vol. 8)

777. Narrated Abu-Horaira ﷺ: ‘Allah's Messenger ﷺ said: "Allah says: 'I am just as My slave thinks I am, (i.e. I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself I too remember him in Myself; and if he remembers Me in a group of people I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go the distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running."'" (9:5020. Bukhari)
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778. Narrated Abu-Musa Al-Asha'ari : When Allah's Messenger fought the Battle of Khaybar, (whenever) the people (passed over a high place) overlooking a valley, they raised their voices saying: "Allah Akbar! Allah Akbar! (Allah is the Most Great), Lâ ilaha ill Allah (none has the right to be worshipped but Allah)." On that Allah's Messenger said (to them): "Lower your voices, for you are not calling a deaf and absent one, but you are calling the Hearer Who is near and is with you." I was on the back of the mount of Allah's Messenger and he heard me saying: "Lâ hawla wala quwata illâ billah (There is neither might, nor power but with Allah)." On hearing that he said to me: "O Abdullah ibn Qays!" I said: "Labbaik (Here I am) O Allah's Messenger!" He said: "Shall I tell you a sentence that is one of the treasures of Paradise?" I said: "Yes, O Allah's Messenger! Let my father and mother be sacrificed for your sake." He said: "It is: 'Lâ hawla wala quwata illâ billah (There is neither might nor power but with Allah).'." (5:5160.Bukhari)

٢٧٧٦٢٧- باب ذكر الله تعالى وقاعدًا ومضطجعا

Chapter (227)

About Mentioning Allah standing, sitting, and reclining

Allah said:

"إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَخَلْقِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٌ لِأُولِي الْأَلْبَابِ (١٩٠) الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقَوْعُدًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي
"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. * Those who remember Allah (always, and in prayers) standing, sitting, and lying on their sides, and think deeply about the creation of the heavens and the earth, (saying): “Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire.” *" (3: 190-191)

The Messenger of Allah ﷺ said as:

779. Narrated by A’isha (may Allah be pleased with her): ‘Allah's Messenger ﷺ used to mention Allah's Name (praise be to Him) at all times.’ (Reported by Muslim and Bukhâri recorded it as Mu'allaq suspended.)

780. Narrated Ibn Abbas: ‘The Prophet ﷺ said: “If anyone of you, when having sexual intercourse with his wife, says: ‘Bismillâh, Allahumma jannibni Shaitân, wa jannib Shaitân ma razaqtanâ (In the Name of Allah, keep Satan away from us and keep Satan away from what You have blessed us
with),' and if it is destined that they should have a child, then Satan will never be able to harm him.”” (7:94O.Bukhari)

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٢٢٨ باب ما يقوله عند نومه واستيافه

Chapter (228)

About the Invocation One invokes on Sleeping and Waking

781. Narrated Hozaifa ibn Al-Yamân ﷺ: ‘When the Prophet ﷺ went to bed at night, he would put his hand below his cheek and would say: “Bismika amutu wa ahyâ (In Your name Allah I live and die).” ’ and when he got up he would say: “Alhamd lilâhilladhi ahyânâ ba'da mâ amâtanâ wa ilaîhin nushur (All praise is for Allah Who gave us life after having taken it from us and unto Him is the resurrection).”’ (8:324O.Bukhari)

782. Narrated Abu-Horaira ﷺ: ‘Allah's Messenger ﷺ would say in the morning: "O Allah, by You we come to the morning, by You we come to the evening, by You we live, by You we die, and to You are we resurrected." In the evening
he would say the same except for the last phrase: "And to You do we return." (Arba'a (the four) reported it)

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Chapter (229)

About the Virtue of Mentioning Allah in Gatherings

Allah said:

وَاسْتَبْرَكْ نَفْسِكَ مَعَ الَّذِينَ يَذْكُرُونَ رَبَّهُمْ بِالْغَدَاءِ وَالْغَفَاءِ يُرِيدُونَ وَجْهَهُ وَلَاتَعُدُّ عَبَيْنَا عَلَيْهِمْ تَرِيدُ رَيْحَةَ الْحَيَاةِ الدُّنْيَا وَلَا تَطُعُّ مِنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هُوَا وَكَانَ أَمْرُهُ فُرُطًا” (الكهف 28)

“And keep yourself (O Muhammad (peace be upon him)) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Pleasure; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts, and whose affair (deeds) has been lost.” (18: 28)
783. Narrated Abu-Horaira ﺔ: 'Allah's Messenger ﷺ said: "Allah has some angels who look for those who remember (glorify the Praises of) Allah on the roads and paths. And when they find some people remembering Allah, they call each other, saying: 'Come to the object of your pursuit.' (He added) Then the angels encircle them with their wings up to the nearest heaven (sky of the world). Their Lord asks them (the angels) although He knows better than them: 'What do My slaves say?' The angels reply: 'They say: 'Subhân Allah, Allah Akbar, Alhamd Lillâh (How perfect Allah is, Allah is the greatest, and All praise is for Allah),' and they glorify you,' Allah then says: Have they seen Me?' The angels reply: 'No! By Allah, they haven't seen You.' Allah says: 'How would it have been if they had seen Me?' The angels reply: 'If they had seen You, they would worship You more devoutly and remember You more deeply, and declare Your freedom from any resemblance to anything more often.' Allah says: 'What do they ask Me for?' The
angels reply: 'They ask You for Paradise.' Allah says (to the angels): 'Have they seen it?' The angels say: 'No! By Allah, O Lord! They have not seen it.' Allah says: 'How would it have been if they had seen it?' The angels say: 'If they had seen it, they would have a greater greed for it and would seek it with greater zeal and would have a greater desire for it.' Allah says: 'From what do they seek refuge?' The angels reply: 'They seek refuge from the Hellfire.' Allah says: 'Have they seen it?' The angels say: 'No By Allah, O Lord! They have not seen it.' Allah says: 'How it would have been if they had seen it?' The angels say: 'If they had seen it they would flee from it with extreme speed and would have extreme fear of it.' Then Allah says: 'I make you witnesses that I have forgiven them.' (Allah's Messenger ﷺ added) One of the angels would say: 'There was so and so amongst them and he was not one of them, but he had just come for another purpose.' Allah would say: 'These are those people whose companions will not be reduced to misery.'”

(8:417O.Bukhari)

784. Narrated Abu-Horaira ﷺ: ‘Allah's Messenger ﷺ said: "People will not sit in an assembly in which they remember Allah without the angels surrounding them, mercy covering them, and Allah mentioning them among those who are with Him.”’ (Muslim)

785- عَنْ أُبَيْيَ هُبْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا جَلَّسُ قَوْمٌ مَجِيلَسًا يَذَكَّرُونَ اللَّهَ فِيهِ إِلَّا حَقَّتُهُمُ الْمَلَاكِيَةُ، وَغَشَّيْنُهُمُ الرَّحْمَةُ، وَذَكَّرُوهُمُ اللَّهُ فِي مَعَةٍ عَنْهُمْ أُخْرِجَهُمْ مُسْلِمِينَ”
785. Narrated Abu-Wâqid Al-Leithy ᵃṣ : 'While Allah's Messenger  was sitting in the mosque with some people, three men came in. Two of them came up to Allah's Messenger  and the third one went away. (The narrator added:) The two people stood in front of Allah's Messenger  (for a while) and then one of them found a place in the circle and sat there while the other sat behind them (the gathering), and the third one went away. When Allah's Messenger  finished his teaching, he said: "Shall I tell you about these three people? One of them gave himself to Allah, so Allah took him into His Grace and Mercy and accommodated him, the second felt shy from Allah, so Allah sheltered Him in His Mercy (and did not punish him), while the third turned his face away from Allah and went away, so Allah turned His Face from him (likewise)."' (1:66O.Buk hari)

٢٣٠ — باب الذكر عند الصباح والمساء

Chapter(230)

About Mentioning Allah  by Day and Night

Allah  said:

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسَدْ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالْنَّسَلَ وَاللَّهُ لَا يُحِبُّ الْفَسَادَ (البقرة ٢٠٥)
And remember your Lord within yourself, humbly and with fear without loudness, in words in the mornings and in the afternoons, and be not of those who are negligent. * (7: 205) And

"So bear patiently (O Muhammad!) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some of the hours of the night, and at the ends of the day (an indication of the five compulsory congregational prayers), that you may become pleased with the reward which Allah shall give you. *" (20: 130) And

"So be patient (O Muhammad!). Verily, the Promise of Allah is true, and ask forgiveness for your fault and glorify the praises of your Lord during the midday until sunset period. And in the morning (between sunrise until before midday) (it is said that, that means the five compulsory congregational (prayers) or asr and fajr Prayers). *" (40: 55) And

"In houses (mosques), that Allah has ordered to be raised (to be cleaned, and to be honored), in them His Name is remembered in the mornings and in the afternoons (or the
evenings), * Men whom, neither trade nor sale (business) diverts them from mentioning Allah (with the heart and tongue), nor from performing the prayer, nor from giving zakat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection). */” (24: 36-37) And

"Verily, We made the mountains to glorify Our Praises with him (David) during the time from mid-day until the sunset and during the time after the sunrise until mid-day */” (38: 18)

The Messenger of Allah ﷺ said as:

786. Narrated by Abu-Huraira ﷺ: ‘Allah's Messenger ﷺ would say in the morning: "O Allah, by You we come into the morning, by You we come to the evening, by You we live, by You we die, and to You we will be resurrected." In the evening he would say the same except for the last phrase: "And to You do we return."’ (Arba'a (the four) reported it.)

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787. Narrated Abdullah: ‘Whenever the evening arrived, the Messenger of Allah ﷺ used to invoke Allah ﷻ: “Amsayna Wamsal Molk Lillah. Wal Hamdo Lillahi Wala illaha illallaho Wahdaho La Shareeka Laho (We have entered into evening and sovereignty is to Allah. Praise be to Allah and none has the right to be worshipped except Allah without any partner.”’ Abdullah said: ‘I think that the Messenger of Allah ﷺ also said: “Laholmolkol Wa Laholhamdo, Wa Howa Ala Kolli Shay’in Qadeer (All Sovereignty is for Him, and all the praises are for Him, and He is the Omnipotent). As’aloka Khayra Ma Fi Hazihi Al-Laylat Wa Khayra Ma Ba’adaha Wa ‘A’uzu Bika Min Sharri Hazihi Al-Layla Wa Min Sharri Ma Ba’adaha. Wa ‘A’uzu Bika Minal Kasali Wasoo’il Kibari Wa ‘A’uzu Boka Min Athabil Qabr (I ask You to grant me the goodness in this night and any other goodness besides this. I seek refuge with You from the evil of this night and whatever evil besides it. I seek refuge with You from laziness, I seek refuge with You from the trouble of old age. And I seek refuge with You from the torment in the grave).’” Abdullah said: ‘The Messenger of Allah ﷺ used to make the same supplication in the morning changing the words: “We entered into night” into “entered into morning.”’
Chapter (231)

About the Invocation One should invoke on Sleeping

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. * Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): 'Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire. *")(3: 190-191)

788. Narrated Hozayfa ibn Al-Yaman ﷺ: 'When the Prophet ﷺ went to bed at night, he would put his hand below his cheek and would say: "Bismika Amoto Wa Ahya (O Allah! In Your Name I die and live)."' When he got up he would say: "Alhamd lillah illaze Ahyana Ba'ada Ma Amatana Wa ilayhin-
Noshor (Praise be to Allah Who gave us life after He had caused us to die (sleep) and to Him is the Final Return.”” (Bukhari)

789. Narrated Abu-Huraira ﷺ: ‘The Prophet ﷺ said: “When one of you goes to bed, he should shake out his bed with the inside of his shirt, for he does not know what has been on it after him, and then he should invoke: ‘Bismika Rabbee Wadha'ato Janbee Wa Bika Arfa'aoho. In Amsakta Nafsee Farhamha. Wa In Arsaltaha Fahfazha Bima Tahfaz Bihee Ibadakas-Saliheen (In Your Name, my Lord! I lay my side down and in Your Name, I lift it. If you cause me to die, show mercy on me and if You let me live, guard me as you guard the righteous devotees of Yours.’”’ (Bukhari)

790. Narrated Al–Bara’a ibn Azab: ‘The Prophet ﷺ said to me: “Whenever you go to bed perform ablution like that of the prayer, lie on your right side and say: ‘Allahomma Innee Wajjahto Wajhee Ilayka, Wa Fawwadho Amree Ilayka, Wa
Alja'to Thahree Ilayka Raghbatan Wa Rahbatan Ilayka. La Malja' Wa la Manja Minka Illa Ilayka. Amanto Bikatabika Allazi Anzalta Wa Nabiyyika Allazi Arsalta! (O Allah! I have submitted my soul to You. I have turned my face towards You. I have confined my affairs to You. I have left my back to Your protection out of fear and hope in You. There is neither resort nor delivery from You except to You. I believe in the Book You have sent down. I believe in the Prophet You have sent).’ Then if you die during that very night, you will die in the state of faith (on the religion of Islam). Let the aforesaid words be your last utterance (before sleep).”’ Al-Bara'a said: ‘I repeated this supplication to the Prophet ﷺ and when I reached ‘Amanto Bikatabika Allazi Anzalta Wa Nabiyyika Allazi Arsalta (O Allah I believe in Your Book that You have revealed and You Prophet You have sent),’ I said: ‘Wa Rasoolika Allathee Arsalta (and Your Messenger instead of Your Prophet).’ Thereupon, the Prophet ﷺ said: ‘No, (but say): ‘Wa Nabiyyika Allazi Arsalta (Your Prophet whom You have sent).’”’ (Bukhari)
Chapter (232)

About the Obligation of Praying to Allah ﷻ

And your Lord said: "Invoke Me, (believe in My Oneness, Islamic Monotheism and ask Me for anything). I will respond to your (invocation). Verily! Those who scorn My worship (do not invoke Me, and do not believe in My Oneness, (the Islamic Monotheism)) they will surely enter Hell in humiliation!" *" (40: 60) And

Invoke your Lord with humility and in secret. He likes not the aggressors. *" (7: 55). And

And when My servants ask you (O Muhammad!) about Me, then (answer them) that I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. *" (2: 186) And
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 Amit nhujib el-mustawir, ida dawah wa yikshif al-saw wa yujulkm hulfaw el-arz al-Lah

 مع الله قليلا ما تذكرون (النمل ٦٢)

"Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations (better than your gods)? Is there any god with Allah? Little is that you remember! *" (27: 62)

The Messenger of Allah ﷺ said as:

791- عين النعمة ابن بشر رضي الله تعالى عنهم عليه ﷺ قال: إن الدعاء هو العبادة رواة الأربعة وصححه الترمذي وله من حديث أنس رضي الله تعالى عنه مرفوعاً، يلفظ: الدعاء مخ العبادة وله من حديث أبي هريرة رضي الله تعالى عنه رفعة: ليس شيء أكرم على الله من الدعاء وصححه ابن حبان والحاكم

791. Narrated by Al-No'amān ibn Basheer (may Allah be pleased with him: 'The Prophet ﷺ said: "Verily, supplication is worship." (Reported by Arba'a (the four). At-Tirmizi graded it Saheeh (sound)).

Narrated Anas ﷺ: 'Allah's Messenger ﷺ said: "Supplication is the pith of worship." (Compiled by At-Tirmizi with a full chain of transmission).

Narrated Abu-Hurairah ﷺ: 'Allah's Messenger ﷺ said: "Nothing is more honorable before Allah than supplication." (At-Tirmizi compiled it with a full chain of transmission. Ibn Hibban and Al-Hakim graded it Saheeh (sound)).
792. Narrated Anas ﺍ. ﺍ: ‘The Prophet ﷺ used to say: “O Allah! Our Lord! Give us in this world what is good and in the Hereafter what is good and save us from the torment of the Fire.”’ (Bukhari)

793. Narrated Ibn Abbas: ‘The Prophet ﷺ used to say between the two prostrations: "Allahomma ighfar Lee Warhamnee Wahdinee Wa A'afinee Warzoqnee (O Allah! Forgive me, have mercy on me, guide me, keep me healthy, and provide sustenance for me)."'. (Reported by Arba'a (the four) except Al-Nasae'e, and this is the version of Abu-Dawood. Al-Hakim graded it Saheeh (sound).)

794. Narrated Abu-Huraira ﺍ. ﺍ: ‘Allah's Messenger ﷺ used to say: "O Allah, set right for me my religion which is the safeguard of my affairs. Set right for me my worldly affairs in which are my livelihood. And set right
for me my Hereafter on which the affairs of my afterlife depend. O Allah! Make life for me a means of increase in all that is good; and make death a protection for me from every evil.” (Muslim)

795. Narrated Shaddad ibn Aws: The Prophet ﷺ said:
“The most superior formula of asking for forgiveness is: ‘Allahomma Anta Rabbee La illaha illa Anta, Khalaq tanee
Wa Ana Abdoka, Wa Ana Ala Ahdika Wa Wa’adika Mastatat. A’uzu Bika Min Sharri Ma Sanat, Abo’o Laka
Bini’amatika Alayya, Wa Abo’o Bizanbee Faghfirlee Fa
Innaho la Yaghfiro Al-zonoba Illa Ant (O Allah! You are my
Sustainer and there is none worthy of worship besides You.
You have created me and I am Your servant. I will be
adhering to Your covenant and obligations as much as I can.
I seek refuge with You from what evil I have done. I bear witness
to whatever favors You have given me and confess whatever
evil I have done. So, forgive me since, none forgives
sins except You).’” The Prophet ﷺ added: “If somebody
invoked it during the day with firm faith in it, and died
on the same day before the evening, he will be from the
people of Paradise; and if somebody invoked it at night with firm faith in it, and died before the morning, he will be from the people of Paradise.” (Bukhari)

796 - عَسَى أَبِي مُوسَى النَّبِيّ صلى الله عليه وسلم: "أَنْ تَفْلَحْ بِذَٰلِكَ "لَهُمْ اغْفِرْ لَهُمْ خَطْطَبِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنَّتْ أَعْلَمُ بِهِ مِنَ اللَّهِ. اللَّهُمَّ اغْفِرْ لَهُمْ خَطْطَبِي وَجَهْلِي، وَ إِسْرَافِي وَ عَمْدِي، وَ كُلٌّ ذَٰلِكَ عَنْدِي." رواه البخاري.

796. Narrated Abu-Musa: ‘The Prophet used to invoke Allah (with the following invocation): “Allahomma GhfiriIee Khate'atee Wa Jahlee Wa Israfee Fi Amree Wama Anta A'alamo bihee Minnee. Allahomma ghfiriIee Hazlee Wa Jiddee Wa Khate'e Wa Amdee Wa Kollo zalika Indee (O Allah! Forgive me for what I do mistakenly, out of ignorance, out of extremism in my affairs, and forgive me for what You know better than I. O Allah! Forgive me for what I do in jest and out of earnestness, what I do intentionally or unintentionally; for I am liable to do all.””
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أسْلَمْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمَقْتَمُ، وَأَنْتَ الْمُؤْخَرٌ، لَا إِلَهَ إِلَّا أَنْتُ، أُوْلَى الْكَوْنِ غَيْرِكَ. 

Rohollah Khomeini

... got up at night to offer Tahajjod prayer he used to say:

-Walardhi Wa Man Feehinna. Wa Lakalhamdo, Anta Noor
Al-Samawati Walardhi Wa Man Feehinna. Wa Lakalhamdo,
Anta Malek Al-Samawati Walardhi Wa Man Feehinna. Wa
Lakalhamdo, Antal Haqqo Wa Wa'adok alhaqqo, Wa
liqa'aqakal Haqqo, Wa Qawlokal Haqqo, Waljannato
Haqqon Wannaro Haqqon Wannabiyyona Haqqon, Wa
Muhammadon Haqqon, Was-Sa'ato Haqqon. Allahomma
Laks Aslamto Wabika Amanto, Wa'alayka Tawakkalto Wa
Ilayka Anabto Wa Bika Khasamto, Wa Ilayka Hakamto
Faghfir Lee Ma Qaddamto Wa Ma Akhharto Wa Ma
Asrarto Wa Ma A'alanto Antal Moqaddim Wa Antal

(O Allah! All praises are due to You. You are the Sustainer
of the heavens and the earth, and whatever is in them. All
praises are due to You. You are the Light of the heavens and
the earth; and whatever is in them, You are the King of the
heavens and the earth and whatever is in them. All praises
are due to You, You are the Truth, Your Promise is the truth,
meeting with You is the truth, Your Words are the truth,
Paradise is the truth, Hell is the truth, the Prophets (peace be
upon them) are the truth, and Muhammad ﷺ is the truth. The
Hour (Day of Resurrection) is the truth. O Allah! I surrender
to You, I believe in You depend on You, and repent to
You, and with Your Help I argue (with my opponents),
and I take You as a Judge (to judge between us). So, forgive me my past and future sins, and whatever I
concealed and whatever I revealed. You are the One Who makes (some people) forward and (some) backward; there is none who has the right to be worshipped but You),” or the Messenger of Allah ﷺ said: “There is no other deity besides You.”

798- عن ابن عمر رضي الله تعالى عنهم قال: كان رسول الله ﷺ يقول: اللهم إني أعوذ بك من زوال نعمتكم، وتحول عفافيكم، وفجاءة نقمتمكم، وجميع سخطكم أخرجة مسلم.

798. Narrated Ibn Omar: ‘Allah's Messenger ﷺ used to supplicate: "O Allah, I seek refuge in You from the decline of Your favor, a change in Your granting well-being, sudden vengeance from You and all Your displeasures."” (Muslim)

799- عين قطب بن مالك ﷺ قال: كان رسول الله ﷺ يقول: اللهم جنبني مكنونات الأخلاق، والأعمال، والأذى، والأذواء أخرجة التزمندي، وصحة الحاكم واللفظ له.

799. Narrated Qotba ibn Malek: ‘Allah's Messenger ﷺ used to say: "O Allah, I seek refuge with You from objectionable characteristics, deeds, passions, and diseases."” (At-Tirmizi . Al-Hakim graded it Saheeh (sound) and this version is his.)

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Chapter (233)

About Invoking Allah ﷻ for Others in their Absence

"And those who came after them say: "Our Lord! Forgive us and our brothers who have preceded us in faith. And put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.""

"So know (O Muhammad!) that La illaha illa Allah (None has the right to be worshipped except Allah) and ask forgiveness for your sins, and also for (the sins of) believing men and believing women. And Allah knows well your moving about and your place of rest (in your homes)."

"Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."
801. Narrated by Abdullah ibn Safwan (the son in law of Abu Al-Darda'a): 'I visited Abu Al-Darda'a but I did not find him at home. Umm Al-Darada'a said to me: "Do you intend to perform Hajj this year?" I said: "Yes." She said: "Invoke Allah for us for the Prophet said: 'The invocation of a man for his brother in his absence is granted. Allah assigns an angel at his head. The angel invokes Allah for him whenever he invokes good for his brother.'"' Abdullah said: 'Then, I went to the market and met Abu Al-Darda'a who narrated to me the same.'
Chapter (234)

About Miscellaneous Invocations

802. Narrated Osama ibn Zayd: 'Allah's Messenger ﷺ said: "If a kind act was done to one of you and one of you expressed thanks for that act as saying to the good doer: "Jazak Allah Khayran (May Allah ﷺ reward you bountifully)," he is considered to have highly estimated the favor done to him."" (At-Termizi)

803. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "The invocation of anyone of you is granted (by Allah) if he does not show impatience by saying: 'I have prayed to Allah but my prayer has not been granted.'" (Bukhari)

804. Narrated Jaber: 'I heard the Messenger of Allah ﷺ saying: "There is no one who invokes Allah ﷺ with an
invocation except that Allah grants his prayer or withhold a harm equal (to what he has invoked), as long as he does not make a sinful invocation or an invocation against one of his kith and kin.” (At-Termizi)

805. Narrated Ibn Abbas, may Allah be pleased with them:

'The Prophet used to invoke Allah at the time of distress: “La illaha illa Allahu Al-Azim Al-Haleem (None has the right to be worshipped except Allah, the Most Great, the Benign) La illaha illa Allahu Rabb Al-Arsh Al-Azim (None has the right to be worshipped except Allah, the Lord of the Great throne). La illaha illa Allahu Rabb Al-Samawati Wa Rabb Al-Ardhi Wa rabb Al-Arsh Kareem (None has the right to be worshipped except Allah, the Sustainer of the heavens and the earth and the Lord of the Great Throne).”' (Bukhari)

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Chapter (235)

About Karamat Al-Awliya'a (Allah’s Devotees’ uncommon Acts)

[Mo'ajizat, is the plural of Moajiza and Karamat is the plural of Karama. Mo'ajiza was an uncommon act]
done by a Prophet or a Messenger of Allah to prove that he was a Prophet or a Messenger. Karama is given to one of Allah’s devotees.

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

Allah said:

أَلَوْ أَيْنَ أُولُوِّيَاءِ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (۲۲) الَّذِينَ آمَنُوا
وَكَانُوا يَتَّقُونَ (۱۳) لِلَّهِ الْبَيِّنَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبَدَّلَ لَكُلِّ مَثَلٍ مِّنْهُمْ
۱۴۲۸ (بُنُس۴۲-۴۲)

"No doubt! Verily, there will be neither fear nor grief to Allah’s devotees. * Those who believed and used to fear Allah much. * There will be glad tidings for them in the present life and in the Hereafter. No change can there be in the Words of Allah, this is indeed the supreme success. *" (10: 62-64) And

وُهُمْ زَيْتُوْنٌ إِلَيْكَ بِجَذْعِ النَّخلةِ تُسَاقَطُ عِلْيَكَ رُطَابًا جَنِيبًا (۲۶) فَكَلِمْيَ وَأَشْرَبِي
وَقَرْنِي عِنْيَا فَإِمَّا تَرَى مِنَ النَّبِيِّ أَحَدًا فَقُولِي إِنِّي نَذَرُتُ لِلرَّحْمَنِ صَوْمًا فَلَنَّ
۱۳۴۸ (مُر۴۳۰-۴۲)

"And shake the trunk of the date-palm towards you, it will let fall fresh ripe-dates upon you. * So eat and drink and be glad. And if you see any human being, say: 'Verily! I have vowed a fast unto the Most Gracious (Allah) so I shall not speak to any human being this day.' *" (19: 25-26) And

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“So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariya. Every time he entered Al-Mihrab (the private place of worship) to (visit) her, he used to find her supplied with sustenance. He said: "O Mary! From where have you got this?" She said: "This is from Allah." Verily, Allah provides sustenance to whom He wills, without limit. *" (3: 37) And

“(The young men said to one another): "And when you withdrew from them, and from what they worship, except Allah, then seek refuge in the Cave. Your Lord will open a way for you from His Mercy and will make easy for you your affair (He /msg will give you what you need of provision, dwelling, etc.). * And you might have seen the sun, when it rises, declining to the right from their cave, and when it sets, it turns away from them to the left side, while they lay in the middle of the cave. That is (one) of the signs of Allah. He whom Allah guides, is rightly guided. And he whom He /msg sends
astray, for him you will find no guiding friend to lead him (to the right Path). *” (18: 16-17)
806. Narrated Abdul-Rahman ibn Abu-Bakr, may Allah be pleased with them Ashab Al-Soffa1 were poor people. The Prophet ﷺ said to the well-to-do companions: “Whoever has food for sufficient for two people should take a third one from them (Ashab Al-Soffa). And whosoever has food for sufficient for four people should take one or two of them.” Abu-Bakr took three men and the Prophet ﷺ took ten of them.’ (Abdul-Rahman added): ‘My father, my mother, and I were there (in the house). (The sub-narrator is not sure whether Abdul-Rahman also said: ‘my wife and our servant who was common for both my house and Abu-Bakr's house’). Abu-Bakr took his supper with the Prophet ﷺ and remained there until isha Prayer was offered, [after which] Abu-Bakr went back and stayed with the Prophet ﷺ until the Prophet ﷺ took his meal and then Abu-Bakr returned to his house after a long part of night had passed. His wife said: “What detained you from your guests (or guest)?” He said: ”Have you not served them the supper yet?” She said: ”They refused to eat until you came, and the food was served to them but they refused it.” (Abdul-Rahman) said: ‘I went away and hid myself (being afraid of Abu-Bakr) and in the meantime he called out to me: “O Ghonthar (a harsh word)!” He also called me bad names and abused me and then said (to his family): ”Eat! No welcome for you.” Then (the supper was served) Abu-Bakr took an oath that he would whenever anyone of us (myself and the guests of Ashab Al-Soffa)

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1 Ashab Al-Soffa were the poor companions who used had no dwelling place except under the covered part of the Mosque.
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took anything from that food, it increased from underneath. We all ate our fill and the food was more than it had been before serving it. Abu-Bakr looked at it and found it more than when it had first been served. He said to his wife: "O the sister of Bano Firas! What is this?" She said: "O apple of my eye! The food is now three times more than it had been before." Abu-Bakr ate from it, and said: "That (the oath of refraining from food) was from Satan." Then he took a morsel of it and took the rest of it to the Prophet ﷺ. So, that meal was with the Prophet ﷺ.
Abdul-Rahman added: 'There was a treaty between some people and us. When the period of that treaty had elapsed the Prophet ﷺ divided us (the Prophet's companions) into twelve (groups) each being headed by a [different] man. Allah knows how many men were under the command of each (leader). So all of them (the 12 groups of men) ate of that meal.' (Bukhari)

807- عن جابر بن سلمة ﺔ.ـ قال: شكا أهل الكوفة سعدا ﺔ إلى عمر ﺔ فعذرته واستعمل عليهم عمارا، فشرموه حتى ذكروا أنه لا يحسن تصلي، فأرسل إليه وقال: يا أبا إسحاق، إن هؤلاء يزعمون أنك لا تحسن تصلي قال: أما أنا والله فإنني كنت أصلي بالصلاة رسول الله ﷺ ما أخرج عنها أصلي صلاة العشاء فآرك في الأولين وأخف في الآخرتين قال: ذاك الظن بك يا أبا إسحاق فأرسل معه رجال أو رجالا إلى الكوفة فسأله عنه أهل الكوفة ولم يدع منسدة إلا سأل عنه ويثنون عليه مغرورًا حتى دخل منسدة لبني عباس فقام رجل منهم يقال له أسامة بن قتادة يكثى أبا سعدة قال: أما إذ نشتدت فإن سعدا كان لا يسير بالسريه ولا يقسم بالسريه ولا يعدل في القضيه قال سعدة: أما والله لم أدعون بثلاث اللهم إن كان عبدي هذا كاذبا قام
807. Narrated Jaber ibn Samara ﷺ: ‘The people of Kufa lodged a complaint against Sa'ad to Omar ﷺ. Omar dismissed Sa'ad and appointed Ammar as their governor. They had lodged many complaints against Sa'ad, even alleging that he did not offer the prayer properly. Omar sent for him and said: "O Abu-Ishaq! These people claim that you do not offer the prayer properly." Abu-Ishaq said: "By Allah, I used to pray with them the prayer similar to that of Allah's Messenger ﷺ. I never reduced anything of it. I used to prolong the first two raka'as of isha Prayer and shorten the last two raka'as." Omar said: "O Abu-Ishaq! This is what I thought about you." Omar sent one or more people to Kufa so as to ask the people about him, so they went there. They did not leave any mosque without asking about Sa'ad. All the people praised him until they came to the mosque of the tribe of Bano Abs. One of the men called Osama ibn Qatada with the kuniayh of Abu-Sa'ada stood up and said: "As you have put us under an oath, I am bound to tell you that Sa'ad never went himself with the army and never distributed (the spoils of war) equally and never did justice in legal verdicts.” (Having heard this) Sa'ad said: "I invoke Allah for three things. O Allah! If this servant of yours is a liar and got up to show

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2 Sa'ad's Kunya (a name consisting of the title 'father' or 'mother' and followed by the name of their eldest child, in this case it means 'father of Ishaq'.)

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off, give him long life, increase his poverty, and put him to trials.” (And this is just what happened) Later on when that person was asked how he was, he used to reply that he was an old man in trial as a result of Sa'ad's invocation.' Jaber added that he had seen the man afterwards with his eyebrows overhanging his eyes owing to old age and he used to tease and assault small girls on the roads. (Bukhari)
808.Narrated Abdullah ibn Omar: 'I heard Allah's Messenger ﷺ saying: "Three men from among those who were before you, set out together until they reached a cave by night and entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said (to each other): 'Nothing can save you from this rock but invoking Allah by mentioning the righteous deeds that you have done (for Allah's sake only)." So one of them said: 'O Allah! I had old parents (whom I used to provide the milk to first) and I never provided my family (wife, children, etc.) with milk before them. One day, by chance I was delayed and I came late (at night) after they had slept. I milked the sheep and took the milk to them, but I found them sleeping. I disliked to offer my family the milk before them, so I waited for them with the bowl of milk in my hand, and I kept on waiting for them to get up until dawn. Then they got up and drank the milk. O Allah! If I did that for Your sake only, I invoke You to relieve us from our critical situation caused by this rock.' So the rock moved a little, but they could not get out."
The Prophet ﷺ added: "The second man said: 'O Allah! I had a cousin who was the dearest of all people to me and I wanted to have sexual intercourse with her but she refused. Later she had a hard time in a year of famine and she came to me and I gave her one hundred and twenty Dinars on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said: "It is illegal for you to outrage my chastity except through legitimate marriage." So, I thought it a sin to have sexual intercourse with her and left her although she was the dearest of all the people to me and also I left the gold I had given her. O Allah! If I did that for Your sake only, please relieve us from the present calamity.' So, the rock moved a little more, but still they could not get out from there."

The Prophet ﷺ added: "Then the third man said: 'O Allah! I employed few laborers and I paid all of them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Then after some time) he came and said to me: "O Allah's servant! Pay me my wages." I said to him: "All the camels, cows, sheep and slaves you see, are yours." He said: "O Allah's slave! Don't mock me." I said: "I am not mocking you." So he took the herd and drove them away and left nothing. O Allah! If I did that for Your sake only, please relieve us from the present suffering.' So that rock moved completely and they walked out [of the cave]." (Bukhari)
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

809. Narrated Abu-Huraira: 'The Prophet said: "None spoke in cradle but three. (The first was) Jesus, (and the second was) a child of Bano Israel whose story is as follows.) There was a man from Bano Israel called Jorayj. While he was offering the prayer, his mother came and called him. He said (to himself): "Shall I answer her or keep on praying?" (He went on praying and did not answer her.) His mother invoked: "O Allah! Do not let him die until he sees the faces of the prostitutes." So while he was in his hermitage, a woman came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to have sexual intercourse with her, and later she gave birth to a child and claiming that it belonged to Jorayj. The people therefore came to him and dismantled his hermitage, threw him out of it, and abused him. Jorayj performed ablution and offered a prayer, and then went to the child.
and said: "O child! Who is your father?" The child replied: "The shepherd." (After hearing this) the people said: "We shall rebuild your hermitage with gold." He said: "No. It should be built of nothing but mud." (The third was the hero of the following story.) A lady from Bano Israel was nursing her child at her breast when a handsome rider passed by. She said: "O Allah! Make my child like him." At that the child left her breast, looking at the horseman, he said: "O Allah! Do not make me like him." The child then started sucking her breast again. Abu-Huraira further said: ‘It is as if I were now looking at the Prophet ₪ sucking his finger (by way of demonstration). (The Prophet ₪ continued): “After a while they (some people) passed by, with a female slave and she (i.e. the child's mother) said: "O Allah! Do not make my child like this (slave-girl)!" At that the child left her breast and said: "O Allah! Make me like her." When she asked why, the child replied: "The horseman is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse, yet she has done neither."’ (Bukhari)
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

(١٧) كتاب الأمور المنهى عنها

Book of Some Prohibited Affairs

٢٣٦ـ باب تحریم الغيبة وحفظ اللسان

Chapter (236)

About Curbing One's Tongue and the Forbiddance of Slander

[Imam Al-Ghazali elaborated on this subject in his book titled ‘Ihya'a Ulum Al-Din (Revival of the Religious Sciences)’]

Below is a quotation from this work hoping that it will benefit the reader on this topic.

The fifteenth Evil: Slander

This is a lengthy subject, thus, we mention first the criticism of slander and the textual proofs of this. Allah ﷻ has criticized it and likened the slanderer to a person who eats his dead brother’s flesh. Allah ﷻ says:

يا أيها الذين أمَّنوا اجتَبِروا كثيرة من الطَّنَّ إنْ بَعْضُ الطَّنَّ إِنْ وَلَا نَجِسَسْوا وَلَا يَغْنُبَ بَعْضُكُمْ بَعْضَكُمْ يَعْبُدُ أَيْحَبْ أَحْذَكُمْ أَنْ يَأَكِلُ لَحْمَ أَخِيه مَيْتًا فَكَرَهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَافِرَ رَحْمَةً (الحجرات ١٢)

"...Nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, you would abhor it..." (49:12)

The Messenger of Allah ﷺ said as
Riyadhos-Saliheen (The Meadows of the Righteous) (Abridged)

عن أبي هريرة  قال: قال رسول الله ﷺ: "كل المسلم على المسلم حرام دمته وماله وعرضه. "مسلم.

Narrated by Abu-Huraira : 'Allah's Messenger ﷺ said: "...The Muslim's blood, property, and honor are unlawful to be violated by another Muslim.'"

Slander pertains to honor, and Allah ﷻ has combined it with wealth and blood in the Hadith.

Narrated Abu-Huraira ; 'Allah's Messenger ﷺ said: "Do not feel envy between one another, do not outbid one another (with a view to raising the price), do not bear aversion to one another, do not bear enmity against one another, one of you should not enter into a transaction when the other has already entered into it, and be fellow brothers and slaves of Allah..." And

Narrated Anas: 'The Messenger of Allah ﷺ said: "When I ascended to heaven on the night of the nocturnal journey, I passed by some people who were scratching their faces with their nails made of copper. I said: "Who
are these Gabriel!” He said: “These are the people who slander people and speak ill of their honor.” And

عن ابن عباس عن النبي ﷺ أنه خطب الناس فقال: "يا معشر من آمن بلسانه ولم يخلص الإيمان إلى قلبه حتى أسمع العوائق في خدورهن لا تؤذوا المؤمنين ولا تتبعوا عوراتهم فإنه من تتبع عورة أخيه تتبع الله عورته حتى يخرجها عليه في قعر بيته."

Narrated Ibn Abbas: ‘The Messenger of Allah ﷺ addressed us so loudly that the virgins in houses heard. He said: “O assemble of those who believed with their tongues not their hearts! Do not slander the Muslims nor find fault with them. For he who follows his brother’s defects, Allah follows his defects. He who Allah follows his defects exposes him even if he is in the furthest corner of his house.” And]

عـن جابر بن عبد الله قال كنا مع النبي ﷺ في مسير فأتى على قبرين يعذب صاهماً فقال: "أما إنهما لن يعذبا في كبير، أما أحدهما فكان يعتاب الناس وأما الآخر فكان لا يتآذى من بوله فدعا بجريدة رطبة أو جريدتين فكسرهما ثم أمر بكل كسرة فغمرت على قبر فقال رسول الله ﷺ: "أما إنه سهون من عداهما ما كانتا رطبتين أو ما لم تسمعا."

Jaber said: ‘We were traveling with the Messenger of Allah ﷺ and we approached two graves the wherein the two who were buried there were being punished. He said: “They are being punished, but they are being punished for a dangerous affair. One of them used to slander people and the other used not to clean himself from urine. He then asked for a green palm leaf and broke it. Then he ordered that each piece should be
planted on one of the graves and said: “This will alleviate their torture as long for as they are green.”

The companions used to meet each other smiling, and they never slandered each other. They saw this as the best of deeds and its contradiction as a habit of the hypocrites.

Commenting on the following statement of Allah, Mujahed said that the verse refers to defaming people and slandering them. The verse says:

(1) 

“Woe to every kind of) scandal-monger and backbiter. *(104: 1)*

Ibn Abbas said: ”If you want to mention your brother’s defects, remember your own defects.”

Abu-Hurairra said: ‘One sees the speck in his brother’s eye and overlook the wooden plank in his eye.’

Al-Hasan said: ‘Son of Adam! You will not attain the true faith until you do not defame people of a defect you also have and until you begin by reforming that defect in yourself. If you apply this, you will get involved in your own affair and be busy with trying to get rid of your defects. Such a servant is the most beloved to Allah.’

Omar said: ‘Remember Allah ceaselessly for it is a remedy and beware of mentioning people because it is a malady.’

**Nature of Slander and its Criterion**

Please bear in mind that slander is to mention about your brother what he dislikes if it is conveyed to him. It is the same whether you mention a physical defect, a defect in
lineage, a behavioral defect, or a religious defect. One should abstain from slandering even if about the other’s garment or riding animal.

As to the physical defects, they are like squinting, baldness, shortness, tallness, yellowness, blackness, etc. As to the defects of lineage this could be like describing one as rebellious or insolent. As to the behavioral defects this could be like describing one as ill-natured, miserly, haughty, argumentative etc. As to the religious defects, they are like describing one as a thief, a liar, disloyal, neglectful of the prayer, undutiful to his parents, uncaring about his fasting, defaming people, etc. As to the worldly defects, they are like describing him as impolite, selfish, talkative, etc. As to the defects in his garments, they are like describing him as having wide sleeves, letting his garment hang down below his heels, etc.

Some people said that there is no harm in mentioning the religious defects because this is criticizing what Allah ﷺ has criticized. They based their views on the narrative of a woman who used to perform the prayer and observe fasting punctually, but she used to hurt her neighbors with her tongue and when [the Prophet] was asked about her, he said: “She is in Hellfire.” Using analogy in this case is invalid, because they asked to know what the ruling was and not to mention her defects. Unanimity is another proof as the whole Muslim nation agreed that he who mentions another man with what he hates, has slandered him according to the definition of the Messenger of Allah ﷺ.

If what one has mentioned of a defect was in that person, then the person has slandered him, and he is disobedient to Allah ﷺ and ‘eating his dead brother’s flesh’. The Messenger of Allah ﷺ said as:
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

Narrated by Abu-Huraira: 'Allah's Messenger asked: "Do you know what is slander?" They replied: "Allah and His Messenger know best." He said: "It is saying something about your brother that he dislikes." Someone asked: "Suppose that what I said about my brother was true?" He replied: "If what you have said about him is true you have backbitten him, and if it is not true you have told a lie about him."

Al-Hasan said: "Mentioning evil things about others are three: Ghayba (slander), Bohtan (fabricating lies against people), and ifk (repeating gossip that one hears). The three are mentioned in Allah's Book."

Ibn-Sireen mentioned a man as saying: "That black man." Then he said: "I seek Allah's forgiveness, I see I have slandered him."

When Ibn-Sireen mentioned Ibraheem Al-Nakhe'e, he put his hand on his eye gesturing that he is one-eyed.

**Slander is not through the Tongue only**

Please be informed that mentioning others’ defects by the tongue is unlawful because it is conveying something evil or detested from one person to another, therefore implicit or explicit mentioning, utterance and actions are equal, so gesturing and blinking, writing and movement, etc. can also categorized as being slanderous.
Narrated A'isha: ‘A woman to see us. When she left, I gestured with my hand, hinting she was short. At that the Messenger of Allah ﷺ said: “You have slandered her.”

Imitating others’ gait is also slander, in fact it is more repugnant than slander, because it contains more intense contempt. When the Messenger of Allah ﷺ saw that A'isha has gestured with her hand, he said: “It does not please me to mime a person even if I were to have such and such.”

Writing also is another form of slander and the pen is another tongue. When an author or writer mentions a certain person and criticizes his speech, he slanders him, except in the case of having a legitimate excuse. As to saying: ‘Such and such people...’ this is not slander. Slander is mentioning a living or a dead person with what he would dislike to be motioned. Saying; ‘Some of those who passed by us today are...is slander if this refers to certain person or persons.

When the Messenger of Allah disliked anything of a person, he used to say: “What is wrong with such and such folk!”

One’s saying: ”Some of those who have arrived from...”, or “Some of those who claim knowledge...” is slander, if there is a indication of it being related to a certain person or people.
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

The most repugnant form of slander is that of the readers of the Noble Koran who depict themselves as being righteous people, not knowing that they combine two evils, i.e. slander and showing off. An example of this is if a man is mentioned before one of them, he says: "Praise be to Allah Who did not test us with seeking the pleasure of the ruler or degrading ourselves by asking for the passing delights of this life." Or saying: "We seek refuge with Allah from lack of coyness and ask Him to protect us from it." In such cases, one intends to defame others through praying unto Allah ﷺ. Another way of showing up others' defects is exaggerating in the use of praise, such as saying: "How excellent is the character of so and so. He did not slacken in the performance of the acts of worship, but he has been afflicted with what we were afflicted with of impatience." In this way, he mentions himself aiming at criticizing others. He may criticize himself in imitation of the righteous people, pretending self-purification. In this way he combines between slander, affectation, and purifying his soul thinking that he is one of the righteous who do not slander people.

For this reason, Satan plays tricks with ignorant people who worship Allah ﷺ without knowledge. He chases them and renders their deeds futile and mocks at them. An example of this is when one mentions another's defect and some of the listeners do not take note of it, and he says: "Glory be to Allah, how strange is this affair!" saying this in order that the people pay attention to what he has said. Then he mentions Allah's Name, using it to conceal his evil intention. Another example is one's saying: "We became sad over what has afflicted our friend and ask Allah ﷺ to alleviate his
misfortune.” He is a liar in his praying and in his pretended sadness, for if he had intended praying to Allah for his friend, it would have been better if he had prayed to Allah in seclusion after performing the prayer.

A third example is one’s saying: ”Such and such a person has been afflicted with a dangerous evil, may Allah cure us and him.” He shows off by praying, while Allah knows his innermost wicked feelings and his concealed aim. Out of ignorance, he does not know that he has exposed himself to a detestation, more intense than that of the ignorant people who show clearly what they conceal.

A fourth example is listening attentively to slander showing wonder to encourage the slanderer to indulge more and more by saying: ”I wonder, how amazing this is? I have never known him except as a good man, but now I know him in reality. May Allah protect us from what He has afflicted him.” These are signs of accepting the slanderer’s statements and the one who believes in what a slanderer fabricates and the one who listens to it are partners.

The one listening to slander is not safe from its sin, except in the case when he denies [what he hears] with his tongue or heart. If he was able to interrupt or leave the assembly, but he did not do, he sins. If he said: ”Be quiet!” with his mouth but accepted it in his heart, this is hypocrisy. He is sinful as long as he does not deny it in his heart. It is not enough to use body language by signaling with the hand, an eye-brow, or cheek to the slanderer to stop. He should behave positively.
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

The Messenger of Allah ﷺ said: “He that repels evil from his brother’s honor in his absence, Allah will save him from Hellfire.”

The Motives for Slander

Please bear in mind that the motives of slander are numerous. They can be summarized in eleven causes; eight of them are related to the common people, and three are related to the religious people.

As to the eight motives, the first is to quell one’s anger when it is stirred. One might mention the evil characters of another one if the latter had vexed him, especially if there was no religious curb. One may also not be able to quench his anger, and thus, it retreats to the heart and becomes a lasting spite, and then becomes an eternal cause for mentioning defects. Thus, spite and anger are some of the motives for slander.

The second is to harmonize with one’s fellows, by flattering one’s companions, and encouraging them to indulge in that evil speech. If they become pleased with talking about the honor of others’, he will not boycott them lest they should develop an aversion to him also. So he helps them out of courtesy. If they become angry, he may also get angry with them and indulge in mentioning other’s defects and evil characteristics.

The third is that one anticipates that someone will defame him in front of a decent person, so he hastens to mention his defects to affect his testimony in advance. He may start with telling the truth about him in order to fabricate lies against him later, and thus the people believe him. He may say: "It is not my habit to tell lies. Have not I told you the truth?"


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(Abridged)

The fourth is to attribute something to someone. When that one disavows that thing, the person who slanders mentions what that one has done mentioning nothing about the other party.

The fifth is to boast about oneself falsely by degrading another, such as saying: “So and so is ignorant and his style is weak.” He aims at showing that he is higher in knowledge [than the one he is slandering] lest people should consider the former equal to him, and hence he precedes to criticize him.

The sixth is done through envy of a person whom people praise, love, or dignify. One wants to remove the blessing from that person, but finds no way to this except through criticizing him in order for the people to stop praising him, loving him, or dignifying him. This is explicit anger, envy, and spite. It should be noted that envy may also be shown against a bosom friend and a close companion.

The seventh is for pastime, jesting, courtesy, and passing time by joking. One mentions others’ defects in order that people should laugh at such a person. This stems from arrogance and vain pride.

The eighth is to mock someone and deride him. This can be done in the presence of the person or in his absence. This also stems from arrogance and vain pride.

As to the three causes of slander that are related to the religious people, these are the deepest and the most ambiguous. They are the evil insinuations of Satan, mixed with some good.

The first is that one exclaims something about a certain person while denying a wrong deed. One may
say; "How strange so and so is!" He may be telling the truth, but his wonder is false. One is permitted to wonder [at people’s behavior] but not with mentioning their names, but Satan facilitates this. In this way, he slanders and backbites inadvertently. An example of this is one saying: "I wonder about so and so! How can he love his slave girl despite her ugliness?" "How can he sit with so and so despite his ignorance?"

The second is to show mercy, i.e. one becomes sad when someone else is afflicted. One may say: "I am so sorry for so and so, that poor person!" One may tell the truth about the sadness, but the sadness causes him to forget himself and he mention the afflicted one’s name. In this way, he slanders that person. His sadness, mercy, and wonder were good, but Satan drove him to evil inadvertently, because one may become sad and show mercy to others without mentioning their names; but Satan stirs him to mention their name to render his sufferings fruitless.

The third is getting angry for Allah’s sake. One may get angry when someone commits an evil deed and mention the name of that man, but one should show his anger against that man by ordering him to do what is good and forbidding him from what is wrong, along with concealing that man’s name and not defaming him.

These three causes are not understood by the scholars let alone the common people. They think that mentioning the names of the people concerned is permissible as long as their anger is for Allah ™. This is incorrect. What is permissible on the subject of mentioning the name of a slandered person is explained by the following narrative:
Amer ibn Wa’ilā said: ‘A man passed by a group of people during the life of the Prophet ﷺ. He greeted them and they returned the greeting. When he left, one of them said: ”I hate that man for Allah’s sake.” They said ”How evil is what you have said! By Allah, we will inform him.” They told a man from their group to meet that man and inform him. The man [who was defamed] went to the Messenger of Allah ﷺ and informed him of the story and asked him to summon the man (who had defamed him). The Messenger of Allah ﷺ summoned the man and asked him: “Why do you hate him?” He said: ”I am his neighbor and know him better. By Allah, I have never seen him performing but the obligatory prayer.” The man said” “Ask him, Messenger of Allah, have I delayed it beyond its stated time? Have I performed its ablution, bowing, or prostration imperfectly?” The Messenger of Allah ﷺ asked the man and he said: ”No.” The man said: ”By Allah, I have never seen him observing fasting but the obligatory one that both the righteous and the insolent people observe.” The man said: ”Ask him, Messenger of Allah, have I broken the fast [illegitimately]?” The Messenger of Allah ﷺ asked the man and he said: ”No.” The man said: “By Allah, I have never seen him paying except the obligatory zakat that both the righteous and the insolent persons give; and he never gives a beggar anything.” The man said: ”Ask him, Messenger of Allah, have I paid it less than the due rate or procrastinated in paying it?” The Messenger of Allah ﷺ asked the man and he said: ”No.” The Messenger of Allah ﷺ said to the man (who had defamed his neighbor): “Get up! He may be better than you.””
Remedy for Slander

Please bear in mind that an evil character can be cured by knowledge and practice, as each malady can be cured with its counter medication. So, let us search for its cause. Curing the tongue from slander can be done through two ways, the first is general and the second is detailed.

As to the general way, one should know that slander exposes himself to Allah’s wrath and renders his deeds futile on the Day of Resurrection. It transfers his good deeds to the slandered one for what he violated of his honor. If the slanderer has no good deeds, the evil deeds of the slandered one will be transferred to the slanderer’s record. Additionally, the slanderer exposes himself to Allah’s wrath, and he is also likened to the one who eats his dead brother’s flesh. A servant may be cast into Hellfire merely when the scale of his evil deeds outweighs the scale of his good deeds.

It could happen that a single evil deed transferred to one’s evil deeds, due to the oppression of others could make the scale of evil deeds outweigh his good deeds, and therefore he would be cast into Hellfire. The least dangerous result would be that one’s reward would decreases. This happens after accountability [on the Day of Judgment].

It was narrated that a man said to Al-Hasan: “I have been informed that you slander me.” Al-Hasan said: “It is not I who makes you control my good deeds.” Thus, whenever a servant believes in the texts regarding slander, he will withhold his tongue out of fear of this. It is more useful if one considers his own defects and preoccupies himself with mending them, and whenever he finds a defect, he should feel shy of leaving criticism
of himself and criticizing others. He should free himself lest he should be disabled like that person having the criticized defect. This applies to the defects under his control, as to the defects in one’s body, criticizing them is criticize the Creator ﷽. For he that criticized a creation has criticized its creator.

It was said to a wise man: "O ugly-faced one!" He said: "It was not my handiwork that I could perfect it."

If a servant does not find any defect in himself, he should praise Allah ﷽ and to be keen lest he should contaminate himself with the worst of defects, i.e. slander as this is likened to eating one’s dead brother’s flesh. If such a person thinks carefully about his claim that he is defect-free, he is showing his ignorance of himself, and that is one of the worst defects.

One should not forget that his pain, when he is slandered by other people, is not less than that of the people he slandered. This helps him to abstain from injuring others with what injures him.

As to the detailed way, one should consider the motive of slander or the reason behind it, because curing a malady is done through uprooting its causes, and we have explained them. As to anger, one cures it by considering Allah’s Ability to direct His anger against him. One should say: "If I directed my anger against him, Allah ﷽ may direct His anger against me, because I did not abstain from what He has forbidden me."

The Messenger of Allah ﷽ said: "He that suppresses his anger while he is able to affect it, Allah ﷽ will call him on the Day of Resurrection and give him the choice of the bright-eyed damsels of Paradise."
One should know that Allah gets angry with you if you substitute His satisfaction for human satisfaction. How could you be content to revere the creatures and not the Creator, and to prefer people’s pleasure to Allah’s? You must get angry for Allah’s sake. This entails that you do not mention evil about anyone, rather you must get angry, for the sake of Allah, with your companions if they slander others in your presence, because they have disobeyed Allah with the worst of sins (i.e. slander).

As to thinking well of one’s soul by attributing evil to other people when one should not mention them, this can be cured by knowing that exposing oneself to Allah’s wrath (that is sure) is more severe than exposing oneself to people’s anger. Thus, you live restlessly in life, lose your good deeds in the Hereafter, incur Allah’s criticism, and wait for other people’s criticism; and this is the extreme ignorance and disgrace.

As to your saying: ”If I consume other peoples’ properties, so and so consumes them, and if I accepted the property from the state, others accept them too,” this is a type of ignorance because you emulate him that should not be emulated, because one should not emulate him that violates Allah’s commandments. This can be explained by the following example. If anyone casts himself into a fire, do you cast yourself in too? If you do the same as him, you are foolish. Thus, what you would have mentioned would have been slander plus an additional sin, i.e. your emulation of the one violating Allah’s commandments, in addition to proving your own foolishness and ignorance.

As to your intention to boast and praise yourself by criticizing others, please be informed that what you
would have mentioned would negate your bounty with Allah ﷻ. Additionally, what you expect of people’s praise to you is liable to vanish, rather, their opinions about you may decrease due to your defamation of other people. In this way you have sold what is sure with Allah ﷻ for what is imagined to be with people. Even if you acquired praise from the creation, this will not avail you anything with Allah ﷻ.

As to slander done out of envy, this combines two types of punishment for you because you have envied him for a worldly pleasure and will live in constant punishment in life due to envy. In the meantime, you have added to the punishment in the Hereafter. Thus, you have combined the two losses, i.e. a loss in life and a loss in the Hereafter. You aimed at hurting the one you have envied, but you have only hurt your own self and lost the reward of your good deeds. Against your expectation, you in fact became your enemy’s friend and your soul’s enemy, because slandering him hurts you not him and benefits him not you. As your good deeds will be transferred to him or his evil deeds will be transferred to you. In this way, you have combined between the malice of envy and the foolishness of ignorance. Your envy and criticism may turn out to be a praise for the one you envy. A poet said:

*When Allah wills that a virtue prevails that has vanished*

*He stirs an envious tongue to revive it.*

As to scorning, you intend to degrade others in people’s eyes but end up degrading yourself with Allah, with the angels, and with Prophets peace be upon them. If you consider your regret, your crime, your shame on the Day
of Resurrection when you will bear the evil deeds of those whom you have slandered, and thereby be driven to Hellfire, this will encourage you to abandon disgracing others. It should be obvious that becoming angry for Allah’s sake does not entail slander. It is Satan who beautifies slander for you to render your anger for Allah’s sake futile and fruitless, in addition to you become exposed to Allah’s wrath due to your slander.

As to speculation when it leads to slander, consider yourself first! Wonder how you caused yourself and your religion to perish for another’s religion or another’s life. You will not be safe from punishment in life as Allah may reveal what you have concealed as you have revealed what was concealed of your brother by your speculation.

Thus, the remedy for this is knowledge and having firm faith. He who has firm faith, his tongue is automatically withheld.

**Prohibition of the Slander of the Heart**

Please be informed that thinking ill of people is like uttering ill about them. As it is unlawful for you to talk to others about people’s defects, it is not lawful to you to think ill of them. Passing thoughts are excluded and pardoned, even doubt is pardoned. It is the whole hearted thinking ill that is forbidden. Allah says:

> بَٰيِّنِيْنَا اِلْدُّنِينَ أَمِنُّوا اِجْتَبَأْنَا كَثِيرًا مِنَ الْطَّنِينَ إِنَّ بَعْضَ الْطَّنِينَ إِنَّمَا وَلاَ تَجَسَّسُوا وَلَا يُغْتَبُ بَعْضُكُم بَعْضًا إِنَّ بَعْضُكُمْ أَحْذَكَمُ أَنْ يَأْكُلَّ لَحْمَ أَخِيْهِ مُبِينَةً (فحَّرِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ) (الحجرات ١٢)

“O you who believe! avoid suspicion as much (as possible), for suspicion in some cases is a sin...* (49: 12)
The wisdom behind forbidding this is that the hearts’ secrets are known to none besides Allah، the Knower of the unseen. Thus, you are not to think ill of others except in the situation where you see plain and unquestionable evidence, then you are entitled to think about what you have plainly seen. What you have not seen with your own eyes, heard with your own ears, or had a firm belief in the heart are mere insinuations of Satan. You must believe him because he is the most rebellious among the rebellious. Allah says:

"O you who believe! if a wicked person comes to you with any news, ascertain the truth, lest you harm people unwittingly..." (49: 6)

It is impermissible to give credit to what Satan insinuates. It is a well-known rule that one should not leave what is certain for what is probable. Thus, a rebellious one may not be telling a lie, but you are not ordered to give credit to what he utters. There is also another rule that if someone smelt wine on someone’s breath, this does not justify affecting the prescribed punishment for drinking wine on him, because it is possible that he had rinsed his mouth with wine and then spat it out, or it could be that he was coerced to drink it. These are possible matters, and thus one should not believe them whole heartedly and think ill of a Muslim.

As one is not permitted to take others’ possessions, except when evident proofs are available to prove his entitlement to such possessions. One also is not permitted to think ill of others, except when evident
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proofs are available too. In case of a lack of evident proofs, one should repel such thoughts, basing your opinion on the fact that man is liable both to do good and to do evil.

If you say: "How does one know 'the firm thinking' while doubts arise and the soul entices? We say the proof that one was thinking ill of someone is that the heart changes and one develops an aversion to the person. He may not be keen to know his latest news, to dignify him, or to become sad at what befalls him of misfortune.

As regards the heart, one knows this through developing an aversion or hatred towards someone, as regards the limbs, one knows this through their readiness to do harm. Satan induces man to do evil to people for the least evil thought one has in the heart, insinuating in him that this reaction is due to his intelligence and sharpness, and that the believer sees with Allah's light, while he is actually seeing with Satan's eyes and leaps into his darkness.

If a fair person tells you something, you would tend to believe what he has told because if you disbelieved him, you would offend his justice. This is also a form of thinking ill. It is not justice that you think ill of one person and think well of another You have to consider whether there is hostility or envy between them and if it is for this reason that he has told you that slander.

Islamic law does not accept the testimony of a fair father about his son and reject the testimony of an enemy, so you have to pause and consider. Even if the one who told you something was just, do not believe him or disbelieve him, but say to yourself: "That man (the slandered one) is unknown to me and I cannot see
anything that shows an evil intention from him. That man who told me about him may be fair and he may not have any dispute with the slandered one, but he (who told me) may be fond of mentioning people’s defects.” Thus, one may think that he is just while he is not, because the one who slanders is unjust. If this is his habit, his testimony should be rejected except that people used to fall into the abyss of slander easily and they do not care about slandering people’s honor anymore.

Whenever an evil thought about a Muslim passes through your heart, you should care about him much and pray to Allah ﷻ for him. This irritates Satan and prevents him from tempting you incase you defy him by showing care about your brother and praying to Allah ﷻ for him. Whenever you heard a proven defect of a Muslim, advise him privately and do not let Satan deceive you and invite you to slander him. When you advise him, do not advise him showing pleasure at knowing about his defects or show him scorn by rebuking him with your preaching. Let your aim be to release him from that sin, showing the same sadness that you w if any defect in your religion afflicted you. Be more pleased if he abandons that evil deed, without your advice than if he gives it up because of your advice. If you do so, you will have combined between a reward for advising, one for the sadness (that you showed for him), and one for restoring him to the religion of Allah ﷻ.

Spying on people is one of the fruits of thinking ill because the heart is not convinced by conjecture, it strives to confirm the ill thought, even through spying on people. For this reason, Allah ﷻ has forbidden spying. He ﷻ said:
"O you who believe! Avoid suspicion as much (as possible): for suspicion in some cases is sin. And spy not on each other, nor speak ill of each other behind their backs..." (49: 12)

The previous verse combined together the three vices, i.e. slander, thinking ill, and spying on people. Spying means that one does not leave alone those for whom Allah has screened their defects, in fact he tries to reveal them by spying in order that he knows that which would be better for his heart and religion if it remained concealed.

**Permissibility of Slander**

Please be informed that it is permissible to mention others’ faults if there is a legal justification that negates the sin of slander. They are six occasions:

**The first** is mentioning that an unjust judge has taken a bribe or committed an act of oppression as long as that judge takes bribe or oppresses. The one being oppressed is entitled to complain to the ruler attributing oppression to that judge, because this is the only way to restore one’s rights. The Messenger of Allah ﷺ said as:

> عن أبي هريرة ﭽ: أن رجلاً أتى النبي ﷺ يتقاضى فاغلظ، فهم به أصحابه، فقال رسول الله ﷺ: (دعوه، فإن لصاحب الحق مقالاً..." البخاري.

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Narrated by Abu-Huraira ﷺ: ‘A man came to the Prophet ﷺ demanding his debts and behaved rudely. The companions of the Prophet ﷺ wanted to harm him, but Allah's Messenger ﷺ said (to them): “Leave him. For the creditor (owner of a right) has the right to speak…”’ And

عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: “مَّطَلُ الْعَنْبِي ْوَظَمْ...” البخاري.

Narrated Abu-Huraira ﷺ: ‘The Prophet ﷺ said: “Procrastination in repaying debts by a wealthy person is an injustice…”’ And

“Delay in paying what is due by one able to repay [a debt] entails punishment.”

The second is seeking help to change what is wrong and saving a sinful person from the way of sin. It was narrated that Omar ﷺ passed Othman ﷺ or Talha ﷺ and greeted him, but he did not return the greeting. So Omar went to Abu-Bakr ﷺ and mentioned this to him and Abu-Bakr ﷺ came to reconcile between them. This was not considered to be slander to them.

It was narrated that someone told Omar that Abu-Jandal, who was in Greater Syria, had drunk some wine. Omar wrote to him:

١٩٩٠٤ ﴿تَنَزِّلُ الْكِتَابُ مِنْ اِللهِ الْعَزِيزِ الْعَلِيمِ (٢) غَافِرُ الْذَنْبِ وَقَابِلٌ (٣) اِلَّا هُوَ إِلَيْهِ الْمَصِيرُ (٢) غَافِرُ ١:٣﴾

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“Hâ-Mêêêm” * The revelation of the Book is from Allah, Exalted in Power, Full of Knowledge * Who forgives sin, accepts repentance, and Who is strict in punishment, and Who has a long reach (in all things). There is no god but He: to Him is the Final Goal. *” (40: 1-3)

It is obvious that Omar considered this as slander from the one who conveyed the information to him, because he tried to correct the mis-deed. If this is not the intention, it is unlawful.

The third is asking for a religious verdict such as the saying of a woman to a scholar: "My father, or brother, has oppressed me, what should I do?” It is more acceptable if one phrases the question implicitly such as saying: "What is the ruling on a father who has oppressed his son or daughter?” Specifying a person’s name is permissible, but within limits. The following narrative was compiled by Imam Bukhari and Imam Muslim:

Narrated A’isha; ‘Hind, the mother of Mu’aweya said to Allah’s Messenger: “Abu-Sofyan (her husband) is a miserly person. Am I allowed to take his money secretly?” The Prophet said to her: “Take what suffices you and your sons reasonably.”

She mentioned the miserliness and oppression by her husband to her and his son, but the Prophet did not rebuke her for that because she said it intending to learn the legal ruling.

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3 According to the rules of recitation of the Noble Koran, the letter Mêêêm is prolonged 6 Haraka (6 counts) a count equals the time taken in folding and unfolding one’s finger. Hence it take 3 ês.
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**(Abridged)**

**The fourth** is warning a Muslim against evil. Thus, if one sees a scholar who frequents an innovator or a rebellious person and he fears lest that scholar would be affected negatively by these people, one is permitted to reveal their innovation or rebellion. This is permissible only if one fears lest the innovator or the rebellious person could affect the scholar negatively. This is the source of delusion, as envy could be the motive and Satan deludes man showing mercy at people. He who bought a slave and came to know that he is known for theft, rebellion, or any other fault is permitted to mention this, because keeping silent harms the buyer. Mentioning it harms the slave, but the buyer is worthier to be warned. The one who assesses witnesses, if asked about one of the witnesses, he should mention his faults if he has any. A matchmaker has to mention the faults of a [potential] spouse, to give advice not to defame. If a matchmaker knew that a brief mention is sufficient, he should do this. It may be enough to say: "He/she would not suit you," But if the matchmaker knows that an explicit information is essential, he should say it explicitly. It was said that telling people’s faults is permissible in regard to three people: an unjust ruler, an innovator, and a rebellious one who shows his rebellion publicly.

**The fifth** is naming someone by the name of a defect that he has become known by. Examples of this is A'araj (the lame one) or A'amash (the bleary-eyed one), if one is not identified except by that name. There is no harm in mentioning this as the compilers of Sunna say narrated by A'amash (the bleary-eyed one) or narrated by A'araj (the lame one). The scholars have done this for necessity, additionally the people who bore these names did not dislike them. It would however, be better if one chose
another good name, for example, one may call a blind person, "The seer" averting the defective name.

The sixth is when the slandered one reveals his lewdness publicly like effeminate man or the one who drinks wine publicly in a way he does not feel shy if this is mentioned to him. Omar  said: "There is inviolability for the one showing his lewdness openly." It is impermissible to expose the rebellious who screens himself. Al-Salt ibn Tareef said: "I said to Al-Hasan: "Is my mentioning the fault of the one showing his lewdness openly slander?" He said: "No." Al-Hasan also said: "There is no slander for three people: the one following his whims, the rebellious who shows his rebellion openly, and an unjust ruler." It should be noted that these three people should have the characteristics of doing the evil deed openly; they may even boast about it. So how can they dislike it while they expose it? It is impermissible to mention a fault of any of them, other than what one of them shows openly.

Atonement of Slander

You should know that a slanderer should repent to Allah  and show regret for the slander so that his will be pardoned by Allah . He should then seek the pardon of the slandered one showing regret and sorrow, to be released from that burden. The slanderer who shows off may seek pardon from the slandered one only to show his piety, but in fact he is not regretful. In this way he commits another sin.

Al-Hasan said: "Seeking the forgiveness of Allah  is sufficient for the slanderer (he should not seek pardon of the slandered one)."
Mujahed said: "To atone for 'eating your dead brother's flesh' is to praise him and pray to Allah ﷺ for him."

Ata'a ibn Abu-Rabah was asked about repentance from slander and he said: "To walk to the slandered one and to say to him: 'I have told a lie against you, oppressed you, and I have done evil to you. Requite of me if you will or pardon if you will.'" This is a sound opinion.

As to the allegation that there is no indemnification for honor, this is a weak opinion because the Noble Koran and Sunna have prescribed a definite punishment for defamation of honor.

Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "Whoever has oppressed another person concerning his reputation, or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to the oppression that he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him."

Thus, seeking the slandered person's pardon is essential as long as one is able to do it. If the slandered person has died or is absent, the slanderer should ask Allah ﷺ to
forgive his sins on his behalf, pray to Allah ﷺ for him, and do many good deeds.

If you say: "Is it obligatory to seek the slandered person's pardon?" I say: "No, as it is a n optional deed; it is not obligatory, it is desirable." The slanderer should exaggerate in praising the slandered one and showing him love, doing this until the slandered person is satisfied. If the slandered person is not satisfied, what the slanderer does will be recorded for him as good deeds that will be set against the slander's punishment on the Day of Resurrection.

Some of the pious predecessors [the companions of the Prophet (peace and blessings of Allah be upon him) and those who followed soon after them] would not seek a slandered person's pardon. Sa'eed ibn Al-Mosayib said: "I do not seek the pardon of him whom I have wronged." Ibn Seereen said: "I am not entitled to make slander permissible because Allah ﷺ has forbidden it."

Allah ﷺ says

{خَذِ الْعَفُوَ وَأَمْرًا بِالْعُرْفِ وَأَعْفِ أَمْرَكَ عَنِّ الْجَاهِلِينَ} (الأعراف 199)

"Hold to forgiveness; command what is right; but turn away from the ignorant. *" (7: 199). The Prophet ﷺ said to Gabriel ﷺ: "What is afw (hold to forgiveness)?" Gabriel said: "It is to pardon him who oppressed you, show kindness to him who severed his relationship with you, and to give to him who deprived you."

It was narrated that Al-Hasan was informed that a man has slandered him. Al-Hasan sent a plate full of fresh dates and said to him: "I have been informed that you have added some good deeds to mine, so accept this
present and know that I cannot compensate you the due compensation.”

Dear Muslim brother! Keep in mind that you should curb your tongue as far as you can. Your tongue is the means through which you will perish or be render safe.

It is said that a man could perish due to a slip of the tongue while he could not perish due to a slip of the foot.

It should be obvious that if the harm and benefit in speech are equal, it is better to keep silent.]

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

Allah ﺢ‫Jesus]所说:

"وَلَا تَقَسَّفُوا مَا لَيْسَ لَكُمْ بِهِ عِلْمُ إِنَّ السُّمْعَ وَالْبصَرَ وَالْفُؤَادَ كُلُّهُ مَسْؤُولٌ عَنْهُ" (الإسراء 36)

“And do not think ill about that which you have no knowledge. Verily, you are responsible for your hearing, sight, and the heart.” (17: 36) And
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"Not a word does he (or she) utter, but there is a watcher by him ready (to record it). '*' (50: 18)

The Messenger of Allah ﷺ said as:

810. Narrated by Abu-Huraira ﷺ: ‘Allah’s Messenger ﷺ said: ”Whosoever believes in Allah and the Last Day should not harm his neighbor, and whosoever believes in Allah and the Last Day should entertain his guest generously and whosoever believes in Allah and the Last Day should speak what is good or keep silent. (i.e. abstain from all kinds of evil and dirty talk, e.g. abusing, lying, backbiting etc.).”’ (Bukhari)
811. Narrated Mo'az ibn Jabal: ‘I was with the Prophet ﷺ on a journey. One morning, I was near him and I said: “Messenger of Allah! Tell me about a deed that is liable to admit me into Paradise and keep me away from the Fire.”’ The Messenger of Allah ﷺ said: “You have asked me about a grave thing yet it is easy for him whom Allah ﷺ has made it easy. You should worship Allah ﷺ, ascribing nothing with Him; perform the prayer; give zakat; observe fasting; and perform pilgrimage (to Mecca).”’ Mo'az said: ‘The Messenger of Allah ﷺ said: “Would I guide you to the ways of goodness? Fasting is a shield, giving (obligatory and voluntary) charity extinguishes sin as water extinguishes fire, and performing the voluntary Night Prayer in the last part of night.”’ Mo'az said; ‘The Messenger of Allah ﷺ recited:

“They slip quietly away from their bed to appeal to their Lord in fear and hope, and they spend (in charity) out of the sustenance that We have bestowed on them. * Now no person knows what delights of the eye are kept hidden (in reserve) for them, as a reward for their (good) deeds.”’ (32: 16-17)
Mo'az said: 'The Messenger of Allah ﷺ said: “Should I inform you about the head and the peak of the affair?” I said: "Yes indeed, Messenger of Allah!”’ He said: “The head matter is Islam and its peak is Jihad.” Mo'az said: 'Then, the Messenger of Allah ﷺ said: “Should I inform you about the prominent organ over these things?” I said: "Yes indeed, Prophet of Allah!”’ He caught his tongue and said: "Withhold this.” I said: "Will we be called to account for what we say, Prophet of Allah?” He said: "May your mother be deprived of you Mo'az! Does anything besides the tongue drag people in Fire?”' (At-Termizi)

812. Narrated Abu-Musa ﷺ: ‘Some people asked Allah's Messenger ﷺ: “Whose İslâm is the best? (i.e. Who is a very good Muslim?)” He replied: “One who avoids harming the Muslims with his tongue and hands.”’ (1:10O.Bukhari)

813. Narrated Sahl ibn Sa'ad ﷺ: ‘Allah's Messenger ﷺ said: “Whoever can guarantee (the chastity of) what is between his two jawbones (i.e. his mouth and tongue) and what is between his two legs (i.e. his private parts), I guarantee Paradise for him.” (Bukhari)
814. Narrated Abu-Huraira: 'The Prophet ﷺ said: “A servant (of Allah) may utter a word, which pleases Allah, without giving it much importance, and because of that Allah will raise him degrees (of reward). And a servant of Allah may utter a word (carelessly) which displeases Allah without thinking of its gravity and because of that he will be thrown into the Hellfire.”' (Bukhari)

815. Narrated Abu-Huraira: 'Allah's Messenger ﷺ asked: "Do you know what is slander?" They replied: "Allah and His Messenger know best." He said: "It is saying something about your brother that he dislikes." Someone asked: "Suppose that what I said about my brother was true?" He replied: "If what you have said about him is true you have backbitten him, and if it is not true you have slandered him."' (Muslim)
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فَسَكْتُنا حَتَّى طَنَّنَا أَنَّهُ سَيُسْمَى بَغْيَرِ اسْمِهِ، فَقَالَ: (أَلْيَسْ بَذِي الْحَجَةِ). قَلَّا: بَلَّى، قَالَ: (إِنَّ دِمَاعَكُمْ وَأَموَالَكُمْ، وَأَعْرَاضَكُمْ، بَيْنِكُمْ حَرَامٌ، كَحَرَامٍ يُؤْمِنُونَ هَذَا، فِي شَهْرِهِمْ هَذَا، فِي بَلَدِهِمْ هَذَا، لَيْتَلَّغُ الشَّاهِدُ الغَانِبِ، فَإِنَّ الشَّاهِدُ عَسَى أن يَتَلَّغُ مَنْ هُوَ أُوْعَى لَهُ مِنْهَا). رُوِيَ الْبَخَارِي.

816. Narrated Abu-Bakra ح: ‘Once the Prophet ﷺ was riding his camel and a man was holding its reins. The Prophet ﷺ asked: “Which day is this day?”’ Abu-Bakra said: ‘We kept silent thinking that he might give it another name. He said: “Isn’t it the day of Nahr (slaughtering of the animals for sacrifice)?” We said: ”Yes indeed.” He further asked: “Which month is this?” We again kept silent thinking that he might give it another name. Then he said: “Isn’t it the month of Zul-Hijja?” We said: ”Yes indeed.” He said: “Verily! Your blood, your property and your honors are inviolable to one another like the inviolability of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience.”’ (Bukhari)

817. Narrated Oqba ibn Amer; ‘I said: "Messenger of Allah! How does one attain felicity?" He said: “Bridle
your tongue, let your house be your resort, and weep for your sins." (At-Termizi)

4 Imam Al-Taybi said: "If one says: 'How do we reconcile between this Hadith and the one that says:

"Narrated Al-No'amun bin Basheer: 'I heard Allah's Messenger saying: "Both the legal and illegal things are evident but in between them there are doubtful (unclear) matters that most of people have no knowledge about. So whoever saves himself from these doubtful (unclear) matters, he saves his religion and his honor. And whoever indulges in these doubtful (unclear) matters is like a shepherd who grazes (his herds) near the privately owned pasture of someone else. He is liable to encroach it at any moment. (O people!) Beware! Every king has an inviolable area and the inviolable area of Allah on the earth is what He has prohibited. Beware! There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good, but if it gets spoilt the whole body gets spoilt and that is the heart."' I say: 'The tongue is the translator of the heart and its physical substitute so, if anything is attributed to it, it is by way of a metaphor similarly to the way one says: 'The physician has cured the patient.'"
818. Narrated Abu Sa'eed Al-Khudri (in the Marfo'o Hadith): 'The Messenger of Allah ﷺ said: "Every morning, the organs appeal to the tongue in full humility: 'Fear Allah ﷺ for our sake for we follow you. If you have been upright, we will be upright and if you have gone crookedly we would go crookedly.'"' (At-Tirmizi)

819. Narrated Amr ibn Al-Ahwas: 'I heard the Messenger of Allah ﷺ saying in the Farewell Pilgrimage: "Which day is this?" They said: "The day of Hajj." He said: "Your blood, your properties, and your honors are as inviolable as this inviolable day of yours and this inviolable City (Mecca) of yours. Behold! No one commits a crime except against himself. No father is responsible for what his son commits and no son is responsible for what his father commits. Behold! Satan has become desperate of being worshipped in this region forever. He is satisfied with what you consider to be minor sins and [so you] commit them.'" (At-Tirmizi)
820. Narrated A'isha: 'I mimicked a man to the Prophet and he said: "I would not mimic any person even if I was given such and such." A'isha said: "Messenger of Allah! Safiya is (then she gestured with hand that she is short)." The Messenger of Allah said: "You have said a word that if it was mixed with the sea water, it would spoil it." (At-Termizi)
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"Successful indeed are the believers, * Those who offer their prayers with all solemnity and full submissiveness, * And those who turn away from vain talk, falsehood, and all that Allah has forbidden. *" (23: 1-3) And

"And when you (Muhammad) see those who engage in false conversation about Our Verses (of the Koran) by mocking them, stay away from them until they turn to another topic. And if Satan causes you to forget, then after the remembrance do not sit in the company of those people who are wrong-doers. *" (6: 68)

The Messenger of Allah ﷺ said as:

٨٢١- حَثِّنَا أَحْمَدُ بَنُ مُحَمَّدٍ أَخْبَرَنَا إِبْنُ الْمُبَارَكِ عِنْ أَبِي بَكْرٍ النَّهْشُبْلِيَّ عَنِ مَرْضِوقَ أَبِي بَكْرِ الْعَمْيِّ عَنْ أَمِّ الْدَّرْدَاءِ عَنْ أَبِي الْدَّرْدَاءِ عَنْ النَّبِيِّ ﷺ قَالَ مَنْ رَدَّ عَنْ عَرْضٍ أَخْبِهِ رَدُّ اللَّهُ عَنْ وُجُوهِ النَّارِ يَوْمَ الْقِيَامَةِ قَالَ وَقَالَ الْبَابِ عَنْ أَسْمَاءٍ بَنُوَّ يَزِيدٍ قَالَ أَبُو عُيُسَّى هَذَا حَدِيثُ حَسَنٌ
821. Narrated by Abu Al-Darda'a: 'The Prophet ﷺ said: "Whoever defends his brother's honor, Allah will protect his face from fire of Hell on the Day of Resurrection."' (At-Tirmidzi)

822. Narrated Mahmood ibn Al-Rabe'î: 'Itban ibn Malek ﷺ who was one of the companions of Allah's Messenger ﷺ and one of the Ansar who took part in the
battle of Badr said: "I came to Allah's Messenger ﷺ and said: 'I have weak eyesight and I lead my people in the prayer. When it rains the water flows in the valley between my people and me so I cannot go to their mosque to lead them in the prayer. O Allah's Messenger! I wish you would come to my house and offer the prayer there so that I could take that place as a mosque. Allah's Messenger ﷺ said: 'If Allah wills, I will do so.' Itban said: 'The next day after the sun rose high, Allah's Messenger ﷺ and Abu-Bakr came and Allah's Messenger ﷺ asked for permission to enter. I gave him the permission and he did not sit on entering the house but said to me: 'Where would you like me to offer the prayer?' I pointed to a place in my house. So Allah's Messenger ﷺ stood there and said: 'Allah Akbar,' and we all got up and lined up behind him and offered a two-raka'a prayer and ended it with Al-Tasleem. We invited him to stay for a meal called Khazeera that we had prepared for him. Many members of our family gathered in the house and one of them said: 'Where is Malek ibn Al-Dakhayshin or Ibn Al-Dakhayshin?' One of them replied: 'He is a hypocrite and does not love Allah and His Messenger.' Hearing that, Allah's Messenger ﷺ said: 'Do not say so. Haven't you seen that he has said: "La ilaha illa Allah (None has the right to be worshipped except Allah)" for Allah's sake only?' The man said: 'Allah and His Messenger know best. We have seen him helping and advising the hypocrites.' Allah's Messenger ﷺ said: 'Allah has forbidden Hellfire for those who say: "La ilaha illa Allah (None has the right to be worshipped except Allah)" only for Allah's sake.'"" (Bukhari)
827- عن كعب بن مالك قال: لم تخلف عن رسول الله في غزوة غزاؤها إلا غزوة نبوى، غير أنني كنت تخلفت في غزوة بدر، ولم يعتب أحدا تخلفت عنها، إنما خرج رسول الله يريد عبر قريش، حتى جمع الله بينهم وبين عدوهم على غير ميعاد، ولقد شهدت مع رسول الله في ليالى العقبة، حين توافتنا على الإسلام، وما أحب أن لي بها مشهد بدر، وإن كانت بدر ذكر في الناس منها، كان من خبرني: أنني لم أكن قط أقول ولا أبشر مني حين تخلفت عنه في تلك الغزوة، والله ما اجتمعت عيندي قبلة راحلتان قط، حتى جمعتهما في تلك الغزوة، ولم يكن رسول الله يريد غزوة إلا ورد بغيرها، حتى كانت تلك الغزوة، غزاه رسول الله في حرب شديد، واستقبل سفرنا بعيدا، ومقزما، وعدوا كثيرا، فجعل من المسلمين أمرهم ليتأهبوها أهبة غزوه، فأخبرهم بوجه الذي يريد، والمسلمون مع رسول الله كثير، ولا يجمعهم كتاب حافظ، قال كعب: فما رجل يريد أن يتغيب إلا أن ينجى له، ما لم ينذر فيه وحى الله، وغزا رسول الله تلك الغزوة حين طالت الثمار والطلال، وتجهز رسول الله والمسلمون معه، فقدن نت أهده لكي أتقدم معهم، فأرجع ولم أشترك، فأتقوا في نفسى: أنا قادر عليه، فلم ينزل بيمامى بي حتى اشتد بالناس الجد، فأصبح رسول الله والمسلمون معه، ولم أقض من جهاري شيئا، فقلت أتحجر بعدة بيوم أو يومين ثم ألقىهم، فغدون بعد أن فصلوا لأنجح، فرجعتم ولم أقض شيئا، ثم غدونت، ثم رجعت ولم أقض شيئا، فلم ينزل بي حتى أمرت امرأة تفارق الغزوة، وهمت أن أرتاح فأدركهم، ولتبتت فعلت، فلم يقدر لى ذلك، فكانت إذا خرجت في الناس.
823. Narrated Ka’ab ibn Malek ﷺ: ‘I did not stay behind from any Battle (expedition) he fought except the Battle (expedition) of Tabuk and I failed to take part in the Battle (expedition) of Badr, but Allah did not admonish anyone who had not participated in the Battle of Badr, as in fact Allah's Messenger ﷺ had gone out in search of the caravan of Qoraysh until Allah made them (i.e. the Muslims) and their enemy meet without any prearranged agreement. I witnessed the night of (the pledge of) Aqaba with Allah's Messenger ﷺ when we pledged to Islam, and I would not have exchange that for the Battle of Badr, although the Badr was more admired amongst the people than it (i.e. Aqaba Pledge) was. As for my news (related to this battle of Tabuk), I had never been stronger or wealthier than I was when I stayed behind from that Battle. By Allah, never had I had two camels before, but I did have then, at the time of this Battle.

Whenever Allah's Messenger ﷺ wanted to make a Battle, he used to hide his intention by apparently referring to a different Battle until it was the time for that Battle (of Tabuk) where Allah's Messenger ﷺ fought in severe heat, facing a long journey, the desert, and a huge number of the enemy. The Prophet ﷺ eventually informed
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the Muslims about that Battle so they would prepare for it, and he informed them clearly of the destination. Allah's Messengerexion accompanied by such a large number of Muslims that they could not all be listed in a register.’ Ka'ab added: ‘Any man who intended to be absent would think that the matter would remain hidden unless Allah revealed the fact through Divine Revelation. So Allah's Messenger was going to fight in that Battle at the time when the fruit had ripened and the shade looked pleasant. Allah's Messenger and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I would return without having done anything. I would say to myself: "I can do that [later]." So I kept on delaying it and delaying it until the people were ready and Allah's Messenger departed and the Muslims left along with him, and I had still had not prepared anything for my departure, so I said: "I will prepare myself (for a departure) one or two days after him, and then join them."

In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again, the next morning I went out to get ready but returned without having done anything. Such was the case with me until they hurried away and the battle was missed. Even then I still intended to depart to meet up with them. I wish I had done so! But it was not in my destiny. So, after the departure of Allah's Messenger whenever I went out and walked amongst the people, it grieved me that I could see none around me, but one accused of hypocrisy or one of the weak men whom Allah had excused. Allah's Messenger did not remember about me until he reached Tabuk. While he was sitting amongst the people in Tabuk, he said:
“What did Ka'ab do?” A man from Bano Saleema said; "O Allah's Messenger! He was stopped by his two Bordahs (i.e. garments) and his looking at his own flanks with pride.” Then Mo'az ibn Jabal said: "What a bad thing you have said! By Allah! O Allah's Messenger! We know nothing about him but good.” Allah's Messenger ﷺ kept silent…” (Please, see Hadith number 22.)

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٢٣٨ — باب تحریم النميمة

Chapter (238)

About the Forbiddance of Backbiting that sows Dissension between People

Allah ﷻ said:

وَلَا تُطِعُوا كُلَّ مُهْبِيٍّ (١٠) هَمَّازٍ مُّشَاءٍ بَنَامِهِ (١١) (القسم ١٠-١١)

“And (O Muhammad!) obey not the one who swears much, and is a liar or is worthless, * A slanderer, going about with calumnies. *” (68: 10-11) And

مَا يَلْفِظُ مِن قَوْلٍ إِلاْ لَدَيْهِ رَقِيبٌ عَتْبَتُهُ (١٨) (١٨)

“Not a word does he (or she) utter, but there is a watcher by him ready (to record it). *” (50: 18)

The Messenger of Allah ﷺ said as:

٤٨٢ — عَنْ حَذَّافَةِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعتَ النَّبِيَّ ﷺ يُقُولُ: (لَا يَدْخَلُ الجَنَّةُ قَطَّانٌ). رواه البخاري.
824. Narrated by Hozayfa ﷺ: 'I heard the Prophet ﷺ saying: "A Qattat\(^5\) will not enter Paradise."' (Bukhari)

825. Narrated Ibn Abbas: 'Once the Prophet ﷺ, while passing through one of the gardens or graveyards of Madina or Mecca, heard the voices of two people who were being punished in their graves. The Prophet ﷺ said: "These two people are being punished, but not for a major sin." He ﷺ then added: "Yes! They are being punished for a major sin. Indeed, one of them never saved himself from being soiled with his urine while and the other used to go about spreading calumnies (to make enmity between friends)." The Prophet ﷺ then asked for a green branch (of a date palm), broke it into two pieces and put one on each grave. When he was asked about what he had done he said: "I hope that their punishment may be lessened, until these dry out."' (Bukhari)

\(^5\) A Qattat is one who conveys speech between people to sow dissension between them.
Chapter (239)

About the Prohibition of Reporting People’s News to those in Authority if there would be no Harm of So Doing

Allah said:

"O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the sacred month(s), nor that of the animals brought for sacrifice, nor the garlands that mark out such animals (driven as sacrifices), nor that of the people resorting to the Sacred House, seeking of the bounty and good pleasure of their Lord. But when you finish the state of Ihram you may hunt, and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help one another in righteousness and piety, but do not help one another in sin and rancor. Fear Allah. For, Allah is strict in punishment."

(5: 2* And

٢٣٩  باب النهى عن نقل كلام الناس إلى وئلة الأمور إذا لم يترتب على ذلك مفسدة.

٢٣٩  باب النهى عن نقل كلام الناس إلى وئلة الأمور إذا لم يترتب على ذلك مفسدة.
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826. Narrated Abdullah ibn Mas'oud: 'The Messenger of Allah ﷺ said: "Let not any one convey to me anything about my companions, for I like to receive them warmly."' Abdullah added: 'Some money was brought to the Messenger of Allah ﷺ and he ﷺ distributed it. Then, I came across two men who said: "By Allah, Muhammad did not intend Allah's Pleasure and the Hereafter with this division."' Abdullah said: 'I heard this clearly. So, I came to the Messenger of Allah ﷺ and informed him. His face became red and he said: "Do not care. Moses was exposed to more than this, but he showed patience."' (At-Termizi)

٢٤٠ — باب ذم ذو الوجهين

Chapter (240)

About Criticizing a Double-Dealer

Allah ﷺ said:

«يَسْتَخْفُونِ مِنَ النَّاسِ وَلَا يَسْتَخْفُونِ مِنَ اللَّهِ وَهُوَ مَعْهُ أَذِ يُبَيِّنُونَ مَا لَ أَبَنُوا مَنْ الْقُولِ وَكَانَ اللَّهُ يَعْمَلُونَ مُهَيَّبَةً» (النساء ١٠٨)
“They may hide (their crimes) from men, but they cannot hide (them) from Allah, for He is with them (with His Knowledge), when they plot by night in words that He does not approve. And Allah ever encompasses what they do.” (4:108)

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(Abridged)

The Messenger of Allah ﷺ said as

827. Narrated by Abu-Huraira ; ‘The people said: “O Allah's Messenger! Who is the most honorable amongst the people (with Allah)?” He said: “The most righteous amongst them.” They said: “We do not ask you about this.” He said: “Then Yusuf (Joseph), Allah's Prophet, the son of Allah's Prophet, the son of Allah's Khalil (i.e. Abraham).” They said: “We do not want to ask about this,” He said: “Then you want to ask about the descent of the Arabs. Those who were the best in the pre-Islamic era will be the best in Islâm provided they understand the religious knowledge.” (4:572O.Bukhari)
828. Narrated Abu-Huraira : ‘Allah's Messenger ﷺ said: “You see that the people are (like) metals (of different natures). Those who were the best in the pre-Islamic era are also the best in Islam if they understand the religious knowledge. You see that the best amongst the people in this respect (ambition of ruling) are those who hate it most. And you see that the worst among people is the double faced (person) who appears to these people with one face and to the other people with another face (hypocrite).”’ (Bukhari)

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241 - باب تحریم الكذب

Chapter (241)

About the Forbiddance of Telling Lies

Allah ﷻ said:

ولا تحبض مَا ليس لَكِ بِعِلَمٍ إِنَّ السُّمعَ وَالْبَصَرَ وَالْفُؤَادُ كُلُّهَا أُولَٰئِكَ كَانُوا عَنْهُ مَسْتَوْلِينَ (الإسراء ٣٦)

“And do not think ill about what you have no knowledge. Verily, you are responsible for your hearing, sight, and heart. *(17: 36)* And

ما يَلْفِظُ مِنْ قُوَّلٍ إِلاَّ لَدَيْهِ رَقَبُ عَيْنِيَّ (١٨)

“Not a word does he (or she) utter, but there is a watcher by him ready (to record it). *(50: 18)*

978
The Messenger of Allah ﷺ said as:

829. Narrated by Abdullah ـ: ‘The Prophet ﷺ said: “Truthfulness leads to Birr⁶ (righteousness), and Birr leads to Paradise. And a man keeps on telling the truth until he becomes a Siddeeq (a truthful person). Falsehood leads to Fojoor (wickedness), and Fojoor leads to the Hellfire. A man may keep on telling lies until he is written before Allah as a liar.”’ (Bukhari )

830. Narrated Abdullah ibn Amr: ‘The Prophet ﷺ said: "Whoever has the (following) four (characteristics) will be a pure hypocrite and whoever has one of them will be having one characteristic of hypocrisy, unless or until he abandons it. Whenever he is entrusted, he betrays (he proves dishonest). Whenever he speaks, he lies. Whenever he makes a covenant, he proves treacherous. And whenever he quarrels, he behaves in a very imprudent, evil, and insulting manner.”’ (Bukhari )

⁶ Al-Birr, translated here as righteousness is a comprehensive word. It comprises all good deeds and utterances.
831. Narrated Ibn Abbas: 'The Prophet ﷺ said: "Whoever claims to have seen a dream that he did not see, will be ordered to make a knot between two barley grains and he will not be able to do this. Whoever listens to the conversation of some people who do not like him (to listen to it) then molten lead will be poured into his ears on the Day of Resurrection. And whoever makes a picture, will be punished on the Day of Resurrection. He will be ordered to put a soul in that picture, and he will not be able to do it."' (Bukhari)

832. Narrated Ibn Omar, may Allah be pleased with them: 'Allah's Messenger ﷺ said: "The worst lie is that a person claims to have seen a dream which he has not seen."
(Bukhari)
هَيْنَةُ يُدخِلُ ذَلِكَ الْكَلْبَ في شَدَقَهِ حتَّى يُبَلَقَ قَبَاءٍ، ثُمَّ يَفْعَلُ بِشَدَقَهِ الْأَخْرُ مِثْلَ ذَلِكَ، وَيَلْتَسَلُّمُ شَدَقَهُ هَذَا، فَيُخَذِّبُ فِي قَبَاءِ مِثْلَهُ. قَلَّتْ: مَا هَذَا قَالَ: اِنْطَلِقْ، فَانْطَلِقَنَا، حَتَّى أَتَّبَعْنَا عَلَى رَجْلٍ مَّسْتَنْطُوعٍ عَلَى فَقَاءٍ، وَرَجْلٌ قَامُ عَلَى رَأْسِهِ بِفَهْرِهِ، أَوْ صَخْرَةٍ، فِي شَدَقُهُ بِهِ رَأْسَهُ، فَإِذَا صَرَبَ بِهِ تَدَهَّى الْحَجَرُ، فَانْطَلِقَ إِلَيْهِ لَيْلَاءَهُ، فَلَا يُرَجِّعُ إِلَيْهِ هَذَا، حَتَّى يَلْتَسَلُّمَ رَأْسَهُ، وَعَادَ رَأْسَهُ كَما هُوَ، فَعَادَ إِلَيْهِ فَضْرَبَةٌ، قَلَّتْ: مَنْ هَذَا قَالَ: اِنْطَلِقْ، فَانْطَلِقَنَا إِلَى نَقْبٍ مِّثْلَ الْتَنْبُورِ، أَعْلَاهُ ضَسْيِقٌ وَأَسْفَلُهُ وَاسْعٌ، يَبْتَوَدُّ تَحْتَهُ نَارٌ، فَإِذَا اقتَربَ ارْتَفَعَ، حَتَّى كَأَنْ يُخْرَجْنَاهَا، فَإِذَا خَمْدَتْ رَجُعَوا فِيهَا، وَقَبْعًا رَجُلٌ وَنَسَاءٌ غَرَّاءٌ، فَقَلَّتْ: مَنْ هَذَا قَالَ: اِنْطَلِقْ، فَانْطَلِقَنَا، حَتَّى أَتَّبَعْنَا عَلَى نَهْرٍ مِّن مَّدَى رَجُلٍ قَالَمِ، وَعَلَى وسْطِ النَّهْرِ قَالَ يُزِيدُ وَوَهَبُ بْنُ جَرِيرٍ، عَنْ جَرِيرِ بْنِ حَازِمٍ وَعَلَى شَطِّ النَّهْرِ رَجُلٌ بَيْنَ يَدَيْهِ حَجَارَةٌ، فَأَقْبَلَ الرَّجُلُ الَّذِي فِي النَّهْرِ، فَإِذَا أَرَاىْ أَنْ يُخْرَجَ رَمَى الرَّجُلُ حَجَارَةً فِي فِيَهَا، فَرَدَّهُ حَتَّى كَانَ، فَجَعَلَ كُلَّمَا جَاءَ لِيُخْرَجْ رَمْيَةٌ فِيْهَا بِحَجَارٍ، فَيُرِجْعُ كَمَا كَانَ، فَقَلَّتْ: مَا هَذَا قَالَ: اِنْطَلِقْ، فَانْطَلِقَنَا، حَتَّى أَتَّبَعْنَا إِلَى رُوْضَةٍ خَضَرَاءٍ، فِيْهَا شَجَرَةٌ عَظِيمَةٌ، وَفِي أَصْلَهَا شَيْخٌ وَصِبْيَانٌ، وَإِذَا رَجُلٌ قَرِيبٌ مِّنَ الشَّجَرَةِ، بَيْنَ يَدَيْهِ نَارٌ نُفُوقُهَا، فَقَصَدَ بِهَا فِي الشَّجَرَةِ، وَأَدْخَلَنَّهُ دَارَ أَنْ أَرْقَأْ أَقْطَ أَحْسَنَ مِنْهَا، فِيْهَا رَجُلٌ شَيْخُ، وَشَيْخَابٌ وَنَسَاءٌ وَصِبْيَانُ، ثُمَّ أَخْرَجَ مِنْهَا، فَقَصَدَ بِهَا الشَّجَرَةِ، فَأَدْخَلَنَّهُ دَارَ أَنْ أَرْقَأْ أَحْسَنَ مِنْهَا، فِيْهَا رَجُلُ شَيْخُ، وَشَيْخَابٌ وَنَسَاءٌ وَصِبْيَانُ، ثُمَّ أَخْرَجَ مِنْهَا، فَقَصَدَ بِهَا الشَّجَرَةِ، فَأَدْخَلَنَّهُ دَارَ أَنْ أَرْقَأْ أَحْسَنَ مِنْهَا، فِيْهَا رَجُلُ شَيْخُ، وَشَيْخَابٌ وَنَسَاءٌ وَصِبْيَانُ، قَلَّتْ: طَوْقُقِيَّةٌ الْلَيْلَةِ، فَأَخْرَاهُ عَمِّي رَأَيْتُ. قَالَ: عَمِي، أَمَا الَّذِي رَأَيْتِهِ يُقْلُدُ شَدَقَهُ فَكِبُدَاهُ، يُحَدَّثُ بِالْكَذِبِّ، فَتَحْتَلُّ عَنْهَا حَتَّى تَبَلَّغَ الْأَفْقَ، فَيُصْنَعُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ، وَالَّذِي رَأَيْتِهِ يُخْرَجُ رَأْسَهُ، فَرَجُلٌ عَلَمَةُ اَلْلَّهِ الْقَرَانِ، فَنَفَّذَ عَنْهَا بِالْلَّيْلِ، وَلَمْ يَغْلَبْ إِلَيْهِ بِالْمَهْرَاءِ، فَيَعْلَمْ بِهِ إِلَى يَوْمِ الْقِيَامَةِ، وَالَّذِي رَأَيْتِهِ فِي النَّقْبِ فَهُمُ الْكَنَّةُ، وَالَّذِي رَأَيْتِهِ فِي النَّهْرِ
833. Narrated Samora ibn Jondob ﺪ: 'Whenever the Prophet ﷺ finished the (Morning) prayer, he would face us and ask: “Who amongst you had a dream last night?” So if anyone had had a dream he would narrate it. The Prophet ﷺ would say: “Ma Sha'a Allah (an Arabic maxim meaning literally, 'What Allah wills comes to pass,' and it indicates a good omen.)” One day, he asked us whether anyone of us had seen a dream. We replied in the negative. The Prophet ﷺ said: “But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land. There, I saw one person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former until it reached the jawbone, and then he tore off one of his cheeks, and then did the same with the other side. In the meantime the first cheek became normal again and he repeated the same operation again. I said: “What is this?” They told me to proceed on and we went on until we came to a man lying in the prone position, and another man standing at his head holding a stone or a piece of rock. That man was crushing the head of the man who was lying down with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned, the crushed head had returned to its normal state and the man
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came back and struck him again (and so on). I said: “What is this?” They told me to proceed on. So, we proceeded on and passed by a hole, like an oven with a narrow top and wide bottom, and a fire was blazing underneath that hole. Whenever the flames went higher, the people were lifted up to such an extent that they were about to get out, and whenever the fire receded, the people went down into it, and there were naked men and women in it. I said: “What is this?” They told me to proceed on. So, we proceeded on until we reached a river of blood and there was a man in it, and another man (was standing at the bank) with stones in front of him, the latter confronted the former who was in the river. Whenever the man in the river wanted to come out, the other man threw a stone in his mouth and made him retreat to his original position; and whenever he wanted to come out the other one threw a stone in his mouth, and he would retreat to his original position. I asked: “What is this?” They told me to proceed on and we did so until we reached a flourishing green garden with a huge tree and near its base, an old man was sitting with some children. (I saw) another man near the tree with a fire in front of him and he was kindling it. Then they (my two companions) made me climb up the tree and made me enter a house, better than which I had never seen. There were some old and young men, and women and children in it. Then they took me out of this house and made me climb up the tree and made me enter another house that was better and superior (to the first one) containing old and young people. I said to them (my two companions): “You have made me wander all night, tell me all about the things I have seen.” They said: “Alright. As for the one whose cheeks you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority until they spread all over the world. So, he will be punished like that
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until the Day of Resurrection. The one whose head you saw being crushed is one whom Allah had given knowledge of the Koran (i.e. knowing it by heart), but he used to sleep at night (he did not recite it then) and did not act upon it by day; and so this punishment will go on until the Day of Resurrection. And those whom you saw in the hole (like an oven) were adulterers (those men and women who committed illegal sexual intercourse). And those whom you saw in the river of blood were those dealt in Riba (usury). And the old man who was sitting at the base of the tree was Abraham and the little children around him were the offspring of people. And the one who was kindling the fire was Malek, the gatekeeper of Hellfire. And the first house in which you entered was the house of the common believers, and the second house was that of the martyrs. I am Gabriel and this is Michael.” Then the Angel said: “Raise your head.” I raised my head and saw a thing like a cloud over me. They said: “That is your home.” I said: “Let me enter my home.” They said: “You still have some life that you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your home.” (Bukhari)
Chapter (242)

About Which type of Lying is Permissible

[Please be informed that although lying is prohibited, there are some types of it that are permissible.

We explain this briefly as follows: ‘Speech is a means to attain some goals. Each praised end that can be acquired without lying, lying is forbidden to be used to attain it. If it cannot be attained except through lying, lying is permissible.

The scholars base their opinion on the Hadith that says:

مجموعةُ مُحمَّدٍ بن بشار حديثًا أَبو أوّل النَّبيِّ الزَّبيدي حديثًا سفيان قال وحدثنا
محمود بن غيلان حديثًا بشر بن السري وأبو أحمد قالا حديثًا سفيان عن عبد
الله بن عثمان بن حديث عن شهر بن حوضر عن أسامة بن بنت يزيد قال: قال
رسول الله ﷺ لا يجلد الكذب إلا في ثلاث يحدث الرجل امرأته ليبرضيها
والكذب في الحرب والكذب ليصلح بين الناس وقال محمود في حديثه لا
يصلح الكذب إلا في ثلاث هذا الحديث حسن لا يعرف من حديث أمام إلا
من حديث ابن حنين وروى داود بن أبي هني هذا الحديث عن شهر بن
حووضر عن النبي ﷺ ولم يذكر فيه عن أسامة حديثا بذلك محمود بن العلاء
حديثنا ابن أبي زائدة عن داود وفي الباب عن أبي بكر

Narrated Asma'a bint Yazeed: ‘The Messenger of Allah ﷺ said: “Lying is permissible in regard to three affairs: a husband who talks to his wife to please her, a warrior in regard to the affairs of war, and a man in regard to reconciling between people.”'
Now, let us read what Imam Al-Nawawi compiled in the same concern.]

834. Narrated Asma'a bint Yazeed: ‘The Messenger of Allah ﷺ said: “Lying is permissible in regard to three affairs: a husband who talks to his wife to please her, a warrior in regard to the affairs of war, and a man in regard to reconciling between people.”’ (At-Termizi)
Chapter (243)

About being Sure of What One Narrates and Conveys

Allah ﷻ said:

"And do not think ill about what you have no knowledge. Verily, you are responsible for your hearing, sight, and heart. *" (Q. 17: 36) And

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it) *" S: 50-18.

The Messenger of Allah ﷺ said:

835. Narrated Hafs ibn Asem; 'The Messenger of Allah ﷺ said: “It a sufficient sin for a man to narrate wholly what he has heard.”
836. Narrated Al-Mogheera ibn Sho'aba; ‘The Prophet ﷺ said: “He that narrated a Hadith knowing that it is fabricated is one of the liars.” (At-Termizi).

This does not apply to the one who narrates a Hadith of the Messenger of Allah ﷺ but with imprecise chain of narrators. It applies to what is falsely attributed to the Messenger of Allah ﷺ.
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علَّيُ جَنَاحٍ إِنْ تَشَبَّهْتُ من زُوجِي غَيْرَ الَّذِي يُعَطَّني فَقَالَ رَسُولُ اللَّهِ ﷺ:
المُشَبَّهُ بِمَا لَمْ يُعَطَّ كَلَبُسٌ ثُوبٌ زُورٍ

837. Narrated Asma'a; 'A woman said; 'O Allah's Messenger! My husband has another wife, so is it sinful to claim that he has given me what he has not given me (in order to tease her)? Allah's Messenger ﷺ said: "The one who pretends that he has been given what he has not been given, is just like the one who wears two garments of falsehood." (Muslim)

* * *

٢٤٤٤ باب غلظ تحريم شهادة الزور

Chapter (244)

About strict Forbiddance of Perjury

ذَلِكَ وَمِنْ يَعْظَمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَّهُ عِنْدَ رَبِّهِ وَأَحْلَّتْ لِكُمْ الأَنْعَامَ إِلَّا
ما يَتَّلَى عَلَيْكُمْ فَاجْتَنَّبُوا الرَّجُسَ مِنَ الأُوْلَيْدِ وَاجْتَنَّبُوا قُولَ الزُّورِ (الحج: 30)

Allah ﷺ said:

"That (The rituals prescribed for Hajj are the obligation that mankind owes to Allah), and whoever honors the sacred things of Allah, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements *" S: 22-30. And

ولا تَفَسِّرْ مَا لَيْسَ لِكَ بَهِيْ عَلَمٌ إِنَّ السُّمَعَ وَالبَصَرَ وَالْفُؤَادُ كَلُّ أَوْلَدِكَ كَانَ

(الإسراء: 36)
"And do not think ill about what you have no knowledge. Verily, you are responsible for your hearing, sight, and heart. *" (17: 36) And

ما يلفظُ من قول إلا لذيه قريب عندب (5: 18)

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it). *" (50: 18) And

人居环境 الامّار صناد (الحجر 14)

"Verily, your Lord is Ever Watchful (over them). *" (89: 14) And

والذين لا يشهدون الزور وإذا مرروا باللغو مرروا كرامًا (الفرقن 72)

"And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity. *" (25: 72)

The Messenger of Allah ﷺ said as:

838- حثنا أحمد بن منيع حدَّثنا مروان بن معاوية عن سفيان بن زياد الأصدي بن فاتك بن قاسالة عن أمين بن خريم عن النبي ﷺ قال خطيبًا فقال يَا أيها الناس عذلت شهادة الزور إشراكا بالله فمقرأ رسول الله ﷺ ذلك ومن يعظم حريمان الله فهو خير له عند ربي وأحلت لكم الأ湔اع إلا ما يبتئ علىكم فاجتنيوا الرحمن من الأوثان وأجتنيوا قول الزور (الحج 30) قال أبو عبيدة وهذا الحديث غريب إنما نعرفه من حديث سفيان بن زياد وآخرون في روأي هذا الحديث عن سفيان بن زياد ولا نعرف لأيمن بن خريم سماعًا من النبي ﷺ *
838. Narrated by Ayman ibn Khoraym: ‘The Prophet ﷺ addressed the people: “O people! Perjury equals ascribing partners to Allah ꜧ.”’ Ayman said: ‘Then the Messenger of Allah ﷺ recited:

“Such (is the pilgrimage) and whoever honors the sacred rites of Allah, for him it is good in the sight of his Lord. Lawful to you (for food) are cattle, except those mentioned to you (as exceptions). Thus, shun the abomination of idols, and shun perjury.”’ (22: 30) (At-Tirmizi)

839. Narrated Khoraym ibn Fatik Al-Asadi:; ‘The Messenger of Allah ﷺ performed the Morning Prayer. When he completed it he rose up and said: “Perjury has been equaled with ascribing partners to Allah three times.”’ Then, he recited Allah’s statement:

“Such (is the pilgrimage) and whoever honors the sacred rites of Allah, for him it is good in the sight of his Lord. Lawful to you (for food) are cattle, except those mentioned to you (as exceptions). Thus, shun the abomination of idols, and shun perjury.”’ (22: 30) (At-Tirmizi)
840. Narrated Abu-Bakra: 'The Prophet said thrice: "Should I tell you about the most dangerous of the major sins?" They said: "Yes, O Allah's Messenger!" He said: "To join others in worship with Allah and to be undutiful to one's parents." The Prophet was reclining, then sat erect and said: "Particularly, avoid perjury." Abu-Bakra said: "The Messenger of Allah kept on repeating this many times until we said (in ourselves): "Would it be that he had kept silent."

(At-Termizi)

841. Narrated Abu-Bakrah: 'The Prophet said (thrice): "Should I inform you about the gravest sin of the major sins?" They said: "Yes. O Allah's Messenger!" He said: "Ascribing others in worship with Allah and being undutiful to one's parents." Abu-Bakra said: 'The Prophet was reclining. He sat up erect and said: "And avoid perjury."

Abu-Bakra said: 'The Prophet kept on repeating this "And
avoid perjury” many times in a way we said to ourselves: ‘Would it be that he will stop." (Bukhari)

* * *

Chapter (245)

About the Forbiddance of Cursing a specific Man or a specific Animal

842. Narrated Thabit ibn Al-Dahhak: The Prophet said: “Whoever intentionally swears falsely by a religion other than Islam, then he is as what he has said (e.g. if he says: 'If such thing is not true then I am a Jew,' he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron will be punished with the same piece of iron in Hellfire.” (Bukhari)
843. Narrated Abu Al-Darda'ah: Allah's Messenger ﷺ said: "Men accustomed to cursing will not be intercessors or witnesses on the Day of Resurrection." (Muslim)

844. Narrated Ibn Mas'oud ﷺ: 'The Prophet ﷺ said: 'A believer is not given to accusing others or cursing them, nor is he immoral or shameless.' (At-Tirmizī graded it Hasan (good). Al-Hakim graded it Saheeh (sound). And Al-Daraqutni graded it as Mawqoof (untraceable).
Chapter (246)
About the permissibility of Cursing
indefinite sinful Persons

Allah ﷺ said:

وَمَنْ أَظَلَّتْ مَمَّا افْتَرَى عَلَى الله كَذِبَّا أَوْلَئِكَ يُعَرَضُونَ عَلَى رَبِّيْهِمْ وَيَقُولُونُ

الآشْهَادُ هُوَ الَّذِينَ كَذَّبُوا عَلَى رَبِّيْهِمْ أَلَا لَعَنَّهُمْ الله عَلَى الظَّالِمِينَ (هَوَد١٨)

“And who does more wrong than he who invents a lie against Allah. Such will be brought before their Lord, and the witnesses will say: "These are those who fabricated lies against their Lord!" No doubt! Allah’s Curse is on the wrong-doers *" S: 11-18. And

وَتَأَذَّرُ أُسْحَابُ الْجَنَّةِ أُسْحَابُ الْقَنْارِ انْقَدَّ وَجِدْنَا مَا وَعَدَنا رَبَّنَا حَقًا فَهَلْ

وَجِدْتُمْ مَا وَعَدَ رَبِّكُمْ حَقًا قَالُوا نَعُمَ فَأَذَّنَ مُؤْذِنُ بِيَانِهِمْ أَنَّ لَعْنَةَ الله عَلَى

الظَّالِمِينَ (الأَعْرَاف٤٤)

“And the dwellers of Paradise will call out to the dwellers of the Fire (saying); ‘We have indeed found true what our Lord had promised us. Have you also found true what your Lord promised (warnings)?’ They shall say; ‘Yes.’ Then a crier will proclaim between them: "The Curse of Allah is on the wrong doers *" S: 7-44.

845-حديث أسماء، قالن: سألت أمرأته النبي ﷺ فقالن: يا رسول الله إن

إبنتي أصابتها الحصبة فامرأق شعرها، وإنني زوجتها فأغفل فيها فقالن: لعن

الله الواصلة والمؤسولة أخرجه البخاري.
845. Narrated Asma'a: ‘A woman asked the Prophet ﷺ; 'O Allah's Messenger! My daughter got measles and her hair fell out. Now that I am About to marry, may I let her use false hair?’ He said: "Allah has cursed the lady who lengthens hair artificially and the one who gets her hair lengthened artificially." (Bukhari).


847. Narrated Abu-Sa'eed Al-Khudri: ‘Allah's Messenger ﷺ invoked Allah’s curse on the wailing woman and the woman who listens to her.” (Abu-Dawood)
849. حَدَّثَنَا عَبْدُ الذُّلِيمَيْنِ بْنَ عَبْدُ الرَّحْمَنِ بْنَ عَبْدُ الْعَزِيزِ بْنَ عَبْدُ اللَّهِ بْنَ سَيْبَانَةَ بْنَ مُحَمَّدُ بْنَ الْمُتَّمِمِيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ، قَالَ، عَنِ الْحَسَنِ، قَالَ، سَنَعَتْ أَنَّهُ بْنَ مَالِكٍ يَقُولُ لِعَلِيٍّ رَسُولَ اللَّهِ ﷺ ثَلَاثَةَ رَجُلٍ آمَنَ قُوَّمَ وَهُمْ لَهُ كَارِهُونَ وَأَمْرَاهُ بَاتَكُ وَزُوْجُهَا أَشَابُهُ سَاَخِطُ وَرَجُلٌ سَمَعَ حَيًّا عَلَى الْفِلَاحِ ثُمَّ لَمْ يُجِبْ قَالَ وَقَيِّ الْبَابِ عَنِ ابْنِ عَبْسِ وَلَحْلَةَ وَعَبْدُ اللَّهِ بْنِ عَمَّرٍ وَأَبِي أَمْامَةَ قَالَ أَبُو عِيسِي حَدِيثُ أَنَّهُ لَا يَصِحُّ لِأَنَّهَا قَدْ رَوِيَ هَذَا الْحَدِيثُ عَنِ الْحَسَنِ عَنِ النَّبِيِّ ﷺ مُرَسِّلًا قَالَ أَبُو عِيسِي وَمُحَمَّدُ بْنُ الْقَاسِمِ بْنُ كَالْمِامِ، فِيهِ أَحْمَدُ بْنُ حَبُّو وَضَعْفَةُ وَلَا يَنْفَعُهُ وَلَا يَقُولُ قُوَّمً مِنْ أَهْلِ الْعِلْمِ أَنِّي يُؤْمِنُ الرَّجُلُ قُوَّمًا. وَهُمْ لَهُ كَارِهُونَ فَإِذَا كَانَ الْإِمَامُ غَيْرُ طَالِمًا فَإِنَّمَا الْإِنْتِمَاءُ عَلَى مِنْ كُرَهُةٍ وَقَالَ أَحْمَدُ وَأَسْحَقُ فِي هَذَا إِذَا كَرَهَ وَإِذَا أَشْتَانُ وَثَلَاثَةَ فَلَا بَاسُ أَنْ يَصِلَّى بِهِمْ حَتَّى يُكَرَّهُهُ اكْتُرُّهُمْ.

850. حَدَّثَنَا هَارِيَةُ بْنُ السَّرِّيَّةَ الْمُسْتَمْعَةَ الْكُوفِيَّ حَدَّثَنَا أَبُو مُعَاوِيَةٍ عَنِ الأَعْمَشِ عَنِ المُعْتَوِرِ بْنِ سُلْيَةَ بْنِ أَبِي ذَرٍّ قَالَ حَنَّتٌ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ جَالِسٌ فِي ظَلِّ الكَعِبَةِ قَالَ فَأَرَأَيْتُ أَنَّهُمْ مُخَالِفُونَ نِيَّةُ الْكَعِبَةِ يَوْمُ الْقِيَامَةِ قَالَ فَلَبَّتْ مَا لَيْ مَعَهُ أَنْذَرَ فِي شَيْءٍ فَقَالَ مِنْ هُمْ أَسْأَلْتُ أَبِي وأَمِي قَالَ رَسُولُ اللَّهِ ﷺ هُمُ الْأَكْثَرُونَ إِلَّا مَنْ قَالَ هَذَا وَهُدُداً فَهَذَا فَهَذَا بَيْنَ يَدِيْهِ وَعَنْ يَمِينِهِ وَعَنْ شَمَالِهِ ثُمَّ قَالَ وَالَّذِي نَفْسِي بَيْدَهُ لَا يَمُوتُ رَجُلٌ قَدْ عَيِّنَ بِهِ إِلَّا أَوْ بَعْرَا لَمْ يُؤْدِّهِ
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850. Narrated Abu-Zarr; ‘I came to the Messenger of Allah ﷺ while he was sitting in the shade of Ka'aba. When he saw me coming, he said: “They are the losers on the Day of Judgement, by the Lord of Ka'aba.” I said to himself; ‘What might be wrong with me? There must have been a revelation concerning me.’ I said; ‘Who are these, may my father and mother be sacrificed for you? The Messenger of Allah ﷺ said: “They are Al-Aktharoon¹, except he who does the following: then the Messenger of Allah ﷺ moved his hands in front of him, on his right and on his left (meaning except he that gives Zakat fearing not poverty). Then he said: “By Him, in Whose hands my soul is, anyone that dies and leaves camels or cows without paying their Zakat, except that, will come on the Day of Judgement and see them as greatest and as fattest as they could be. They will tread him with their hooves and but him

¹ Aktharoon are those wealthy people who evade paying zakat.
with their horns incessantly. Each time the last of them has treaded him, the first one will tread him, till Allah judges between the people.”

Abu-issa said; ‘A group of the people of knowledge disliked that a man leads people while they dislike his imamate. If that man was not an oppressor, those people have sinned. Ahmed and Ishaq said that there is no harm if two or three persons disliked his imamate.’

851. Narrated Ali and Jaber; ‘The Messenger of Allah ﷺ invoked the curse of Allah on Al-Mohill and Al-Mohallalo lah.’
Abu- Issa said; ‘The Hadith of Ali and Jaber is ma'lool\textsuperscript{2} and its chain of transmission is not so reliable since Mujalid ibn Sa'eed, one of the narrators, is classified as weak by some people of knowledge, out of them is Ahmed ibn Hanbal.’

852. Narrated Abdullah ibn Mas'oud; ‘The Messenger of Allah ἂ נ invoked Allah’s curse on usurer whether he gives or takes it, the two witnesses of it, and the one writing it down (its notary).”

Abu-Issa said; ‘The Hadith of Abdullah ibn Mas'oud is Hasan Saheeh.

\textsuperscript{2} Hadith ma'lool or Mo'allal is the defected Hadith, or the Hadith that has a hidden and ambiguously defective element while it apparently seems defect-free due to meeting all acceptability conditions. the blemish is an unclear reason that negatively affects the authenticity of the Hadith that may seemingly comply with the rest of the conditions of the Hadith validity. There may be an ambiguous reason discerned only by the specialized scholars that keeps it from being designated as authentic.
853. Narrated Anas ibn Malek; ‘The Messenger of Allah invoked Allah’s curse on ten people. He who presses wine, he who has it pressed, he who drinks it, he who carries it, he who has it carried, he who serves it, he who sells it, he who earns its profit, he who buys it, and he who has it bought.’


\[\text{Ibnol Atheer said that what is given to attain one’s right or to repel undue oppression is not a bribe.}\]
855. Narrated Ibn Abbas; ‘The Messenger of Allah invoked Allah’s curse on the women who assume the masculine manners and the men who behave effeminately.’

856. Narrated Ibn Abbas; ‘The Messenger of Allah invoked Allah’s curse on the women who assume the masculine manners and the men who behave effeminately.’

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Chapter (247)

About the Forbiddance of Cursing a Muslim illegally

Allah said:

“And those who harm (annoy) the believing men and women undeservedly, bear (on themselves) the crime of slander and plain sin” S: 33-58.

The Messenger of Allah said:

857 - ‘An ādāb al-Rasūl Allāh ﷺ (narrated) to the male and female believers. The Buhārī said: Spreading baseless accusations and misleading Allāh are both punished.

4 This Hadith is conveyed through another chain of transmission and its text differs slightly from the previous Hadith.
857.Narrated Abdullah ibn Mas'oud ﷺ; ‘The Prophet ﷺ said: “Abusing a Muslim is Fosooq (an evil doing) and killing him is disbelief. (Bukhari).

858. Abu-Zarr ﷺ narrated that he heard the Prophet ﷺ saying: “If somebody accuses another of Fosooq (by calling him Fasiq (a wicked person) or accuses him of disbelief, such an accusation will convert to him (the accuser) if his companion (the accused) is innocent.” (Bukhari).

859. Narrated Abu-Huraira; ‘I heard Abul-Qasim (the Prophet ﷺ saying: “If somebody slanders his slave (by accusing him of committing adultery) and the slave is innocent of what he has said, he will be flogged on the Day of Resurrection unless the slave did really what he has accused him of.” (Bukhari).

860. Narrated Abu-Huraira ﷺ; ‘The Prophet ﷺ said: “The one who initiates abusing another incurs what they have said
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as long as the one cursed does not transgress the limit.” (At-Termizi).

Chapter (248)
About the Forbiddance of Mentioning the Dead unfairly

The Messenger of Allah ﷺ said:


862- حديثنا محمد بن يشمر حدثنا عبد الرحمن بن مهدي حدثنا سفيان عن حبيب بن أبي ثابت عن ميمون بن أبي شبيب عن أبي ذر’ قال: قال لي رسول الله ﷺ انقل الله حيتما كنت واتبع المدينة الحسنة متحما وخالق الناس بخلق حسن قال وفي الباب عن أبي هريرة قال أبو عيسى هذا حديث حسن صحيح، حديثنا محمد بن عيالان حدثنا أبو أحمد وأبو نعيم عن سفيان عن حبيب بهذا الإسناد نحوه قال محمد حدثنا وكيع عن سفيان عن حبيب بن
862. Narrated Abu-Zarr: 'The Messenger of Allah ﷺ said to me: “Fear Allah wherever you are. Follow an evil deed with a good one to abolish it. And treat people kindly.”

* * *

Chapter (249)

About the Forbiddance of Harming People

Allah ﷺ said:

“...And those who harm (annoy) the believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.” S: 33-58.

The Messenger of Allah ﷺ said:

٨٦٣- حُدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجُوَّارِيُّ حُدَّثَنَا أُبُو أَسَامةَ حُدَّثَنَا بَرِيدُ بْنُ عَبْدِ اللَّهِ عِنْ أبي بَرِدةٍ عَنْ أَبِي مُوسَى قَالُ: سَنَّتُ رُسُولُ اللَّهِ ﷺ أَيُّ الْمُسْلِمِينَ أَفْضَلُ قَالُ مَنْ سَلَّمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدُهُ هَذَا حَدِيثُ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجُّهِ مِنْ حَدِيثِ أَبِي مُوسَى ﷺ.
863. Narrated Abu-Musa; ‘The Messenger of Allah ﷺ was asked; ‘Which Muslim is the best?’ He said: “He from whose hands and tongue the Muslims are safe.”’ (At-Termizî).

250 - باب النهى عن التباغض والتقاطع والتدابر

Chapter (250)

About the Forbiddance of mutual Detest and Antagonism

Allah ﷺ said:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخْوَيْكُمْ وَاتَّقُوا اللَّهَ لِعَلَّكُمْ تَرَحَّبُونَ﴾

(الحجرات 10)

“The believers are nothing else than brothers (in Islam). So make reconciliation between your brothers, and fear Allah, that you may receive mercy.” S: 49-10. And

﴿مُحَمَّدُ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشْدَاءُ عَلَى الْكَفَّارِ رَحْمَاءُ بَيْنَهُمْ تَرَاهُمْ رَكِعًا سَجَدًا يَبْتَغُونَ فَضْلاً مِّنَ اللَّهِ وَرَضْوَانًا سَيْمَاهُمْ في وَجُوهِهِمْ مِّنْ أَثْرِ السُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِي النَّارِ وَمَثَلُهُمْ فِي الإِنْجِيلِ كَرَزَعَ أَخَرِجْ شَطَاطًا فَأَرَزَّهُ فَاستَغْلَظَ فَاستَوَى عَلَى سُوقِهِ يُعْجِبُ الزَّرَاعَ لِيَغْيَظُ بِهِمْ الكَفَّارِ وَعَادِيِنَّ اللَّهِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾ (الفتح 79)

“Muhammad is the Messenger of Allah. And those who are with him are severe against the disbelievers, and merciful among themselves. You see them bowing and falling down prostrating (in the prayer), seeking of bounty of Allah and (His) Good Pleasure. The mark of them (of their faith) is on
their faces (foreheads) from the traces of prostration (during the prayers). This is their description in the Torah. The parable of their description in Al Injeel is like a (sown) seed that sends forth its shoot, then makes it strong, and then becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe (all those who follow the Islamic Monotheism, the religion of Prophet Muhammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (Paradise) *” S: 48 -29.

864. “Do not envy one another, do not hurt one another, do not hate each other, and do not hate one another. And be brothers in Allah’s path.”

865- حديثًا عَمِّي الرَّأُّاقٍ حُدَّثَنَا مَعَمَّرٍ عِنْدَ الزُّهَرِيَّ قَالَ أَخْبَرَنِي أَنَّ بْنَ مَالَكَ قَالَ كَانَ كَانَ جَلَّوْسَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَطَلَّعُ عَلَيْهِمُ الْرَّجُلُ مِنْ أَهْلِ الْجِنَّةِ فَطَلَّعَ رَجُلٌ مِّنْ الأَنْصَارِ نَفْسُهُ فَرَأَى نَقْلَةً سَوَأَّلَهُ لِحِيْيْهُ مِنْ وَضْنِهِ فَقَدْ عَلَقَ نَقْلَةً فِي بَيْتِ السَّمَاءِ فَلَمَّا كَانَ الْرُّيَّمُ قَالَ النَّبِيُّ ﷺ مِّثْلُ ذَلِكَ يَطَلَّعُ ذَلِكَ الْرَّجُلُ مِثْلُ الْمَرْجَةِ الْأُوْلِيَّةَ فَلَمَّا كَانَ الْيَوْمُ الْآَخَرُ قَالَ النَّبِيُّ ﷺ مِّثْلُ مَكْتَبَهُ أَيْضًا يَطَلَّعُ ذَلِكَ الْرَّجُلُ عَلَى مَثْلِ حَالِهِ الْأُولِيَّةِ فَلَمَّا قَامَ النَّبِيُّ ﷺ بَعْضِهِ عَمِّي الْلَّهِ بْنَ عَمَروُ بْنَ الْعَاصِمِ قَالَ إِنَّ لَحَيْيَتْ أَبِي فَأَفْسَنَتْ أَنَّ لَا أَخْلَصُ عَلَيْهِ ثَلَاثًا فَإِنَّ رَأَيْتُ أَنْ تَرْوَى إِلَيْكَ حَتَّى تَمْضَى فَعَلْتَ قَالَ النَّبِيُّ ﷺ مِّثْلُ قَالَ نَبِيُّ ﷺ وَكَانَ عَمِّي الْلَّهِ بْنَ عَمِّي الْعَاصِمِ قَالَ إِنَّ لَحَيْيَتْ أَبِي فَأَفْسَنَتْ أَنَّ لَا أَخْلَصُ عَلَيْهِ ثَلَاثًا فَإِنَّ رَأَيْتُ أَنْ تَرْوَي إِلَيْكَ حَتَّى تَمْضَى فَعَلْتَ قَالَ النَّبِيُّ ﷺ مِّثْلُ قَالَ النَّبِيُّ ﷺ وَكَانَ عَمِّي الْلَّهِ بْنَ عَمِّي الْعَاصِمِ وَكَانَ عَمِّي الْلَّهِ بْنَ عَمِّي الْعَاصِمِ قَالَ إِنَّ لَحَيْيَتْ أَبِي فَأَفْسَنَتْ أَنَّ لَا أَخْلَصُ عَلَيْهِ ثَلَاثًا فَإِنَّ رَأَيْتُ أَنْ تَرْوَي إِلَيْكَ حَتَّى تَمْضَى فَعَلْتَ قَالَ النَّبِيُّ ﷺ مِّثْلُ قَالَ النَّبِيُّ ﷺ وَكَانَ عَمِّي الْلَّهِ بْنَ عَمِّي الْعَاصِمِ وَكَانَ عَمِّي الْلَّهِ بْنَ عَمِّي الْعَاصِمِ
865. Narrated Anas; ‘Once we were sitting with the Messenger of Allah ﷺ. He said: “There will appear before you a man of the rightful dwellers of Paradise.” Anas said; ‘A man of Al-Ansar appeared before us. He was shaking off water from his beard after performing the ablution carrying his sandals in his left hand. He greeted us.’ The following day, the Messenger of Allah ﷺ said the same and that man appeared once again. On the third day, the Messenger of Allah ﷺ said the same and that man appeared once again.’ When the Prophet ﷺ left, Abdullah ibn Amr ibn Al-Ass followed the man. He said to him; ‘I have had some words with my father and swore not to stay in my house for three nights. Please let me accompany you for the three nights. The man accepted. Abdullah spent the three nights with the man. He observed that the man did not perform the night prayer but whenever he rolled over from side to side while sleeping, he used to glorify Allah ﷺ. He did not get up except for the Dawn Prayer. Abdullah said; ‘I did not hear him saying anything but good. After the three nights had passed and I
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(Abridged)

was About to contempt what he has used to do (of the acts of worship), I said to him; ‘O servant of Allah! There was nothing between my father and me, but I have heard the Messenger of Allah ﷺ saying such and such about you, so, I wanted to see what you do. I did not see you doing much goodness. What has raised you to such a rank?’ The man said; ‘It was only what you have seen. When I went out, the man called me and said; ‘It was only what you have seen. But I do not envy a Muslim for what Allah has given him.’ Abdullah said to him; ‘Nothing made you reach that rank except this. And not all of us are able to do so.’

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٢٥١ ـ باب الحسد المحرم

Chapter (251)

About the forbidden Envy

[Envy has two types. If one of us saw a favor granted to a person and aspired for it without developing any evil intention to that person, this is not envy because one does not long for removing that blessing from that person.

In light of this, we should understand the Hadith that says:

 حدثنا الحمدي قال حدثنا سفيان قال حدثنيي إسماعيل بن أبي خالد على

غير مأ حدثنا الزهري قال سمعت قيس بن أبي حازم قال سمعت عبد الله بن

مسعود قال قال النبي ﷺ لا حسد إلا في اثنتين رجل آتاه الله مالا فسلط عليه

هل كتته في الحق ورجال آتاه الله الحكمة فهو يقضي بها ويعلمها البخارى.

Narrated Abdullah ibn Mas‘oud; ‘The Prophet ﷺ said: “There is no envy except in two things; a man whom Allah has given wealth, so he spent it in supporting truth and a man
whom Allah has given knowledge, so he acts according to it and teaches it to others.”

The Messenger of Allah ﷺ explained this in the other narrative of Abu-Kabsha Al-Anmari who said;

Narrated Abu-Kabsha Al-Anmari; ‘The Messenger of Allah ﷺ said: “The parable of this nation is similar to four men; a man that was given knowledge and wealth. Thus, he spends that wealth according to his knowledge. A man that was given knowledge not wealth and thus, he said; ‘If I had money I would behave like that one. Their reward is equal. A man that was given wealth but not knowledge, and thus, he spends that wealth for acts of disobedience. And a man that was given neither knowledge nor wealth and thus, he said; ‘If I had money I would spend it this way (like he who spends his wealth for acts of disobedience), they are equal in sin.”

The Messenger of Allah ﷺ praised the first person for merely longing to have the same favor and for spending that wealth for acts of obedience. He disapproved the other for longing to do acts of disobedience not for longing to have the same
favor. Thus, there is no harm in longing for blessings like those of others as long as one does not long for its removal from them.

Envy is prohibited if one transgresses the limits by longing and planning for removing of the blessing from a particular person. This is the prohibited envy that we should avoid and shun.

Now let us read what Imam Al-Nawawi compiled in the same concern.

866. Narrated Abu-Hurairah: `Allah's Messenger said: "Avoid envy, for envy devours the good deeds just as fire devours firewood." (Abu-Dawood reported it). Ibn Maja compiled a narrativne similar to the aforesaid Hadith from the Hadith of Anas.

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252 - باب النهى عن التجسس والتسمم

Chapter (252)

About the Forbiddance of Spying and Eavesdropping

Allah said:

" Ya Aîyâ al-Dînîn 'Amnû wa 'Ajtûnîn Kînîrî man al-Dîn 'In Bîsîn al-Dîn 'Imn wa la Tjíssûn wa la Yûtub bîsînî bîsînî Aîjîb Ahtûnî an Yâkîl Lâmî bîsînî Mi'înî Fîkhrîhîmawâ wa 'Antîwâ Allah 'In Allah Tuwâb Râhîmîn (al-Jârîat 12)

"O you who believe! Avoid most forms of suspicion. Indeed, some forms of suspicion are sins. Spy not nor backbite one another. Would one of you like to eat the flesh of his brother dead? You would hate it (so hate backbiting).
And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful *" S: 49-12. And

"And those who harm (annoy) the believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin *" S: 33-58.

The Messenger of Allah ﷺ said:

867 Narrated Anas; 'Allah's Messenger ﷺ said: "Do not boycott one another, and do not detest one another, and do not desert one another. Be brothers and servants of Allah. It is not permissible for a Muslim to desert (not talk to) his fellow-Muslim for more than three nights." (At-Termizi).

868 Narrated Abu-Huraira; 'Allah's Messenger ﷺ said: "All Muslims are brothers. A Muslim does not wrong his fellow-Muslim, desert him, nor despise him. Piety is found here -
(pointing three times to his chest) - despising one's Muslim brother is enough evil for any man to do. Every Muslim's blood, property and honor are unlawful to be violated by another Muslim." (At-Tirmizī).


5 Al-Najash is an erring and deceptive way for raising the price of a commodity for the would-be buyer. Al-Najish, he that does Al-Najash comes to the seller and offers higher price for the commodity to deceive the would-be buyer. This Hadith and the other Hadiths sow earnestness of Islam to guarantee stability of the market and economy as a whole.
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(Abridged)

870. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said:
"Do not feel envy against one another, do not outbid one another (practice Al-Najash) (with a view to raising the price to deceive the would be buyer), do not bear aversion against one another, do not bear enmity against one another, one of you should not enter into a transaction when the other has already entered into it; and be fellow brothers and servants of Allah. A Muslim is the brother of another Muslim. He should not wrong him, desert him, or despise him. Piety is found here - (pointing three times to his chest) - despising one's Muslim brother is enough evil for any Muslim to do. Every Muslim's blood, property and honor are inviolable by another Muslim." (Muslim).

871. Narrated Anas ibn Malek ﷺ: 'Allah's Messenger ﷺ said: "Do not hate one another, and do not be jealous of one another, and do not desert one another. Be brothers and servants of Allah. It is not permissible for a Muslim to desert (not talk to) his Muslim brother for more than three days." (Bukhari).
Chapter (253)

About the Forbiddance of baselessly

Thinking ill of Muslims

Allah ﷻ said:

"O you who believe! Avoid most forms of suspicion. Ideed, some forms of suspicion are sins. Spy not nor backbite one another. Would one of you like to eat the flesh of his brother dead? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful *" S: 49-12.

872. Narrated Abu-Huraira; 'Allah's Messenger ﷺ said: "Beware of suspicion, for suspicion is the worst of false tales, and do not look for others' faults, and do not do spying on one another, and do not practise Al-Najash and do not be jealous of one another, and do not hate one desert (stop talking to) one anohter. And O Allah's Worshippers! Be brothers another, and do not!" (Bukhari)
Chapter (254)
About the Forbiddance of Disesteeming the Muslims

Allah Àœ said:

"O you who believe! Let not a group of you scoff at another. It may be that the latter would be better than the former. Nor let (some) women scoff at other women, it may be that the latter would be better than the former. Nor defame one another, nor insult one another by defaming nicknames. How bad is it to insult one's brother after having faith (to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"). And whosoever does not repent, then such are indeed the wrong-doers *" S: 49-11. And

"Woe to every slanderer and backbiter *" S: 104-1.

1016
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

873. Narrated Abu-Huraira; ‘Allah's Messenger ﷺ said: "The Muslim is the Muslim's brother. He does not wrong him, desert him, nor despise him. Piety is found here - (pointing three times to his chest) - despising one’s Muslim brother is enough evil for any man to do. Every Muslim's blood, property and honor are unlawful to be violated by another Muslim." (At-Tirmizi).

874. Narrated Abdullah ibn Mas'oud; ‘The Prophet ﷺ said: "He in whose heart is an atom’s weight of haughtiness will not enter Paradise and he in whose heart is an atom’s weight of faith will not enter Fire.” A man rose up and said; 'I like to wear a tidy garment and good footwear?’ The Prophet ﷺ said: “Indeed, Allah ﷺ is Good and he loves what is good. Haughtiness is denying right and disdainng people.” (At-Tirmizi).
Some people of knowledge interpret the sentence: he in whose heart is an atom’s weight of faith will not enter Fire" to mean he will not be eternalized in Fire. This is based on the interpretation of the following verse:

"Our Lord! Any whom You have admitted into Fire, truly You have covered him with shame, and never the wrong -doers will find any helpers *" S: 3-192. They interpret the words as: "Any whom You have admitted into Fire eternally."

875- حدثنا سويد بن سعيد عن معتمر بن سليمان عن أبيه حدثنا أبو عمران الجوني عن جندب أن رسول الله ﷺ حدث أن رجلا قال والله لو يغفر الله لفنان وإن الله تعالى قال من ذا الذي يتألئ علي أن لا يغفر لفنان فإنني قد غفرت لفنان وأحبت عملك أتى كم قال * 875. Narrated Jondob; ‘The Messenger of Allah ﷺ said that a man said; ‘By Allah, Allah will never forgive so and so.’ The Messenger of Allah ﷺ said; “Allah ﷺ said: “He is that taking an oath that I will never forgive so and so? I have forgiven his sins and I have rendered the reward of that person (who took the oath) futile.”

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٢٥٥ ـ باب النهى عن إظهار الشماتة بالمسلم

Chapter (255)

About the Forbiddance of Showing

Schadenfreude of the Muslim

[Believing in Preordainment is one of the articles of faith as stated by the Hadith that says:
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

حَثَّنَا أَبُو الْخَطَّابِ زِيَادٍ بْنُ يَحْيَى الْبَصَّارِيُّ حَثَّنَا عَبْدُ اللَّهِ بْنُ مَيْمُونٍ عَنْ جَعَلُهُ ابْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ رَسُولُ اللَّهِ ﷺ لَا يَؤْمِنُ عَبْدُ اللَّهِ حَتَّى يَؤْمِنَ بِالْقُدْرَةِ وَلَا حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُن لِّيَخْطَأَهُ وَلَوْ مَا أَخْطَأَهُ لَمْ يَكُن لِّيُصِيبَهُ قَالَ أَبُو عَبيَّة وَقِيَ اللَّهِ عَنْ عَبْدُ اللَّهِ بْنِ مَيْمُونٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ ابْنِ عَمَّرَ وَهَذَا حَدِيثٌ غَرِيبٌ لَا نُعْرَفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ وَعَبْدِ اللَّهِ ابْنِ مَيْمُونٍ مَنْكَرُ الْحَدِيثِ

Narrated Jaber ibn Abdullah: ‘The Messenger of Allah ﷺ said: “A servant will not be considered a believer till he believes in Preordainment whether pleasing or displeasing and till he believes that what had befallen him was not to miss him and what had missed him was not to befall him.”

The Noble Koran states that we should believe that no calamity befalls a creature except that it had been preordained for him before the creation of the heavens and the earth. This tenet puts the human being at ease as regards what he would suffer in this life. Allah ﷻ said:

ما أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كَتَابٍ مِنْ قَبْلٍ (الْحَدِيد ٢٢)

“No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lawh Al-Mahfooz), before We bring it into existence. Verily, that is easy for Allah *” S: 57-22.

Thus, if man is required not to rejoice or grieve for what befalls him, he is required not to rejoice or grieve for what befalls others. Rejoicing at others’ misfortunes disparages one’s faith. It is a proof of deficiency and shakable belief.
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

Allah ﷺ said:

«إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأُصِلِّحوا بَيْنَ أَحَدٍ مِّنْهُمْ وَأَتَقُوا اللَّهَ لِعَلَّمَكُمُ تَرَحُمُونَ»

(الحجرات 10)

"The believers are nothing else than brothers (in Islam). So make reconciliation between your brothers, and fear Allah, that you may receive mercy **" S: 49-10. And

«إِنَّ الْذِّينَ يُحْبِّسُونَ أَنْ تِشْيَعُوا الفَحْشَاءَ فِي الْذِّينَ آمَنُوا لِهِمْ غَدَّةٌ عِدَّةٌ أَلَّيْمَ فِي
djinnaiy ‘الأخيرة وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ» (النور 19)

"Verily, those who like that Al-Fahisha (any indecent practice) should be spread among those who believe, will have a painful torment in this world and in the Hereafter. And Allah knows and you know not **" S: 24-19.

The Messenger of Allah ﷺ said:

٨٧٦- حَدَّثَنَا عَبْدُ بُنُ أَسْبَاطٍ بُنِ مَحْمُودٍ السَّرَّيْرُ حَدَّثَنِي أَبِي عَنْ هِشَامٍ بْنِ
سَعْدٍ عَنْ رَيْدَ بُنِ أَسْمُعٍ عَنْ أَبِي صَالِحِ عَنْ أَبِي هُرَيْرَةَ قَالَ رَسُولُ اللَّه
ﷺ المُسْلِمُ أَخِيَّ الْمُسْلِمِ لَا يَخْوَئُهُ وَلَا يَكُذِّبُهُ وَلَا يَحْذِرْهُ وَلَا يَحْسَبُهُ كَلِّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَابَةَ عُرْضَةَ وَمَيْالَةٌ وَذِمَةُ النَّقْوِ الْأَعْجَامُ الْمُسْلِمُ أَخِيَّ الْمُسْلِمِ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَنِيفٌ وَفِي الْبَابِ عَنْ عَلِيٍّ
والْأَبِي أَيُوْبٍ *

876. Narrated Abu-Huraira; 'Allah's Messenger ﷺ said: "All Muslims are brothers. A muslim does not wrong his fellow-Muslim, desert him, nor despise him. Piety is found here - (pointing three times to his chest) - despising one’s
Muslim brother is enough evil for any man to do. Every Muslim's blood, property and honor are unlawful to be violated by another Muslim." (At-Termizi).

Chapter (256)

About Defaming Others' confirmed Lineage

Allah ﷺ said:

"وَالَّذِينَ يُؤْمِنُونَ ٱلۡمُؤْمِنِينَ ۛ وَٱلۡمُؤْمِنَاتِ ۛ بِغَيْرِ ۗ مَا اكْتَسَبُوا فَقَدْ اكْتَسَبُوا بَيۡنَٰنَّا ۛ وَإِنَّمَا مُبَيِّنًا (الإحزاب 58)".

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“And those who harm (annoy) the believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin *” S: 33-58.

The Messenger of Allah ﷺ said:

878 - حدثنا مَحْمُودُ بنُ غَيْلَانَ حدَثَنَا أَبُو داَوَدُ أَبُو بَكْرٍ أَبُو مُعَاوِيَةَ حَدَثَنَا أَبُو بَكرٍ أَبُو بَكْرٍ مُّعَاوِيَةَ ﷺ عن عَلْقُمةٍ بْنِ مَرْتِضٍ عَنِ أَبِي الرَّبِيعٍ عَنِ أَبِي هُزَيْبَةَ قَالَ: قَالَ رَسُولُ الَّدِينِ ﷺ أَرَبََتْنَا فِي أَمْرِ الْجَاهِلِيَّةِ فَلَمْ يَذْعَفْنَا النَّاسُ النِّيَاحَةُ وَالْطَّعَنُ فِي الأَحْسَابِ وَالْعَذْوَى أَجْرِبْنَا بِعِبَّةٍ فَأَجْرِبْ مَائَةَ بِعِبَّةٍ مِنْ أَجْرَبِ الْبَيْعِ يَوْمَ الْوَفْعَةَ. وَالْأَنْثَوَاٰ مُطَّرِّنَا بِنَوْعٍ كَذَّا وَكَذَا قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ *

878. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: "There are four customss of the pre-Islamic era that people will not give up: lamenting the dead, dishonoring people’s lineage, believing in infection i.e. a camel caught mange and transmitted it to a hundred camels, the Messenger of Allah ﷺ exclaimed: 'Which camel has transmitted the disease to the former!' and their (evil) saying; 'We were given rain by such and such planet.'"

879 - حدثنا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا أَبُو بَكْرٍ أَبُو بَكْرٍ مُّعَاوِيَةَ ﷺ وَاللَّهُ ﻟَهُ أَنتَنَا أَبُو بَكْرٍ وَمُهَمَّدٍ بْنُ عُبَيْدٍ كُلُّهُمُ ﷺ عَنْ أَبِي صَالِحٍ ﷺ عَنْ أَبِي هُزَيْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَنتَنَا فِي النَّاسِ هَمَا بِهِمْ كَفَّرُ الْطَّعَنُ فِي النَّسْبِ وَالْنِّيَاحَةِ عَلَى الْمُيْتِ *

879. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: "There are two traits prevailing among people and they would lead to unbelief; defaming others’ lineage and mourning on the dead."
Chapter (257)
About the Forbiddance of Cheating
and Fraudulence

Allah ﷻ said:

"And those who harm (annoy) the believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin "* S: 33-58.

The Messenger of Allah ﷺ said:

880. Narrated Abu-Hurairah; ‘The Messenger of Allah ﷺ passed by a heap of food. He inserted his hand in it and it was moistened. He said to its owner: “What is the matter?” The man said; ‘Rain. Messenger of Allah!’ The Messenger of Allah ﷺ said: “It was better to show it to the people.” The Messenger of Allah ﷺ added: “He that deceives us is not one of us.”
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

881- ردّتًا مسلم بن حاتم الأنصاري البصري ردّتًا مسلم بن عبَّد الله
الأنصاري عن أبيه عن علي بن زيد عن سعيد بن المُسْبِب قال: أنا بن
مالك قال لي رسول الله ﷺ يا بني إن قدرت أن تنصب وتمسي لي في قلبك
عشي لأحد فاقفع ثم قال لي يا بني وذلِك من ستني ومن أحببى ستني فقد أحببى
ومن أحببى كان معى في الجنة وفي الحديث قصة طويلة قال أبو عيسى هذا
حديث حسن غريب من هذا الوجه ومحمد بن عبد الله الأنصاري نقله وأبوه نقله
وعلي بن زيد صدوق إلا أنه ربما يرفع الشيء الذي يوقفه غيره قال وسمعت
محمد بن بشار يقول قال أبو الوليد قال شعية حديثا علي بن زيد وكان رفاعة
ولا يعرف لسعد بن المُسْبِب عن أنس رواية إلا هذا الحديث بطوله وقد روى
عيدان بن ميسمرة المتبري هذا الحديث عن علي بن زيد عن أنس ولم يذكر فيه
عن سعيد بن المُسْبِب قال أبو عيسى وذاكرته بحمص بن اسمعيل فلما يعرفة ولم
يعرف لسعد بن المُسْبِب عن أنس هذا الحديث ولا غيره ومات أنس بن مالك سنة
ثلاث وتسعين ومات سعيد ابن المُسْبِب بعده بستيني سنة خمس وتسعين

881. Narrated Anas ibn Malek; ‘The Messenger of Allah ﷺ said to me: “Dear son! If you have been given the ability not to develop any deceit for any person by day or night, do it.” Anas further said; ‘Then, the Messenger of Allah ﷺ said: “Dear son! This is a part of my Sunna. He that revived my Sunna has loved me and he that loved me has been with me in Paradise.” (At-Termizi).

882- ردّتًا قنينة وأحمد بن منيع قالا ردّتًا سفيان عن الزهري عن سعيد
بن المُسْبِب عن أبيه هريرة قال: قال رسول الله ﷺ وقال قنينة يبلغ به النبي
قال لا تناجوا قال وفي الباب عن ابن عمر وأنس قال أبو عيسى هذا
أبي هريرة حديث حسن صحيح وعمل على هذا عند أهل العلم كرهوا

Imam Al-Shafe’e said; ‘If a man practiced Al-Najash and the transaction was concluded, the bargain is valid because the seller is a person other than the one who practiced Al-Najash.’

883- حَدَّثَنَا يُوسُفُ بْنُ حِمَادَ الحُنَائِرِيُّ حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَدَدَ الْأَعْلَى عَنْ سَعِيدٍ عَنْ قَتَادَةٍ عَنْ أَبِي الْكَفِّ سَأَلَهُ أَنْ رَجُلًا كَانَ فِي عَقْدِهِ ضَعْفٌ وَكَانَ يَبْيَثُ وَأَلْهَةَ أَوْلُو الْنَّبِيِّ ﷺ فَقَالُوا يَا رَسُولُ اللَّهِ ﷺ احْجُرْ عَلَيْهِ فَدَعَا نَبِيُّ اللَّهِ ﷺ فَنَفَّذَهُ فَقَالُوا يَا رَسُولُ اللَّهِ ﷺ إِنِّي لَا أَصْبِرُ عَنْ الْبَيْعِ فَقَالَ إِذَا بَيَعَتْ فَقَلْ هَآءِ وَهَآءَ وَلَا خَلَابَةَ قَالَ أَبُو عَيْسَى وَقَدْ أَتَنَّى عَنْ أَبِي عُمَرْ وَقَدْ أَتَنَّى عَنْ أَبِي عُمَرْ وَقَدْ أَتَنَّى حَسَنُ صَحِيحُ غَرِيبٍ وَالْعَمِلُ عَلَى هَذَا الْحَدِيثِ عَنْ بُعْضٍ أَهْلِ الْعَلْمِ وَقَلَوْا الْحَجْرُ عَلَى الرَّجُلِ الْخُرُّ فِي الْبَيْعِ وَالشَّرَاءِ إِذَا كَانَ ضَعِيفُ العَقْلِ وَهُوَ قَوْلُ أَحْمَدٍ وَإِسْحَاقٍ وَلَمْ يُرَ بِخِضْعَانِ أَنْ يَحْجِرَ عَلَى الْخُرُّ الْبَالِغِ’

883. Narrated Anas; ‘A family of a man who used to be deceived in deals came to the Prophet ﷺ asking him to prohibit him from trading. The Prophet ﷺ summoned the man and forbade him. The man said that he could not help trading. The Prophet ﷺ said to him: ‘If you bought or sold merchandise, hand over on spot and say; ‘There should be no cheating.’ (At-Tirmizi)."
Chapter (257)

About the Forbiddance of Betrayal

Allah ﷻ said:

"O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except what will be announced to you (herein), game (also) being unlawful when you assume Ihram for Hajj or Omra (pilgrimage/lesser pilgrimage). Verily, Allah commands what He wills.” S: 5-1. And

"And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily, the covenant, will be questioned About.” S: 17-34.

The Messenger of Allah ﷺ said:

884. Narrated Abdullah ibn Amr ‘The Prophet ﷺ said: “Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four
characteristics will have one characteristic of hypocrisy unless he gives it up. Whenever he is entrusted, he betrays (proves dishonest. Whenever he speaks, he tells a lie. Whenever he makes a covenant, he proves treacherous. And whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.” (Bukhari).

885. Narrated Abdullah ibn Mas'oud ﷺ; ‘The Propeht ﷺ said: “Every betrayer (perfidious person) will have a flag on the Day of Resurrection and that flag would be fixed, so that the betrayer (perfidious person) might be recognized by it.” (Bukhari).

886. Narrated Abu-Huraiira; ‘The Prophet ﷺ said: “Allah says: “I will be against three persons on the Day of Resurrection. One who makes a covenant in My Name, but he proves treacherous to it. One who sells a free person (as a slave) and eats the price. And one who employs a IAbu-ruer and gets the full work done by him but he does not pay him his wages.” (Bukhari).
فيما قال إن الذُّنُبًا خُلُوًا خَصِيرًا وإن الله مستخلصُم فيها فنظر كيف تعاملون
ألا فاتقوا الذُّنُبًا وأتقوا النساء وكان فيما قال ألا لا يمنع رجلاً هديته الناس
أن يقول بحق إذا علمه قال فيكي أبى سعيد فقال قد والله رأيناه شيئًا فهينًا
فكان فيما قال ألا إنه ينصب لكل غادر لواء يوم القيامة بقدر غدرته ولا
غدرة أعظم من غدرة إمام عامة يركز لواءة عند استه فكان فيما حقظًا
يومًا ألا إن بني آدم خلقوا على طبقات شتى فمنهم من بُلد مؤمنًا ويحيى
مؤمنًا ويموت مؤمنًا ومنهم من بُلد كافرًا ويحيى كافرًا ويموت كافرًا ومنهم
من بُلد مؤمنًا ويحيى مؤمنًا ويموت كافرًا ومنهم من بُلد كافرًا ويحيى كافرًا
ويموت مؤمنًا ألا وإن منهم الباطئ العصب سريع الفيء ومنهم سريع
العصب سريع الفيء فتلك بنى ألا وإن منهم سريع العصب بطيء الفيء ألا
وخيرهم بطيء العصب سريع الفيء ألا وشرهم سريع العصب بطيء الفيء
ألا وإن منهم حسن القضاء حسن الطِّلب ومنهم سبي القضاء حسن الطِّلب
ومنهم حسن القضاء سبي الطِّلب فتلك بنى ألا وإن منهم السبي القضاء
السبي الطِّلب ألا وخيرهم الحسن القضاء الحسن الطِّلب ألا وشرهم سبي
القضاء سبي الطِّلب ألا وإن العصب جمرة في قلب ابن آدم أما رأينم إلى
جمرة عينيه وانتفاح أذناه فان أحس بشيء من ذلك فليلصق بالأرض قال
وجعلنا نلفت إلى الشمس هل بقي منها شيء فقال رسول الله ﷺ ألا إنه لم
يبق من الذُّنُبًا فيما مضى منها إلا كما بقي من يومكم هذا فيما مضى منه
قال أبى عيسى في الياب عن حديث أبي مريم وأبي زيد بن أخطب
المعيرية بن شعبة وذكره أن النبي ﷺ حثتهم بما هو كائن إلى أن تقوم
الساعة وهذا حدث حسن صحيحٞ
887. Narrated Abu-Sa'eed Al-Khudri; 'The Messenger of Allah ﷺ led us in the afternoon Prayer (so early) then he addressed us. He never left anything (related to the religion) except that he informed us therewith. Some memorized it and other forgot it. Of the things he said: "Behold, the worldly life is tender and sweet and Allah has made you vicegerents that He would see what you would act. So, ward off (the delights of) life and ward off women." Abu-Sa'eed said; 'Of what he has said was: "Behold! Let no fearing people prevent one of you to say the truth as long as he learns it." The narrator said; 'Abu-Sa'eed wept and said; 'How many a time we were feared to say the truth! Abu-Sa'eed said; 'Of what he has said was: "Behold! A banner will be erected to every betrayer proportionally with his betrayal. And there is no greater betrayal than that of a ruler who usurped authority through the common people (against the will of the authorized people to do so), his banner of betrayal will be erected at his posterior. Abu-Sa'eed said; 'Of what we memorized was: "Behold! The sons of Adam were created with various characters. Some of them are born as believers, live as believers, and die as believers. Some of them are born as unbelievers, live as unbelievers, and die as unbelievers. Some of them are born as believers, live as believers, and die as unbelievers. Some of them are born as unbelievers, live as unbelievers, and die as believers. Behold! Among them are those who get angry unhurriedly and return hurriedly and those who get angry hurriedly and return hurriedly and this one for one. Among them are those who those who get angry hurriedly and return unhurriedly. Behold! The best of them are those who get angry unhurriedly and return hurriedly and the worst of them are those who get angry hurriedly and return unhurriedly. Behold! Among them are those who give the rights of others leniently and claim their rights to others
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

leniently and among them are those who give the rights of others harshly and claim their rights to others harshly and this is one for one. And behold! Among them are those who give the rights of others harshly and claim their rights to others harshly. The best among them are those give the rights of others leniently and claim their rights to others leniently and the worst of them are those who give the rights of others harshly and claim their rights to others harshly. And behold! Anger is a brand of fire in man’s heart. Have not you seen the redness of his cheeks and swelling of his jugular veins. Thus, he who felt something of this let him touch the earth (sit).” Abu Sa‘eed said; ‘The Messenger of Allah ﷺ directed us to look at the sun saying: “Is there any part of it that has not sunk?” Then the Messenger of Allah ﷺ said: “There is nothing remains of this life save what has remained of this day of yours.”

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٢٥٩ باب النهى عن المن بالعطية

Chapter (259)

About the Forbiddance of hurting the Recipient of One’s good Deed

الذين ينفقون أموالهم في سبيل الله ثم لا يبغيون ما انفقوا منا ولا أذى لهم أجزاهم عند ربهم ولا خوف عليهم ولا هم يحزنون (٢٦٢) قول معرفة ومغفرة خير من صدقة يبغيها أدى والله على حليم (٢٦٣) يا أيها الذين أمتنا لا تتطلعوا صدقاتكم بالمن والآذى كالي ينفق ماله رئاه الناس ولا يؤمن الله واليوم الآخر فمثله كمثل صفوان عليه تراب فاصحابه وليل فتركته صلدا لا يقدرون على شيء مما كسبوا والله لا يهدى القوم الكافرين (٢٦٤) (البقرة ٢٦٢-٢٦٤)
Allah ﷺ said:

"Those who spend their wealth in the Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve * Kind words and forgiving of faults are better than Sadaqa (charity) followed by injury. And Allah is Rich (Free of all needs) and He is Most-Forbearing * O you who believe! Do not render in vain your Sadaqa (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain that leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people *" S: 2-262-264.

The Messenger of Allah ﷺ said:

888- حَدِيثًا مَّجْمُودٍ بِنْ غَيْلَانَ حَدِيثًا أَبُو ذَارٍ قَالَ أَنْبَأْتَنَا شَعْبَةً قَالَ أَخَبَرَنِي عُلِيُّ بِنَ مُذَرَّكَ قَالَ سَمِعْتُ أَبَا زِرْعَةَ بِنَ عُمْرَوَ بِنَ جُرَيْرَ يُحَدَّثُ عَنْ حَرْثَةَ بِنَ الْحُرَاءِ عَنْ أَبِي ذَرٍّ عَنْ النَّبِيِّ ﷺ قَالَ ثَلَاثَةَ لا يَنْظُرُ اللَّهُ إِلَيْهِمْ يُومَ الْقِيَامَةِ ولا يَزِكِيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ قَلْنَا مِنْ هَمٍّ يَا رَسُولُ اللَّهِ فَقَالَ حَانِبُوا وَخَسَرُوا فَقَالَ الْمَنْسَانَ وَالْمَسْبِلَ إِذَا رَاوَى اللَّهُ وَالْمُنْفَقُ سَلَعَتُهُ بِالْحَفْرِ الْكَابِبِ قَالَ وَفِي الْبَابِ عَنْ أَبِينَ مَسْعُودٍ وأَبِي هَرْيَةَ وأَبِي أَمَامَةَ بِنَ تَلْعِبَةَ وَعَمْرَانَ بِنَ حُصَيْنٍ وَمَعْقِلٍ بِنَ يَسَارٍ قَالَ أَبُو عَيْسَى حَدِيثٌ أَبِي ذَرٍّ حَدِيثْ حَسْنٌ صَحِيحٌ *"

888. Narrated Abu-Zarr; ‘The Prophet ﷺ said: “There are three men whom Allah does not look at or purify them and they will receive a severe torment.” We said; ‘Who are these, O Messenger of Allah! They have been lost and ruined?’
He said: “The one who mentions his good deeds to others boastfully (or the one who takes more that what he gives), the one who hangs down his garment below his heels (out of pride), and the one who promotes his merchandise by false oaths.”

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٢٦٠٠ باب النهى عن الابتغاء والبغاء

Chapter (260) 
About the Forbiddance of Boasting and Transgression

Allah ﷺ said:

"Those who avoid great sins (see the Koran, Verses: 6:152,153) and Al-Fawahish (indecent acts and practices) except the misdeeds. Verily, your Lord is of Vast Forgiveness. He knows you well for, He created you (your father, Adam) from the earth, and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allah and keeps his duty to Him " S: 53-32. And

أَنْأَذَّنْكُمْ لِهِمْ عَذَابَ الْأَلِيِّمَ (الشَّعْرَى 4٢)
“The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.” S: 42-42.

The Messenger of Allah ﷺ said:

889. Narrated Iyadh ibn Hemar ﷺ; 'Allah's Messenger ﷺ said: "Allah ﷺ has revealed to me that you (people) should be humble, so that no one transgresses (the rights of) another, or boasts to the others." (Muslim).

890. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: "If the man said; ‘People has ruined. He is the ruined one.” 

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6 This is confined to the person who says so out of haughtiness, arrogance, and contempt of people. As to the person who says
Chapter (261)

About the Forbiddance of Desertion
between the Muslims more than Three Days

"إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأُصِلْنَاهُمْ بَيْنَ أَخْوَيْكُمْ وَاتَّقُوا اللهَ لِيَعْفَوَنَّكُمْ عَنْ نَحْلِمَاتِكُمْ"
(الحجرات 10)

Allah said:

"The believers are nothing else than brothers (in Islam). So make reconciliation between your brothers, and fear Allah, that you may receive mercy*" S: 49-10. And

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تحْجَّوا شَجَارًا إِلَّا إِنْ بَلَأَتْ شَجَارَةٌ فَنُفَاعِلْنَاهَا مَنْ رَبِّيْهِ وَرِسْمُهُ وَإِذَا حَطَّتْ فَاصْطَبَأْنَاهَا وَلَا يَجْرِمْنَاكُمْ إِنَّ الْحَجَارَةَ مَنْ صَدَّكُمْ عِنْ النُّسْجِ مَا حَرَّضْنَاهَا وَاتَّقُوا اللهَ لِيَعْفَوَنَّكُمْ عَنْ نَحْلِمَاتِكُمْ"
(المائدة 2)

"O you who believe! Violate not the sanctity of the rituals of (the religion of) Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded animals, and others nor the people coming to the Sacred House (Mecca), seeking the bounty and good pleasure of their Lord. But when you finish the state of Ihram (for Hajj or Omra), you may hunt, and let not the hatred of some people for debarring you from Al-Masjidol Haram (in Mecca) lead you to transgression of their property out of pity of people while he himself adhere to the nobilities of characters, there is no blame against him.
(and hostility on your part). Help you one another in good deeds, righteousness, and piety); but do not help one another in transgression and sin. And fear Allah. Verily, Allah is Severe in punishment *" S: 5-2.

The Messenger of Allah ﷺ said:

891. Narrated Anas; 'Allah's Messenger ﷺ said: "Do not boycott one another, and do not detest one another, and do not desert one another, and do not one another. Be brothers and servants of Allah. It is not permissible for a Muslim to desert (not talk to, his (Muslim) brother for more than three nights." (At-Termizi).

892. Narrated Abu-Ayyob Al-Ansari ﷺ; 'Allah's Messenger ﷺ said: "It is not lawful for a man to desert his (Muslim) brother for more than three nights. (It is unawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former. The best of the two will be the one who greets the other first." (Bukhari).
893. Narrated Anas; ‘Allah's Messenger ﷺ said: "Do not boycott one another, and do not detest one another, and do not desert one another, and do not one another. Be brothers and servants of Allah. It is not permissible for a Muslim to desert (not talk to, his (Muslim) brother for more than three nights."

(At-Termizi).

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Chapter (262)

About the Forbiddance of private Speech between Two Persons out of Three Except for rational Cause

[Man, apart from those who have unshakable belief that what befalls them, good or otherwise is from Allah ﷺ, is created with inclination to think ill of others.

A means to this is the private conversation of two persons of three. Such an act saddens the third person. For this reason the Messenger of Allah ﷺ forbade us to do such an act.

Ibn Omar may Allah be pleased with them explains this practically as compiled in Imam Malek Compilation of Hadith. The Imam compiled:
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

Narrated Abdullah ibn Dinar; ‘Abdullah ibn Omar and I were at the house of Khalid ibn Oqba near the market place. A man came and wanted to have some confidential speech with Abdullah ibn Omar. There was no other person besides me. Abdullah ibn Omar called out another man. Thus, we became four men. Abdullah ibn Omar said to that man and me; ‘Kindly, leave me and that person to have a confidential speech for I have heard the Messenger of Allah ﷺ saying: “Let not two men have private conversation in the presence of a third one.”

This shows us how Islam is keen that the Muslims should shun whatever would sow dissension among them or cast suspicion in their hearts.

So, consider this etiquette and ask yourself; ‘How an Arab like Muhammad ﷺ who lived in such a harsh environment brings forth such sublime behavior! It is the Divine Revelation that guided him to do so.

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

Allah ﷺ said:

١٠٠

إِنَّمَا النُّجُومُ مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا وَلَـيْسَ بِضَارٍ لِهِمْ شَيَّـٰتَا إِلَّا١٠٠

باِذِنِ اللَّهِ وَعَلَى اللَّهِ فَلَيْتَوَكِّلِ الْمُؤْمِنُونَ   (المجادلة ١٠٠)

“Secret counsels are only from Satan, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allah permits, and in Allah let the believers put their trust.” S: 58-10.
The Messenger of Allahﷺ said:

894. "When you are three persons sitting together, let not two of them hold secret counsel excluding the third person until you are with some other people too, for that would grieve him." (Bukhari)

895. Narrated Abdullah ibn Mas'oud; 'The Messenger of Allahﷺ said: "If there are three people, let not two people commune with each other apart from their colleague."

The other version of the Hadith says: "Let not two people commune with each other apart from their third for, this saddens him."

The third version says: "Let not two persons commune with each other apart from the third for, this saddens the third and Allah سبحانه وتعالى dislikes hurting the believer."

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Chapter (263)

About the Forbiddance of Exaggeration in Punishing One's Beast, Slave, Wife, or Son

Allah ﷻ said:

واعبِدُوا الله ولا تشركوا به شياً ولا فرضاً ولا دينين إحساناً ولا فتاحاً ولا نكباً ولا أيضامياً ولما أكلت أيماكين فن أنت لا يحبب من كان مكتوبًا فخورًا (النساء 36)

"Worship Allah and join none with Him in worship; and do good to parents, kinsfolk, orphans, the needy, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful *" S: 4-36.

The Messenger of Allah ﷺ said:

896- حديث عبيد الله بن عمر، أن رسول الله ﷺ قال: عذبت امرأة في هرسة سجنتها حتى ماتت، فدخلت فيها النار، لا هي أطيعتها ولا سقتها إذ هي حبستها، ولا هي تركتها تأكل من خشاش الأرض، أخرجه البخاري.

896. Narrated Abdullah ibn Omar may Allah be pleased with her; 'Allah's Messenger ﷺ said: "A woman was punished because she imprisoned a cat till it died. She entered Hellfire because of it. She neither gave it food, water, nor she set it free to eat of the vermin of the earth." (Bukhari).
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

897. Narrated Sowayd ibn Moqarrin Al-Mozani; 'We were seven brothers and we had but only a female servant. One of us slapped her and the Prophet ﷺ ordered us to emancipate her.'

898. Narrated Abu-Mas'oud Al-Ansari; 'I was hitting a slave of mine and I heard someone calling me: 'Know Abu-Mas'oud! Know Abu-Mas'oud! I turned and saw the Messenger of Allah ﷺ. He said: "Indeed, Allah ﷺ is More Capable over you than you are over him." Abu-Mas'oud said; 'I never hit a slave since then.'
Chapter (264)

About the Forbiddance of Punishing with Fire

899 - عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: "بَعْثَنَا رَسُولُ اللهِ ﷺ فِي بَعْثٍ فَقَالَ لَنَا: (إِنَّ لَقَيْتُمُ فَلَانًا وَقَلَانَا لِرَجُلٍ مِنْ قَرِيْشٍ سَمَاهُمَا فَحَرَقَهُمَا بِالْنَّارِ) قَالَ: "نَمَّا أَتَبَيَّنَّا هُدًى حِينَ أَرَدْنَا الْخُروْجَ، فَقَالَ: (إِنَّكُ مُأَرْضَكُمْ أَنْ تُحَرَّقُوا فَلَانًا وَقَلَانَا بِالْنَّارِ، وَإِنَّ النَّارَ لَا يُعَدِّبُ بِهَا إِلاَّ اللَّهُ، فَإِنَّ آخِذُتُمُوهُمَا فَقِيلُوا إِنَّكُمْ رَوَايَ الْبَخَارِيَّ)."

899. Narrated Abu-Huraira; ‘Allah's Messenger ﷺ sent us on a military expedition directing us: “If you find so and so (he named two men from Qoraysh), burn them with fire. Then we came to bid him farewell, when we wanted to set out, he said, Previously I ordered you to burn so and so and so and so with fire, but as punishment with fire is done by none except Allah, if you capture them, kill them (instead).” (Bukhari).

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Chapter (265)

About the Forbiddance of Procrastination of a wealthy Person

900 - عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: "أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (مُتَّفِقٌ عَلَى مَأْمُرِ اللَّهِ ﷺ ظَلَّمُ، وَإِذَا أَتَبَيَّنَّ أَخْذُكُمْ عَلَى مَلِيْكِ فَلْيَنْبِعَ) رَوَايَ الْبَخَارِيَّ.

1041
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

The Messenger of Allah ﷺ said:

900. Narrated Abu-Huraira; ‘The Prophet ﷺ said:
"Procrastination (delay) in paying debts by a wealthy person is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree.” (Bukhari).

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٢٦٦ باب كراءة عود الإنسان في هبة لم يسلمها
t إلى الموهوب له وكراهه أن يشتري رجل شيدا تصدق به

Chapter (266)

About Undesirability of

Withdrawing an Endowment and

Buying a Thing One has given in Charity


901. Narrated Ibn Abbas may Allah be pleased with them; ‘The Prophet ﷺ said: “One who takes back his gift (which he has already given) is like a dog that licks its vomit.” (Bukhari).

٩٠٢ – عَنْ عَمَّرِ رَسُولِ اللَّهِ ﷺ عَنْهُ قَالَ: حَمَلَتْ عَلَى فَرْسٍ فِي سَبِيلِ اللَّهِ، فَأَضْرَعَهُ الَّذِي كَانَ عَنْهُ، فَأَرَنتُ أن أَشْتَرَيهُ، وَظَنْتُ أَنَّهُ يَبِيعُهُ بِرَجْحِهِ، فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: لا تَشْتَرِهُ، وَلَا تَعْدِهُ فِي صَدَقَتِكَ، وَأَنَّ أعَطَاَكَهُ بِدَرَهمِ، فَإِنَّ الْعَايِنَ فِي صَدَقَتِهِ كَالْعَايِنَ فِي قَبْطِهِ). رواه البخاري.

902. Narrated Omar ﷺ; ‘Once I gave a horse in Allah's Cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price.
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

So, I asked the Prophet ﷺ bout it and he said: “Neither buy, nor take back your alms that you have given, even if the seller were willing to sell it for one dirham, for he who takes back what he has given in charity is like the one who swallows his own vomit.” (Bukhari).

903.Narrated Ibn Abbas may Allah be pleased with them; ‘The Prophet ﷺ said: "The one who withdraws back a gift is like a dog that vomits and licks its vomit." (Agreed upon)

A version by Bukhari has the words: "An evil example does not suit us. One who withdraws back a gift is like a dog that vomits and then licks its vomit."

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٢٦٧  باب تأكيد تحريم مال اليتيم

Chapter (267)

About strict Forbiddance of Devouring the Orphan’s Wealth unlawfully

Allah ﷻ said:

"إن الدين يأكلون أمور اليتامى ظلما إنما يأكلون في بطنهم نارا وستنصرون سعيرا" ( النساء ۱۰ )

“Verily, those who unjustly eat up the property of the orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire *” S: 4-10. And
...And they ask you concerning the orphans. Say: "The best thing is to manage honestly their property, and if you mix your affairs with theirs (if you shared them their meals and other affairs), then they are your brothers. And Allah knows him who means mischief (to swallow their property) from him who means good (to save their property). And if Allah had wished, He could have put you into difficulties. Truly, Allah is All-Mighty, All-Wise.*" S: 2-220. And

"And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but what he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfill the Covenant of Allah, This He commands you, that you may remember.*" S: 6-152.

The Messenger of Allah ﷺ said:

4:90—".widgets. "The two witnesses, one of them a man, and the other a woman, are preferable to one witness, and two witnesses who testify only under torture; for the testimony of a woman is taken as the testimony of two men. Why will you not believe in the Reckoning of Allah? This is the right guidance from your Lord. And as for those who believe not in the Last Day, they are the losers."
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليد، والتولي يوم الزحف، وقف المخصوصات المؤمنات الغافلات). رواه البخاري.

904. Narrated Abu-Huraira ﷺ; ‘The Prophet ﷺ said: “Avoid the seven great destructive sins.” The people enquired; ‘O Allah's Messenger! What are they?’ The Prophet ﷺ said: To join others in worship along with Allah, to practise sorcery, to kill the life that Allah has forbidden except for a just cause, (according to Islamic law), to eat up usury, to eat up the orphan's wealth, to show one's back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse the chaste women, who never even think of anything touching chastity and are good believers.” (Bukhari).

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268 باب تغييز تحرم الربا

Chapter (268)

About strict Forbiddance of Dealing in Usury

Allah ﷻ said:

«المدين يأكلون الربا لا يقومون إلا كما يقوم الذي يخيطه الشيطان من المس ذلك بأنهم قلوا إنما البيع مثل الربا وأحل الله البيع وحرم الربا فمن جاءه موعظة من ربه فانتهى فلله ما سلف وأمره إلى الله ومن عاد فأولئك أصحاب النار هم فيها خالدون (275) يمتحن الله الربا ويربى الصدقات والله لا يحب كل كفار أثيم (276) إن الذين آمنوا وعملوا الصالحات وأقاموا الصلاة وآتوا الزكاة لهم أجرهم عند ربيهم ولا خوف عليهم ولا هم يحزنون (277) يا أيها الذين آمنوا اتقوا الله وذرووا ما بقي من الربا إن كنتم مؤمنين» (البقرة 275-278)

1045
"Those who eat (deal with) usury will not stand (on the Day of Resurrection) except like a possessed person leading him to insanity. That is because they say; 'Trading is only like usury.' Allah has permitted trading and forbidden usury. So, whosoever receives an admonition from his Lord and stops eating usury shall not be punished for the past; his case is for Allah (to judge); but whoever returns (to dealing with usury) such are the dwellers of Fire. They will abide therein forever * Allah will destroy (the income resulting from) usury and will give increase to what is given in charity. And Allah likes not the disbelievers * Truly, those who believe, and do deeds of righteousness, and perform the prayer, and give Zakat, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve * O you who believe! Be afraid of Allah and give up what remains (due to you) from Ribâ (usury) (from now onward), if you are (really) believers **" S: 2-275-278.

The Messenger of Allah ﷺ said

905 - عن أبي هريرة رضي الله عنه، عن النبي ﷺ قال: (اجتيبوا السبعة الموبقات). قالوا: يا رسول الله، وما هِنَّ قال: (الشرك بالله، والسحر، وقتل النفس التي حرمت الله إلا بالحق، وأكل الربا، وأكل مال الضعيف، والتولى يوم الزحف، وقتل المخصوصات المؤمنات الغافلات). رواه البخاري.

905. Narrated Abu-Huraira ﷺ; 'The Prophet ﷺ said: "Avoid the seven great destructive sins." The people enquired; 'O Allah's Messenger! What are they?' The Prophet ﷺ said: To join others in worship along with Allah, to practise sorcery, to kill the life that Allah has forbidden except for a just cause, (according to Islamic law), to eat up usury, to eat up the orphan's wealth, to show one's back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse the chaste women, who never even think of anything touching chastity and are good believers." (Bukhari).
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

906. Narrated Abdullah ibn Mas'oud; 'The Messenger of Allah ﷺ invoked Allah’s curse on usurer whether he gives or takes it, the two witnesses of it, and the one writing it down (its notary)."

907. Narrated Awn ibn Abu-Johyifa ﷺ; 'My father bought a slave who practised the profession of cupping. My father asked for the instruments and broke them (I asked my father why he had so done) and he replied; 'The Prophet ﷺ forbade the acceptance of the price of a dog, blood, the earning of the profession of tattooing, or getting tattooed and the eater of usury and also the one who gives it, and cursed the picturemakers.” (Bukhari).

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269 - Babi Tahriram al-Riyaa

Chapter(269)
About the Forbiddance of Showing off

Allah ﷺ said:

"وَمَا أُمِرُوا إِلَّا لِيَعْبَدُوا اللَّهُ مُحْذِرِينَ لِلَّهِ الْحَنْفَاءَ وَيُقَامُوا الصَّلَاةَ وَيُؤْمِنُوا 
الرَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةَ" (البينه 5)
"And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform the prayer and to give Zakat, and that is the right religion **S** 98-5. And

"O you who believe! Do not render in vain your Sadaqat (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah or in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on which heavy rain fell and left it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people **S** 2:264. And

"Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for the prayer, they stand with laziness and to be seen of men. And they do not remember Allah but little **S** 4:142.

The Messenger of Allah ﷺ said:

7 Plural of Sadaqa (Giving in charity).
Riyadhos-Saliheen (The Meadows of the Righteous) (Abridged)

908. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "Allah ﷺ said: "I am the One Who stands in no need of any partner. Thus, he that ascribed any partner with Me (in his intention) I leave him to his partner."

قال رسول الله ﷺ قال الله ﷺ أنا أغنى الشركاء عن الشرك من عمل عمّا أشرك فيه معي غيري تركته وشركته ﷺ مسلم.

9- حذَّتنا سويد بن نصر أخبرنا جعفر بن أبي الوليد بن أبي عمران المذايقي أن عقبة بن مسلم حذَّتنا أن شقيًّا الأصبيح حذَّتنا أنه دخل المدينة فإذا هو يرجل قد اجتمع عليه الناس فقال من هذا فقالوا نبرهة قد ذكرت منه حتى فقدت بين يديه وهو يثَّبت الناس فلما سكت وخلا قلت له أنتذك بحق وይحك لما حدثتني حديثًا سمعته من رسول الله ﷺ عقلته وعلمتة فقال أبو هريرة أفعال لأحدثنا حديثًا حديثًا رسول الله ﷺ عقلته وعلمتة ثم نشغ أبو هريرة نشغة فمكث قليلا ثم أفاق فقال لأحدثنا حديثًا حديثًا رسول الله ﷺ في هذا البيت ما معنا أحد غيري وغيره ثم نشغ أبو هريرة نشغة أخرى ثم أفاق فمسح وجهه فقال لأحدثنا حديثًا رسول الله ﷺ وأنا وهو في هذا البيت ما معنا أحد غيري وغيره ثم نشغ أبو هريرة نشغة أخرى ثم أفاق ومسح وجهه فقال أفعال لأحدثنا حديثًا حديثًا رسول الله ﷺ وأنا معه في هذا البيت ما معه أحد غيري وغيره ثم نشغ أبو هريرة نشغة شديدة ثم مال خارًا على وجهه فأتستدته على طويلا ثم أفاق فقال حديثا رسول الله ﷺ أن الله ﷺ نبأك وتعالى إذا كان يوم القيامة ينزل إلى العباد ليقضي بينهم وكل أمر جائزة فأوّل من يدعو به رجل جمع القرآن ورجل يقتل في سبيل الله ورجل كثير المال فيقول لله للقارئ إن أعلمك ما أنزلت على رسولك قال بلّي يا ربّ قال
909. Narrated Quba ibn Muslim; ‘Shofayya Al-Asbahi told me that he entered Madina and found some people circling a man. He asked About him and he was told that he was Abu-Huraira.’ Shofayya said; ‘I approached him till I sat
before him while he was still talking to the people. When he finished and was alone I said to him; ‘I appeal you earnestly by Allahstiletext to tell me a Hadith you have heard from the Messenger of Allah ﷺ and you have comprehended well. Abu-Huraira said; ‘I will do. I will convey to you a Hadith that the Messenger of Allah ﷺ told me and that I comprehended it well.’ Shofayya said; ‘Abu-Huraira sighed loudly and wait for a short while then he restored and said; ‘I will convey to you a Hadith that the Messenger of Allah ﷺ told me in this house where no one was attending except me.’ Shofayya said; ‘Abu-Huraira sighed loudly and wait for a short while then he restored, wiped his face and said; ‘I will convey to you a Hadith that the Messenger of Allah ﷺ told me in this house where no one was attending except me.’ Shofayya said; ‘Abu-Huraira sighed more loudly and leant forward falling on the ground. I supported him for a long time till he restored. He then said; ‘The Messenger of Allah ﷺ told me: “On the Day of Judgement, Allah ﷺ will descend to judge between people. Each nation will be kneeling. The first people He ﷺ will summon are a man who memorized the Koran, a man that was killed for Allah’s cause, and a wealthy man. Allah ﷺ will say to the one who memorized the Koran (and he used to recite it perfectly): “Have I not taught you what I have revealed to My Messenger?” He will say; ‘Yes indeed my lord!’ Allah ﷺ will say: “What did you do with what you have been taught?” He will say; ‘I used to recite it by day and night.’ Allah ﷺ will say: “You have lied.” And the angels will say: “You have lied.” Allah ﷺ will say: “Nay, you intended that people would say; ‘So and so recites the Koran perfectly.’ And it was said (You have taken the reward you hoped for).” Then, the wealthy man will be brought and Allah ﷺ will say to him: “Have not I provided for you limitlessly in a way you never fell in need to anyone?” He
will say; ‘Yes indeed my lord!’ Allah ﷺ will say: “What did you do with what I have given you?” He will say; ‘I used spend on my kith and kin and give in charity.’ Allah ﷺ will say: “You have lied.” And the angels will say: “You have lied.” Allah ﷺ will say: “Nay, you intended that people would say; ‘So and so is openhanded, and it was said (You have taken the reward you hoped for).” Then, the man who was killed for Allah’s sake will be brought. Allah ﷺ will say to him: “For whose sake you were killed?” He will say; ‘I was ordered to fight for Your sake, so I fought and was killed.’ Allah ﷺ will say: “You have lied.” And the angels will say: “You have lied.” Allah ﷺ will say: “Nay, you intended that people would say; ‘So and so is brave and it was said (You have taken the reward you hoped for).” Abu-Huraira said; ‘Then the Messenger of Allah ﷺ hit me on the knee and said: “O Abu-Huraira! These are the first people of Allah’s creatures with whom Fire will be blazed on the Day of Judgement.”

8 This Hadith shows clearly that showing off and dissemblance are strictly forbidden and are severely punishable. Sincere intention only avails. This is based on Allah’s statement:

“And they have been commanded no more than to worship Allah, offering Him sincere devotion, being true (in faith), to establish the regular prayer; and to pay zakat, and that is the upright and straight religion.” S: 98-5.

The Hadith restricts the general Hadiths about Jihad’s and other good deeds’ reward. It confines the reward to Jihad and other good deeds if the motives to them is satisfying Allah ﷺ not any other creature.

The scholars of interpretation say that the verse that says:

“Those who desire the present life and its glitter, to them We shall pay (the price of) their deeds therein, without diminution * They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect are the
Al-Waleed Abu-Othman said; ‘When this Hadith was told to Mu'aweya ibn Abu-sofyan he said; ‘This has been done to these people, what is About other people.’ Al-Waleed added; ‘Mu'aweya wept so profusely that we thought that he would perish. We said to ourselves; ‘This man (Shofayya, the narrator of the Hadith) has brought very bad news to Mu'aweya.’ When Mu'aweya restored, he wiped his face and said; ‘Allah ﷺ and His Messenger ﷺ have told the truth. Then he recited:

“Those who desire the present life and its glitter, to them We shall pay (the price of) their deeds therein, without diminution * They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect are the deeds that they do *” S: 11-15,16. (At-Tirmizi).

910. Narrated (Tareef Abu-Tamema); ‘Jondob ﷺ said that he heard the Prophet  saying: “Whoever does a good deed in order to show off, Allah will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allah will put him into difficulties on the Day of Resurrection. The people said (to Jundab); ‘Advise us.’ He said; ‘The first thing to putrefy of the human deeds that they do *” S: 11-15,16., designates each good deed done for pleasing or satisfying any other aim besides Allah ﷺ.

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body is the abdomen, so he who can eat nothing but good food (Halal the well-gotten food) he should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (murdering) should do so. (Bukhari).

[It should be obvious that if a man does any good work searching solely Allah’s pleasure, there is no harm if people praise him. This is the good tidings to him from Allah ﷻ.

The Messenger of Allah ﷺ reiterated this by his reply to the questioner who asked him; ‘Messenger of Allah! One would do the good deed and consequently, people hail him?’ The Messenger of Allah ﷺ said: “This is the good tidings given to him in life.”]

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٢٧٠٠ باب تحريم النظر إلى المرأة الأجنبية

Chapter ( 270 )

About the Forbiddance of Looking at a Non-Mahram Woman

Allah ﷺ said:

"Tell the believing men to lower their gaze (from looking at non-Mahram women), and protect their private parts (from illegal sexual intercourses). That is purer for them. Verily, Allah is All-Aware of what they do *" S: 24-30. And

ولا تُفْتَرِقُوا مَا لَيْسَ لَهُ عَلَمُ إِنَّ السَّمَعَ وَالْبَصَرَ وَالْفُؤَادُ كُلُّ أَوَّلٌ كَانَ عَنْهُ مَسْؤُولًا (الإسراء ٣٦)
“And follow not (O man!) what you have no knowledge of. Verily! Hearing, sight, and the heart, of each of those one will be questioned (by Allah) *” S: 17-36. And

(يَاّلَمْ تَكُونَنَّ حَيَاةً لَّا عِنْيَةً مِّنَ اللَّهِ عَلَيْهِ وَسَلَّمُ (فَاحْكَمُوا الْأَعْيَنِ وَالْأَبْنَآءِ) (غَافِرٌ ۱۴)

“Allah knows the fraud of the eyes, and all that the breasts conceal *” S: 40-19. And

(إِنَّ رَبِّكَ لَيَبَلِّغُكَ الْيَتِيمَ) (الْفَجْرِ ۱۴)

“Verily, your Lord is Ever Watchful (over them) *” S: 89-14.

The Messenger of Allah ﷺ said:

911. Narrated Ibn Abbas may Allah be pleased with them on the authority of Abu-Huraira ﷺ that the Prophet ﷺ said: “Allah has written for Adam's son his share of adultery which he inevitably commits. The adultery of the eyes is sighting (gazing at the non-Mahram women), the adultery of the tongue is speech. The inner self wishes and desires and the private parts testify all this or deny it.” (Bukhari).

912. Narrated Abu-Sa'eed Al-Khudri: ‘The Prophet said: “Avoid sitting on the roads (path ways). The people said; ‘There is no feasible alternative to it. We chat and discuss our affairs during it.’ The Prophet said: “As long as there is no escape from it so, observe the rights of the way?” They asked; ‘What are the rights of the way?’ He said: “They are lowering of your gazes (avoiding gazing at people lustfully or mockingly), refraining from harming people, returning greetings, enjoining what is just and forbidding what is unjust.” (Bukhari).

913. Narrated Nabhan, the freed slave of Umm Salama may Allah be pleased with her that Umm Salama informed him that the Messenger of Allah was in her house and Maymoonah may Allah be pleased with her came. While we were sitting, Ibn Umm Maktoom came. This was after the commandment of veiling women from men had been imposed. The Messenger of Allah said: “Veil yourselves from him.” I said; ‘Is he a blind man and he does not see us or know us, Messenger of Allah?’ The Messenger of Allah said: “Are you two blind? Do no you two see him?” (At-Termizi).
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

414 - حَثَّنَا عَبْدُ اللَّهِ بْنَ أَبِي زَيْدٍ حَثَّنَا زَيْدٌ بْنَ حُبَّابٍ أُخْبِرَنِي الصَّحَاهُ بِنَ ْعُمْانٍ أُخْبِرَنِي زَيْدٌ بْنَ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنَ أَبِي سَعَيْدٍ الْخُذَّاَرِي عَنْ أُبْيَهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا يَنْظُرُ الْرَّجُلُ إِلَى عُوْزَةِ الْمَرَأَةِ وَلَا يُفْضِي الْرَّجُلُ إِلَى الرَّجُلِ فِي الثَّوْبِ الْوَاحِدَ وَلَا يُفْضِي المَرَأَةَ إِلَى المَرَأَةِ فِي الثَّوْبِ الْوَاحِدِ قَالَ أَبُو عِيسى هَذَا حَدِيثٌ حَسِنٌ غَرِيبٌ صَحِيحٌ *

914. Narrated Abu-Sa'eed Al-Khudri; ‘The Messenger of Allah ﷺ said: “Let not a man look at another man’s awra and let not a woman look at another woman’s awra. And let not a man’s skin touch another man’s skin directly in one cloth and let not a woman’s skin touch another woman’s skin directly in one cloth.” (At-Tirmizi).

* * *

271 - باب تحريم الخلوة بالأجنبيّة

Chapter (271)

About the Forbiddance of Staying in Privacy with a Non-Mahram Woman

[Sexual inclination between men and women is an instinctive characteristic. It seems to be the strongest lust of man. For, there would be some threats to man’s life if he tried to satisfy it illegally, but that lust overcomes this threat.

One of the righteous people said; ‘If I was entrusted the common treasury of the Muslims, I would be able to fulfill that commitment. But, if I was entrusted with a Negro woman I fear lest I cannot fulfill that commitment.’

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Since man was created weak and desirous, Islam imposes the limits that guarantee avoiding satisfying this lust except through the legal channel i.e. marriage or the female captives of war according to the just rules of Islam.

Examples of these precautions are veiling women’s bodies entirely, avoiding the speech and the dresses that is liable to excite men sexually, prohibiting men from being in privacy with the non-Mahram women, ordering the Muslim ruler to facilitate marriage affairs before the youth, encouraging the young men to get marry for marriage is one way for sustenance…etc.

The Noble Kopran says:

"Tell the believing men to lower their gaze (from looking at non-Mahram women), and protect their private parts (from illegal sexual intercourses). That is purer for them. Verily, Allah is All-Aware of what they do *" S: 24-30. And

"O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember *"

S: 24-26. And
"And marry those among you who are single (a man who has no wife and the woman who has no husband) and (also marry) the pious and capable ones) of your (males) slaves and maid-servants (female slaves). If they would be poor, Allah will enrich them out of His Bounty. And Allah is All-Sufficient for His creatures' needs, All-Knowing (About the state of the people) *" S: 24-32.

"And let those who find not the financial means for marriage keep themselves chaste, that Allah would enrich them of His Bounty. And such of your slaves who seek to free themselves (from slavery), facilitate this affair for them if you find that there is good and honesty in them. And give them something yourselves out of the wealth of Allah that He has bestowed upon you. And force not your maids to adultery hoping for some permissible worldly possessions, if they desire chastity. But if anyone compels them (to commit qadultery), then, after such compulsion, Allah is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil action unwillingly) *" S: 24-33.

The Messenger of Allah ﷺ said:

حَدَّثَنَا يَعْوَامُرُ بْنُ أَحْمَدُ بْنُ يَعْوَامُرُ بْنُ أَحْمَدُ بْنُ عَامِرِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِيَّاَكُمْ وَالْنَّخْوُلُ عَلَى النَّسَاءِ فَقَالَ رَجُلٌ مِّنْ
Riyadhos-Saliheen (The Meadows of the Righteous) (Abridged)

الأنصار پا رسول اللہ ﷺ قرآنت الهامو قالت الهامو الموت قالت وفي الباب عن عمر وجابر وعمر بن العاص قاتل أبو عيسی حديث عقبة بن عامر حديث حسن صحيح وإنما معنى كراهة الدخول على النساء على نحو ما روي عن النبي ﷺ قال لا يخلو رجل بامرأة إلا كان ثالثهما الشيطان ومعنى قوله الهامو قاتل هو أخر الزوج كأنه قره له أن يخلو بها.

Narrated Oqba ibn Amer; ‘The Messenger of Allah ﷺ said: “Beware of entering on women.” A man of Al-Ansar said; ‘What is About Al-Hamwo(o)9, O Messenger of Allah?’ He said: “Al-Hamwo equals death.”

Abu-Issa said; ‘The Hadith of Oqba is Hasan Saheeh and this Hadith warns the Muslims against entering on women i.e. that which one sits in privacy with them as the Messenger of Allah ﷺ said: “Most certainly, no man sits in seclusion with a woman except that Satan is their third.” Al-Hamwo is the husband’s brother. It is understood from the Hadith that the Messenger of Allah ﷺ disliked that Al-Hamwo stay in seclusion with his brother’s wife.’

حدّثنا نصر بن عليّ حدّثنا عيسى بن يونس عن مُجَالد عن الشَّعبي عن جابر عن النبي ﷺ قال لا تلجوا على المُغَيَّبَات فإن الشيَّطان يجري من أحدكم مجرى الدم قلنا ومنك قال ومني ولكن اللّه أعانني عليه فقلتُ قال أبو عيسى

9 Imam An-Nawawi said; ‘The husbands relatives besides the husband’s father and sons are meant here because the former are Mahrams to his wife. The meant here are the husband’s brother, cousin...etc. In other words every man who is legitimately permitted to marry her if she was not married to that person. The Hadith likened excluding with the woman in such cases as leading to death. This is known in Arabic. They say; ‘Lion is death and war is death’ meaning it leads to death.

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Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

Narrated Jaber; ‘The Prophet ﷺ said: “Beware of entering on Al Mogheebat for Satan circulates within one of you as the blood circulates in his veins.” We said; ‘Does he circulates within you as well?’ He said: ‘Yes. But Allah supported me against him so he submitted.'

10 The word فاسلم does not mean that his devil reverted to Islam, but it means that he was turned away from the Prophet ﷺ, hence the Messenger of Allah ﷺ will not be harmed by him.
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

Narrated Abu-Ayyoob; ‘The Messenger of Allah ﷺ said:
“Four things are of the Messengers of Allah’s way of life; bashfulness, applying perfume, cleaning teeth with As-Siwaak, and getting married.”

Narrated Abdullah ibn Mas'oud; ‘We went out with the Prophet ﷺ while we were young possessing nothing and he said: “O assembly of young men! Take shelter in marriage for it helps lower one’s gaze and guard one’s chastity. He that cannot afford for it (marriage), let him observe fasting for it is a shield for him.”

* Sahih
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

لحدِيثٍ إنّ ذلِكَ كَانَ يَؤُذِّي النَّبِيَّ فِيَسْتَحْيِي مِنَ الْحَقّ  
وإِذًا سَأَلْتُمُوهُمَا مِتَاعًا فَأَسَأَلُوهُمْ مِن وَزَاءِ حَجَابٍ ذَلِكَ أُطْهِرْ لَقُولِيَّمِ وَقُولُوبِهِنَّ  
وَمَا كَانَ لَكُمْ أَن تَؤْذَوا رَسُولَ اللَّهِ ﷺ وَلَا أَن تَتَّخَذُوا أَرْوَاجَهُ مِن بَعْدهِ أَنّا إِنّ  
ذَلِكَ كَانَ عَندَ اللهِ عَظِيمًا ﷺ  
(الأحزاب 50) قَالَ ﷺ وَفِي الْيَبَابٍ عَنْ سَعِدٍ وَأَسْبِنُ مَالِكٍ وَعَائِشَةٍ  
اًبْنَ عَبَّاسٍ قَالَ ﷺ أَبِي عِبْسٍ قَالَ ﷺ حَدِيثٌ سَمَّى حَدِيثُ حَدِيثٌ  
غَرِيبٌ وَرَوَى الأَشْعَثُ بْنُ عَبْدِ الرَّحْمَانِ ﷺ حَدِيثٌ حَدِيثٌ  
إِنّا نَحْوِهِ وَيَقُولُ كَلَا الْحَدِيثُ حَدِيثٌ صَحِيحٌ ﷺ

Narrated Samora; ‘The Messenger of Allah forbade celibacy.’

Abu-Issa said; ‘The version narrated by Zayd ibn Akhzam has the following words; ‘And Qatada recited the verse that says:

وَلَقَدْ أَرْسَلْنَا رَسُلاً مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَرْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولِ  
اللهِ إِلاّ يَأْتِي بَائِثًا ﷺ (الإسراء 28)

“And indeed, We had sent Messengers before you (O Muhammad) and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allah's Leave. (For) every matter there is a decree (from Allah) * “  
S: 13-38.

He also said that the Hadith of Samora is Hasan Ghareeb(on) and that it was narrated through other routes.

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

Allah said:
“O you who believe! Enter not the Prophet’s houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for chatting. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go out); but Allah is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allah’s Messenger, nor that you should ever marry his wives after him (his death). Verily, With Allah that shall be an enormity *" S: 33-53.

The Messenger of Allah said:


916. حَدَّثَنَا مَحْمُودُ بنُ عُلَيٍّ حَدَّثَنَا أَبُو ذَاَوْيَةَ الطَّيَالِسِيُّ حَدَّثَنَا شُعْبَةُ وَهَمَامُ عَنْ قَتَادَةَ عَنْ عَكْرُوْحَةَ عَنْ أَبِنِ عَبَّاسِ قَالَ: لَعَنَّ رَسُولَ اللَّهِ ﷺ الْمُشْتَبِهَاتِ بِالرَّجُلِينَ مِنَ النِّسَاءِ وَالْمُشْتَبِهِنَّ بِالرَّجُلِينَ قَالَ أَبُو عَبْدِ اللَّهِ ﷺ هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ.
Riyadhos-Salheen (The Meadows of the Righteous)
(Abridged)

وَالشَّيْطَانُ لا يُسْلَمُ وَلا تَلْجَوْا عَلَى الْمُغِيبَاتِ وَالْمُعْبَرَةِ المَرَأَةِ الَّتِي يُكْوَنُ زِوْجَهَا غَانيَاً وَالْمُغِيبَاتِ جَمِيعَةُ الْمَعْبَرَةِ

916. Narrated Jaber; ‘The Prophet ﷺ said: “Beware of entering on Al Mogheebat for Satan circulates within one of you as the blood circulates in his veins.” We said; ‘Does he circulates within you as well?’ He said: ‘Yes. But Allah supported me against him so he submitted’.


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11 The word فَلَسْتُمْ does not mean that his devil reverted to Islam, but it means that he was turned away from the Prophet ﷺ, hence the Messenger of Allah ﷺ will not be harmed by him.
12 Imam An-Nawawi said; ‘The husbands relatives besides the husband’s father and sons are meant here because the former are Mahrams to his wife. The meant here are the husband’s brother, cousin...etc. In other words every man who is legitimately permitted to marry her if she was not married to that person. The Hadith likened secluding with the woman in such cases as leading
Abu-Issa said; ‘The Hadith of Oqba is Hasan Saheeh and this Hadith warns the Muslims against entering on women i.e. what one sits in privacy with them as the Messenger of Allah ﷺ said: “Most certainly, no man sits in seclusion with a woman except that Satan is their third.” Al Hamwo is the husband’s brother. It is understood from the Hadith that the Messenger of Allah ﷺ disliked that Al Hamwo stay in seclusion with his brother’s wife.’

918. Narrated Ibn Abbas may Allah be pleased with them that he heard the Prophet ﷺ saying: “It is not permissible for a man to be alone with a woman, and no lady should travel except with a Mahram (her husband or a person whom she cannot marry in any case forever; e.g. her father, brother...etc.). Then a man got up and said; ‘O Allah's Messenger! I have been enlisted in the army for such and such expedition and my wife is proceeding for performing Hajj. Allah's Messenger ﷺ said: “Go, and perform Hajj with your wife.” (Bukhari).
Chapter (272)

About the Forbiddance of Men imitating Women and Women imitating Men

[The Messenger of Allah رضي الله عنه, being divinely inspired, told us of some incidents to come. These incidents came to pass as the Prophet ﷺ has foretold. One of these prophecies is the female who are dressed and undressed.

At the time of the Messenger of Allah رضي الله عنه, no one would imagine that women especially the Muslim ones would wear such cloths that reveal more than they conceal.

The women of our days dress the transparent, the thin, and the tight cloths that reveal more than they conceal. In this way, women carry out Satan’s tricks to a hair.

The Noble Koran has warned us against Satan insinuations towards sex and the role it plays in straying people. It says:

يَا بني آدم لَا يقتِنِكمُ الشَيَاطِئُ كَمَا أُخْرِجَ أَنْبِيَتُكُمْ مَنَّ الْجَنَّةِ بَنَزَعَ عِنْدَهُمَا لَبَسَاسًا إِلَّا لَهُمْ سَوَى أَخْشَاهُمْ إِنَّهُ يَرَآكمُ هُوَ وَقَبَلَاهُمْ مِنْ حِينَثْ لَا تَرْوُونَهُمْ إِنَّا جَعَلْنَا الشَيَاطِينَ أُولِياءً لَدَيْنِ اللَّهِ لَذَٰلِكَ لَا يَوْمُنُونٌ (الأعراف 27)

"O Children of Adam! Let not Satan deceive you, as he got your parents (Adam and Eve) out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and his hosts see you whereof you cannot see them. Verily, We made the devils helpers for those who believe not *" S: 7-27.

Deceived by Satan, women follow exactly what the fashioners innovate for them. Each year or even every month,
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

they design a new dress that helps Satan is carrying out hi
mission (exciting men sexually) so easily.

Men are men and women are women. No one substitutes
the other and no one should imitate the other whether in
dressing, traits, gait...etc.

For, each one of them has his specific job as the Noble
Koran states. Allah ﷺ said:

\[ \text{وَاللَّيْلِ إِذَا يَغْشَى (١) وَالنَّهَارِ إِذَا تَجْلَى (٢) وَمَا خَلَقَ الْجَبَرُ وَالْأَنْثَى (٣) إِنَّ مَعَكُمُ} \]
\[ \text{َلَسْتَنَّ (٤) ﴿(اللَّيْلِ ٤-۴)﴾} \]

"By the night as it envelops * By the day as it appears in
brightness * By Him Who created the male and the female
*Certainly, your efforts and deeds are diverse (different in
aims and purposes) *" S: 92-1-4.

Thus, men should not abandon what Allah ﷺ has created
in them and women should not abandon what Allah ﷺ has
created in them. No man should behave womanishly and no
woman should behave like men.

For this reason, the Messenger of Allah ﷺ said:

\[ \text{حَدَّثَنَا مُحَمَّدٌ بْنُ غَيْلَانُ حَدَّثَنَا أَبُو دَاوُودُ الطَّيِّبَاتِيُّ حَدَّثَنَا شُعْبَةُ وَهَمَّامُ عَنْ قَتَادَةَ عَنْ عُكْرَةَمَةَ عَنْ أَبِنِ عِيَاسِ قَالَ لَعَنَّ رَسُولَ اللَّهِ ﷺ المُشْشَبَاتِ بِالرَّجَالِ مِنَ النِّسَاءِ وَالْمُشْشَبِينَ بِالْنِّسَاءِ مِنَ الرَّجَالِ قَالَ أَبُو عِيَاسِ هَذَا حَدٍّ حَسٍّ} \]

*صَحِيحٌ*

Narrated Ibn Abbas; 'The Messenger of Allah ﷺ invoked
Allah's curse on the women who assume the masculine
manners and the men who behave effeminately.'
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

Narrated Ibn Abbas; ‘The Messenger of Allah ﷺ invoked Allah’s curse on the women who assume the masculine manners and the men who behave effeminately.\(^\text{13}\)’

This is the aim of this chapter. And now let us read what Imam Al-Nawawi compiled in the same concern.]

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273 باب النبي عن التشبه بالشيطان والكافر

Chapter (273)

About the Forbiddance of Imitating Satan’s Behavior in Eating

919 - عن جابر عن النبي ﷺ قول: لا تأكلوا بالشمال فان الشيطان يأكل بالشمال رواه مسلم

919. Narrated Jaber ﷺ; 'The Prophet ﷺ said: "Do not eat with the left hand, for the devil eats with the left hand." (Muslim).

920 - حدث أبي هريرة ﷺ قال: إنا رسول الله ﷺ قال: إن اليهود والنصارى لا يصبعون، فخافوه من أخرجه البخاري.

\(^\text{13}\) This Hadith is conveyed through another chain of transmission and its text differs slightly from the previous Hadith.
920. Narrated Abu-Huraira; ‘Allah's Messenger said: "The Jews and the Chrisitians do not dye (their grey hair), so you shall do the opposite of what they do (dye your grey hair and beards)." (Bukhari).

* * *

٢٧٤ - باب النهى عن القزع (حلق جزء من الرأس)

Chapter (274)

About Forbidding

Getting a Part of the Head cut

921. Narrated Ibn Omar; ‘The Messenger of Allah forbade having a part of the child’s head cut.’

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٢٧٥ - باب تحريم وصل الشعر والوشم والوشر

Chapter (275)

About the Forbiddance of Twig,
Tattooing, Splitting the Teeth

Allah said:

"إن النّاس لا يتّبعون لِهِ إلاّ الذين يتّبعون سُلَٰبًا
إن يَدْعُونَ من دونهِ إلاّ إناثًا وإن يَدْعُونُ لِهِ
شیطانًا مَّرْبِدًا (١٦١-١٦٨) ( النساء )

"They (all those who worship others besides Allah) invoke nothing but female deities besides Him (Allah), and they invoke
nothing but Satan, the persistent rebel *Allah cursed him (Allah has driven him out of His mercy). And he (Satan) said: "I will take an appointed portion of your servants *" S: 4-116,117.

The Messenger of Allah ﷺ said:

۷۲۲- حديث أسماء، قالت: سألت امرأة النبي ﷺ فقالت: يا رسول الله ﷺ ابنتي أصابتها الحصبة فأمرت شعرها، وإني زوجتها فأناشل فيها فقال: لعن الله الواسرة والمؤصلة أخرجوا البخاري.

922. Narrated Asma'a ﷺ: 'A woman asked the Prophet ﷺ; 'O Allah's Messenger! My daughter got measles and her hair fell out. Now that I am About to give her in marriage, may I let her use false hair?' The Prophet ﷺ said: "Allah ﷺ has cursed the woman who lengthens hair artificially and the one who gets her hair lengthened artificially." (Bukhari).

۷۲۳- حديث سنيد أخبرنا عبد الله ﷺ أخبرنا يونس عن الزهري أخبرنا حميده بن عبد الرحمن أن لله ﷺ سمع معاوية بالمدينة يخطب يقول أين علماكم يا أهل المدينة إنني سمعت رسول الله ﷺ ينهى عن هذه القصيّة ويقول إنما هلكت بنو إسرائيل حين اتخذها نفسهم قال أبو عيسى هذا حديث حسن صحيح

وقد روي منه غير وجه عن معاوية ﷺ.

923. Homayd ibn Abdul-Rahman said that he has heard Mu'aweya addressing the people of Madina; 'Where are your people of knowledge people of Madina? I have heard the Messenger of Allah ﷺ forbidding taking Al Qossah١⁴. He said: The Children of Israel perished when their women had taken it.'

١⁴ Al-Qossa is a lock of hair that is let down on the woman's face. It means also the wig that women use. The scholars say that there is no harm if the woman lengthened her hair with anything other than hair i.e. a threads of silk etc.
924Narrated Abdullah ibn Mas'oud; 'The Prophet invoked Allah's curse on Al Washimat and Al Mostawshimat¹⁵, Al Motanammisat who search to beautify themselves and change what Allah has created.'

925. Homayd ibn Abdul-Rahman narrated that he heard Mu'aweya ibn Abu-Sofyan may Allah be pleased with them on the pulpit in the year when he performed Hajj holding a tuft of hair and saying; 'O people of Madina! Where are your learned

¹⁵Al-Washimat is the plural of Al-Washima and Al-Mostawshimat is the plural of Al Mostawshimah. Al Motanammisat is the plural of Al-Motanammisa. Al-Motanammisa is the woman who removes the facial hair and thinning the eyebrows.
men? I heard the Prophet ﷺ forbidding such a thing as this (the false hair). The Messenger of Allah ﷺ said: “The Children of Israel were destroyed when their women practiced this habit (of using false hair to lengthen their locks). (Bukhari).

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٢٧٦ ٢٧٦ ٢٧٦ ٢٧٦ ٢٧٦

باب النهي عن ننف الشيب من الرأس واللحية

Chapter (276)

About the Forbiddance of Plucking out the White Hair of the Head and the Beard

The Messenger of Allah ﷺ said:

٢٧٦- حدثنا عائشة، قالت: قال رسول الله ﷺ: من أحدث في أمرنا هذا ما ليس فيه فهو رد أخرجه البخاري.

926. Narrated A'isha; ‘The Messenger of Allah ﷺ said: “He that innovated (a baseless) practice in this affairs of ours (our religion) would be unacceptable.” (Bukhari).

٢٧٧- حدثنا إسماعيل حديثاً لبثت عن عمرو بن شيبة عن أبيه عن جده قال: قال رسول الله ﷺ لا تنقروا الشبيبة فإنها نور المسلم ماما من مسلم يسبب شبيبة في الإسلام إلا كتب له بها حسنة ورفع بها درجة أو حط عنه بها خطيئة* أحمد

927. Narrated Abdullah ibn Amr; ‘The Messenger of Allah ﷺ said: “Do not pluck out the gray hair for, it is the light of the Muslim. There is no Muslim whose hair gets gray in Islam except that a good deed will be recorded for, his rank is raised, or a misdeed of his will be removed therewith.”
Riyadhos-Saliheen (The Meadows of the Righteous) (Abridged)

٢٧٧ باب كراهية الاستنجاء بالليمين
ومس الفرج بالليمين لغير عذر

Chapter (277)

About Dislike of Cleansing the Two Ducts with the right Hand without legal Excuse

[Islam, being a Divine Message, is a comprehensive religion. It deals with all aspects and walks of life.

The rules of hygiene occupy an important position in Islam. Cleansing the two ducts after answering the call of nature, blowing one’s nose...etc. are natural functions. No one can dispense with them.

Islam, through Sunna, directs us to allocate the left hand for that purpose and its like. The right hand should be allocated for the honorable acts such as eating, drinking, giving and taking wearing cloths, performing ablution...etc.

This plays a great role in people’s health and hygiene. The noble Koran and As-Sunna refer to this. The Noble Koran says:

“They ask you concerning menstruation”¹⁶. Say: that is Atha¹⁷ (a harmful thing for a husband to have a sexual

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¹⁶ Menstruation is the blood that comes out from the woman’s womb in certain time without being sick or wounded. It is a normal discharge because Allah ☦ has created it in the daughters of Adam. It is used for feeding the fetus in the womb during pregnancy then, it changes into milk after delivery. If the woman was neither pregnant nor nursing, this blood is discharged in certain time known as periods or menses.

* Al Istihadhah...
Al Istihadhah, the false menstruation, is a blood comes after the true menstruation from a ruptured vein. The woman that has Al Istihadhah is problematic.

* An-Nifas, the Post-Natal Bleeding...

An-Nifas is the blood that comes out from the womb before or after giving birth. It may occur two days before delivery. It comes out gradually. The maximum period of An-Nifas is forty days counted two or three days before delivery.

* Al leela’...

Al leela’ is swearing by the man not to have sexual intercourse with his wife forever or for a period of time that exceeds four moths. If he swore and she asked him to have the sexual intercourse, the husband is given four months from the time of oath. Upon ending that period, he is to be forced either to have sexual intercourse or to separate in response to the wife’s request. The period of An-Nifas is excluded from the four-month period of Al leela’ whereas the period of menstruation is counted from it.

* Rulings about Menstruation:-

- The Prayer...

The menstruating woman is forbidden to perform the prayer, the obligatory or the supererogatory thereof. If she performed the prayer, it is incorrect.

The woman is required to perform the prayer that fell due when the woman was pure. Even that was the time needed to perform one Raka’a.

- Fasting...

- The menstruating woman is forbidden to observe fasting, the obligatory or the supererogatory thereof. If she observed fasting, it is incorrect. But she is required to compensate for days of fasting she has missed due to menstruation.
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

- If the woman had her menses during fasting, even for a while before sunset, she should compensate for that day if fasting was obligatory.

- If she felt menstruation before sunset but nothing came out except after sunset, her fasting is valid.

- If she got her menses before dawn, her fasting is invalid and incorrect even if she got pure shortly after dawn. If she got pure shortly before dawn and could not make Al Ghosl, her fasting is valid.

* At-Tawaf...

- The menstruating woman is forbidden to perform At-Tawaf around the House of Allah, the obligatory or the supererogatory thereof. If she performed it, it is incorrect. The rituals of Hajj and Omra, other than At-Tawaf, are permissible for her.

- Based on this, if she performed Al-Tawaf while in a state of purity then the menstruation blood came out directly after performing Al-Tawaf or during Al-Sa'ey between Al-Safa and Al-Marwa her Sa9y is correct and valid.

- The menstruating woman is exempted from the Farewell Tawaf. As to Tawaf of Hajj and Omra, she should perform it whenever she gets purified.

* Staying in the mosque:

The menstruating woman is forbidden to stay in the mosque. She is forbidden to stay in the place of worship for Al 9Eed prayer.

* Sexual Intercourse:

The menstruating woman's husband is forbidden to have sexual intercourse with her during her periods. She commits a sin if she enabled him this action.

* Divorce:

The menstruating woman's husband is forbidden to divorce her while she is undergoing menstruation. Divorcing a woman she is undergoing menstruation is called 'the innovative divorce.' To
divorce a woman during the period she was purified and he had sexual intercourse with her is null and void.

* The Divorce that complies with Sunna:

As to the divorce that complies with Sunna, it is to divorce the woman while she is pregnant or purified provided he does not have sexual intercourse with her in that period of purification. Divorce should be uttered one time. (Uttering the divorce formula thrice in one batch is a malpractice that some people do. This contradicts Sunna.) There are three exceptions of this:

1. If the man divorced the woman before consummating marriage with her. For, there is Idda (waiting period) in this case.

2. If the woman underwent menstruation during pregnancy. For Idda terminates upon delivery.

3. If the divorce was reached through compensation paid by the woman. In this case there is no harm if the man divorced the woman while she is undergoing menstruation. She should wait for three periods if she is of those who menstruate.

The pregnant woman completes her Idda upon delivery. If the woman is one of those who do not menstruate (if she has not reach puberty or if she has reached menopause), her Idda is three months.

* Purity...

The menstruating woman should perform Al Ghosl upon getting purified.

If she got purified after the prayer time has fallen due, she has to make Al Ghosl and perform the prayer.

If she was on a journey and having not water, having insufficient water, or if she feared lest some harm befalls her if she makes Al Ghosl, she is to perform At-Tayammom (the dry ablution using pure earth) till there is no excuse.

* Performing Al-Tayammom if Water is unavailable...

A nomad came to the Messenger of Allah ﷺ and asked:
intercourse with his wife while she is having her menses), therefore keep away from women

وَيَسْأَلُونَكَ عَنِ الْمَهْيِضِ قُلْ هُوَ أَذِنَّ إِلَيْهِ فَاعْتَزَلُوا النَّسَاءَ فِي الْمَهْيِضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرُنَّ إِنَّ قَالَهُمُ الَّذِينَ فَتَهَى مِنْ حَيْثُ أَمْرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحْبِبُ النَّوَائِيْبَ وَيُحْبِبُ الْمَتَطَهَرِينَ (البقرة 222)

during menses and go not unto them till they are purified. And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as

Narrated Abu-Huraira; ‘A nomad came to the Messenger of Allah ﷺ and asked: ‘Sometimes we would be in the desert for four or five months while there are a woman in post-natal bleeding, a menstruating woman, or a person who have Al Janabah?’ He said: “Use (clean) dust.”

17 Thus, sexual intercourse during menstruation harms the couple. Allah ﷺ has exempted the women from performing the prayer and observing fasting during their periods. They are to compensate for fasting only.

Injury resulting from the sexual intercourse during menstruation period is scientifically proved. Dr. Muhammad 9Ali Al Bar said: ‘When we examine the menstruation blood by the microscope we find it composed of the womb endometrial debris along with the red and white corpuscles. The womb ulcerates and becomes less immune during that period. The acid vaginal excretion that kills the microbes gets less and the wall of the vagina gets thinner.

Inserting the male sex organ means insertion of the microbes at the time when immunity is at its minimum limit. Thus, inflammations increase, sexual desire decreases, and the endocrine gland gets weak. In brief, the woman undergoes vertigo, languor, and depression. Besides, Fertilization does not occur during that period. Hence, there will not be children, one of the most important factors of having legitimate sexual intercourse.
long as it is in the vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers) *” S: 2-222.

Commenting on the last words of this verse: “...Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers) *”, the scholars say that the verses refer to the people of Qoba’ who used to cleanse the two ducts perfectly with stones and water.

The Messenger of Allah ﷺ forbade us to use filthy substances in cleansing the two ducts. This is confirmed with the Hadith:

عنَّ عبد الله بن مسعود رضي الله عنه قال: أتى النبي ﷺ الغائط، فَأَمرَ بِذَلِلَّةٍ أَحْجَارٍ، فَوُجِدَتُ حَجْرَيْنِ، فَالْأَخْتَامُ الثَّالِثَ فَلَمْ أَجْدَهْ، فَأَخْدَتْ رُوْثَةٌ فَأَتَبَتْ بِهَا، فَأَخَذَ الْحَجْرَيْنِ وَلَقِى الْروُثَةَ، وقال: (هذَا رَكْسُ). رواه البخاري.

Narrated Ibn Mas’oud ﷺ: ‘The Prophet ﷺ went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but I could not find it. So I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung saying: “This is Rikson (a degenerative or a filthy thing that should not be used in cleansing).” (Bukhari).

And now let us read what Imam Al-Nawawi compiled in the same concern.]

The Messenger of Allah ﷺ said:
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

278- عن أبي قتادة رضي الله عنه قال: قال رسول الله: (إذا شرب أحدكم فلا يتنفس في الإناء، وإذا أتى الخلاء فلا يمس ذكره بيمينه، ولا يمشي بيمينه). رواه البخاري.

928. Narrated Abu-Qatada: 'Allah's Messenger said: "Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis nor clean his (private parts) with his right hand." (Bukhari).

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278– باب كراهة المشي في نعل واحدة لغير عذر

Chapter (278)

About Dislike of Walking while wearing a single Shoe

279- عن أبي هريرة رضي الله عنه: أن رسول الله قال: (لا يمشي أحدكم في نعل واحدة، ليحرمهم جميعا أو ليتعلهم). رواه البخاري.

929. Narrated Abu-Huraira; 'Allah's Messenger said: "None of you should walk wearing one shoe only; he should either put on both shoes or wear no shoes." (Bukhari).
Chapter ( 279 )

About the Forbiddance of Leaving the Lamp lit while Sleeping

930. Narrated Ibn Omar may Allah be pleased with them; ‘The Prophetﷺ said: "Do not keep the fire burning in your houses when you go to bed." (Bukhari).

931. Narrated Abu-Musa ﷺ; ‘One night a house in Madina was burnt with its occupants. On this occasion, the Prophetﷺ said: “This fire is indeed your enemy, so whenever you go to bed, put it out (to protect yourselves).” (Bukhari)

932. Narrated Jaber; ‘The Prophetﷺ said: “Close the door, tie the mouth of the water container, convert or he said: “Cover” the utensil, and pt off the lantern. For, Satan does not
open a closed thing, tie a tied mouth, nor does it uncover a covered container, and the mouse may burn the house on its owner.” (At-Termizi).

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قُلُّ مَا أَسَالَكُمُ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنْ الْمُتَكَلِّفِينَ (ص 86)

"Say (O Muhammad!): "No wage do I ask of you for this (the Koran), nor am I one of Al Motakallifeen (those who behave in mannerism or those who pretend knowing of all subjects) *" S: 38-86.

933– عن ابن مسعود: وقد بلغه رجل يحدث في كندة فقال: جيء دُخان يوم القيامة فياخذ بأسماع المتقنين وأصبَّارهم، ويأخذ المؤمن كهيئة الزكام، وكان متكنًا، فغصبه، فجلس فقال: من علم فليقل، ومن لم يعلم فليقل: الله أعلم، فإن من العلم أن تقول لِمَا لا تعلمُ لِأَعْلَم، فإن الله قال لبنيه: قل ما أسألكم عليه من أجل وما أنا من المتكليفين. وإن قريشًا أبطروا عن الإسلام، فدعا عليهم النبي ﷺ فقال: (اللهم أعني عليهم بسبع كساء يوسف). فأخذتهم سنة حتى هلكوا فيها، وأكلوا المنية والمطامع، وترى الرجل ما بين السماء والأرض كهيئة الدخان، فجاء أبو سفيان فقال: يا محمد، حبَّتتأمرنا بصلة الرحم، وإن قومك قد هلكوا فاذغ الله. فقرأ: (قَفْتُ ۚ يَوْمَ تَأْتِي السَّمَاءِ بِدُخَانِ مُبِينِينَ) إلى قوله: (عائدون). أفتكشف عنهم عذاب الآخرة إذا جاء ثم
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(Abridged)

933. Ibn Mas'oud was informed that a man was delivering a speech in the tribe of Kinda. The man said; 'Smoke will prevail on the Day of Resurrection and will deprive the hypocrites of their faculties of hearing and seeing. The believers will be afflicted with something like cold only thereof.' Ibn Mas'oud was reclining whereupon he got angry. He erected and said; 'He who knows a thing can say it, but if he does not know, he should say; 'Allah knows best.' For, it is an aspect of knowledge to say; 'I do not know' if you do not know a certain thing. Allah said to His Prophet:

"Say (O Muhammad!): 'I ask you no wage for this (the Koran), nor am I one of Al Motakallifeen (those who behave in mannerism or those who pretend knowing of all subjects) *" S: 38-86. When the people of Qoraysh delayed in reverting to Islam for a period, the Prophet invoked evil on them. He said: "O Allah! Help me against them by sending seven years (of famine) like those seven of Joseph." So, they were afflicted with such a severe year of drought (famine) that they were destroyed therein and ate dead animals and bones. They started seeing something like smoke between the sky and the earth (because of severe hunger). Abu-Sofyan then came (to the Prophet and said; 'O Muhammad! You came to order us for keeping good relations with kith and kin, and your kinsmen have now perished, so please invoke Allah (to relieve them).' Then Ibn Mas'oud recited;

"Then wait for the Day when the sky will bring forth a visible smoke * (That smoke) will be covering people. This is
a painful torment *(They will say); 'Our Lord! Remove the torment from us, really we shall become believers *(How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them *(Then they had turned away from him (the Messenger Muhammad ﷺ and said: "(He is) one taught (by a human being), a madman *(Verily, We shall remove the torment for a while. Verily you will revert (to disbelief) **" S: 44-15-15. Ibn Mas'oud added; 'Then, the punishment was stopped, but truly, they reverted to heathenism (their old way). So, Allah ﷺ threatened them as saying:

"The day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution **" S: 44-16. Ibn Mas'oud added; 'This will come to pass for Allah ﷺ says:

الم (1) غُلِبْتُ الرُّومَ (2) في أُذُنِي الأَرْضِ وَهُمْ مِنْ بَعْدَ غَلِيْبِيْهِمْ سُبْعُونَ (3) فِي بِضَعَعْ سَيْنِنِّي اللّهُ الْأَمْرَ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيُوْمَئِدُ يَفْرَحُ الْمُؤْمِنُوْنَ (4) بِنُصُرِّ اللّهِ يُنْصِرُ مِنْ يَ شَاءَ وَهُوَ الْغَيْبُ الْرَّحِيمُ (5) وَعَدَّ اللّهُ لاَ يَخَذِّفُ اللّهُ وَعَدَّهُ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ (6)"

Alif-Lâââm-Méeêêm * The Romans have been defeated *
In the nearest land (Greater Syria), and after their defeat, they will be victorious *(This will take place) within three to nine years. The decision of the matter, before and after (these events) is only with Allah, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians and for the victory that will come on the day of Badr) * With the help of Allah. He helps whom He wills, and He is the All Mighty, the Most Merciful *(It is) a Promise of
Allah (Allâh will give victory to the Romans against the Persians), and Allah fails not in fulfilling His Promise, but most of men know not *” S: 30-1-6.

* * *

Chapter( 281 )

About the Forbiddance of Mourning the Deceased

[Death is the drink that every creature tastes. It is a gate through which every creature pass. It is only Allah  Who is the Living.

Allah  said:

« كَلْ نَفْسٍ ذَا فُتُوحَةٍ مَّوْتٍ وَإِنَّمَا تُوقِفُونَ أُجُورُكُمْ يُوْمَ الْقِيَامَةِ فَمَنْ زُحِّرَ عَنِ النَّارِ وَأَذَّنَّهُ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةِ الدُّنْيَا إِلَّا مَتَاعٌ الْغُرُورُ » (ال عمران 185)

“Every creature shall taste death. And only on the Day of Resurrection you shall be paid your wages in full. Whoever is removed away from Fire and admitted into Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing) *” S: 3-185. And

ولاَ تَدْعُ مَعَ اللَّهِ إِلَّهًا أَخَرَ لَّا إِلَهُ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكُهُ إِلَّا وَجَهَةُ نَهَى الْحُكْمُ وَإِلَّا يُرْجَعُونَ » (القصص 88)

“And invoke not any other god along with Allah: La Ilaha Illa Howa (None has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned *” S: 28-88. And
"Whatsoever is on it (the earth) will perish * And the Face of your Lord full of Majesty and Honor will remain forever *"

Believing in Preordainment is one of the articles of faith as stated by the Hadith that says:

Narrated Jaber ibn Abdullah; ‘The Messenger of Allah ﷺ said: “A servant will not believe till he believes in Preordainment whether pleasing or displeasing and till he believes that what had befallen him was not to miss him and what had missed him was not to befall him.”

The Noble Koran states that we should believe that no calamity befalls a creature except that it had been foreordained for that creature before the creation of the heavens and the earth. This tenet put the human being at ease as regards what he would suffer in this life. Allah ﷺ said:

*WHATSOEVER IS ON IT WILL PERISH; AND THE FACE OF YOUR LORD, FULL OF MIGHT AND GLORY, WILL REMAIN FOR EVER.*

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“No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lawhol Mahfooth), before We bring it into existence. Verily, that is easy for Allah *” S: 57-22.

Thus, if man is required not to rejoice or grieve for what befalls him, he is required not to rejoice or grieve for what befalls others. Rejoicing at others’ misfortunes disparages one’s faith. It is a proof of deficiency and shakable belief.

If we are required to be patient at ‘the probable incidents’ that befall us, we are required to be more patient at ‘the inevitable incident i.e. death.’

عَنْ أَنْسِ بْنِ مَالِكٍ قَالَ: دَخَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَلَى أَبِي سَيْفِ الْقَابِلِينَ، وَكَانَ عَلَيْهِ السَّلَامُ، فَأَخْرَجَ رَسُولُ اللَّهِ ﷺ إِبْرَاهِيمَ فَقَالَ: أَتَلْتَ عِنْيَةَ رَسُولُ اللَّهِ ﷺ تَذَرْفِانَ، فَقَالَ لَهُ عَنْدَ الرَّحْمَنِ بْنِ عُوفٍ ﷺ: وَأَتَيْتَ يَا رَسُولُ اللَّهِ ﷺ فَقَالَ: (يَا ابْنُ عُوفٍ، إِنَّا رَحْمَةٌ). ثُمَّ أَنْبِعُهَا بَأْخَرَى، فَقَالَ ﷺ: (إِنَّ الْعَيْنَ تَذَمَّعُ، وَالْقُلْبُ يَحْزَنُ، وَلَا تَنْفَوْلُ إِلَّا مَا يَرْضُى رَبُّنَا، وَإِنَا لِقَدْ عَفِيَّ إِبْرَاهِيمُ مَحْزُوْنُونَ).

رواه البخاري.

Narrated Anas ibn Malek ﷺ; ‘We went with Allah's Messenger ﷺ to the blacksmith Abu-Sayf, and he was the husband of the wet nurse of Ibraheem (the son of the Prophet ﷺ. Allah's Messenger ﷺ took Ibraheem, kissed him, smelled him and later we entered Abu-Sayf’s house and at that time Ibraheem was in his last breaths, and the eyes of Allah's Messenger ﷺ started shedding tears. Abdul-Rahman ibn Awf said; O Allah's Messenger! Even you are weeping!’ He said: “O Ibn Awf! This is mercy. Then he wept more and said: “The eyes are shedding tears and the heart is grieved, and we
will not say except what pleases our Lord, O Ibraheem! Indeed we are grieved by your separation.” (Bukhari).

Narrated Osamah ibn Zayd may Allah be pleased with them; ‘The daughter of the Prophet sent (a courier) to the Prophet requesting him to come as her child was dying (or was gasping). The Prophet returned the courier and told him to convey his greeting to her saying: "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah's reward." She again sent for him, swearing that he should come. The prophet got up, and so did Sa'ad ibn Obada, Mo'az ibn Jabal, Obayy ibn Ka'ab, Zayd ibn Thabit and some other men. The child was brought to Allah's Messenger while his breath was disturbed in his chest (the sub-narrator thinks that Osamah added; 'As if it was a leather waterskin.' At that, the eyes of the Prophet started shedding tears. Sa'ad said; 'O Allah's Messenger! What is this?' He replied: "It is the mercy that Allah has lodged in the hearts of his servants, and Allah is Merciful only to those of His servants who are merciful (to others). (Bukhari).
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(Abridged)

It should be clearly understood that the deceased is tortured for his family mourning on him if he had bequeathed them to do so before his death.

The following chapter sheds light on this subject. So, let us read what Imam Al-Nawawi compiled in the same concern.]

The Messenger of Allah ﷺ said:

934- عن المغيرة رضي الله عنه قال: سمعت النبي ﷺ يقول: (إِنْ كَذَّبَ عَلَى الْمُسْئِلَ لَيْسَ كَذَّبَ عَلَى أَحَدٍ مِّنْكُمْ عَلَى مَتْنٍ مَّعْتَمِدٍ مُّقَدُّدٍ مِّنَ الْنَّارِ).

وَسَمِعْتَ الْنَّبِي ﷺ يقول: (مَنْ نَبَحَ عَلَيْهِ يُعْذَبُ بِمَا نَبَحَ عَلَيْهِ). رواه البخاري.

934. Narrated Al Mogheerah ﷺ; ‘I heard the Prophet ﷺ saying: “Attributing false sayings or deeds to me is not like ascribing false sayings or deeds to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hellfire. Al Mogheerah added that he heard the Prophet ﷺ saying: “The deceased who is wailed over is tortured for that wailing.” (Bukhari).

935- حديث عَبْدُ الله بنّ مسعود ﷺ قال: قال النبِي ﷺ ليس منا من ضرب الخذوذ، وشق الجُيوب، ودعا بِغَرَوْى الجاهلية أخره البخاري.

935. Narrated Abdullah ibn Mas'oud ﷺ; 'The Prophet ﷺ said: "He who slaps (his/her) cheeks, tears (his) clothes and calls to or follows the ways and traditons of the days of ignorance is not one of us." (Bukhari).
936. Abu-Musa ﷺ narrated that he got seriously ill, fainted, and he could not reply his wife while he was lying with his head in her lap. When he came to his senses, he said; ‘I am innocent of those, of whom Allah's Messenger ﷺ was innocent. Allah's Messenger ﷺ is innocent of the woman who cries aloud (or slaps her face) and who has (his/her) head shaved and who tears off (his/her) clothes (on the falling of a calamity).” (Bukhari).

937. Narrated Umm Ateya may Allah be pleased with her; ‘At the time of giving the pledge to the Prophet ﷺ one of the conditions was that we would not wail, but it was not fulfilled except by five women and they were Umm Solaym, Umm Al-Ala'a, the daughter of Abu-Sabrah, the wife of Mo'az, and two other women; or the daughter of Abu-Sabrah and the wife of Mo'az and another woman.’ (Bukhari).
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رَأَى الْقَوْمُ بِكَاءَ النَّبِيِّ ﷺ بَكَّةً، فَقَالَ: (أَلَا تَسْمَعُونَ، إِنِّي اللَّهُ لَا يُعْذَبُ بِذَٰلِكَ الْعَيْنَ، وَلَا بِحَرْرِ الْقَلْبِ، وَلَكِنْ يُعْذَبُ بِهِذَا وَأَشْأَرٌ إِلَى لَسَانِهِ، أَوْ يَرْحَمُهُ، وَإِنَّ الْمُتَقِينَ يُعْذَبُ بِبَكَاءٍ أَهْلِهِ عَلَيْهِ). رُوِيَ الْبَخَارِي.

938. Abdullah ibn Omar may Allah be pleased with them; ‘Sa’ad ibn Obada became sick and the Prophet ﷺ along with Abdul-Rahman ibn Awf, Sa’ad ibn Abu-Waqqas and Abdullah ibn Mas’oud رضي الله عنهم visited him to enquire about his health. When the Prophet ﷺ came to him, he found him surrounded by his household. The Prophet ﷺ asked: “Has he died?” They said; ‘No. Allah's Messenger!’ The Prophet ﷺ wept and when the people saw Allah's Messenger ﷺ weeping they all wept. He said: “Take note! Allah does not punish for shedding tears or for the grief in the heart but he punishes because of this or bestows His Mercy. He pointed to his tongue and added: “The deceased is punished for the wailing of his relatives over him.” (Bukhari).

939. Narrated Abu-Musa Al-Asha’ari; ‘The Messenger of Allah ﷺ said: “There is no dead whose wailer says; ‘O master! O supporter! Except that two angels push him in the chest saying: “Have you been so?”

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940. Narrated Abu-Huraira; ‘The Messenger of Allah ﷺ said: “Four affairs of the pre-Islam era customs that people will not give up; lament, dishonoring people’s lineage, believing in infection i.e. a camel caught mange and transmitted it to one hundred camels, the Messenger of Allah ﷺ exclaimed: “Which camel has transmitted the disease to the former!”; and their (evil) saying; ‘We were rained by such and such planet. ’”

941. Narrated Abu-Huraira; ‘The Messenger of Allah ﷺ said: “There are two traits prevailing among people and they would lead to unbelief; defaming others’ lineage and mourning on the dead.”

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282- باب النهى عن إتيان الكهان والمجنمين والعراف

Chapter (282)

About the Forbiddance of

Consulting the Foretellers and the Soothsayers

942- عن أبي هريرة رضي الله عنه يبلغ به النبي ﷺ قال: إذا قضى الله الأمر في السماء ضربت الملائكة بأجحجتها خضعت النجوم له، كالسلسة على صفوان، فإذا قرر عنة قلوبهم قالوا: ماهذا قال ربك ﷺ قالوا لذي قال:
942. Narrated Abu-Huraira; ‘The Prophet ﷺ said: “When Allah has ordained some affair in the heaven, the angels beat with their wings in obedience to His Statement, which sounds like a chain dragged over a rock. Until when fear is banished from their (the angels’) hearts, they (angels) say: “What has your Lord said?” They say: “The truth; and He is the Most High, the Most Great.’ Then those who eavesdrop (the devils) will hear Allah’s Statement, stand one over the other like this. (Sofyan, illustrated it by spreading the fingers of his right hand and placed them one over the other horizontally.) A clear flaming fire may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who, in turn, conveys it to the one below him, and so on till they convey the news to the earth. (Or probably Sofyan said; ‘Till the news reaches the earth.) Then the news is inspired to a sorcerer (or a foreteller) who would add a hundred lies to it. His prophecy will prove true (as far as the heavenly news is concerned). The people will say; ‘Didn’t he tell us that on such and such a day, such and such a thing will happen? We have found that that was true because of the true news heard from heaven.”’ (Bukhari).
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943. Narrated A'isha, the wife of the Prophet ﷺ; ‘I heard Allah's Messenger ﷺ saying: “The angels descend in the clouds and mention this or that matter decreed in the heaven. The devils listen stealthily to such a matter, come down to inspire the foretellers with it, and the latter would add to it one hundred lies of their own.” (Bukhari).

944. Narrated Abdullah ibn Mas'oud; ‘The Messenger of Allah ﷺ said: “Evil omen is a form of polytheism. And none of us except that he has a portion of it, but Allah eliminates it through putting one’s trust in Him.” (At-Tirmizi).
Chapter (283)

About the Forbiddance of Believing in bad Omens

946. Narrated Anas ibn Malek ﷺ; 'The Prophet ﷺ said: "No infection or Tiyarah, but I like Al Fa'il." They said; "What is AlFa'il?" He said: "A good word." (Bukhari).

947. Narrated Abdullah ibn Omar may Allah be pleased with them; 'I heard the Prophet ﷺ saying: "(If there is) evil omen, it would be in three things; the horse, the women, and the house." (Bukhari).
948. Narrated Abdullah ibn Mas'oud; 'The Messenger of Allah ﷺ said: “Evil omen is a form of polytheism. And none of us except that he has a portion of it, but Allah eliminates it through putting one’s trust in Him.”

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Chapter (284)

About the Forbiddance of Variegation

the Carpets and Mats with Animals’ Pictures

949. Narrated Abdullah ibn Omar may Allah be pleased with them; 'Allah's Messenger ﷺ said: "Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them: “Give life to what you have created.”" (Bukhari).

950. - حديث عائشة رضي الله عنها، قالت: قدّم رسول الله ﷺ، من سفر، وقد سأّلت بقرام لي، على سهوة لي، فهَيَّ تَمْسَّهِ قلما رآه رسول الله ﷺ، له
950. Narrated A'isha: Once the Messenger of Allah returned from a trip and found that I have hanged a curtain Variegated with statues. When the Messenger of Allah saw it, he removed it and said: "Those who imitate Allah’s creation will receive the severest torture on the Day of Judgement." A'isha said; ‘So, we made it a cushion or two.’

951. Narrated Abu-Zora'a: 'I entered a house in Madina with Abu-Huraira who saw a man making pictures at the top of the house. Abu-Huraira said; 'I heard Allah's Messenger saying: “Allah said: “Who would be more unjust than he who tries to create the like of My creation? Let them create a grain. Let them create a gnat.”’ (Bukhari).

952. Narrated Ibn Abbasmay Allah be pleased with them: 'A man came and said: “O Abu-Abbas! I am a man who earns
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(Abridged)

his sustenance through my manual profession. I make these pictures. Ibn Abbas said; ‘I will tell you only what I heard from Allah's Messenger ﷺ. I heard him saying: “Whoever makes a picture will be punished by Allah till he puts soul (life) in it, and he will never be able to put soul (life) in it.’ Hearing this, the man heaved a sigh and his face turned pale. Ibn Abbas said to him; ‘What a pity! If you insist on making pictures I advise you to make pictures of trees and any other unanimated objects having no souls. (Bukhari)
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954. Narrated Abu-Huraira; ‘The Messenger of Allah ﷺ said: “Gabriel came and said to me: “I came to you yesterday but nothing prevented me from entering the house where you were except that there was a picture of a man on the door and there was a curtain inside the house that has other pictures. Besides, there was a dog in the house. So, order that the head of picture of man to be cut and be disfigured like a tree, order that the curtain be cut and be disgraced by treading them, and order that the dog be driven out.”’ Abu-Huraira said; ‘The Messenger of Allah ﷺ did as directed. The dog was a puppy to Al Hasan or Al Hosayn (the two grandsons of the Prophet ﷺ). It was under a bed.’ (At-Termizi)

955. Narrated Abu-Wa’il; ‘Ali said to Abul-Hayyaj Al-Asadi; ‘I send you with the same mission the Prophet ﷺ had sent me with. Let not a raised grave except you level it. And let not a statue except you break it.’ (At-Termizi).

Abu-Issa said; ‘The Hadith of Ali is Hasan and some people of knowledge dislike that the grave be raised high
above the earth. Al-Shafe'e said; ‘I dislike that the grave be raised Abu-ve the earth not higher than the limit that shows it is a grave lest the people would not sit or tread it.’

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Chapter (285)

About the Forbiddance of

Breeding Dogs except for Hunting or Guarding

956. Narrated Ibn Omar may Allah be pleased with them; ‘The Prophet ﷺ said: ‘Whoever keeps a (pet) dog which is neither a watch dog nor a hunting dog, will get a daily deduction of two Qirats from his good deeds.” (Bukhari).

957. Narrated Abu-Huraira ﷺ; ‘Allah's Messenger ﷺ said: ‘Whoever keeps a dog, one Qirat of the reward of his good deeds is deducted daily, unless the dog is used for guarding a farm or cattle.” (Bukhari).
Chapter (286)

About Dislike of Hanging

Bells in the Animal’s Neck


Chapter (287)

About Dislike of Riding Al Jallalah


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¹⁹ Except that for hunting or guarding.

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288—باب النهى عن البصاق في المسجد وإزالة ما وجد منه

Chapter (288)

About the Forbiddance of Spitting in the Mosques

[The Mosques, the houses of Allah on earth should be kept clean, lit, and scented. They are the places where the angels gather and assemble to encircle those who recite the Noble Koran, study it, remember Allah...etc.

Cleaning the mosque is a recommendable act in order that they would be clean and attractive. Those who frequent the mosques and maintain them are the ‘true believers’ as testified by the Noble Koran and As-Sunna. Allah said:

إِنَّمَا يَعْمَرُ مَسْجِدُ اللَّهِ مِنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يُحْشِقْ إِلَّا اللَّهُ فَعَسَى أَوْلَٰٰدُكُمْ أَنْ يَكُونُوا مِنَ الْمُهَتَّدِينَ (النور 26)

“The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, perform the prayer, and give Zakat and fear none but Allah. It is they who are expected to be on true guidance” S: 9-18. And

في بُيُوتِ أَنْ دَعَ اسْمُهُ تَرَفُّعْ وَيَذَكَّرَ فِيهَا أَسْمُهُ يَسْتَحْيَاهُ فِيهَا بِالْغُدُوِّ وَالأَصْنَالِ (النور 36)

20 Al Jallalah is each animal that eats dung and filthy substances. It may be either of the camels, the cows, the sheep, the chickens...etc. Ibn Hazm claimed that the term is confined to the quadrupeds. But the first opinion is correct. It is said that if it is foddered mostly with filthy substances, it is a Jallalah. If it is foddered mostly with clean fodder, it is not a Jallalah. Others said that this is based on the smell and taste of the food cooked from its meat. If the broth or meat smells badly, it is a Jallalah, if otherwise, it is not.
"In houses (mosques), which Allah has ordered to be raised (to be cleaned, and to be honored), in them His Name is remembered (Azan, Al Iqamah, the prayers, the invocations, recitation of the Koran...etc.) (Therein men) glorify Him (Allah) in the mornings, in the afternoons, and in the evenings *" S: 24-36.

The Messenger of Allah ﷺ said:

 حدثني عبد الوهاب بن الحكم الوراق البغدادي حدثنا عبد المجد بن عبد العزيز عن ابن جريج عن المطلب بن حنطب عن أنس بن مالك قال: قال رسول الله ﷺ عرضت علي أنور أمتي حتى القداء بخرجها الرجل من المسجد وعرضت علي ذنب أمتي فلما أدرك ذنبها أعظم من سورة من القرآن أو أيه أخرى رجل ثم نسيها قال أبو عبيدة هذا حديث غريب لا نعرف إلا من هذا الوجه. قال وذكرت به محمد بن إسماعيل فلم يعرفه واستغربه قال محمد ولا أعرف للمطلب بن عبد الله سمعًا من أحد من أصحاب النبي ﷺ إلا قوله حديثي من شهد خطبة النبي ﷺ قال وسمعت عبد الله بن عبد الرحمن يقول لا تعرف للمطلب سمعًا من أحد من أصحاب النبي ﷺ قال عبد الله وأنكر علي بن المذني أن يكون المطلب سمع من أنس.

Narrated Anas ibn Malek; ‘The Messenger of Allah ﷺ said: “The rewards of the good deeds of my followers were shown to me even the speck of dirt one of them may take out from the mosque. The sins of my followers were shown to me. I could not see a sin greater than that of a person who was given a verse or a Sura of the Koran and forgot it.” (At-Termizi).

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21 Imam Al Qari said; ‘If one claimed that the Muslim is not accounted for forgetfulness per the Noble Koran and Sunna’, we
Narrated Abu-Sa'eed; The Messenger of Allah ﷺ said: “Allah will give shade to seven people on the Day when there say that the meant here is abandoning the Noble Koran willfully in a way that leads to forgetting it especially the religion is based on the Koran and Sunna thus forgetting the Koran leads to demolishing one of the two pillars of Islam.
Imam At-Taybi said; ‘In the meantime that the Hadith encourages the Muslim to clean the houses of Allah ﷺ (the mosques) and considers taking out of a speck of dirt as one of the good deeds to show us the status of the mosques, it warns him against neglecting even a verse of the Book of Allah ﷺ to show us how excellent is its status in Allah’s Sight.
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

will be no shade besides His. They are a just ruler, a young man who has been brought up in the worship of Allah alone sincerely from his childhood, a man whose heart is attached to the mosques, two persons who love each other only for Allah's sake. They meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her saying: 'I fear Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, and a person who remembers Allah in seclusion and his eyes overflows with tears.' (At-Termizi).

The Muslim is ordered to adhere to calmness and tranquility while going to the mosque. This applies a fortiori to his behavior inside the mosque.

He should not raise his voice even if when he recites the Noble Koran. He is not to buy, sell, or call for a stray in the mosques. He should wear perfume. It is granted that he should not eat any food that has smell such as fresh garlic, union...etc. Eating cooked union, garlic...etc. is permitted because they have smell no longer.

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

The Messenger of Allah said:

960. عن أنس قال: قال رسول الله: البحرا في المسجد حطينة، وكفارثه الحكم.[

960. Narrated Anas; 'Allah's Messenger said: "Spitting in the mosque is a sin and its expiation is burying it." (Agreed upon).

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22 This occurs in case the mosque floor is of dust. If the mosque is paved with floor tiles, one should remove it with tissue or a piece
961. Narrated Anas ibn Malek ﷺ; 'The Prophet ﷺ saw some sputum in the direction of Al Qiblah (on the wall of the mosque) and he disliked that. The sign of disgust was apparent on his face. So he got up, scraped it off with his hand and said: "Whenever anyone of you stands for the prayer, he is talking in privacy to his Lord or his Lord is between him and his Qiblah. So, none of you should spit in the direction of Al Qiblah but one can spit to the left or under his foot. The Prophet ﷺ then took the edge of his sheet, spat in it and folded it and said: Or you can do like this." (Bukhari).

962. Narrated Abu-Huraira ﷺ; 'Allah's Messenger ﷺ said: "Whoever hears a man crying out in the mosque for a stray, he should say; 'May Allah not restore it to you.' For, the mosques were not built for this." (Muslim).
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

963. Narrated Abu-Hurairaﷺ; ‘Allah's Messengerﷺ said: "If you see someone buying or selling inside the mosque, say; 'May Allah not make your trading profitable!'" (An-Nasa'i and At-Termizi).

964. Narrated Ibn Omar may Allah be pleased with them; ‘During the battle of Khayber, the Prophetﷺ said: "Whoever ate from this plant (i.e. garlic) should not enter our mosque." (Bukhari).

965. Narrated Jaber ibn Abdullah may Allah be pleased with them; ‘The Prophetﷺ said: “Whoever eats garlic or onion should keep away from us, (the narrator has doubt whether Prophetﷺ said: should keep away from us, keep away from our mosque or he should remain in his house.”

(In another narration, Jaber ibn Abdullah said); 'Once a big pot containing (cooked) vegetables was brought. When the Prophetﷺ smelt unpleasant smell coming from it, he asked: “What does it contain?” He was informed About the vegetables it contained, the Prophetﷺ ordered that it should be served to some companions who were with him. When the Prophetﷺ saw that those companions disliked to eat of it he
said to them: “Eat. (I don't eat) for I converse with those whom you don't converse with (the angels).” (Bukhari)

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Chapter (289)

About Dislike of Al Ihtiba’ on Friday while the Imam delivers the Sermon

966. Narrated Sahl ibn Mo’az on the authority of his father; ‘The Prophet forbade the worshipper to do Al ‘Ihtiba’ on Friday while the imam is delivering the sermon.’ (At-Termizi).

Abu-Issa said; ‘This Hadith is Hasan and a group people of knowledge disliked that the worshipper does Al ‘Ihtiba’ on Friday while the imam is delivering the sermon. Another group out of them are Abdullah ibn Omar and others saw it is permissible. This is the same view of Ahmed and Ishaq who saw no harm in doing it.’

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Chapter (290)

About the Forbiddance of Taking an Oath by a Creature

[The Muslim should be careful About the oaths. It does not behoove to take oath whenever he wants to reaffirm a statement or negate it.

If he was compelled to take an oath, he has to swear by Allah ﷺ not any of His creatures.

Allah ﷺ said:

لا يَؤَاخْذُكُمُ اللَّهُ بِاللُّغُو في أَيْمَانَكُمْ ولَكَنْ يَؤَاخْذُكُم بِما عَقْدُتُمُ الأَيْمَانُ
فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةَ مُسَاكِينٍ مِنْ أَوْسُطِ مَا تُطَعُّمُونَ أُهْلِيَّكُمْ أَوْ كَسَوْتَهُمْ أوْ
تَحْرِيرَ رَقْبَةٍ فَمَنْ لَمْ يَجِدْ فِصْيَامَ ثَلَاثَةِ أَيَامٍ ذَلِكَ كَفَّارَةٌ أَيْمَانَكُمْ إِذَا حَلفَتُمْ
وَاحْفَظُوا أَيْمَانَكُمْ كَذَٰلِكَ يُبْيِنُ اللَّهُ لَكُمْ آيَاتِهِ لَعْلَمَانِ تَشْكُرُونَ (الماتدة 89)

"Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten poor persons on a scale of the average of what you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that) then, he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (do not swear much). Thus Allah make clear to you His verses that you may be grateful *" S: 5-89.

The Messenger of Allah ﷺ said:
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

967-"Ibn Omar ﷺ narrated that the Messenger of Allah ﷺ joined Omar ibn Al-Khattab in a group of people and heered him swearing by his father. So Allah's Messenger ﷺ called them, saying, "Verily! Allah ﷺ forbids you to swear by your fathers. If one has to take an oath, he should swear by Allah ﷺ or otherwise he should keep silent." (At-Termizi).

Thus, we should be on guard. We should not swear by a creature. Swearing is only by Allah ﷺ.

Now, let us read what Imam Al-Nawawi compiled in the same concern.

968-"حدثنا قتيبة حدثتنا أبو خالد الأحمر عن الحسن بن عبيد الله عن سعد بن عبيد الله أن ابن عمر سمع رجلا يقول لا والله لا يحلق بغير الله فأتي سمعت رسول الله ﷺ يقول من حلف بغير الله فقد كفر أو أشرك قال أبو عيسى هذا الحديث حسن وقفر هذا الحديث عند بعض أهل العلم أن قوله فقد كفر أو أشرك على التكفير والتحجج في ذلك حدث ابن عمير أن النبي ﷺ سمع عمر يقول وأبي وأبي فقال والله إن الله ينهاكم أن تحلفوا بآبائكم وحدث أبو عروبة عن النبي ﷺ أنه قال من قال في حلفه واللات والمعزز فليقل لا إله إلا الله قال أبو عيسى هذا مثل ما روي عن النبي ﷺ أن قال إن الربياء شريك وقد نصر بعض أهل العلم هذه الآية قل إني أنا بشر مكلم يوحى إلي أنما إلهكم إله واحد فمن كان يرجو لقاء ربيه..."
968. Narrated Sa'ad ibn Obayda; ‘Ibn Omar heard a man saying; ‘No. By the Lord of Ka'aba.’ Ibn Omar said; ‘Swearing should not be by any other besides Allah for I have heard the Messenger of Allah ﷺ saying: “He that swore by anything besides Allah has committed disbelief or has committed polytheism.”’ (At-Tirmizi).

Abu-Issa said; ‘This Hadith is Hasan and the scholars of Hadith interpreted the words he has committed disbelief or has committed polytheism) as a form of threat basing their opinion on the Hadith narrated by Ibn Omar that says: “Indeed Allah forbids you to swear by your fathers” and the Hadith narrated by Abu-Huraira that the Prophet ﷺ said: (He that said in his oath; ‘By Allat and Al-Ozza let him say: ‘None has the right to be worshipped except Allah.” This is similar to what the Prophet ﷺ said (Indeed, showing off is a form of polytheism). The people of knowledge interpreted the words (let him not ascribe partners with Allah mean do not show off. The verse says:

Say: "I am but a man like yourselves, (but) the inspiration has come to me, that your God is One God. Whoever aspires to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.” S: 18-110
Chapter (291)
About strict Forbiddance
of the intentional false Oath

969 - حدثنا هَدَادُ حَدَّثَنَا أَبو مُعاوِيَةَ عَنِ الأَعْمَشَ عَنْ شَقِيقٍ بْنِ سُلَيْمَةٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مِنْ حَلَفٍ عَلَى يَمِينٍ وَهُوَ فِي هِيَأَةٍ لِيُقْتَطَعْ بِهَا مَالٌ أَمْرِهِ مُسْلِمٌ لْقِيَ اللَّهِ وَهُوَ عَلَيْهِ غَضْبٌ فَقَالَ الْأَشْعَثُ بْنُ قُيَسٍ فِي وَاللَّهِ لَقَدْ كَانَ ذَلِكَ كَانَ بَني وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضِ فَجَهَذَنِي فَقَدَمَتَهُ إِلَى النَّبِيِّ ﷺ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ أَلَكْ بِبَيْنَهَا قَلَتْ لَنْ فَقَالَ لِلْيَهُودِيِّ اِحْلَفْتُمْ بِيَا رَسُولُ اللَّهِ إِذَا يَحْلِفُ فَيْضِدَهُ بِمَالِي فَأَنْزَلَ اللَّهُ تَعَالَى مِنْ آيَةٍ { إِنَّ الَّذِينَ يَشْتَرَونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثُمَّ يَرْتَبُّونَ } (آلْوَارَانِ 77) إِلَى أَخْرَ أَيَةٍ قَالَ أَبُو عَيْسَى وَقَالَ الْيَهُودِيُّ عَنْ أَبِي بَنْ حُجَرِ وَأَبِي مُوسَى وَأَبِي أُمَّامَةَ بْنُ ثَعْلُبةَ الأَنْصَارِيَّ وَعَمْرَانَ بْنُ حُصنَٰرِ وَحَدِيثُ أَبِنَ مَسْعُودٍ حَدِيثٌ حَسَّنُ صَحِيحٌ.

969. Narrated Abdullah ibn Mas'oud; 'The Messenger of Allah ﷺ said: “He that takes a false oath that he would devour a Muslim’s right illegally would meet Allah while He is angry with him.” Al-Asha'ath ibn Qays said; ‘There had been a dispute between a man of the Jews and I over a piece of land. I brought the dispute before the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said: "Have you an evidence?" I said; ‘No.’ He said to the Jew; “Take an oath.” I said; ‘Messenger of Allah! He would take oath and devour my money.’ On this occasion Allah ﷺ revealed the following verse:
"As for those who sell the faith they owe to Allah and their own pledged word for a small price, they shall have no portion in the Hereafter, nor will Allah (deign to) speak to them or look at them on the Day of Judgment, nor will He cleanse them (of sin). They shall have a grievous penalty *" S: 3-77.

970. Narrated Abdullah ibn Onays Al Johani; ‘The Messenger of Allah ﷺ said: “It is of the major sins that one ascribes partners to Allah ﷺ, be undutiful to the parents, and the false oath (that dips its taker in Fire)…” (At-Tirmizi).

Chapter (292)

About Revoking an Oath for Doing a better Action
971. Narrated Abdul-Rahman ibn Samorah ﷺ; ‘The Prophet ﷺ said: “O Abdul-Rahman ibn Samorah! Do not seek to be a ruler, because if you are given authority on asking for it, then you will be held responsible for it; but if you are given it without asking for it, then you will be helped in it (by Allah). And whenever you take an oath to do something and later you find that something else is better than what you intended; then do the best action and make expiation for your oath.” (Bukhari).

972. Narrated Abu-Huraira; ‘The Prophet ﷺ said: “He that took an oath then he found that another action is better, let him atone for his oath and do what he has resolutely intended.” (At-Tirmizi).

973. Narrated Abu-Huraira; ‘The Prophet ﷺ said: "By Allah, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a greater sin in Allah's sight than that of dissolving his oath and making its expiation what Allah ﷺ has commanded." (Bukhari)
Chapter (293)

About Pardoning of unintentional Oaths

Allah said:

لا يواخذكم الله باللغو في آيامكم ولكن يواخذكم بما عقدتم الأيمن
فكفارته إطعام عشرة مساكين من أوسط ما تطعمون أهليكم أو كسوتهم أو
تحرير رقية فمن لم يجد فصياً ثلاثة أيام ذلك كفارة آيامكم إذا حلفتم
واحفظوا آيامكم كذلك بنيت الله لكم آياته لعلكم تشكرون (المائدة) 89

"Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten poor persons on a scale of the average of what you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that) then, he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (do not swear much). Thus Allah make clear to you His verses that you may be grateful*

S: 5-89.

974. A'isha may Allah be pleased with her explained the meaning of Allah’s statement:

لا يواخذكم الله باللغو في آيامكم ولكن يواخذكم بما عقدتم الأيمن
فكفارته إطعام عشرة مساكين من أوسط ما تطعمون أهليكم أو كسوتهم أو

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(Abridged)

“Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten poor persons on a scale of the average of what you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that) then, he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (do not swear much). Thus Allah make clear to you His verses that you may be grateful.”  
S: 5-89. This verse was revealed About such phrases like; 'No, by Allah' and 'Yes, by Allah.' (Bukhari).

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294—باب كراهة الحلف بالله في البيع وإن كان صادقاً

Chapter( 294 )

About Dislike of Swearing in Business

Transactions even if One is truthful

975—عن أبي هريرة رضي الله عنه قال: سمعت رسول الله ﷺ يقول:
(اللفظ منفقة للسعة، مفحة للبركة). رواه البخاري.

975. Narrated Abu-Huraira; ‘I heard Allah's Messenger saying: “Repetitive oaths by the seller to persuade the buyer to purchase the commodity plights blessedness of the transaction.” (Bukhari).
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

295 - باب نهى من دخل عليه عشر ذي الحجة
أن يأخذ من شعره أو أظفاره إن عزم على الأضحية

Chapter (295)

About forbidding the one intending
to offer a Sacrifice to get his Hair cut and
his Nails Trimmed in the Ten Days of Thol Hijjah

976. Narrated Umm Salama; ‘The Prophet ﷺ said: “He who witnessed the new moon of Thol Hijjah and intended to
offer an Odhhiyiah, let him not take anything of his head or
nails.” (At-Termizi).

Abu-Issa said; ‘This Hadith is Hasan Saheeh and some
people of knowledge act on it. This is the opinion of Ahmed
and Ishaq. Some others said that it is permissible to take of
his hair and trim his nails. This is the opinion of Al-Shafe'e
who based his opinion on the Hadith narrated by A'isha that
the Messenger of Allah ﷺ would send Al Hady and he used not to avoid what Al Mohrim should avoid.’

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Chapter (296)

About Dislike of Appealing

by Allah’s Face Anything except Paradise

977. Narrated Abu-Thabyan (attributing it to Abu-Zarr);

‘Abu-Zarr said: ‘The Prophet ﷺ said: “There are three people whom Allah ﷺ loves and three people whom Allah ﷺ hates. As to the three people whom Allah ﷺ loves, they are; a man who came to some people and asked them by Allah ﷺ, not by bhood relations between him and them, to give him. They refused to give him save a man who granted him so
secretly that none but Allah ﷻ, and the recipient knew it, a people who traveled by night till they got so tired that nothing but sleep became dearer to them. So, they descended and slept save a man who rose up invoking Me sincerely and reciting My verses, and a man who was engaged in fighting along with his fellows. They were defeated but he confronted the enemy and fought him till he win martyrdom or victory. As to the three people who Allah ﷻ hates, they are; the old man/the one married who commits adultery, the proud poor one, and the wealthy oppressor.” (At-Termizi).

978- عن ابن عمر رضي الله عنهما عن النبي ﷺ قال: من استعذكم بِالله فَأَعْطُوهُ، ومن سألوك بِالله فَأَعْطُوهُ، ومن أثى إلينكم مَعْرُوفاً فَكَافَرُوهُ، فإن لم تجدوا فأدعوا له أخرجها البِهِيْقَيْ.

978. Narrated Ibn Omar may Allah be pleased with them; 'The Prophet ﷺ said: "If anyone seeks protection in Allah's Name, grant him protection. If anyone begs in Allah's Name, give him something. And if anyone does you a kindness, recompense him; but if you do not have the means to do so, pray for him." (Al Bayhaqi)

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٢٩٧٢- باب تحرير قول شاهنشاه للسلطان وغيره

Chapter (297)

About the Forbiddance of Calling
the Ruler Shahinshah (the king of kings)

٢٩٧٥- حَتَّىَ المَحْمَدُ بْنُ مَيْمُونُ المَكِيُّ حَتَّىَ سَفِيَانُ عَنْ أَبِي الْزَّنادِ عَنْ الأَعْرَجَ عَنْ أَبِي هَرِيرَةَ يَلْبَغُ بِهِ النَّبِيُّ ﷺ قَالَ أَخْنُخْ أَسْمَعْتُ مَنْ أَخْنُخْ بِهِ النَّبِيُّ ﷺ، أَخْنُخْ يَعْطَى وَأَخْنُخْ يُقَلِّدَ هَذَا حَدِيثُ حَسَنٌ صَحِيحٌ.
979. Narrated Abu-Huraira (in marfo'o Hadith); ‘The Prophet ﷺ said: “The humblest name with Allah ﷻ on the day of Judgement is a man who named himself Malik Al-Amlak, the king of kings.”’ (At-Termizi)

* * *

980. Narrated Abi Hurairah; ‘The Prophet ﷺ said: “Do not call a hypocrite ‘master’. For if you so think, you have vexed your Lord (your Sustainer (Allah ﷻ)).” (Bukhari).
Chapter (299)

About Dislike of Cursing Wind

981. Narrated Obayy ibn Ka‘ab; ‘The Messenger of Allah ﷺ said: “Do not abuse the wind. And if you saw what you dislike pray (unto Allah ﷺ): “O Allah! We ask you the goodness in this wind, the goodness it was created for, and the goodness of what it was ordered with. And we seek refuge with you from the evil of this wind, the evil it contains, and the evil of what it was ordered with.”’ (At-Tirmizi).

982. Narrated Ibn Abbas; ‘A man abused wind in the presence of the Messenger of Allah ﷺ. At that, the Messenger of Allah ﷺ said: “Do not abuse wind for it is subdued and he that abused anything that does not deserve Allah’s curse, the curse returns to him.’” (At-Tirmizi).
Chapter (300)

About Dislike for Abusing cock

983. Narrated Zayd ibn Khalid; ‘The Messenger of Allah ﷺ said: “Do not curse the cook for it wakes you up for the prayer.”’ (Abu-Dawood)

Chapter (301)

About One’s Saying ‘Rain fell due to such and such planet

984. ‘Abd al-Rahman ibn Hazm reported: ‘The Messenger of Allah ﷺ said: (Ascribing rain to the planets) is from the category of the people of the earth, for the planets are not closer than the heavens are to the earth. He amongst the people who utter such a saying is the most ignorant. Allah and His Messenger have mentioned it as an example. And they who utter such a saying are the ignorant among the people. For Allah has revealed to His Messenger: “Whoever speaks that in the heavens and the earth is the authority of Allah and His Messenger, and that the earth is the authority of Allah.” (Al-Fatiha 1:2)’ (Al-Bukhari and Muslim).
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

984. Narrated Zayd ibn Khalid Al Johani ☪; 'The Prophet ☪ led us in Al Fajr Prayer at Al Hodaybiyyah after a rainy night. On completion of the prayer, he faced the people and said: “Do you know what your Lord ☪ has said (revealed)? The people replied; ‘Allah and His Messenger know best.’ He said: “Allah has said: 'In this morning some of My servants remained as true believers and some became disbelievers. Whoever said that the rain was due to the blessings and the mercy of Allah is the one who believes in Me and he disbelieves in the star, and whoever said that it rained because of a particular star is a disbeliever in Me and believer in the star.”” (Bukhari).

* * *

Chapter (302)  
About the Forbiddance of  
Calling One’s Muslim Brother “Disbeliever!”

985 - حديثُ عبدِ الله بن عمرَ أن رسولَ اللهِ ﷺ قالَ: أيما رجلٌ قالَ لأخيه يَا كافرُ فقد جاءَ بها أحبَّةٌ أخرجه البخاري.

985. Narrated Abdullah ibn Omar may Allah be pleased with them; ‘Allah's Messenger ☪ said: "If anyone says to his brother; 'O disbeliever!' then, surely, one of them is such (a disbeliever)."
Chapter (303)
About the Forbiddance of Insolence and nauseous Speech

[Imam Al-Ghazali elAbu-rated on this subject in his book titled 'Ihya'a Ulum Al-Din, Revival of the Religion Sciences’

Below is a quotation of this work hoping that it will benefit the reader in this topic.

'The seventh Evil: Insolence and nauseous Speech

Insolence and nauseous speech are dispraised and forbidden. They stem from antagonism and malice. The Messenger of Allah ﷺ said:

حَدَّثَنَا ابْنُ أَبِي عَذَّرَةَ عَنْ شَعْبَةَ عَنْ عَمَّرَٰوَ بْنِ مَرْيَةَ عَنْ عَبْدِ اللَّهِ ﷺ بْنِ الْحَارِثَ
عَنْ أَبِي كَثَّرْ عَنْ عَبْدِ اللَّهِ ﷺ بْنِ عَمَّرَٰوَ بْنِ النَّعَاسَ قَالَ سَمَعَتْ رَسُولَ اللَّهِ ﷺ
يَقُولُ ... وَإِيَّاكُمْ وَالْفَحْشَةَ فَإِنَّ اللَّهَ لَا يُحِبُّ الْفَحْشَةَ وَلَا النَّفْحَشَ...* أَحْمَدَ

Narrated Abdullah ibn Amr ibn Al-Ass; ‘I heard the Messenger of Allah ﷺ saying: “Beware of insolence for, Allah loves neither insolence nor assuming it.”

The Messenger of Allah ﷺ forbade abusing the polytheists that were killed on the day of Badr battle as saying: “Do not abuse these people for, naught reaches them additionally you hurt the living therewith. In fact, insolence is ignobility.”

حَدَّثَنَا مُحَمَّدٌ بْنُ يَحَيَّى الأَرْدُوُيُّ البَصَرِيُّ حَدَّثَنَا مُحَمَّدٌ بْنُ سَابِقٍ عَنِ إِبْرَاهِيمَ
عَنَّ الأَعْمَشَ عَنِ إِبْرَاهِيمَ عَنْ عَلْقُمَةَ عَنْ عَبْدِ اللَّهِ ﷺ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
لَيْسَ الْمُؤْمِنُ بِالْطَّعْمَانِ وَلَا الْلَّعْمَانِ وَلَا الْفَحْشَةِ وَلَا الْبَذْيَةِ...* التَّرْمِذيّ.
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

Narrated Abdullah ibn Mas'oud; ‘The Messenger of Allah ﷺ said: “The believer does not defame, abuse, disparage, nor vilify.” And

حَدَّثَنَا أَحْمَدُ بْنُ مَنْفِعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُوُنَ عَنْ أَبِي عُسْفَانٍ مُحَمَّدٍ بْنُ مُطْرَفٍ عَنْ حَسَنٍ بْنِ عَطْيَةٍ عَنْ أُبِي أَمَامَةٍ عَنِ الدَّبِّيْيَ ﷺ قَالَ ... وَالْبَذَاءُ وَالْبَيَانُ شُعُبَتَانِ مِنَ النِّفَاقِ.َ التَّرْمِذِي.

Narrated Abu-Omamah; ‘The Prophet ﷺ said: “Insolence and Al Bayan (speaking gutturally) are some of hypocrisy branches...”

It seems as if the word Al Bayano refers to revealing what should not be revealed or exaggerating in explaining some affairs in an unnatural manner. It also may comprise explaining the religious affairs or Allah’s Attributes against the texts. Natural talk is very easy for the common people because their hearts accept it more easily while explaining it in details may cast doubts in the people’s hearts. It seems also that combining it with insolence in the Hadith refers to forbiddance of exposing what makes one shy because it is better to overlook it. The Messenger of Allah ﷺ said:

حَدَّثَنَا أَبِي عَنْ عَنْ عَمَرٍ بْنِ عَمَرٍ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمَرٍ بِنِ النَّاصِرِ قَالَ سَمَّعْتُ رَسُولَ اللَّهِ ﷺ يُقُولُ ... فَإِنَّ اللَّهَ لَا يُحِبُّ الْفَحْشَ وَلَا الْتَّفَحُّشَ ... أَحْمَد.

Narrated Abdullah ibn Amr ibn Al-Ass; ‘I heard the Messenger of Allah ﷺ saying: “...For, Allah does not love neither insolence nor assuming it.”

حَدَّثَنَا عَبْدِ اللَّهِ بْنُ مُحَمَّدٍ وَسَمَّعْتُهُ أَنَا مِنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ حَدَّثَنَا أَبُو أَسَامةٍ عَنْ زَكَّارِيَا بْنِ صِيَاحٍ أَبِي يَحْيَى عَنْ عُمَرَ بْنِ رَبِّيْعَةٍ عَنْ عَلِيٍّ بْنِ عُمَّارَةٍ عَنَّ
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

جابر بن سمرة قال كنت في مجلس فيه النبي ﷺ قال وأبي سمرة جالس
أمامي فقال رسول الله ﷺ إن الفخش والتلفخ ليسا من الإسلام وإن أحسن
الناس إسلاما أحسنهم خلقا * أحمد.

Narrated Jaber ibn Samorah; ‘I was in a sitting attended by the Prophet ﷺ and Abu-Samorah was sitting before me. The Messenger of Allah ﷺ said: “Indeed, insolence and assuming it are not of Islam and the best of people are those having the noblest characters.”

Al Ahnaf ibn Qays said; ‘Would I tell you About the worst of maladies? It is the insolent tongue and the evil character.’

Thus, insolence is dispraised. As to its criterion and nature, it is expressing the insolent affairs explicitly. Examples of this are pornography and what is related to sexual relations. The corrupt people have explicit expressions in this regard, while the righteous people evade it. If they were compelled to talk they use metaphor and symbol.

Ibn Abbas said; ‘Indeed, Allah is Shy and Generous. He uses metaphor. He uses touching for sexual intercourse and this is not insolence.’

There are many insolent words used by some people. They differ from one another and some of them are viler than the other. This affair is not confined to the sexual relations. It is recommended to use metaphor in other natural activities such as answering the call of nature. It is recommended that one does not mention women frankly. It is better to say ‘those in the chamber or those behind the curtain’. Using metaphor in these affairs is better while mentioning them frankly leads to insolence. Even the diseases that afflict what one gets shy of it such as piles, it is recommended to use metaphor.

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Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

Mentioning this openly is comprised in insolence, leads to it, and some of the evils of the tongue.

Al-Ala’în Haroon said; ‘Omar ibn Abdul-Aziz would pun. Once, he had a tumor under in armpit and we visited him and asked; ‘Where did it come out?’ He said; ‘From the palm of the hand.’

The incentive of insolence is either aiming at harming people or due to mixing with the insolent persons and those addicted to abusing people.

A nomad said to the Messenger of Allah ﷺ; ‘Advise me,’ He said:

حثْنَا مُسْتَدْعَةُ حَثْنَا يَحْبِيٌّ عَنْ أَبِي غَفَّرُ حَثْنَا أُثْبِرْ تَمْيُّمَةُ الْهَجَيْمِيُّ وَأُثْبِرْ تَمْيُّمَةُ اسْمُهُ طَلِيفُ بْنُ مُجَالَدٍ عَنْ أَبِي حُرْيَ جَابِرُ بْنُ سَلِيمٍ قَالَ... قَالَ رَسُولُ اللَّهِ ﷺ وَإِنْ أَمَّرْتُ شَتَّمَكَ وَعَيْكَ بِمَا يَعْلَمُ فِيكَ فَلَا تَعْيِذَهُ بِمَا تَعْلَمُ فِيهِ فَإِنَّا وَبَالْ ذَلِكَ عَلَيْهُ * أُبُدَّدَ.

Narrated Jaber ibn Saleem; ‘The Messenger of Allah ﷺ said: “...And if a man defamed you with what he knows About you, do not defame him of what you know About him. For, the sin is against him.” The narrator said; ‘I have never abused any person after that.’

حثْنَا مُحَمَّدٌ بْنُ عَزْرُرْةُ قَالَ حَثْنَا شَعِيْبَةُ عَنْ زَيْبِّ بْنِ صَلِيمَ قَالَ سَأَلَتُ أَبَا وَاَلِلَّ عَنْ المُرْجِحْةَ قَالَ حَثْنَا عَبْدُ اللَّهِ ﷺ قَالَ سَبَبُ الْمُسْلِمِ فَسُوقُ وَقَتَالَةُ كَفَرَ الْبُخَارِ.

Narrated Abdullah ibn Mas'oud ﷺ; ‘The Prophet ﷺ said: “Abusing a Muslim is an evil doing and fighting him is disbelief.”
Iayidh ibn Hemar said; ‘O Messenger of Allah! A man of my people lower than I am, may abuse me. Is there any harm if I returned the abuse?’ He said: “The two persons abusing each other are two devils that quarrel and dispute.”

Narrated Abu-Huraira; ‘The Messenger of Allah ﷺ said: “The one initiating abuse incurs the sin of abusing as long as he did not return it.”’ And

Narrated Ali ibn Abu-Talib; ‘...But I heard him (the Messenger of Allah ﷺ) saying: “May Allah curse him that abused his parents…”

Narrated Abdullah ibn Amr; ‘The Prophet ﷺ said: “It is one of the major sins that a man abuses his parents.” They said; ‘How does one abuse his parents?’ He said: “A man may abuse another’s father so, he (the one whose father was
abused) abuses the father of the former, and abuses another’s mother so, he abuses his mother.”

Now, let us read what Imam Al-Nawawi compiled in the same concern.


987. Narrated Ibn Mas'oud ﷺ: ‘The Prophet ﷺ said: "A believer is not given to accusing others or cursing them, nor is he immoral or shameless." (At-Termizi graded it Hasan; Al Hakim graded it Saheeh (sound), but Ad-Daraqotni preponderated it as Mawqoof (untraceable).

Chapter (304)

About Dislike of Talking in Mannerism

[Imam Al-Ghazali elaborated on this subject in his book titled ‘Ihya'a Ulum Al-Din, Revival of the Religion Sciences']

Below is a quotation of this work hoping that it will benefit the reader in this topic.

‘The sixth Evil: Talking gutturally

Talking gutturally means uttering in mannerism articulating the words and searching for rhymed sentences as some preachers do. This is detested by the Messenger of Allah ﷺ who said: “I and the pious of my followers are innocent of unnaturalness of manner.” And

[Quoted: Muhammad ﷺ said: “Indeed, the most loved to me, the nearest to me in the Hereafter are those having the best of characters. And the most hated to me and the farthest from me in the Hereafter are the talkative, the drawlers, and those claiming jurisprudence.”] And
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

Narrated Abdullah ibn Mas'oud; 'The Messenger of Allah ﷺ said thrice: “Al-Mutanaton24 have perished.”

Omar ﷺ said; ‘Guttural speech is Satan’s insinuation.’

Omar ibn Sa'ad ibn Abu-Waqas came to his father and spoke to him gutturally for some requests. His father said to him; ‘You have become farther from me after that speech than any time because I have heard the Messenger of Allah ﷺ saying:

Narrated Ibn Amr; 'The Messenger of Allah ﷺ said: “Allah ﷺ detests the one who speaks gutturally as the cow browses grass.”

It seems as if Sa'ad ibn Abu-Waqas has got annoyed on account of guttural introduction of his son. This is one of the tongue’s evils. Any unnatural rhymed speech has the same ruling. Another example of the guttural speech is that of the nomad who objected Allah’s Messenger’s ﷺ verdict for indemnifying a fetus as saying; ‘Do we indemnify for what

24 Al Motanatti9oon are those who search deeply for confusing questions.
did not eat, drink, nor cry? This is a strange thing.’ The Messenger of Allah ﷺ said: ‘Is it rhymed speech like that of the drawlers? Thus, one should not exceed the limits in speech. He should utter what enables the listener to understand. This does not include choosing the right words for addressing people and preaching them as long as they are within the limits because sermons are intended to affect people to do righteousness. It is known that nice words have great effects in this regard. As to the normal speech among people, they do not need rhymed speech or drawling. Nothing but showing off and showing one’s linguistic ability is its motive. Legislation detests this and forbids it.

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

989. Narrated Abdullah; ‘The Messenger of Allah ﷺ said: “Al-mtanati'o on have perished.” Abdullah said; The Messenger of Allah ﷺ said this three times.’


25 The nomad mentioned the two words that rhyme purposefully for allusion.
Riyadhos-Saliheen (The Meadows of the Righteous) (Abridged)

990. Narrated Abdullah ibn Amr; 'The Messenger of Allah ﷺ said: “Assuredly Allah ﷺ dislikes the man that affects eloquence and drawl in speech like the cow does (while eating grass).” (At-Tirmizi)

991. Narrated Jaber; 'The Messenger of Allah ﷺ said: “Indeed, the nearest and the most beloved to me among you on the Day of Judgement are those having the best characters. And the farthest and the most disliked to me among you on the Day of Judgement are those who talk much paying no attention to what they utter and the haughty.” (At-Tirmizi).
Chapter (305)
About Dislike of Saying "KhAbu-that Nafsee"

992. Narrated A'ishamay Allah be pleased with her; 'The Prophet ﷺ said: "None of you should say KhAbu-that Nafsee but he is recommended to say 'Laqisat Nafsee'."' (Bukhari).

* * *

Chapter (306)
About Dislike of Describing a Woman to a Man except for legal Cause (i.e. Asking Her Hand)

993. Narrated Abdullah ibn Mas'oud; 'The Messenger of Allah ﷺ said: "Let not two women be wrapped nakedly (in..."
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

٣٠٧ - باب كراهة قول المرء اللهم اغفر لي إن شئت.

Chapter (307)

About Dislike of Saying:

"O Allah! Forgive me if You will"

[The Muslim should be accurate in his utterance especially those related to his faith.

As-Sunna forbids us some formulas because they would make someone believe that some creatures have a role to play in administering the affairs. Examples of this are the following:

1. One's saying to the other; 'I will do such and such ما شاء الله وشئت Ma Sha'allaho Washi’ta (If Allah wills and if you will), or his saying; لولا الله وآت Lawlallahah Wa’Anta (But for Allah and you). The one believing in the Oneness of Allah should say; ما شاء الله ثم شئت Ma Sha'allaho Thomma shi’ta (If

committing sins) is concerned. The Noble Koran founds this fundamental principle. The verse number 108 of chapter 6 prohibits abusing the idols worshipped by the polytheists lest they should abuse Allah out of transgression, rage, and ignorance. The verse says:

"Revile not those whom they call upon besides Allah, lest they, out of spite, should revile Allah in their ignorance. Thus We have made alluring to each people its own doings. In the end will they return to their Lord, and we shall then tell them the truth of all that they did."

The Hadith prevents the woman to describe another woman to her husband i.e. as to her stature, smoothness of her skin...etc. for, this may lead to divorcing the wife, fascinating of the husband with that woman and exciting him sexually.
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

Allah wills then if you will), or to say; لولا الله ثم أنت Lawlallah Thumma 'Anta (But for Allah then you). This is because the letter و (and) entails equalizing while ثم does not mean that.

2. Taking bad omens due to the flying bird or pessimism as the people of the pre-Islam era used to do.

3. Hanging of amulets, spells, or charms out of fear of envy or being afflicted with a disease.

These are some erring utterances and practices the Muslim should shun.

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

994. Narrated Abu-Huraira ﷺ; 'Allah's Messenger ﷺ said: "None of you should say; 'O Allah, forgive me if You will; O Allah, be Merciful at me if You will,' but he should always appeal to Allah with determination, for nobody can force Allah to do something against His Will." (Bukhari).

حديث أنس ﷺ قال: قال رسول الله ﷺ: إذا دعا أحنك، فليعنِم المسألة ولا يقولن: اللهم إن شئت فأعتني فإنه لا مستكروه له أخرجه البخاري.

. Narrated Anas ﷺ; 'Allah's Messenger ﷺ said: "When anyone of you appeal to Allah ﷺ for something, he should ask with determination. He should not say; 'O Allah! Give me if You will.' For, there is noneto force Allah ﷺ to do something." (Bukhari)
Chapter: (308)

About Dislike of Chatting

after Isha Al Akhirah Prayer

[The Muslim should be keen on his time. Man’s age is his capital. The Muslim should administer that ‘rare’ capital as economically as possible. It is the capital that cannot be replaced or compensated for. The day that passes will never return.

This drives us to be as ‘stingy’ as possible with time. Stinginess is disliked but in this concern it is liked. The Muslim’s age should be allocated entirely for good deeds. One should not waste it in trifle matters such as chatting, watching the obscene indecent programs on the TV.

The Messenger of Allahﷺ said:

حذَّرتنا محمّد بن غيلان حدّرتنا أبو عمّر حدّرتنا سفيان عن ليث عن مُجاهد عن ابن عمر قال أخذ رسول الله ﷺ ببعض جسدي فقال كن في الدنيا كأنك غريب أو عابر سبيل وعد نفسك في أهل الدنيا فقال لي ابن عمر إذا أصبحت فلا تحدث نفسك بالمساء وإذا أمسيت فلا تحدث نفسك بالصباح وخذ من صحتك قبل سنِّك ومن حيتك قبل موتِك فإنك لا تزري يا عبّد الله ما أسمتك غدا قال أبو عيسى وقد روى هذا الحديث الأعمَّ عن مُجاهد عن ابن عمر نحواً أخذنا أبو عمّر بن عبّد الله الصّبّاري حدّرتنا حمّان بن زيد عن ليث عن مُجاهد عن ابن عمر عن النبي ﷺ نحواً

Narrated Ibn Omar; ‘The Messenger of Allahﷺ held my shoulder and said: “Be in this world as if you were a stranger or a traveling person and count yourself among the dwellers
of the graves.” Mujahid, one of the sub-narrators, said; ‘Ibn Omar said to me; ‘If you entered in the morning, do not wait for the evening. And if you entered in the evening, do not wait for the morning, and take an advantage of being healthy to compensate for what you miss of good deeds when you fall ill and take an advantage of being alive before you die. For, you do not know what would be your name the morrow (you do not know whether you will be alive or dead).’

For this reason, the Messenger of Allah ﷺ forbade us to spend night in vain talk. It should be obvious that spending night in studying useful knowledge is not forbidden.

This is the subject matter of this chapter. So, let us go through it.]


Abu-Issa said; ‘The Hadith of Abu-Barzah is Hasan Saheeh and the majority of the people of knowledge dislike sleeping before Isha prayer and nightly chat after it. Some of them see no harm in sleeping before Isha Prayer in Ramadhan.’

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996. Narrated Abdullah ibn Omar; 'The Messenger of Allah  led us in the evening Prayer in the last years of his life. When he completed his prayer he rose up and said: "Have you seen that after one hundred year (from this night) there will never be anyone of those living on the earth." Ibn Omar said; 'The people started debating this while the Messenger of Allah  meant that there will not be any living human of the already living people in that night.' (At-Tirmizi).

997. Narrated Homayd; 'Anas  was asked; 'Did the Prophet  wear a ring?' Anas  said; 'Once he delayed Isha Prayer till midnight. Then he came, facing us. It seems as if I am now looking at the glitter of his ring. The Messenger of Allah  then said: "The people have offered their prayer and slept but you have been considered in prayer as long as you have been waiting for it."' (Bukhari).
Chapter: (309)
About the Forbiddance of reluctant Response of a Wife to Her Husband for sexual Intercourse if He so wished

998. Narrated Abu-Huraira; 'Allah's Messenger ﷺ said: "If a husband called his wife to his bed and she refused and he got angry with her that night, the angels will curse her till the morning." (Bukhari).

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Chapter: (310)
About the Forbiddance of a Womanto observe voluntary Fasting in the Presence of Her Husband except after His Leave

999. Narrated Abu-Huraira; 'The Prophet ﷺ said: "A woman should not observe optional fasting except after her husband's permission if he is at home (staying with her). And
a woman should not allow anyone to enter her husband's house except with his consent. And whatever she spends of his wealth as charitable gifts in Allah's Cause without being ordered by him, he will get half of the reward.” (Bukhari).

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Chapter: 311

About the Forbiddance of the Person who led in the Prayer raises His Head before the Imam

1001. Narrated Abu-Huraira; ‘The Prophet ﷺ said: “Does he who raises his head before the imam fear lest Allah would transform his head into that of a donkey or his figure (face) into that of a donkey?” (Bukhari).

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Chapter 312

About Dislike of Standing Akimbo in the Prayer

1002. Abu-Khavib narrated to us, Abu Alasama, from Hisham, from Hassan ibn Muhammad, from Sibayn, from the Prophet ﷺ, that the Prophet ﷺ was not pleased with standing akimbo in the prayer. And if he added to his narration its companions have authenticated it. And ﷺ said: “Abu Omer, Abu Ubayy, ‘Abdullah ibn ‘Abbas, ‘Abdullah ibn ‘Amr, ‘Abdullah ibn ‘Amr.”

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Chapter (313)
About Dislike of Performing the Prayer When a liked Meal is served

1003- حدثنا علي بن حجر حدثنا إسماعيل بن عياش حدثي حبيب بن صالح عن يزيد بن شريح عن أبي حي الموسن الحمسي عن ثوبان عن رسول الله ﷺ قال لا يحل لامرأة أن ينظر في جوف بيت امرئ حتى يستأنف فإن نظر فقد دخل ولا يعلم فقوما فيخصوص نفسه بدعوته دونهم فإن فعل فقد خانهم ولا يقوم إلى الصلاة وهو حقن قال وفي الباب عن أبي هريرة رأى أمامة قال أبو عيسى حدث ثوبان حديث حسن وقد روى هذا الحديث
1003. Narrated Thawban; 'The Messenger of Allah ﷺ said: “A person is not permitted to look at the depth of another’s house except by his permission, if he looked, he has entered”\(^{28}\). He should not supplicate unto Allah for himself solely when he leads others in the prayer. If he so did, he has betrayed them. And he should not stand for the prayer while he is wind, urine, or stool congested.” (At-Tirmizi).

1004. And it was narrated on the authority of Ibn Omar that the Prophet ﷺ said: “If the supper had been served and Al Iqamah was delivered, start with supper.” The narrator said:

\(^{28}\) In another narration the Messenger of Allah ﷺ said:

Narrated Sahl bin Sa’ad; 'A man peeped through a round hole into the dwelling place of the Prophet ﷺ while the Prophet ﷺ had a Midra (an iron comb) with which he was scratching his head. The Messenger said: “Had I known that you were looking (through the hole), I would have gouged out your eye with it (the comb). Verily! The order of taking permission to enter has been enjoined because of sight i.e., lest one should look at the occupants of the house who may be in a state in which they dislike to be seen by others. This shows the keenness of Islam about others' privacy. For, peeping does not differ from entering the house stealthily.
Once, Ibn Omar had his supper while he was hearing the imam’s reading (in the congregational prayer).’ (At-Termizi).

1005. Narrated Anas (directly from the Prophet ﷺ); “If the supper was served and Al Iqamah of Isha Prayer was proclaimed, begin with the supper.” (At-Termizi).

Abu-Issa said; ‘The Hadith of Anas is Hasan Saheeh and some of the people of knowledge of the Prophet’s companions, out of them are Abu-Bakr, Omar, and Ibn Omar acted upon it. Ahmed and Ishaq said; ‘One begins with the supper even if he would miss the congregational prayer.’ Abu-Issa added that the people of knowledge hoped that it was better for the man to stand for the prayer paying no attention to any affair that might detract him from the prayer i.e. hunger is one of these distractions.’
Chapter (314)

About the Forbiddance of Raising
One's Sight to the Heaven in the Prayer

1006. Narrated Anas ibn Malek ﷺ; 'The Prophet ﷺ said: "What is wrong with those people who look towards the sky during the prayer? His talk grew stern while delivering this speech and he said: "They should stop (looking towards the sky during the prayer otherwise their eyes would be snatched away." (Bukhari).

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Chapter (315)

About Dislike of Turning One's Sight in the Prayer for an illegal Excuse

1007. Narrated A'ishah may Allah be pleased with her; 'I asked Allah's Messenger ﷺ About turning one's eyes to the right and the left sides during prayer and he said: "It is something that Satan snatches from a servant's prayer." (Bukhari)
At-Termizi compiled that the Messenger of Allah ﷺ said: “Avoid looking sideways when you are engaged in prayer, for looking sideways is destruction. And if you must do it, do so in the voluntary prayers.”
1009. Narrated Abu-Johaym ﺔ; 'Allah's Messenger ﷺ said: 'If the person who passes in front of another person in the prayer knew the magnitude of his sin, he would prefer to wait for 40 (days, months or years) rather than passing in front of him (between the praying person and his Sotrah). (Abu-n-Nadhr, one of the sub-narrators) said; 'I do not remember exactly whether the Messenger of Allah ﷺ said: ‘...For 40 days, months or for 40 years.” (Bukhari).

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٣١٨ـ باب كراهة صلاة النافلة بعد شروع المؤذن في الإقامة

Chapter (318)

About Dislike of Performing the voluntary Prayer When Al Mo’aththin starts Delivering Al Iqamah

١٠١٠٠- حديثنا أحمد بن منيع حديثنا زكريا بن عبادة حديثنا زكريا بن إسحاق حديثنا عمر بن دينار قال سمعت عطاء بن سوار عن أبي هريرة قال: قال رسول الله ﷺ إذا أقيمت الصلاة فلأصاملا إلا المكتوبة قال وفي الباب عن ابن بحينة وعبد الله بن عمرو وعبد الله بن سرجس وابن عباس وآنس قال أبو عسيس حديث أبي هريرة حديث حسن وحكم روأ أبو أيوب وورقان بن عمر وزيد بن سعد وإسماعيل بن مسلم ومحمد بن جحادة عن عمرو بن دينار عن عطاء بن سوار عن أبي هريرة عن النبي ﷺ وروى حماد بن زياد وصفوان بن عبيدة عن عمرو بن دينار فلم يرفعه والحديث المرفوع أصح عندها والعمل على هذا عند بعض أهل العلم من أصحاب النبي ﷺ وغيرهم إذا أقيمت الصلاة أن لا يصلي الرجل إلا المكتوبة ويهي يقول صفوان ذو النور إذا كنت النبي ﷺ وابن المبارك والشافعي وأحمد وإسحاق وقد روي هذا الحديث عن أبي
1010. Narrated Abu-Huraira; ‘The Messenger of Allah ﷺ said: “If Al Iqamah was delivered, let there be no prayer other than the obligatory prayer.” (At-Tirmizi).

Some people of knowledge of the Prophet’s companions and others said: ‘If Al Iqamah for (the obligatory prayer was delivered, the man should not perform any prayer other than the prayer whose Iqamah has already been delivered.’

Chapter (319)

About Singling Friday with voluntary Fasting

1011. Narrated Abu-Huraira ﷺ; ‘The Prophet ﷺ said: "Do not single out the night (preceeding) Friday among the nights for prayer and do not single out Friday among the days for fasting, unless it conurred with a day one is accustomed to observe fasting on it." (Muslim)

1012. Narrated Abu-Huraira ﷺ; ‘Allah's Messenger ﷺ said: "None of you should fast on Friday, unless he fasts (it together with) a day before it or a day after it." (Agreed upon).
Riyadhosis-Saliheen (The Meadows of the Righteous) (Abridged)

1013. Narrated Abu-Ayyoob; ‘The Prophet visited Jowayriyah bint Al Harith may Allah be pleased with her on Friday and she was observing (voluntary) fasting. He asked her: “Did you observe fasting yesterday?” She said; ‘No.’ He said: “Do you intend to observe fasting tomorrow?” She said; ‘No.’ He said: “Then break your fasting.” (Bukhari).

Chapter (320)

About the Forbiddance of Al Wisal29 in Fasting

29 Al Wisal is either to abstain from having what breaks fasting by night or to observe fasting all days without breaking it for one day or two. Some scholars say that there is no Wisal as long as one does not observe fasting on Eid Al-Fitr, the 1st of Shawwal and Eid Al-Adhha, the 10th of Thol Hijjah.
1014. Narrated Anas; 'The Messenger of Allah ﷺ said: “Do not do Al Wisal.” They said; ‘But you do it O Messenger of Allah!’ He said: “I am not like anyone of you. Indeed, my Lord feeds me and gives me drink.” (At-Termizi).

Abu-Issa said; 'The Hadith of Anas is Hasan Saheeh and the people of knowledge see that doing Al Wisal is disliked. And it was narrated that Abdullah ibn Az-Zubayr did Al Wisal.'

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221 ـ باب تحریم الجلوس على قبر والنهی عن تجصیصه

Chapter( 321 )

About the Forbiddance of Sitting on
a Grave and Plastering it

۱۰۱۵ - عَنْ سَعْدِ بْنِ عَبَّاسِ ﷺ قَالَ: أَلْحَدَّوْا لِي لَهَدَا وَأَنْصِبُوا عَلَى
اللِّبَنِ نَصِبًٰا، كَمَا صَنِعَ بِرَسُولِ اللَّهِ ﷺ رَوَاهُ مُسَلِّمٌ
وَلَا يَنْقِلَهُ عَنْ جَابِرٍ ﷺ نَحْوَهُ، وَرَفَعَ قَبْرَهُ عَنْ الأَرْضِ قَدْرَ شَيْرٍ
وَصَحَّحَهُ عِبْدُ حَبْيَانَ

1015. Sa'ad ibn Abu-Waqqas ﷺ bequeathed; 'Make a recess for me in the side of the grave, and set up unbaked bricks over me (my grave) as done with Allah's Messenger ﷺ.' (Muslim).

Al Baihaqi compiled something similar to the Abu-ve on the authority of Jaber and added; ‘And his grave was raised About one hand span from the ground.’ (Ibn Hibban graded it Saheeh)
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

1016. Narrated Jaber: ‘Allah's Messenger forbade that the graves be plastered with gypsum, and that any building is erected them. He also forbade sitting on them.’ (Muslim).

322 - باب تجريم إباحة العبء من سیده

Chapter (322)
About strict Forbiddance of a Slave fleeing from His Master

1017. Narrated Abu-Sa'eed Al-Khudri: ‘The Prophet forbade buying what is in the wombs of domestic animals till they give birth, or selling what is in their udders, buying a runaway slave, buying (one’s share of) booty before dividing it, buying As-Sadaqat before they are received and the random stroke of the diver. (Ibn Majah, Al Bazzar and Ad-Daraqotni compiled it with a weak Isnad, transmission chain).

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30 The random stroke of the diver is a form of business transaction of the pre-Islam era. It depends on luck hence it is forbidden because it contains fraud.
Chapter (323)

About the Forbiddance of Intercession to suspend Affecting Al Hodood

Allah ﷺ said:

{ الزانية والزانية فاجلِدوا كل واحد منهما مائة جلدة ولا تأخذكم بهما رأفة في دين الله إن كنتم تؤمنون بالله واليوم الآخر وليشهد عداباً طالما ممن المؤمنين (النور 2)}

"The woman and the man guilty of illegal sexual intercourse, flog each one of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. (This

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31 Under this topic, Al Hodood, the plural of Hadd is the prescribed penalties for committing certain offenses such as murder, apostasy, adultery, accusing chaste men and women of adultery, drinking wine, theft. They were so named and prescribed because they are liable to prevent from committing such crimes. The other meaning of Al Hodood is the prohibitions or commandments that Allah ﷺ and His Messenger ﷺ have imposed. Allah ﷺ says:

"Divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness. It is not lawful for you, (men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If you (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she gives something for her freedom. These are the limits (Al Hodood) ordained by Allah. So, do not transgress them if any transgressed the limits (Al Hodood) ordained by Allah, such persons wrong (themselves as well as others) ** S: 2-229

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punishment is for the unmarried persons guilty of the Abu-ve crime. If a married person committed it, the punishment is to stone them to death, according to Allah's Law) S 24-2.

1018. Narrated A'isha, 'Qoraysh got worried About the woman of Bano Makhzoom that stole. They said, 'Who can intercede for her with the Messenger of Allah?' It was said, 'No body but Osamah ibn Zayd, the beloved one to the Messenger of Allah.' Osamah talked to the Messenger of Allah. The Messenger of Allah said: "Do you intercede to prevent a prescribed penalty of Allah?" He then delivered a sermon where he said: "Naught ruined those before you except that: "If a dignitary among them committed theft, they used to let him unharmed and if a weak person among them committed theft, they used to affect the prescribed penalty on him. And by Allah, has Fatimah, daughter of Muhammad committed theft, I would cut off her hand." (AtTermizi).
Chapter (324)

About the Forbiddance of Defecation on the Ways and Urination in the stagnant Water

Allah ﷻ said:

وَالَّذِينَ يُؤْذِنُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا أَكْتَسَبُوا فَقَدْ أَحْمَلُوا بَيْتَانَا وَإِنْما مَبِينًا (الأحزاب 58)

“And those who harm (annoy) the believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin *” S: 33-58.

The Messenger of Allah ﷺ said:

۱۰١٩ - عَنْ أَبِي هَرْبَةَ رضي الله تعالى عنه قال: قَالَ رَسُولُ الله ﷺ: اتقوا اللاعنين، الذي يتخلّى في طريق الناس، أو في ظلهم، رواه مسلم

1019. Narrated Abu-Huraira ﷺ; 'Allah's Messenger ﷺ said: "Safeguard yourselves from the two matters that cause accursing that befalls the one who relieves himself on people's path-ways and under the shades." (Muslim)

وَزَادَ أَبُو ذَاعُودَ عَنْ مَعَاذٍ وَالْمُوَارَدَ وَلَفْظَهُ: اتقوا الملاعن الثلاثة، البراز في الموارد، وقارة الطريق، والظل

Narrated Mo'az ﷺ; The Prophet ﷺ said: "Guard against the three things which cause curse (i.e.) defecating at the watering places, on the roadbeds and in the shades." (Abu-Dawood).
Riyadhos-Saliheneen (The Meadows of the Righteous)
(Abridged)


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325 - باب كراهية تفضيل الوالد بعض أولاده على بعض في الهيئة
Chapter (325)
About Dislike of Preferring Some of One’s Sons to Others in Gift

1022. Narrated Al-No'amani ibn Basheer that his father took him to Allah's Messenger ﷺ and said: "I have given this son of mine a slave." The Prophet ﷺ asked, "Have you given all your sons the like?" He replied in the negative. The Prophet ﷺ said: "Take back your gift then." (Bukhari).
Chapter (325)

About Forbiddance Mourning more than Three Days except for a Husband (Mourning Period is 4 Months and 10 Days)

1023. Narrated Homayd ibn Nafe'e that Zaynab bint Umm Salama narrated to him the following three Hadiths. She said: ‘I entered on Umm Habeeba, the wife of the Prophet ﷺ, when her father Abu-Sofyan ibn Harb has died. She asked for some perfume that had yellowness and applied it to a slave girl then she applied it to herself. Then, she said; ‘By Allah, I am not in need of perfume, but I had heard the Messenger of Allah ﷺ saying: “It is not lawful for a woman that believes in Allah and the Last Day to mourn over a deceased more than three

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32 Mourning over the deceased does mean lament as some people practice. It is only the abandonment of embellishment.
days except for the husband. She mourns for four months and ten days.’ (At-Termizi).

1024. Zaynab also said: ‘I entered on Zaynab bint Jahsh when her brother died. She asked for perfume and applied it to her, then she said; ‘By Allah, I am not in need of perfume, but I had heard the Messenger of Allah ﷺ saying: “It is not lawful for a woman that believes in Allah and the Last Day to mourn over a deceased more than three nights except for the husband. She mourns for four months and ten days.”’ (At-Termizi).

33 Mourning over the deceased does mean lament as some people practice. It is only the abandonment of embellishment.
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

1025. Zaynab also said; ‘I heard my mother Umm Salama saying that a woman came to the Messenger of Allah ﷺ and said; ‘O Messenger of Allah! My daughter’s husband has died and her eyes got soared, would she apply the kohl on them?’ The Messenger of Allah ﷺ said: “No.” He said this twice or thrice. Then he said: “It is four months and ten days and one of you used to stay for a complete year.” (At-Termizi).

Abu-Issa said; ‘The Hadith of Zaynab is Hasan Saheeh and the people of knowledge of the Prophet’s companions acted on it. They said that she whose husband has died shun applying perfume and other cosmetics during her Idda. This is the opinion of Sofyanoth-Thawri, Malek ibn Anas, Al-Shafe'e, Ahmed, and Ishaq.’

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٣٢٧ — باب تحريم بيع الحاضر للباد وتلقي الركبان

Chapter (٣٢٧)

About the Forbiddance of a

Townsmanselling on behalf of a Nomad

٣٢٦ - حَدَّثَنَا هَذَا حَدَّثَنَا إِبْنُ السَّمَّانُ أُخْنَرْنَا سَلِيمَانُ النَّبِيُّ عَنْ أَبِي عُمَانَ عَنْ أَبِي مُسْعُودٍ عَنْ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنْ تَلْقِي البِيْع قَالَ وَقِيَ الْبِاب عَنْ أَبِي عُمَانُ عَنْ أَبِي عُبَّاسٍ وَأَبِي سَعِيْدٍ وَأَبِي هَرْبَةَ وَأَبِى سَعِيْدٍ عَمَّارَ وَرَجَلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ

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34 Another foolish practice of the pre-Islam era practices was that the woman whose husband has died was to be detained in the house in her dirtiest clothes for a full year. Then, she was to wait until a dog passes by her. She was not allowed to come out from the house before throwing dung at that dog.

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1026. Narrated Ibn Mas'oud; ‘The Prophet ☪ forbade receiving the sellers outside the marketplace.’

1027. Narrated Abu-Huraira; “The Prophet ☪ forbade receiving the sellers outside the marketplace. If a man received them (outside the marketplace) and bought the commodity, the seller has the free choice either to accomplish or abrogate the transaction.” (At-Tirmizi).

Abu-Issa said; ‘This Hadith is Hasan Saheeh and some people of knowledge disliked receiving the sellers outside the marketplace because it comprises fraud.’

1028. Narrated Abu-Huraira and Qotaybah, directly from the Prophet ☪; ‘The Prophet ☪ said: “An urbanite should not sell on behalf of a nomad.”’ (At-Tirmizi).
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

1029. Narrated Jaber; ‘The Messenger of Allah ﷺ said: “An urbanite should not sell on behalf of a nomad. Leave the people be sustained from each other by Allah.” (At-Termizi).

Abu-Issa said; ‘Both the Hadith of Abu-Huraira and Jaber are Hasan Saheeh and some people of knowledge of the Prophet’s companions act on them. They disliked that an urbanite sells on behalf of a desert-dweller. Some others see that an urbanite would buy on behalf of a desert-dweller.’

1030. حذفنا أحمد بن مينه وقينته قالا حذفنا سفيان بن عبيبة عن الزهري عن سعيد بن المصلوب عن أبي هريرة قالا قاتل تبلغ به النبي ﷺ وقال أحمد قال رسول الله ﷺ لا يبيع الرجل على بيع أخيه ولا يخطب على خطيبة أخيه وقال في الباء عن سمرة وأين عمر قال أبو عيسى حديث أبي هريرة حديث صحيح قال مالك بن أس سلمة يعني كراهية أن يخطب الرجل على خطية أخيه إذا خطب الرجل المرأة فرضيت به فيس أحمد أن يخطب على خطية أخيه وقال الشافعي يعني هذا الحديث لا يخطب الرجل على خطيبة أخيه هذا عندنا إذا خطب الرجل المرأة فرضيت به وركنت إليه فيس أحمد أن يخطب على خطيته فامّا قبل أن يعلم رضانها أو ركونها إليه فلا بأس أن
Riyadhos-Saliheen (The Meadows of the Righteous)  
(Abridged)

1030. Narrated Abu-Huraira; ‘The Messenger of Allah ﷺ said: “A man should not sell what his brother had sold, and he should not offer to have in marriage a woman whose brother had offered to get her in marriage.” (At-Termizi).

Abu-Issa said; ‘The Hadith of Abu-Huraira is Hasan Saheeh. Malek ibn Anas said that the meaning of this Hadith is that if a man has offered to have a woman in marriage and she approved him, no one is entitled to ask her hand. Al-Shafe'e said the same and added; ‘A person is permitted to make an offer of marriage as long as he did not come to know whether she approved resolutely the betrothal of the first. He based his opinion on the Hadith narrated concerning Fatimah bint Qays when she came to the Prophet ﷺ and mentioned to him that Abu-Jahm ibn Hozayfa and Mu'aweya ibn Abu-Sofyan have made an offer of marriage to her. He said: “As for Abu-Jahm, he is a man who does not withhold his staff from the women, and as for Mu'aweya, he has no wealth, but marry Usamah.” The meaning of this Hadith is that Fatimah did not tell him her approval for any one of them. Had she told him her approval of one of them (Abu-Jahm ibn Hozayfa and Mu'aweya ibn Abu-Sofyan), he would not have suggested Usamah to her.'
Chapter (328)

About the Forbiddance of Wasting Money

1031. Narrated Al Mogheerah ibn Sho'aba رضي الله عنه: 'The Prophet ﷺ said: "Allah has forbidden for you: Undutifulness to your mothers. Burying your daughters alive. Withholding the rights of the poor and others and begging from men. Allah has hated for you: Gossip, ask too many questions (to defy the scholars or to show one's profound knowledge, or asking many questions About the disputed religious matters...etc. He also forbade you to waste the wealth (by extravagance with lack of wisdom and thinking...etc.). (Bukhari)

1032. Narrated Al Mogheerah ibn Sho'aba رضي الله عنه: 'The Prophet ﷺ used to say after every compulsory prayer, La Ilaha Illalaho, Wahdaho La Shareeka Laho, Laholmoloko Wa Laholhamdo, Wa Howa Ala Kolli Shay'in Qadeer (None has the right to be worshipped but Allah; He is One and has no partner. All Sovereignty is for Him, and all the praises are for Him, and He is the Omnipotent). Allahomma La Mani'a Lima A'atayta Wa la Mo'atiya Lima Mana'ata Wa la Yanfa'o'o
Thaljaddi Minkaljadd. (O Allah! Nobody can hold back what You give and nobody can give what You hold back. Hard efforts exerted by anyone (or good luck or riches) for anything cannot benefit one against Your Will).” Al Hasan said; ‘Al Jadd (translated as Hard efforts exerted by anyone (or good luck or riches) means riches (prosperity).

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٣٢٩ - باب النهي عن الإشارة بسلاح إلى المسلم جادا أو مازحا

Chapter (329)

About the Forbiddance of Brandishinga

Weapon or the like at a Muslim jockingly or sternly

٣٣٣ - حدثنا عبيد الله بن معاوية الجمحي البصري حدثنا حماد بن سلمة عن أبي الزبير عن جابر قال نهى رسول الله ﷺ أن يتعاطى السيف مسلولا قال أبو عيسى وفي الباب عن أبي بكر وهذا الحديث حسن غريب من حديث حماد ابن سلمة وروى ابن لهيعة هذا الحديث عن أبي الزبير عن جابر عن بناء الجهني عن النبي ﷺ وحديث حماد بن سلمة عندي أصبع

١٠٣٣. Narrated Jaber; ‘The Messenger of Allah ﷺ forbade that the sword be given or taken unsheathed.’

١٠٣٤. Narrated Abu-Huraira; ‘The Prophet ﷺ said: “None of you should point towards his Muslim brother with a weapon, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell).”’ (Bukhari).
330 - Bāb Kāraḥah al-Khwrūj Min al-Masjīd Bād Adādan Ilā Bādur

Chapter (330)

About Dislike of Going out of the Mosque after Delivering Azan except for an urgent Need

1035. Narrated Abu Al-Sh'atha'a; 'A man went out of the mosque after Azan of Asr prayer was delivered, thereupon, Abu-Huraira said; 'As for this one, he has disobeyed Abul-Qasim.\(^{\text{35}}\)' (At-Termizi).

Abu-Issa said; 'The Hadith of Abu-Huraira is Hasan Saheeh and the people of knowledge among the companions of the Prophet ﷺ and the successors act according to it. They disliked that anyone goes out of the mosque after delivering Azan except for a valid reason such as in case of having Al

\(^{35}\) Referring to the Messenger of Allah ﷺ.
Hadath or for a dire need. And it is narrated that Ibraheem Al-Nakhe'e said; ‘One is permitted to go out of the mosque after delivering Azan as long as Al Mo’ththin has not started in Al Iqamah delivery.’

Chapter (331)

About Dislike of Reclining from Accepting Basil

1036. Narrated Abu-Huraira; ‘The Messenger of Allah ﷺ said: “He to whom basil was offered let him not decline (from accepting it).”

Chapter (332)

About Dislike of Praising the One

(Whose Praise in His Presence would spoil Him)
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

1037. Narrated Abu-Ma'ammar; 'A man stood up and praised an emir. Al Miqdad started throwing dust at his face saying; 'The Messenger of Allah ﷺ ordered us to pour dust at the faces of those who extol people' (At-Termizi).

36 The apparent meaning of the Hadith is to throw dust at the face of the one who praises as Al Miqdad.Has done. The scholars have different opinions regarding this subject. Some scholars said; 'Give them money to prevent them from disparaging you. Money in such a case would equal dust because one's honor is more valuable.' Some others said; 'Give them very little money whose value would equal dust (nothing). A third group say; 'Give them nothing except dust to prevent them from extolling people that makes one proud. This is based on the statement of the Messenger of Allah ﷺ about selling the dogs: "If he came to ask for the dog's price, fill his palm with dust."

This is the most proper opinion besides interpreting the Hadith per its apparent meaning i.e. as Al Miqdad.Has interpreted it.

Al khattabi said; 'The meant here are those who took extolling the people a means of earning their living. As to those who praise others for good deeds they do to encourage others to emulate them, such people are not classified under this category

Imam Al-Ghazali said; 'Extolling people has six defects; four for the extoller and two for the extolled. The four related to the extoller are; he would exaggerate in extolling, thus, he would lie, he would show love while he has not love, hence he would be a hypocrite, he would say what he is not assured of, hence he would be
1038. Narrated Abu-Huraira; ‘The Messenger of Allah ᴩ ordered us to pour dust in the mouths of the extollers.’

(At-Termizi).

* * *

Chapter (333)

About Dislike of Coming out of a Town where Plague styroke it

1033 — باب كراهة الخروج من بلد وقع فيها الوباء

impetuous, the fourth is that the extolled one would be an oppressor, hence he would exceed in oppression. As to the extolled one, he would get proud and boastful.

As to those who are not liable to get spoiled with praise, it is permissible. Examples of this are the praise of the Messenger of Allah ᴩ to some companions. The Messenger of Allah ᴩ said to Abo Bakr ᴩ when he asked whether there would be some men who will be called from the eight gates of Paradise: “I hope you would be one of them.” He ᴩ said Omar: “Satan does not see you in a path except that he takes another way.
People differ about the meaning of the verse number 195 of Sura number 2 especially the sentence that says:

"...And make not your own hands contribute to (your) destruction..."

Many people understand it mistakenly. The following Hadith and cooment shed light on this subject.

2898. Narrated Aslam ibn Abu-Omran; ‘We faced a Roman army and the a great group came out for fighting an equal group or more numerous one of the Muslims confronted them. The governor of Egypt at that time was Oqba ibn Amer and the commander of that group was Fadhalah ibn Obayd. A man of the Muslims attacked the array of the Roman and penetrated them. The Muslims cried and wondered. They said; ‘Glory be to Allah! That man destroys himself with his hand.’ Abu-Ayyob Al-Ansari rose up and said; ‘Indeed, you
interpret this verse wrongly. It was revealed criticizing us, assemble of Al Anasar, i.e. after Allah ﷺ had consolidated Islam and its supporters had multiplied in number, some of us said to the others secretly and without informing the Messenger of Allah ﷺ; ‘We have lost our wealth and Allah ﷺ had consolidated Islam and its supporters had multiplied in number, what would be wrong if we started investing our wealth i.e. abandon fighting in Allah’s cause. Allah ﷺ revealed the verse that refutes our pretext. (He ﷺ revealed):

“And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good. For, Allah loves those who do good.” S: 2-195. Abu-Ayyoob added; ‘Thus, At-Tahlakah (contributing in one’s destruction) as meant in the verse was our abandonment of fighting in Allah’s cause and investing our wealth.’ Aslam added; ‘For this reason, Abu-Ayyoob lasted in fighting for Allah’s cause till he was buried in the land of the Romans.37"

37 The scholars hold different opinions concerning the occasion or revealing this verse. Some scholars say that it refers to stinginess and non-contributing in fighting for Allah’s cause with persons and properties. Some others say that it refers to some people who participated in Jihad (fighting for Allah’s cause) without giving of the properties. A third group says that Al Ansar used to give in charity for Allah’s cause. One year when they were stricken with dearth, they withheld what they used to give. Thus, Allah ﷺ revealed this verse.

Ibn Jareer and Ibnol Monthir compiled the sound Hadith that was narrated by Modriok bin Awf; Once I said to Omar; ‘My neighbor rushed in penetrating the enemy’s arrays and was killed. The people said; ‘He has contributed in his destruction.’ Omar ﷺ said; ‘They lied. He has bought the Hereafter for life.” The other narration on the authority of Al-Bara’a bin Azeb that is compiled by Ibn Jareer, Ibnol Monthir, and others about the interpretation of this verse that says:
And now, let us read what Imam Al-Nawawi compiled in the same concern.]

Allah ﷺ said:

» وَاتَّقُوا فِي سَبِيلِ اللَّهِ وَلَا تَتَّقُوا بِأَنْفِيكَمْ إِلَى الْمَهِيْلَةِ وَأَحْسِنَا إِنَّ اللَّهَ يُحِبُّ

المَحْسُونِينَ (البقرة 195)

“And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good. For, Allah loves those who do good ***” S: 2-195.

And

» أَيْنَمَا تَكُونُوا إِذْ يَرْكَبُكُمُ الْمُوتُ وَلَوْ كَسَبْتُمْ فِي بُرْوجٍ مُسْتَيْدٍ إِنْ تُصِبْهُمْ حَسَنَةً

يَقُولُوا هَذِهِ مَنْ عَنَّ مَنْ دَاوَى اللَّهُ وَاللَّهُ لَيْسَ تَصِبُّهُمْ سَيِّئَةً يَقُولُوا هَذِهِ مَنْ أَنزَلَهَا عَنَّ مَنْ

عَنَّ اللَّهِ فَمَا لِهُوَ الْقُوَامُ إِنَّ اللَّهَ لَا يَكَادُ يَفْغِي مُحِينَ حَدِيثًا (النساء 78)

"Wherever you would be death will befall you out, even if you were in towers built up strong and high!" if some good

Narrated Abo Ishaq; ‘I said to Al-Bara’a bin Azeb; ‘Does Allah’s statement:

“And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good. For, Allah loves those who do good ***” S: 2-195 refer to the single man who confronts a battalion of one thousand warriors?’ He said; ‘No. It refers to the man who commits a sin then despair from accepting his repentance.

As to the single man’s attack on a great number of warriors, the majority of the scholars say that if it was for frightening the enemy and encouraging the Muslims to attack, it is good. If it was mere rashness and recklessness it is impermissible especially in case it would lead to weakening the Muslims.
befalls them, they say; ‘This is from Allah.’ If evil befalls them, they say; ‘This is from you (Muhammad).’ Say: "All things are from Allah." But what has come to these people, that they fail to understand a single fact? *’” S: 4-78.

The Messenger of Allah ﷺ said:

1039 - حديث ﷺ عن ﷺ عن ﷺ ﷺ عن ﷺ أن ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

1171
1039. Narrated Abdullah ibn Abbas may Allah be pleased with her; Omar ibn Al Khattab departed for Greater Syria and when he reached Sargh, the commanders of the (Muslim) army, Abu-Obayda ibn Al-Jarrah and his companions met him and told him that an epidemic had broken out in Greater Syria. Omar said; 'Call for me the early emigrants.' So Omar called them and informed them that an epidemic had broken out in Greater Syria. Those people differed in their opinions. Some of them said; 'We have come out for a purpose and we do not think that is is proper to give it up.' Others said (to Omar); 'You have along with you, other people and the companions of Allah's Messenger so, we do not advise that we take them to this epidemic.' Omar said to them; 'Leave me now.' Then he said; 'Call Al Ansar for me.' I called them and he consulted them but they followed the same way of the emigrants and differed as the former did. He then said to them; 'Call out for me the old people of Qoraysh who emigrated in the year of the Conquest of Mecca.' I called them out and they gave a unanimous opinion saying; 'We advise that you return with the people and not take them to that (place) of epidemic.' So Omar made an announcement; 'I will ride back to Madina in the morning, so you should do the same.' Abu-Obayda ibn Al-Jarrah said (to Omar); 'Do you run away from what Allah had foreordained?' Omar said; 'Would that someone else had said such a thing? O Abu-Obayda! Yes, we are running from what Allah had foreordained to what Allah has foreordained. Don't you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allah had ordained that, and you would graze them on the dry
one only if Allah had ordained that?’ At that time Abdul-Rahman ibn Awf, who had been absent because of some job, came and said; ‘I have some knowledge about this. I have heard Allah's Messenger saying: 'If you hear About it (an outbreak of plague) in a land, do not enter it and if plague breaks out in a country where you are staying, do not leave it.' Omar thanked Allah and returned (to Madina). (Bukhari).

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334 باب التغليظ في تحريم السحر

Chapter (334)

About strict Forbiddance of Sorcery

Allah said:

"They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers, not Solomon, were but the evil ones, teaching men sorcery, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone (such things) without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except after Allah's permission. And they learned what harmed them, not what
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

profited them. And they knew that the buyers of (magic) would have no share in happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew! *" S: 2-102.

The Messenger of Allah ﷺ said:

١٠٤٠ - عن أبي هريرة ﷺ عن النبي ﷺ قال: (اجتنبوا السبع المنفيات).
قالوا: يا رسول الله، وما هِنَّ قال: (الشَّرَكِ بِاللهِ، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الرتب، وأكل المال القييم، والتهريج يوم الربه، ولد النجوم المُخصِّصَة، والمؤمنات العافلات). رواه البخاري.

1040. Narrated Abu-Huraira ﷺ; ‘The Prophet ﷺ said: “Avoid the seven great destructive sins.” The people enquired; ‘O Allah's Messenger! What are they?’ The Prophet ﷺ said: To join others in worship along with Allah, to practise sorcery, to kill the life that Allah has forbidden except for a just cause, (according to Islamic law), to eat up usury, to eat up the orphan's wealth, to show one's back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse the chaste women, who never even think of anything touching chastity and are good believers.” (Bukhari).
Chapter (335)

About the Forbiddance of

Traveling to the believing Countries if

One fears lest the Enemy should disgrace it

410 - 1041. Narrated Abdullah ibn Omar may Allah be pleased with them; ‘Allah's Messenger forbade the people to travel to a hostile country carrying (copies of) the Koran.’ (Bukhari).

Chapter (336)

About the Forbiddance of

Using the gold and silver Utensils

2404 - 1042. Narrated Umm Salama, the wife of the Prophet, 'Allah's Messenger said: “He who drinks in silver vessels is only filling his abdomen with Hellfire.”' (Bukhari).

4304 - 1042. Narrated Abu Hurayra: “Allah's Messenger forbade the use of gold and silver vessels; just as they are not placed in the fire, they are also not placed in the graves.” (Bukhari).

1175
1043. Narrated Hozayfa ibn Al Yaman may Allah be pleased with them; 'Allah's Messenger ﷺ said: "Do not drink in silver or gold vessels, and do not eat in plates of these metals, for such things are for them (the disbelievers) in this worldly life and for you in the Hereafter." (Agreed upon).

1044. Narrated Hozayfa ﷺ; 'I heard the Prophet ﷺ saying: "Do not wear thin or thick silky cloths and do not drink in silver or gold vessels, and do not eat in plates of such metals, for such things are for the disbelievers in this worldly life and for us in the Hereafter." (Bukhari).

Chapter (337)
About Forbiddance of Wearing the Saffron-Dyed Dresses for Men

1045. Narrated Anas ﷺ; 'The Prophet ﷺ forbade men to wear the saffron-dyed garments.' (Bukhari).
1046. Narrated Abdullah ibn Amr may Allah be pleased with them; ‘The Prophet ﷺ saw me in two clothes dyed in saffron, whereupon he said: "Did your mother order you to waer this?" (Muslim).

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Chapter ( 338 )

About the orbidance of Keeping silent for a Day

[Keeping silent for a day was one of the evil practices of the pre-Islam era people. On the advent of Islam, it abrogated this erring practice and imposed remembering Allah ﷻ and uttering good utterance in its stead.

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

1047. Narrated Qays ibn Abu-Hazem; ‘Abu-Bakr ﷺ entered on a woman from the Ahmas tribe who shunned talking. He asked About her silence cause and they informed him that she vowed to perform Hajj keeping silent. Abu-Bakr ﷺ said to her; ‘Speak. For this is unlawful. This is a ritual of the pre-Islam era people’s practices...so, she spoke.’
Riyadhos-Saliheen (The Meadows of the Righteous) (Abridged)

339 - باب تحریم انساب
الإنسان إلى غير أبيه وتوليه إلى غير مواليه

Chapter (339)
About the Forbiddance of One
Affiliating to Others besides His Father
and a Slave to Others besides His Masters

1048. Narrated Sa'ad ibn Abu-Waqqas and Abu-Bakra; 'I heard the Prophet ﷺ saying: "Whoever claims to be the son of a person other than his father knowing that, that person is not his father, then Paradise will be forbidden for him." I mentioned that to Abu-Bakra, and he said; 'My ears heard that, and my heart memorized it from Allah's Messenger.'

1049. Narrated Abu-Huraira ﷺ; 'The Prophet ﷺ said: "Do not deny your fathers (do not claim to be the sons of persons other than your fathers), and whoever disowns his father, is charged with disbelief." (Bukhari).
1050. Narrated Ali ﷺ; 'We have nothing except the Book of Allah and this written paper from the Prophet ﷺ wherein is written): Madina is a sanctuary from the A’ir Mountain to such and such a place, and whoever innovates in it a heresy or commits a sin, or gives shelter to such an innovator or sinner in it will incur the curse of Allah, the angels, and all people, none of his compulsory or optional good deeds of worship will be accepted. And the asylum (of protection) granted by any Muslim is to be secured (respected) by all the other Muslims. And whoever betrays a Muslim in this respect incurs the curse of Allah, the angels, and all the people; and none of his compulsory or optional good deeds of worship will be accepted, and whoever (freed slave) takes as masters other than his manumitters without their permission incurs the curse of Allah, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted.” (Bukhari).

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٣٤٠٠ — باب التحذير من ارتكاب ما نهى الله ﷺ ورسوله ﷺ عنه

Chapter (340)

About Warning against

What Allah ﷺ has forbidden and

What His Messenger ﷺ has so done

لا تجعلوا دعاء الرسول ﷺ بينكم كدعاء بغضكم بعضكم بعضًا فقد يعلمه الله ﷺ الدين

يتسللون منكم لولا فليسحر الدمين يختلفون عن أمره أن تصيبهم فتنة أو

يصيبهم عذابَ أليمَ (النور ٢٣)
Allah ﷻ said:

"Make not the calling out of the Messenger (Muhammad) among you as your calling out of one another. Allah knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger. And let those who oppose the Messenger's commandment (his Sunna, legal ways, orders, acts of worship, statements...etc.) beware, lest some trials befall them or a painful torment be inflicted on them *" S: 24-63. And

"On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and this evil . And Allah warns you against Himself (His Punishment) and Allah is full of Kindness to the (His) slaves *" S: 3-30. And

"Verily, the Seizure (punishment) of your Lord is severe *

S: 85-12. And

"Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe *" S: 11-102.

The Messenger of Allah ﷻ said:

101 - حَدِيثًا حُمَيْد بْن مُسْعِد حَدَّثَنَا سَفِيَان بْن حَبِيب عَنُّ الحَجَاجِ الصُّوَافِ عن يَحْيَى بْنِ أَبِي كَثَّيْرٍ عَنُّ أَبِي سُلَيْمَةٍ عَنَّ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ
1051. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: “Most assuredly, Allah gets jealous and the believer gets jealous. And Allah gets jealous when the believer commits what was made illegal for him.” (At-Tirmizi)

* * *

Chapter (341)

About Which Invocation the One who committed a prohibited Deed should invoke

[As we have explained, Islam looks at man as a weak creature that id liable to err. This is his nature and he will never abadon it. The only exception to this rule is the Prophets and Messengers of Allah عليه السلام. They are the unfalible.

It is a golden rule of Islam that Allah ﷺ does not task a soul beyond its capacity. This is stated by many verses of the Noble Koran. Allah ﷺ says:
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

"Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like what You did lay on those before us (the Jews and the Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Patron. So, give us victory over the disbelieving people *" S: 2-285. And

"Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease *" S: 65-7.

Had Islam tasked man beyond his capacity, Reckoning would have not been. Thus Islam treats man as man. It does not treat him as angels.

Thus, man is liable to err and wrong himself by oppressing others and transgressing the limits imposed by Allah ﷻ. What one should do if he acted improperly? This is the subject matter of the following chapter.

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

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Allah  said:

وإِمَّا يَنْزَعِنَكَ مِنَ الشَّيَاطِينَ نُزُعَ فَاسْتَعِذْ بِاللهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

(فصلت 32)

“And if an evil whisper from Satan tries to turn you away (O Muhammad) from doing good deed, then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower *” S: 41-36. And

إِنَّ الْدُهُنَّ انْتَقَوْا إِذًا مَسِهِمْ طَائِفَ مِنَ الشَّيَاطِينَ تَذَكَّرُوا فَإِذًا هُمْ مُبِشَرُونَ

(الأعراف 201)

“Verily, when an evil thought occurs to the pious people from Satan, they remember (Allah), and (indeed) they then see (aright) *” S: 7-201. And

وَالْذِينَ إِذًا فَعَلُوا فَاحْشَةً أُوْلَٰٰئِكَ أُنفِسْهُمْ ذَكَّرُوا اللَّهُ فَاسْتَغْفَرُوا لِذَٰلِكَ

وَمَنْ يَغْفِرُ الْذَّنْبَ إِلَّا اللَّهُ وَلَا يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (135)

وَأُولَٰئِكَ جَزَأُوهُمْ مَغْفِرَةً مِنْ رَبِّهِمْ وَجَنَّاتَ تَجْرِي مِنْ تَحْتِهِمْ الأَنْهَارُ خَالِدِينَ فِيهَا

وَبَعْثَ أَجْرَ الْعَامِلِينَ (136) (ال عمران 135-136)

“And those who, when they have committed Fahishah (improper deed) or wronged themselves with evil, they remember Allah and ask forgiveness for their sins and none can forgive sins but Allah. And they do not persist in what (wrong) they have done, while they know * For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allah's Orders) *” S: 3-135,136. And

وَقَالَ اللَّهُ ﷺ لِلْمُؤْمِنَاتِ يَغْفِرَنَّ الْأَبْصَارَهُنَّ وَيَحْفَظُنَّ فِرْوَجَهُنَّ وَلَا يُبِينَنَّ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يُبِينَنَّ زِينَتَهُنَّ رَبِّهِنَّ

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(Abridged)

"And tell the believing women to lower their gaze (from looking at men) and to protect their private parts (from illegal sexual acts) and not to show off their adornment except only what is apparent (both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over their bosoms and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of feminine sex And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful S: 24:31.

The Messenger of Allah said:

1052. Narrated Abu-Huraira : 'Allah's Messenger said: 'Whoever takes an oath in which he (forgetfully) mentions Al-Lat and Al-Ozza should say, La Ilaha Illallah

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38 These are two names of idols that were worshipped in the pre-Islam era.
None has the right to be worshipped except Allah. And whoever says to his companion; 'Come along, let us gamble, must give alms (as an expiation for his sin).’ (Bukhari)

Chapter (342)
About Originals and Miscellany

1051 - حديث علي بن حجر أخبرنا الوليد بن مسلم وعبد الله بن عبد الرحمن بن يزيد بن جابر ندخل حديث أحمداء في حديث الآخر عن عبد الرحمن بن يزيد بن جابر عن يحيى بن جابر الطائي عن عبد الرحمن بن جبير عن أبيه جبير بن نفير عن النور بن سمعان الكلابي قال ذكر رسل الله ﷺ الدجال ذات غداة فخفض فيه ورفع حتى ظننا في طائفة النخل قال فانصرفنا من عند رسول الله ﷺ ثم رجعنا إليه فعرف ذلك فنا فقال ما شأناكما قال قلنا يا رسول الله ذكرت الدجال الغداة فخفضته فيه ورفعتنا حتى ظننا في طائفة النخل قال غير الدجال أخوف لي عليكم إن يخرج وأنا فكم فنا حكيمه دوكم وإن يخرج وناسكم فامرأنا高新 نفسه والله حليفي على كل مسلم إذ شاب فقط عينه طائفة شبيهة عند الغزى بن قطن فمن رآه منكم فليقرأ فواتح سورة أصحاب الكهف قال يخرج ما بين الشام والعراق فعاث يمينا وشمالا يا عباد الله اتنا قال قلنا يا رسول الله وما دعته في الأرض قال أربعين يوما يوم كنسة ويوم كندة ويوم كشهر ويوم كجمعة وسائر أيامكم كأيامكم قال قلنا يا رسول الله أرأيت اليوم الذي كالستة أتكفينا فيه صلاته يوم قال لا ولكن اقتروا لع قال قلنا يا رسول الله فما سرعته في الأرض قال كالفيل استدبرته الريح فيأتي القوم فيدغوه فيكذبونه ويردوهن عليه قوله

١١٨٥
فَقَالَ فَيِمِّرُ أَوَّلِهِمْ بِحِيْرَةٍ طَيْبَةٍ فَيَسْرَبُ ماَ فِيهَا ثُمَّ يَمِرُّ بِهَا أَخْرَهُمْ فَيَقُولُ لَكُمُ الْأَرْضُ كَمَّ امْتَازَلَتُ عِلْيَهَا طَيْبَةٌ وَكَمْ امْتَازَلَتُ عِلْيَهَا سَائِرَتُ هُمْ مَا كَانَ دَا رَأْيًا وَأَمْدَدُ بَيْنَ مِهْرَهِمْ وَأَمْدَدُ بَيْنَ شَخْصَيهُمْ وَأَمْدَدُ بَيْنَ أَطْرَافِهِمْ وَأَمْدَدُ بَيْنَ كُلِّ ذَوَى رَأْيٍ وَأَطْرَافِهَا بِصِيْغَةٍ كَبِيرَةٍ يَطَهُّهَاٌ وَيَصَلُّهَا قَبْلَهَا هُوَ كَذَا إِذْ هُوتِي عِيسَى بُنتُ مَرْيَمُ بَشَرُّقٌ سُرَى عَلَى أَمْرِهِ أَسْمَعْتُ مَا كَانَ إِذَا طَالَطَةً رَأْسَةً قَطَرَ وَإِذَا رَفَعَهُ تَحَنُّدُ مَنْ حَمَّانَ كَاللُّوْلَأَ قَالَ وَلاَ يَدْخُلُنَّ وَعَشَرُهُ، يُغْضِبُهُ عَنْهُ وَيَعِنٌ أَحَدًا إِلَّا مَاتُ وَرَجُعُ رَجُعٌ سَيْتُهُ بَصِيرَ فَيُقْلِبُهُ حَتَّى يُذَرِّعَهُ بِبَابٍ لَّا يُقْبَلُهُ قَالَ فَيِمِّرُ بَيْنَهُ كَذَا مَا شَاءَ اللَّهُ قَالَ حُرُوجُ عَبْدِي إِلَى الْطُورِ فِي قَدْ أَنْزَلْتُ عِيَانًا لَّيْ لَا يَذْكَرُ أَحَدًا بِهَا قَالَ وَيَبْعَثُ اللَّهُ يَأْجُوَجُ وَمَأْجُوَجُ وَهُمْ كَمَا قَالَ اللَّهُ حَتَّى إِذَا فَتَحَتَّ يَأْجُوَجُ وَمَأْجُوَجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسَلُونَ

(الأبياء 96)
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(Abridged)

1053. Narrated Al-Nawas ibn Sama'an Al-Kilabi; 'One day, the Messenger of Allah ﷺ mentioned Ad-Dajjal mentioning some characters of his in a way that we thought he was very near to us. We went out and returned to him and he has known clearly what we were thinking about. He said: 'What is the matter with you?' We said; 'O Messenger of Allah! You have mentioned Al-Dajjal in a way we thought he was in the near palm tree field.' He said; 'It is not Al-Dajjal of whom I fear for you (I fear many things other than this such as the deluding delights of life). If he came out while I am still among you, I would argue with him (and confute him). And if he emerged while I am not among you, each one of you would argue with him and I invoke Allah ﷺ to support each one of you. He is a curly-haired goggle-eyed young man. He resembles Abdul-Ozza ibn Qatan. He that saw him, let him recite the opening verses of the chapter titled 'The Cave, number 18.' Al-Nawas said; 'The Messenger of Allah ﷺ said: "He will emerge between Greater Syria and Iraq. He
will spread mischief in the right and the left sides. Servants of Allah! Keep firm.” Al-Nawas said; ‘We said; ‘How long would he stay on the earth?’ The Messenger of Allah ﷺ said: “He will remain for forty days. One day is as long as a year, one day is as long as a month, one day is as long as a week, and the other days are as long as the days of yours. Al-Nawas said; ‘We said; ‘Messenger of Allah! Have you seen the day that equals a year, are one day’s prayers sufficient for it?’ The Messenger of Allah ﷺ said: “No. You have to perform the prayers during it at the stated times of the daily prayer.” We said; ‘How fast will he be Messenger of Allah!’ He said: “He is as rapid as the clouds when they are driven by wind. He will come to the people and invite them (to worship him) but they will belie him and refute his claim. Thus, their properties will follow him. He will come to them once again and invite them. Seeing that they no longer have had any property, they will respond to him and attest whatever he will tell them. He will order the sky and it will rain and the earth to produce plants and it will do. Their cattle will pasture these plants and return at sunset fatter and give more milk. Then he will come to a swampy land and say to it; ‘Vomit your gems and treasures and they will come out and follow him like the bees follow the drone. Then he will summon an energetic young man and smite him with the sword and halve him two parts. Then he will summon that young man and behold! He will come cheerfully and gaily. Thereupon, Jesus ﷺ will descend in the east of Damascus at the whit minaret putting his hands on two angels’ wings. When he, Jesus ﷺ, lower his head or raise it drops like pear will fall. None will smell that smile except he dies that smile will reach till the end of his sight.” Al-Nawas said; ‘The Messenger of Allah ﷺ said: “Jesus ﷺ will chase him and catch him at Lodd Gate (a Place in Damascus) and kill him. Thus, he will remain in this state as
Allah ﷺ wills.” Al-Nawas said; ‘The Messenger of Allah ﷺ said: “Allah ﷺ will inspire in him (Jesus ﷺ) depart with my servants to At-Toor Mount for I have sent some people no one would be able to fight them.” Al-Nawas said; ‘The Messenger of Allah ﷺ said: “Allah will send Gog and Magog. They will be too numerous as Allah ﷺ has described them:

“Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill ** S: 21-96. The first of them will pass through Tabariyyah Lake and drink its water and the last of them will pass through it and say; ‘There has been water in this lake. They will resume their march till they reach the mountain in Jerusalem. They will say; ‘We have killed those on earth. So, let us kill those in the heaven.’ They will shoot their arrows towards the heaven and Allah will return their arrows reddened of blood. Then Jesus ﷺ and his host will be besiege till an ox head would be better than 100 Dinars to one of you per today’s value. Then Jesus ﷺ and his host will invoke Allah ﷺ and Allah ﷺ will send AN-NAGHAF in their necks and they will fall dead in a time equal to the time of of death of one soul.” Al-Nawas said; ‘The Messenger of Allah ﷺ said: “Jesus ﷺ and his host will descend where they will find any space except that it was filled with their bad smell and blood. Then Jesus ﷺ and his host will invoke Allah ﷺ and Allah ﷺ will send some birds with long nicks like those of the camels to carry their bodies and bury them in a very low place on earth. The Muslims will use their arrows as fuel for seven years. Then Allah ﷺ will send a rain that will leave the earth slippery and as the mirror. Al-Nawas said; ‘The Messenger of Allah ﷺ said: “Then, it will be said to the earth produce forth your fruits and blessedness. At that time, a pomegranate will suffice a group of men and they will be shaded under its leaf.
Cattle will be blessed in a way that a newborn camel will suffice a multitude of men, a newborn calf will suffice a tribe, and a newborn sheep will suffice a moiety. Thereupon, Allah will send wind that will take away each believing soul while the others will have sexual intercourse openly as the zebras do. On these people the Hour will be established.”

1054. Narrated Hozayfa: ‘I heard Allah's Messenger saying: “When Ad-Dajjal appears, he will have fire and water along with him. What the people will consider as fire, will be cold water, and what the people will consider as cold water, will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing that will appear to him as fire, for in reality, it will be fresh cold and sweet water.” (Bukhari).

1055. Narrated Anas ibn Malek: 'The Prophet said: “There will be no town in which Ad-Dajjal will not enter except Mecca and Madina, and there will be no entrance (road) (of both Mecca and Madina) but the angels will be standing in rows guarding it against him, and then Madina
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will shake with its inhabitants thrice (three earthquakes will take place) and Allah will expel all the disbelievers and the hypocrites from it to Al-Dajjal.” (Bukhari).

1056. Narrated Al-Mogheera ibn Sho'aba : ‘Nobody asked the Prophet ﷺ as many questions as I asked regarding Al-Dajjal. The Prophet ﷺ said to me: "What worried you About him." I said; ‘Because people say that he will have a mountain of bread and a river of water with him (i.e. he will have abundance of food and water)." The Prophet ﷺ said: “Nay, he is too mean to be allowed such a thing by Allah.” (Bukhari).

1057. Narrated Ibn Omar; ‘The Prophet ﷺ was asked About Al-Dajjal and he said: “Beware! Your Lord is not one one-eyed. And behold! Ad-Dajjal is one-eyed. His right eye is like the protruding grape.”

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1058. Narrated Abu-Huraira; ‘The Messenger of Allah ﷺ said: “The Euphorates would be decreased and a treasure of gold would appear. Thus, he that attended it, let him not take any of it.”’ (At-Termizi).

1059. Narrated Wa’il ibn Abdullah; ‘The Messenger of Allah ﷺ said: “The first thing to be judged on the Day of Judgement is blood (homicide).”’ (At-Termizi).

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39 Imam Muslim has compiled this Hadith with slight difference. It says: “The Euphorates would decrease and a mountain of gold would appear and people would fight each other. Ninety one of each hundred men would be killed. Each one of these hundred people would say; ‘It might be that I would be the one whom is liable to be delivered.”

40 This Hadith does not contradict the Hadith that says: “The first thing the servant will be accounted for on the Day of Judgement is the Prayer” because it speaks about Allah’s rights (the prayer) while the former speaks about the servants’ rights. It is also said
1060. Narrated Obada ibn Al-Samit; ‘The Prophet ﷺ said: “He that liked to meet Allah, Allah liked to meet him. And he that hated to meet Allah, Allah hated to meet him.” (At-Termizi)

1061. Narrated Jaber; ‘The Prophet ﷺ said: “Beware of entering on Al Mogheebat for Satan circulates within one of you as the blood circulates in his veins.” We said; ‘Does he...
circulates within you as well?’ He said: ‘Yes. But Allah supported me against him so he submitted.” (At-Tirmizi).

1062. Narrated Shaddad ibn Aws; ‘The Prophet ﷺ said: “A prudent person is he that reckons himself before he is being reckoned, and the disabled one is he that follows his vain hopes and whims and relied on them.” (At-Tirmizi).

Abu-Issa said; ‘It was narrated that Omar ibn Al-Khattab ﷺ said; ‘Call yourselves to account before you will be called to account and be ready for the Great Presentation and bear in mind that reckoning on the Day of Judgement will be easy for those who ued to reckon themselves in life. It was narrated also that Maymoon ibn Mahran said; ‘The servant would not attain piety except in case he reckoned his soul as the one

[41] The word "aslam" does not mean that his devil reverted to Islam, but it means that he was turned away from the Prophet ﷺ, hence the Messenger of Allah ﷺ will not be harmed by him.
partner reckons his partner in partnership projects i.e. how does he spend for his dress, food…etc.’

1063. Narrated Abu-Thabyan (attributing it to Abu-Zarr); ‘Abu-Zarr said; ‘The Prophet ﷺ said: “There are three people whom Allah ﷺ loves and three people whom Allah ﷺ hates. As to the three people whom Allah ﷺ loves, they are; a man who came to some people and asked them by Allah ﷺ, not by good relations between him and them, to give him. They refused to give him save a man who granted him so secretly that none but Allah ﷺ, and the recipient knew it, a people who traveled by night till they got so tired that nothing but sleep became dearer to them. So, they descended and slept save a man who rose up invoking Me sincerely and reciting My verses, and a man who was engaged in fighting along with his fellows. They were defeated but he confronted the enemy and fought him till he win martyrdom or victory.
As to the three people who Allah ﷻ hates, they are; the old man/the one married who commits adultery, the proud poor one, and the wealthy oppressor.” (At-Termizi).

1064. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: “If the ruler exerted the due efforts and judged justly, he would have a double reward. And if he exerted the due efforts and judged unjustly, he would have a one-fold reward.” (At-Termizi).

1065. Narrated A'isha may Allah be pleased with her; 'The Prophet ﷺ said: “Fever is from the heat of the Hellfire so abate it with water.” (At-Termizi).
1066 - أخبرنا عبيد بن حمزة أخبرنا عبد الرحمن بن سعد أبي ابنا عمرو بن أبي قيس عن سلامة بن حرب عن عباد بن حبيش عن علي عن علي بن حاتم قال أتبت رسول الله ﷺ وهو جالس في المسجد فقال القوم هذا علي بن حاتم وجئت بغير أمان ولا كتاب فلم يدعِني إليه أخذ بيدي وقد كان قائل قال ذلك إني لأرجو أن يجعل الله يدَه في يدي قال فقام فقمعه أمرًا وصبي معهما فقالا إن لنا إله حاحاجة ققام معهما حتى قضى حاحاجتهم ثم أخذ بيدي حتى أتى بي داره فألقت له الويلدة وسادة وجلس عليها وجلس بي بين يديه فحمد الله وأثنى عليه ثم قال ما يفرك أن تقول لا إله إلا الله فقيل تعلم من إنه سوى الله قال قلت لا قال ثم كشم ساعة ثم قال إنما تم تقر أن تقول الله أكبر وتعمل أن شيئًا أكبر من الله قال قلت لا قال فإن اليهود محضوب عليهم وإن النصارى صلال قال قلت فأني جئت مسألمًا قال فرأيت وجهته تبسط فرحًا قال ثم أمر بي فأنزلت عند رجل من الأنصار جعلت أغشته ابنه طريح النهاج قال فبينما أنا عند غسلي يدٍ إذ جاء قومٌ في ثياب من السوح من هذه النمار قال فصلى وقام فلحت عليهم ثم قال وله صاص وله وصص وله وحّصف وله وبعض قبضة يقي أحدهم وجهة حز جهنم أو النار وله بعمرة وله يشق تمرة فإن أحدهم لاقى الله وقال له ما أقول لكم ؟ ألم أجعل لكم في نفسس فينظر قدامه وراءه وعن يمينه وعن شماله ثم لا يجد شيئًا يقي به وجهة حر جهنم ليبق أحدهم وجهة النار وله يشق تمرة فإن لم يجد فيكتمل طبيعة فاني لا أخف علىكم الفاقة فإن الله ناصركم ومطعومكم حتى تسير الطبيعة فيما بين يبر ونسبة أو أكثر ما تخاف على مطربتها السرقة قال فجعلت أقول في نفسى فأتي بوصوص طبيب قال أبو عيسى هذا حديث حسن غريب لا نعرفه إلا من
1066. Narrated Uday ibn Hatim: 'I came to the Messenger of Allah while he was sitting in the mosque. The people said; 'This is Uday ibn Hatim.' Uday said; 'When I was brought before the Prophet he held my hand. The Prophet had prayed unto Allah that He would cause us to be hand in hand. Uday added; 'The Prophet rose up and a woman along with an adolescent met him and said that they had a certain need from him. The Prophet responded to what they had asked. Then he accompanied me to his house where the slave girl brought a cushion for him to sit on and I sat before him. The Prophet praised Allah the due praise and said: "What causes you to flee from confessing: "There is naught worthy of worship except Allah? Do you know that there is another god besides Him?" Uday said; 'I said; 'No.' Uday added; 'The Prophet talked for a short while and said: "Do you refrain from saying: "Allah Akbar, Allah is the Greatest, because you know that there would be anyone greater than Him?" Uday said; 'I said; 'No.' The Messenger of Allah said: "Really, the Jews have incurred Allah's wrath and the Christians are misled." Uday said; 'I said;''

42 This confirms the interpretation that the Jews are those who incurred Allah's wrath and the Christians are the misled. This is confirmed with the Koran by its statements about the Jews:
"And remember when you (the Jews) said: "O Moses! We cannot endure one kind of food (always); so beseech your Lord for us to
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‘But I have come as a Muslim.’ Uday added; ‘I saw the Messenger’s face beaming out of pleasure.’ Uday said; ‘Then the Messenger of Allah ♦️ ordered that I stay with a man of Al Ansar and I kept on visiting the Messenger of Allah ♦️ at the two ends of the day. One day, when I was sitting with him, some people wearing striped woolen cloths came to him. The Messenger of Allah ♦️ performed the prayer and urged the people to give in charity for them. H said: (Give in charity) even if a Sa'a, one half o a Sa'a, or even a handful or less. One of you would keep away his face from Hellfire even if with giving a dried date or one half of a dried date in charity. Verily, each one of you will meet Allah ♦️ and He will say to him what I am saying to you: “Have not I provided you with hearing sighting?” You will reply; ‘Yes indeed.’ He will say to you: “Have not I given you wealth and progeny?” You will reply; ‘Yes indeed.’ He will say: “What have you given for this Day?” One of you will look in front of him, behind him, on his right side and on his left side but he will never find anything to take away his face from Hellfire heat. Thus, let

produce for us of what the earth grows its pot-herbs, and cucumbers, its garlic, lentils, and onions.” He said: "Will you exchange the better for the worse? Go down to a town (Egypt), and you shall find what you want!” They were covered with humiliation and misery and they drew on themselves the wrath of Allah. This is because they kept on rejecting the signs of Allah and slaying His Messengers without just cause. This is because they rebelled and went on transgressing *" S: 2-61. As to the Christians, the Noble Koran says:

“Say: "O People of the Book! Exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by, who misled many, and strayed (themselves) from the even Way *" S: 5-77.
one of you keep away his face from Hellfire’s heat even if with a half of a dried date. If he did not find it, let him keep away his face from Hellfire’s heat with a kind word. Actually, I do not fear poverty for you for Allah ﷻ will give you and support you so abundantly that the traveling woman would travel from Yathrib (Madina) till Al-Hayra or longer than that fearing nothing.” Uday said; ‘At that, I said to myself; ‘Where are the robbers of Tay’ (his tribe)?’ (At-Termizi).

1067. Narrated A‘isha; ‘The Prophet ﷺ said: “He that vowed to obey Allah let him obey Him and he that vowed to disobey Allah let him not disobey Him.” (At-Termizi).

Abu-Issa said; ‘This Hadith is Hasan Saheeh and some people of knowledge of the Prophet’s companions and others act on it. This is the opinion of Malek and Al-Shafe‘e who said he should not disobey Allah nor is he required to atone for it.’
الله بلحَم فرَّغَ إِلَيْهِ الدُّراَع فَأَكَلَهُ وَكَانَتْ تَغْرُسُهُ فَنُهُسَ فِيهَا نَهَسَهُ فَقُلَ أَنَا سَبَعَ النَّاس يَوْم الْقِيَامَةِ هُلَّ تَذْرَوْنِ لَمْ يُذْرُوا لِيَجْمَعُ لِلَّهَ النَّاس الْأوَّلِينَ وَالآخرين في صُعُود وَاحِد فِيَسْمَعُهُم الدَّاخِل وَيَنفَذُهُم البَصَرُ وَيَنَبِئُ الشَّمْسُ مِنْهُمْ فِيْلُج النَّاس مِنْ الغَم وَالكَرْب مَا لا يَطِيقُون وَلا يَجَلَوْنون فيْجَلُون النَّاس بِغَضْبٍ لَيْسَ تُرُونُ ما أَقَدْ بْعَضُبْهُم أَتَّبَعُوهُم بِدَنَّم فيْجَلُونَ أَنَّي أَوْيُي الْبَشِر خلْقَ لِلَّهُ بِهِ وَنَفَخ فِي مَن رَوْحُه وُصْفَ المَلَائِكَةَ فَسُجُدَوْنَ لَهُ أَشْفَعُ لَنَا إِلَى رَبِّك أَلَّا تَرِى مَا نَحْنُ فِيهَا أَلَّا تَرِى مَا أَقَدْ بْعَضُبَ الْيَوْم غَضْبًا لَمْ يُغَضَبَّ قِيَّةُ مَثْلَهُ وَلَنْ يُغَضَبَ بَعْدَه مَثْلَهُ وَإِنَّهُ قدْ نَهَانِي عَنَّ الشَّجْرَة فِيْجَلَّتْ نَفَسِي فِيْجَلَّتْ نَفَسِي أَذْهَبْتُ إِلَى غَيْرِي أَذْهَبْتُ إِلَى نَوْح فِيْجَلَّتْ نَوْحُ فِيْجَلَّتْ يَا نَوْح أَنْتَ أَوْلُ الرَّسُل إِلَى أَهْلِ الرَّضْع وَقَدْ سَمَّاكُ اللَّهُ عِتْبًا شَكُورًا أَشْفَعُ لَنَا إِلَى رَبِّك أَلَّا تَرِى مَا نَحْنُ فِيهَا أَلَّا تَرِى مَا أَقَدْ بْعَضُبَ فِيْجَلَّتْ لَهُمْ لَنَحْنُ إِلَى رَبِّك أَلَّا تَرِى مَا نَحْنُ فِيهَا أَلَّا تَرِى مَا أَقَدْ بْعَضُبَ بَعْدَه مَثْلَهُ وَإِنَّهُ قدْ كَانَ ليَدُورُ دَعوتُهُ عَلَى قُوْسِي فِيْجَلَّتْ نَفَسِي أَذْهَبْتُ إِلَى غَيْرِي أَذْهَبْتُ إِلَى إِبْرَاهِيم فِيْجَلَّتْ يَا إِبْرَاهِيم أَنْتُ نَبِيُ اللَّه وَخَلْقُهُ مِنْ أَهْلِ الرَّضْع أَشْفَعُ لَنَا إِلَى رَبِّك أَلَّا تَرِى مَا نَحْنُ فِيهَا أَقَدْ بْعَضُبَ إِنَّ رَبِّي أَقَدْ غَضَبَ الْيَوْم غَضَبًا لَمْ يَغَضَبَ قِيَّةُ مَثْلَهُ وَلَنْ يَغَضَبَ بَعْدَه مَثْلَهُ وَإِنَّمَا كَذَّبْتُ ثلَاثَ كَذِبَاتٍ فَذَكَرْتُ كُنِّيَّةً أَبُو حَبَّانَ فِي الْحَدِيثِ نَفَسِي نَفَسِي أَذْهَبْتُ إِلَى غَيْرِي أَذْهَبْتُ إِلَى مُوسَى فِيْجَلَّتْ مُوسَى فِيْجَلَّتْ يَا مُوسَى أَنْتُ رَسُولُ اللَّه فَضْلُكُ اللَّه بِرِسَالَتِهِ وَبَكَلَاهُ عَلَى الْبَشِر أَشْفَعُ لَنَا إِلَى رَبِّك أَلَّا تَرِى مَا نَحْنُ فِيهَا أَقَدْ بْعَضُبَ إِنَّ رَبِّي أَقَدْ غَضَبَ الْيَوْم غَضَبًا لَمْ يَغَضَبَ قِيَّةُ مَثْلَهُ وَلَنْ يَغَضَبَ بَعْدَه مَثْلَهُ وَلِيَاقْصُفُ بَعْدَه مَثْلَهُ وَإِنَّمَا كَذَّبْتُ ثلَاثَ كَذِبَاتٍ فَذَكَرْتُ كُنِّيَّةً أَبُو حَبَّانَ فِي الْحَدِيثِ نَفَسِي نَفَسِي
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اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى عِيسَى فِي أَنْبَأُونِ عِيسَى فِيَقُولُونَ يَا عِيسَى أَنتُ رَسُولُ اللَّهِ وَكَلَّمَتُهُ أَلْقَاهَا إِلَى مَرْيَمٍ وَرَوَاهُ مَنْهُ وَكَلَّمَتَ النَّاسَ فِي الْمَهْدِ اشْفَعِيْنَا إِلَى رَبِّكَ أَلاَ تُرِى مَا نَحْنُ فِيهِ فَيَقُولُ عِيسَى أَنَّ رَبِّي قَدْ غَضَبَ الْيَوْمُ عَضْبًا لَمْ يُغْضَبْ قَبْلَهُ مَثَلَةً وَلَنْ يُغْضَبَ بَعْدُ مَثَلَةً وَلَمْ يَذْكَرْ ذَنْبٌ فَنَسِيءَا تَفْقُدُونَ يَا عِيسَى اذْهَبُوا إِلَى مَحْمَدٍ قَالُوا مَحْمَدًا فَيَقُولُونَ يَا مَحْمَدُ أَنتُ رَسُولُ اللَّهِ وَخَاتِمُ الْأُلْبَيْنِ وَقَدْ عَفَرَ لكَ مَا تَقَدَّمَ مِنْ ذَنْبٍ وَمَا تَأَخْرَ اشْفَعِينا إِلَى رَبِّكَ أَلاَ تُرِى مَا نَحْنُ فِيهِ فَأَنْطِلِقُ فَأَتِيَنِي تَحْتَ الْعَرْشِ فَاخْرُجِي لَكَ مَّثَلَّ الْيَوْمِ مَثَلَّ الْيَوْمِ قَالَ الْحَبَّاءُ إِنَّا نَفْتَحَ اللَّهَ عَلَى مَحَامِدِهِ وَخَشْانَاتِهِ عَلَى يَتِينَ لَمْ يُفْتَحْ عَلَى أَحَدْ قَبْلِهِ ثُمَّ قَالَ يا مَحْمَدٌ ارْفُقْ رَاسَكُ سَلَّمَتْهُ وَفَيَقُولَ فَأَرْفَعْ رَأسِي فَيَقُولُ يَا رَبِّ أَمُّي يَا رَبِّ أَمُّي يَا رَبِّ أَمُّي فِيَقُولُ يَا مَحْمَدٌ أَنْخَلَ مَنْ أَمْتِكَ مِنْ لَا حُسَابٍ عَلَيْهِ مِنْ الْبَابَ الأَرْبَعَنَ مِنْ آبَاءِ الْجَنَّةِ وَهُمُ شَرُكاءُ النَّاسِ فِي مَا سُوَى ذَلِكَ مِنْ الآبَاتِ مَثَلَّهُمَا وَهُمُ الذَّيْنِ فَيَبْدِئُ الْمُصْرَعُانِ مِنْ مِصْرَعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةِ وَهُحْرُ وَكَمَا بَيْنَ مَكَّةَ وَيَصْرِئِلَ وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصَّدِيقِ وَأَبِي سَعِيدٍ قَالَ أَبُو عِيسَى هَذِهِ حَدِيثُ حَسنٌ صَحِيحٌ أَبُو حِيْنَانُ الَّذِيٍّ اسْتَمَنَّهُ يَحْيَى بْنُ سَعِيدٍ بْنُ حِيْيَانٍ كَفَيْتُ بِهِ وَهُوَ نَقْهٌ وَأَبُو زَرْعَةُ بْنُ عَمْروٍ بْنُ حُرَيْرَةَ أَسْمَأَهُ هَرْمٍ

1068. Narrated Abu-Huraira; ‘Some cooked meat was brought to Allah Messenger ﷺ and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said: “I will be the master of all the people on the Day of Resurrection. Do you know the reason for it? Allah will gather all the human beings of early generations as well as late generations on one plain so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the
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people that they will suffer severe distress and hardship in a way they will not be able to tolerate it or to bear it. Then the people will say to each other; 'Don't you see, to what state you have reached? Won't you look for someone who can intercede for you with your Lord?' Some people will say; 'Go to Adam.' So they will go to Adam and say to him; 'You are the father of mankind; Allah has created you with His Own Hand, and breathed into you of His spirit, and ordered the angels to prostrate before you; and they did, so please! Intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?' Adam will say: "This day my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the Tree, but I disobeyed Him. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else; go to Noah.' So, they will go to Noah and say to him; 'O Noah! You are the first Messengers of Allah to the people on the earth, and Allah has named you a thankful servant. Please intercede for us with your Lord. Don't you see in what state we are?' He will say: "Today my Lord has become angry as He has never become before nor will ever become thereafter. I had invoked Allah  for an invocation and Allah  has granted it in life. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else, go to Ibraheem." They will go to Ibraheem and say; 'O Ibraheem! You are Allah's Messenger and His drawn-near servant from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?' He will say to them: "My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only
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for myself. Go to some one else. Go to Moses.” The people will then go to Moses and say; 'O Moses! You are Allah's Messenger and Allah has given you superiority Above the others with His Message and with His direct Talk to you. Please intercede for us with your Lord. Don't you see in what state we are?' Moses will say: “My Lord has today become angry as He has never become before, nor will become thereafter, I killed a person whom I had not been ordered to kill. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else. Go to Jesus.” So, they will go to Jesus and say; 'O Jesus! You are Allah's Messenger and His Word (Be. And he was) that He sent to Mary, and a breathe of Him (a soul created by Him), and you talked to the people while still in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' Jesus will say: “My Lord has today become angry as He has never become before nor will ever become thereafter. Jesus will not mention any sin, but he will say: I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else. Go to Muhammad. So, they will proceed towards me and say; 'O Muhammad! You are Allah's Messenger and the last of the Prophets, and Allah has forgiven your past, present and future sins. So, please intercede for us with your Lord. Don't you see in what state we are?' The Prophet ﷺ added: “Then I will go beneath Allah's Throne and fall in prostration before my Lord. And then Allah ﷺ will guide me to such praises and glorifications to Him as He has never guided anybody else before me. Then it will be said: “O Muhammad! Raise your head. Ask, and it will be granted. Intercede! And it (your intercession) will be accepted.” So I will raise my head and say: “My followers O my Lord! My followers O my Lord! My followers O my Lord.” It will be said: “O Muhammad!
Let those of your followers who have no accounts, enter through the gate in the right side Paradise and they will share the other gates with the people.” The Prophet ﷺ further said: “By Him in Whose Hand my soul is, the distance between every two gateposts of Paradise is like the distance between Mecca and HAJAR or between Mecca and Bosra (in Greater Syria).

1069. Narrated Abu-Huraira ﷺ: ‘Allah’s Messenger ﷺ said: "There are three people to whom Allah will not speak on the Day of Resurrection, at whom He will not look, and whom He will not purify, and they will have a painful punishment. A man at a place with excess water in the desert and he withholds it from the travelers. A man who sold a commodity to another person in the afternoon (or after the Afternoon Prayer) and swore to him by Allah that he had bought it at such and such price and he (the buyer) believed him yet that was not the case. And a man who pledged allegiance to an Imam (ruler) but for the sake of the world (material gains), if the Imam bestowed on something out of that worldly riches he stood by his allegiance, and if he did not give him, he did not fulfill the allegiance." (Agreed upon)
1071. Narrated Abdullah ibn Omar may Allah be pleased with them; 'Allah's Messenger ﷺ said: "You (the Muslims) will fight against the Jews till some of them will hide behind stones. The stones will (betray them) saying (to the Muslim); 'O Abdullah! There is a Jew hiding behind me; so kill him.' In another quotation: "The Hour will not come until you fight against Jews..." (Bukhari).

1072. Narrated Abu-Huraira ﷺ; 'Allah's Messenger ﷺ said: "Shall I not tell you About Ad-Dajjal a story that no prophet told his nation (before)? Al-Dajjal is one-eyed and will bring with him what will resemble Hell and Paradise. What he will call Paradise will be actually Hell. So I warn you (angst against him) as Noah warned his people against him." (Bukhari).

1073. Narrated Hozayfa ﷺ; 'I heard Allah's Messenger ﷺ saying: "When Ad-Dajjal appears, he will have fire and water along with him. What the people will consider as fire, will be cold water, and what the people will consider as cold water, will
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be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing that will appear to him as fire, for in reality, it will be fresh cold and sweet water.” (Bukhari).

1074. Narrated Mujahid; I was in the company of Ibn Abbas may Allah be pleased with them and the people talked about Ad-Dajjal saying that the word ‘unbeliever’ written in between his eyes. Ibn Abbas said; ‘I have not heard this from the Prophet ﷺ but I heard him saying: “As if I saw Moses just now entering the valley reciting Talbiya.” (Bukhari).

1075. Narrated Abu-Musa ﷺ; ‘The Prophet ﷺ said: “A time will come upon the people when a person will wander about with his Zakat of gold. He will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian because of scarcity of men and great number of women.” (Bukhari).
1076. Narrated Abu-Huraira ﷺ; 'Allah's Messenger ﷺ said: "A man bought a piece of land from another man, and the buyer found an earthenware jar filled with gold in the land. The buyer said to the seller; 'Take your gold, as I have bought only the land from you, but I have not bought the gold from you.' The seller of the land said; 'I have sold you the land with everything in it.' So both of them took their case before a man who asked; 'Do you have children.' One of them said, 'I have a boy.' The other said; 'I have a girl.' The man said; 'Marry the girl to the boy and spend the money on both of them and give the rest of it in charity.' (Bukhari).

1077. Narrated Abu-Huraira ﷺ; 'I heard Allah's Messenger ﷺ saying: "My example and the example of the people is like that of a man who lit a fire, moths and other insects started falling into it." He also said: "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said; 'It has taken your child.' The first said; 'But it has taken your child.' So they both carried the case before (the Prophet)
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David ⲥ who judged that the living child be given to the older woman. So both of them went to Solomon, the son of David, may the blessing of Allah be upon them and informed him (of the case). He said: "Bring me a knife so as to cut the child into two pieces and distribute it between you." The younger lady said: 'May Allah be Merciful at you! Don't do that, for it is her (the other lady's) child.' So, he gave the child to the younger lady." (Bukhari).

1078. Narrated Rifa'a ibn Rafe'e Al-Zoraqi, who was one of the Badr warriors; 'Gabriel came to the Prophet ⲥ and said: "How do you look upon the warriors of Badr among yourselves?" The Prophet ⲥ said: Similarly, as the best of the Muslims, or he said a similar statement. Thereupon, Gabriel said: "And so are the angels who participated in the Badr (battle)." (Bukhari).

1079. Narrated Ibn Omar may Allah be pleased with them; 'Allah's Messenger ⲥ said: "If Allah sends punishment upon a nation then it befalls upon the whole population indiscriminately. They will be resurrected (and judged) according to their deeds." (Bukhari).
1080. Narrated Jaber ibn Abdullah may Allah be pleased with them; ‘The Prophet ﷺ used to stand on a stem of a date palm tree (while delivering the sermon). When the pulpit was placed for him we heard that stem crying like a pregnant she-camel till the Prophet ﷺ got down off the pulpit and placed his hand over it (and it kept quiet).” (Bukhari).

1081. Narrated Ibn Abu-Awfa ﷺ; ‘We participated with the Prophet ﷺ in six or seven expeditions. We used to eat locusts with him.” (Bukhari).

1082. Narrated Abu-Huraira ﷺ; ‘Allah's Messenger ﷺ said: “There are three types of people whom Allah will neither look at them on the Day of Resurrection, nor will He purify them (from sins) and they shall have a painful torment. They are: A man possessed superfluous water, on a way and he withheld it from the travellers. A man who gave the pledge
to a ruler and he gave it only for worldly benefits. If the ruler
gives him something he gets satisfied, and if the ruler
withholds something from him, he gets dissatisfied. And a
man displayed his goods for sale after asr Prayer (and took a
false oath by) saying; 'By Allah, except Whom none has the
right to be worshipped, I have been given so much for my
goods,' and somebody believes him (and bought the
commodity. The Prophet ﷺ then recited:

"As for those who sell the faith they owe to Allah and
their own plighted word for a small price, they shall have no
portion in the Hereafter, nor will Allah (deign to) speak to
them or look at them on the Day of Judgment, nor will He
cleanse them (of sin). They shall have a grievous penalty *"
S: 3-77. (Bukhari).

1083. Narrated Abu-Huraira ﷺ; 'The Prophet ﷺ said:
"Between the two blowings of the Trumpet there will be
forty.” The people said; ‘O Abu-Huraira! Forty days?’ I
refused to reply. They said; ‘Forty years?’ I refused to reply.
They said; ‘Forty months?’ I refused to reply and said;
'Everything of the human body will disintegrate except the
last coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body.” (Bukhari).

1084. Narrated Abu-Huraira ﷺ: ‘While the Prophet ﷺ was saying something in a gathering, a nomad came and asked him; ‘When would the Hour (Doomsday) take place?’ Allah's Messenger ﷺ continued his talk. Some people said that Allah's Messenger ﷺ had heard the question, but did not like what that nomad had asked. Some of them said that Allah's Messenger ﷺ had not heard it. When the Prophet ﷺ finished his speech, he said: “Where is the questioner, who enquired About the Hour (Doomsday)?” The nomad said: “I am here, O Allah's Messenger!” Then the Prophet ﷺ said: “When Al-Amanah (the trust (or moral responsibility, honesty or all the duties which Allah has ordained) is lost, then wait for the Hour (Doomsday).” The nomad said; ‘How will it be lost?’ The Prophet ﷺ said: “When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday).” (Bukhari).

1085. Narrated Abu-Huraira ﷺ; ‘Allah's Messenger ﷺ said: “When the imams lead you in the prayer correctly then
they and you will receive the rewards but if they make a mistake (in the prayer) then you will receive the reward for the prayer and the sin will be theirs.” (Bukhari).

1086. Narrated Abu-Huraira ☪; 'The Prophet ☪ said: "Allah wonders at those people who will enter Paradise in chains.” (Bukhari).

1087. Narrated Abu-Mas'oud ☪; 'The Prophet ☪ said: "One of the sayings of the early Prophets which the people have got is: "If you don't feel ashamed, then do whatever you like.” (Bukhari).

1088. Narrated Abu-Musa ☪; 'The Prophet ☪ said: "Whoever loves meeting with Allah ☪, Allah ☪ too, loves meeting with him; and whoever hates meeting with Allah ☪, Allah too hates meeting with him." (Bukhari).

1089. Narrated A'isha may Allah be pleased with her ; 'Allah's Messenger ☪ said: "Whoever died and he ought to
have fasted (those of missed days of Ramadhan) then his guardians\footnote{His relatives.} must fast on his behalf." (Bukhari).

1090. Narrated Oqba ibn Amer \footnote{Al-Hawdh, one of the privileges that will be given to the Prophet \textsuperscript{6} on the Day of Judgement. Sunna explains it in many places. Herebelow are two Hadiths to this effect.

Narrated Al Abbas; 'Omar bin Abdul-Aziz sent for Abo Sallam Al Habashi who traveled on the mule of post. When he entered on Omar bin Abdul-Aziz he said to him; 'Commander of the faithful! The mule tired me. Omar \footnote{6} said; 'I wanted not to trouble you but I have been informed that you have a Hadith about Al Hawdh on the authority of Thawban so, I wanted to hear it directly from you. Abo Sallam said; 'Thawban narrated to me; 'The Prophet \footnote{6} said: "MY Hawdh is from Aden to Oman. Its water is whiter than milk and sweeter than honey. Its cups are as numerous as the stars of the sky. He that had a drink of it will never get thirsty. The first approach it are the poor among the migrants, those whose heads are unkempt, those who do not take in marriage the opulent women, and those to whom the doors are not opened." Omar bin Abdul-Aziz \footnote{6} said; 'But I have taken in marriage the opulent women. I have taken in marriage Fatima bint Abdul-Malek, and}
Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship other besides Allah, but I am afraid that worldly life will tempt you and cause you to compete with each other for it." (Bukhari)

the doors are opened for me, yet I would leave my head unkempt and I would not wash my underwear till it becomes unclean.'

Narrated Abu-Zarr; 'I said; 'Messenger of Allah! What are the jars of Al-Hawdh?' The Messenger of Allah ﷺ said: "By Him in Whose hand my soul is, Its jars are more than the stars of the sky in a dark and clear night. They are from the jars of Paradise. He that had a sip of it will never get thirsty. Its width is equal to its length. It is equal the distance from Oman to Aylah. Its water is whiter than milk and sweeter than honey." The ther narrative states that its width is equal the distance from Kufa to the Black Stone.
شكوراً اشفع لنا إلى ربك ألا ترى إلى ما نحن فيه ألا ترى ما قد بلغنا فيقول:

"قد توجه إن ربي قد غضب اليوم عضباً لم يغضب قبلاً مثله وَلَن يغضب بعده مثله وإن غضب قبلاً مثله.

"إنه يدعو دعوتها على قومي نفسي نفسي أذهبوا إلى غوري اذهبوا إلى إبراهيم موسى ففيلون يا إبراهيم أنت نبي الله وحليم من أهل الأرض اشفع لنا إلى ربك ألا ترى ما نحن فيه فيقول.

"إن ربي قد غضب اليوم عضباً لم يغضب قبلاً مثله وَلَن يغضب بعده مثله وإن غضب قبلاً مثله.

وإلي إذ كتب الثلاث كتبات فذكرن هن أبو حيان في الحديث نفسي نفسي اذهبوا إلى غوري اذهبوا إلى موسى فيقولون موسى فيقولون يا موسى أنت رسول الله فضل الله برسالته ويكلاهما على النصر أشفع لنا إلى ربك ألا ترى ما نحن فيه فيقول إن ربي قد غضب اليوم عضباً لم يغضب قبلاً مثله وَلَن يغضب بعده مثله.

"إنه يدعو دعوتها على قومي نفسي نفسي أذهبوا إلى غوري اذهبوا إلى عيسى فيقولون عيسى فيقولون يا عيسى أنت رسول الله وكلمتة ألقاها إلى مريم وروح منه وكلمتة الناس في المهد أشفع لنا إلى ربك ألا ترى ما نحن فيه فيقول عيسى إن ربي قد غضب اليوم عضباً لم يغضب قبلاً مثله وَلَن يغضب بعده مثله ولم يذكر ذنب نفسي نفسي اذهبوا إلى غوري اذهبوا إلى محمد قال فيقولون محمد أنت رسول الله وحاتم الأنبياء وقد غفر لك ما تقدم من ذنبك وما تأخر أشفع لنا إلى ربك ألا ترى ما نحن فيه فأنطلق فاتي تحت العرش فأبحر.

"ساردًا لربتي ثم يفتح الله علية من محامده وحسن الثناء عليه شيئًا لم يفتحه.

"على أحد قبلي ثم يقال يا محمد ارفع رأسك سل تنغطة وأشفع فاتفع يا محمد يقال يا محمد أنت رأسك فأقول يا ربي أنتي يا ربي أمتي يا ربي فأقول يا محمد

"أنت محمد أمتي أنت محمد أنت محمد أنت محمد أنت محمد من أمة من لا حساب عليه من الباب الأيمن من أبواب الجنة وهم شركاء.
1091. Narrated Abu Hurairah; 'Some cooked meat was brought to Allah Messenger ﷺ and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said: "I will be the master of all the people on the Day of Resurrection. Do you know the reason for it? Allah will gather all the human beings of early generations as well as late generations on one plain so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer severe distress and hardship in a way they will not be able to tolerate it or to bear it. Then the people will say to each other; 'Don't you see, to what state you have reached? Won't you look for someone who can intercede for you with your Lord?' Some people will say; 'Go to Adam.' So they will go to Adam and say to him; 'You are the father of mankind; Allah has created you with His Own Hand, and breathed into you of His spirit, and ordered the angels to prostrate before you; and they did, so please! Intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached? Adam will say: "This day my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the Tree, but I disobeyed Him. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else;
go to Noah.' So, they will go to Noah and say to him; 'O Noah! You are the first Messengers of Allah to the people on the earth, and Allah has named you a thankful servant. Please intercede for us with your Lord. Don't you see in what state we are?' He will say: "Today my Lord has become angry as He has never become before nor will ever become thereafter. I had invoked Allah ﷺ for an invocation and Allah ﷺ has granted it in life. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else, go to Ibraheem." They will go to Ibraheem and say; 'O Ibraheem! You are Allah's Messenger and His drawn-near servant from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?' He will say to them: "My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies. I invoke Allah only for myself. I invoke Allah only for myself. Go to some one else. Go to Moses." The people will then go to Moses and say; 'O Moses! You are Allah's Messenger and Allah has given you superiority above the others with His Message and with His direct Talk to you. Please intercede for us with your Lord. Don't you see in what state we are?' Moses will say: "My Lord has today become angry as He has never become before, nor will become thereafter, I killed a person whom I had not been ordered to kill. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else. Go to Jesus."

So, they will go to Jesus and say; 'O Jesus! You are Allah's Messenger and His Word (Be. And he was) that He sent to Mary, and a breathe of Him (a soul created by Him), and you talked to the people while still in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' Jesus will say: "My Lord has today become angry as He has never become before nor will ever become thereafter. Jesus will not
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mention any sin, but he will say: I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else. Go to Muhammad. So, they will come to me and say: 'O Muhammad! You are Allah's Messenger and the last of the Prophets, and Allah has forgiven your past, present and future sins. So, please intercede for us with your Lord. Don't you see in what state we are?' The Prophet ﷺ added: "Then I will go beneath Allah's Throne and fall in prostration before my Lord. And then Allah ﷺ will guide me to such praises and glorifications to Him as He has never guided anybody else before me. Then it will be said: "O Muhammad! Raise your head. Ask, and it will be granted. Intercede! And it (your intercession) will be accepted." So I will raise my head and say: "My followers O my Lord! My followers O my Lord! My followers O my Lord." It will be said: "O Muhammad! Let those of your followers who have no accounts, enter through the gate in the right side Paradise and they will share the other gates with the people." The Prophet ﷺ further said: "By Him in Whose Hand my soul is, the distance between every two gateposts of Paradise is like the distance between Mecca and Hajar or between Mecca and Bosra (in Greater Syria)

1092: عن ابن عباس رضي الله عنهما قال: أول ما اتخذ النساء المنطق من قبل أم إسماعيل اتخذت منطقة لتعفي أثرها على سارة، ثم جاء بها إبراهيم وابنها إسماعيل وهي ترضعه، حتى وضعهما عند البيت، عند دوحة فوق زمزم في أعلى المسجد، وليس بسكة يومئذ أحد، وليس بها ماء، فوضعهما هناك، ووضع عندهما جرائبه في نعر، وسقاء فيها ماء، ثم قفى إبراهيم ممطلاً فقبلته أم إسماعيل، فقالت: يا إبراهيم، أين تذهب وتركنا بهذا الوادي الذي ليس فيه إنس ولا شيء فقالت له ذلك مراراً، وجعل لا يلتقى إليها، فقالت له: الله الذي أمرك بهذا قال: نعم، قالت: إذن لا يضيعنا.
ثم رجعت، فانطلقت إبراهيم حتى إذا كان عند النقيبة حيث لا يرونه، استقبل بوجه البيت، ثم دعا بعسول الكلامات، ورفع يده فقال: (ربنا إني أسكننت من دريبتي واد غير ذي زرع حتى بلغ (يشكرون). وقد أسلمت أم إسماعيل ترضع إسماعيل وشربت من ذلك الماء، حتى إذا نفد ما في السقاء عطشت وعطش ابنها، وجعلت تنتظر إليه ينثوى، أو قال ينبط، فانطلقت كراهية أن تنظر إليه، فوجدت الصفا أقرب جبل في الأرض يليها، فقامت عليها، ثم استقبلت الوادي تنظر هل ترى أبدا، فلم تر أحدا، ففعلت ذلك سبع مرات، قال ابن عباس: قال النبي ﷺ: (فذلك سعي الناس بينهم). فلما أشرفت على المروة سمعت صوتا، فقالت صه تريد نفسها ثم سمعت، فسمعت أيضا، فقالت: قد أسمعت إن كان عبد غواط، فإذا هي بالملك عند موسع زمر، فبحث بعده، أو قال: بجانبه، حتى ظهر الماء، فجعلت تحوضه وتهوى بدها هكذا، وجعلت تغرف من الماء في سقائها وهو يفرغ بعد ما تعرف. قال ابن عباس: قال النبي ﷺ: (يرحمه الله أَمَّ إسماعيل، لو تركت زمرم أو قال: لو لم تعرف من الماء لكاتنت زمرم عنينا معينا). قال: فشربت وأرصنعت ولدها، فقال لها الملك: لا تخفوا الضيقة، فإن ها هونا بنت الله، بنتي هذا العالم وأبوه، وإن الله لا يضيع أهله وكان البيت مرتفعا من الأرض كالزرابية، تأتيه السبل، فتأخذ عن يمينه وشماله، وكانت كذلك حتى مررت بهم رفقة من جرهم، أو أهل بيت من جرهم، مغليين من طريق كدها، فنزلوا في أسفل مكانة، فرأوها طائرًا عادياً، فقالوا: إن هذا الطائر ليدور على ماء، لمعذبًا بهذا الوادي وما فيه ماء،
فأرسلوا جريباً أو جريبةً فإذا هم بالماء، فرجعوا فأخذوا بالماء فألبوا، placed the emphasis on the water and its significance.

1092. Narrated Ibn Abbas may Allah be pleased with them; ‘The first female to use the girdle was the mother of Isma'eeel (Ishmael). She used a girdle so that she might hide her tracks from Sarah. Abraham (peace be upon him) brought her and her son Isma'eeel (Ishmael), while she used to nurse him at her breast, to a place near Ka'aba under a tree near the spring of Zamzam, at the highest place in the mosque. During those days there was nobody in Mecca nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small waterskin containing some water, and set out homeward. Isma'eeel's (Ishmael's) mother followed him saying; ‘O Abraham! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)? She repeated that to him many times, but he did not look back at her. Then she asked him; ‘Has Allah ordered you
to do so?’ He said: ‘Yes.’ She said: ‘Then, He will not neglect us, and returned to her place while Abraham proceeded onwards, and on reaching the Ath-Thaniyah where they could not see him, he faced Ka'aba, and raising both hands, invoked Allah saying the following supplication:

(ربِّشَهَوْنَّى فَأَجُرُّهُمْ لِيُفْعَلَنَّ فَوْقَهُمْ وَأَرْزَقُهُمْ مِنَ الثَّمَراتِ)

"O our Lord! I have made some of my offspring to dwell in an uncultivable valley at Your Sacred House (Ka'aba at Mecca) O our Lord, that they may perform the prayer. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks *" S: 14-37. Isma'eel's (Ishmael's) mother went on suckling Isma'eel (Ishmael) and drinking from the water (she had). When the water in the waterskin had all been used up, she became thirsty and her child also became thirsty. She started looking at him (Ismâ'eel (Ishmael)) tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of Al-Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Al-Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Al-Safa and Al-Marwa) seven times. Ibn Abbas said; ‘The Prophet said:’ This is the source of the tradition of Al-Sa'iyo of the people between them (i.e. Al-Safa and Al-Marwa). When she
reached Al Marwah (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said; 'O, (whoever you may be)! You have made me hear your voice. Have you got something to help me?' And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way, and started filling her waterskin with water with her hands. The water was flowing out after she had scooped some of it. The Prophet ﷺ added: "May Allah bestow mercy on Isma'eel's (Ishmael's) mother! Had she let Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her waterskin), Zamzam would have been a stream flowing on the surface of the earth. The Prophet ﷺ further added: "Then, she drank (water) and suckled her child. The angel said to her: 'Don't be afraid of being neglected, for this is the House of Allah that will be built by this boy and his father, and Allah never neglects His devotees.' The House (Ka'aba) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jorhom or a family from Jorhom passed by her and her child, as they, the Jorhom people were coming through the way of Kada'. They landed in the lower part of Mecca where they saw a bird that had the habit of flying around water and not leaving it. They said; 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two couriers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water). The Prophet ﷺ added: "Isma'eel's (Ishmael's) mother was sitting near the water. They asked her; 'Do you allow us to stay with you?' She replied; 'Yes, but you will have no
right to possess the water.' They agreed upon that. The Prophet ﷺ further said: "Ismā'eel's (Ishmael's) mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (Ismā'eel (Ishmael)) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up. When he reached the age of puberty they made him marry a woman from amongst them. After Isma'eel's (Ishmael's) mother had died, Abūraham ☪ came after Isma'eel's (Ishmael's) marriage in order to see his family that he had left before, but he did not find Isma'eel (Ishmael) there. When he asked Isma'eel's (Ishmael's) wife About him, she replied; 'He has gone in search of our livelihood.' Then he asked her About their way of living and their condition, and she replied; 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said: "When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house)." When Isma'eel (Ishmael) came, he seemed to have felt something unusual, so he asked his wife: "Has anyone visited you?" She replied; 'Yes, an old man of so and so description came and asked me About you and I informed him, and he asked About our state of living, and I told him that we were living in hardship and poverty.' At that Isma'eel (Ishmael) said: "Did he advise you anything?" She replied; 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Isma'eel (Ishmael) said: 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Isma'eel (Ishmael) divorced her and got married to another woman from amongst them (Jorhom tribe). Then Abūraham ☪ stayed away from them for
a period as long as Allah willed and called on them again but did not find Isma'eel (Ishmael). So he came to Isma'eel's (Ishmael's) wife and asked her About Isma'eel (Ishmael). She said, 'He has gone in search of our livelihood.' Abraham  asked her About their sustenance and living. She replied; 'We are prosperous and well off (we have everything in abundance)' Then she thanked Allah . Abraham  said: "What kind of food do you eat?" She said; 'Meat.' He said: "What do you drink?" She said; 'Water.' He said; "O Allah! Bless their meat and water." The Prophet  added: "At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it. The Prophet  added: "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Mecca. The Prophet  added: "Then, Abraham said to Isma'eel's wife: "When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate." When Isma'eel (Ishmael) came back, he asked his wife: "Did anyone call on us?" She replied; 'Yes, a goodlooking old man came to me.' She praised him and added; 'He asked About you, and I informed him, and he asked About our livelihood and I told him that we were in a good condition.' Isma'eel (Ishmael) asked her: "Did he give you any piece of advice?" She said; 'Yes. He told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' At that Isma'eel (Ishmael) said: "It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me." Then Abraham stayed away from them for a period as long as Allah willed, and called on them afterwards. He saw Isma'eel (Ishmael) under a tree near Zamzam, sharpening his arrows. When he saw Abraham, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his
father). Abraham said: “O Isma'eel (Ishmael)! Allah has given me an order.” Isma'eel (Ishmael) said: “Do what your Lord has ordered you to do.” Abraham asked: “Will you help me?” Isma'eel (Ishmael) said: “I will help you.” Abraham said: “Allah has ordered me to build a house here, pointing to a hillock higher than the land surrounding it.” The Prophet ﷺ added: “Then, they raised the foundations of the House (Ka'aba). Isma'eel (Ishmael) brought the stones and Abraham raised the foundations of the House of Allah ﷺ. When the walls became high, Isma'eel (Ishmael) brought this stone and put it for Abraham who stood over it and carried on building, while Isma'eel (Ishmael) was handing him the stones, and both of them were saying:

وَإِذْ يَرْقَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبُيُّتِ وَإِسْمَاعِيلُ رَبِّنَا تَقُبْلَ مِنَ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ”

(البقرة ١٢٧)

“And (remember) when Abraham and (his son) Isma'eel (Ishmael) were raising the foundations of the House (the Ka'aba at Mecca praying): "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.”

S: 2-127.
1093. Narrated Sa'eed ibn Amer; 'The pressed dates are similar to the fruit of Paradise. It is a remedy of poison. And truffle is of manna and its water cures the eye.' (At-Tirmizi).

1094. Narrated Oqba ibn Amer; 'Allah's Messenger \(\bigcirc\) offered the funeral prayers of the martyrs of Ohod eight years after (their death) as if bidding farewell to the living and the dead, then he ascended the pulpit and said: "I am your vanguard, and I am a witness over you, and your promised place to meet me, will be Al Hawdh (The Fountain) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship other besides Allah, but I am afraid that worldly life will tempt you and cause you to compete with each other for it." (Bukhari).

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(19) كتاب الاستغفار

BOOK OF SOLICITING FORGIVENESS

(343) باب الاستغفار وفضله

Chapter: (343)

About Seeking Forgiveness and Its Virtue

[As it has been clarified, man is an erring creature. He is like the thin tree, wind swin it towards the right and towards the left side.
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

There is no harm if man committed a misdeed or a Major one provided he hastens and flees to his Lord and Sustainer Who forgives sins and accepts repentance.

What has happened when Adam, our father, disobeyed his Creator? Out of His mercy, His Creator inspired in him some specific words that he would ask forgiveness therewith. Allah explains this by His statements:

وَقَلْنَا يَا أَدَمُ اسْكُنْ آَنتَ وَزَوَّجْكَ لِلَّجْنَةِ وَكُلًا مِّنْهَا رَغِدًا حَيْثُ شَنَّمًا وَلَا نَحْزَبُهَا هَذِهِ الْشَّجَرَةُ فَكُونَا مِنَ الظَّالِمِينَ (35) فَأَرْتُلْهَا الشِّيْطَانُ عَلَيْهِمَا فَأَخَرَجَهُمَا مَمَّا كَانَا فِيهِ وَقَلْنَا اسْفَعُوا بِعَضْعُكُمْ لِبَعْضٍ عَدُوٍّ وَلْكُمْ فِي الْأَرْضِ مُسَتَّقِرُوا وَمَتَاعًا إِلَى حِينٍ (36) فَلَعَلَّكُمْ أَدَمَ مِنْ رَبِّهِ كَلِمَةَ فَتاَبَ عَلَيْهِ إِنَّهُ هُوَ الْتَوَابُ الرَّحِيمُ (37) (البقرة 30-37)

“And We said: "O Adam! Dwell you and your wife in Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the wrong-doers * Then Satan made them slip therefrom (Paradise), and got them out from it. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time * Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful *" S: 2-35-37.

Sins distances goodness from the sons of Adam whereas seeking forgiveness earns goodness for them. This is a Koran-proved fact on the tongue of His Messenger Noah ﷺ. He said to his people:
"I said (to them): 'Ask forgiveness from your Lord, verily, He is Oft-Forgiving * He will send rain to you in abundance * And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers * " S: 71-10-12.

The scholars say that there is no major sin as long as one seeks forgiveness and there is no minor sin as long as one persists in committing them.

Narrated Abu-Omayya Al-Makhzoomi ﷺ; 'A thief with whom there was no stolen things was brought to Allah's Messenger ﷺ after he had confessed (his crime). Allah's Messenger ﷺ said to him: "I do not think that you have stolen." The man replied; ‘Yes indeed. I have stolen.’ The Messenger of Allah ﷺ repeated this trice or thrice and the man gave the same reply. So, Allah's Messenger ﷺ gave command regarding him and his hand was cut off. He was then brought to Allah's Messenger ﷺ who said to him: "Ask
Allah's forgiveness and turn to Him in repentance." The man said: 'I ask Allah's forgiveness and turn to Him in repentance.' The Allah's Messenger then invoked Allah three times: "O Allah, forgive him."

(Compiled by Abu-Dawood, Ahmad and Al-Nasa'i. The version is of Abu-Dawood; and its narrators are reliable.) Al-Hakim compiled the aforesaid Hadith from the narration of Abu-Huraira meaning something to the same effect. The narration says that the Allah's Messenger said: "Take him away and cut off (his hand), then cauterize him." (Al-Bazzar compiled it too saying its chain of narrators is not so sound).

For this reason, the Messenger of Allah taught A'isha may Allah be pleased with her when she asked him about the best supplication on Laylatol Qadr, he said:

وَنَعْنَى عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَلْتُ: يَا رَسُولَ اللَّهِ أَرَايْتِ إِنْ عَلَمْتُ أَيْ لِيْثًا لِيَلْهَيْ لَهُ الْقَدْرَ، مَا أَقُولُ فِيهِ قَالَ: قُولِي اللَّهُمَّ اعْفُ اسْتَغْفَرْ اللَّهُ الْهَمَّةَ. فَأَطْعَمْهُ رَوَاةَ الْخَمْسَةِ غَيْرَ أَبِي يَزِيدٍ، وَصَحِيحَةُ التَّرْمِيَّيْنِ وَالْحَكِيمِ.

Narrated A'isha may Allah be pleased with her; I said: 'O Allah's Messenger! Tell me, if I know which night Laylatol Qadr is, what (invocation) should I say on it?' He said: "Say, O Allah! You forgive sins and love forgiveness, so forgive me."

(Compiled by the Al-Khamsa except Abu-Dawood; At-Termizi and Al-Hakim authenticated it).

The Messenger of Allah teaches us one of the best formulas of seeking Allah’s forgiveness by his Hadith:

وَرَجُلٌ قَالَ: يَا رَسُولَ اللَّهِ أَنتُ رَبِّي، لَنَّا إِلَّا أَنتُ، خَلْقِي، وَأَنَا عَبْدُكَ، وَأَنَا عَلَيْ عَهْدِكَ وَوَعْدِكَ، مَا أَسْتَطَعْتُ، أَعْفُدْكُمْ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوُكَ لَكَ بَنَمَّاتُكَ عَلَيْ وَأَبُوُكَ
Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

Narrated Shaddad ibn Aws: The Prophet said: “The most superior formula of asking for forgiveness is: “Allahomma Anta Rabbee La Ilaha Illa Anta, Khalaqtaneex Wa Ana Abdoka, Wa Ana Ala Ahdika Wa Wa’adika Mastatat. Auzu Bika Min Sharri Ma Sana’at, Abu’u Laka bi ni’imatika Alayya, Wa Abu’u Bizanbee Faghfirlee Fa Innaho la Yaghfiroth-Thonooba Illa Anta, O Allah! You are my Sustainer and there is none worthy of worship besides You. You have created me and I am Your servant. I will be adhering to Your covenant and promise as possible as I can. I seek refuge with You of what evil I have done. I confess the (countless) favors of You on me. I confess whatever favor You have given me and confess whatever evil I have done. So, forgive me since, none forgives the sins except You.” The Prophet added: “If somebody invoked it during the day with firm faith in it, and died on the same day before the evening, he will be from the people of Paradise; and if somebody invoked it at night with firm faith in it, and died before the morning, he will be from the people of Paradise.” (Bukhari).

Now, let us read what Imam Al-Nawawi compiled in this concern.]

Allah said:

فَاعْلِمُ أَنَّهُ لا ۚ إِلَّا اِلَّهُ وَإِنَّهُ لَا يُضُرِّبُّ اللّهُ دُنْيَةً لِّلْمُؤْمِنِينَ وَمَّنْ تَبَلَّبَ إِلَّاهُ يُعْلِمُ (فَاعْلِمُ أَنَّهُ لا ۚ إِلَّا اِلَّهُ وَإِنَّهُ لَا يُضُرِّبُّ اللّهُ دُنْيَةً لِّلْمُؤْمِنِينَ وَمَّنْ تَبَلَّبَ إِلَّاهُ يُعْلِمُ (مُتْقَالِكُمْ وَمَنْ تَابَ إِلَّا اِلَّهُ وَصَبْرُكُمْ مِثْلُ صَبْرِي) (Muhammad 19)

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Riyadhos-Saliheen (The Meadows of the Righteous)
(Abridged)

“So know (O Muhammad!) that, La Ilaha Illal-laho (none has the right to be worshipped but Allah), and ask forgiveness for your sin, and also for (the sin of) the believing men and the believing women. And Allah knows well your moving About, and your place of rest (in your homes) *” S: 47-19. And

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَا نَ تَوَلَّأَ) (النصر 3)

“So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and the One Who forgives *” S: 110-3. And

قُلِ أَوْاْتُبْ عَلَيْكُمُ الْمَثْلُ مِن ذَلِكَ الْمُؤْمِنِينَ الْمُؤْمِنَاتِ يَعْفَأُ عِنْدَكُمْ ۖ رَبِّ ذَٰلِكَ ۡجَدَّةٌ تَجْرِي مِنْ تَحْتِهَا (الأنفال 88) الْأَرْيَانُ خَالِدَنَّ فِيهَا وَأَزْوَاجُ مُطَهَّرَاتِهِ وَرَضِيَّاتُ مِنَ الْمَلَائِكَةِ وَاللَّهُ بِالْعَبِيدِ بِالْبُصْرِ (الأنفال 87)

الذين يقولون ربنا إنيا أمنتا فاغفري لنا ذنوبنا وقينا عذاب النار (الأنفال 86)

الصحابيين والصافين والقائمين والمتفقهين والمُستَتَغفِّرين بالأسحار (الأنفال 85)

“Say: "Shall I inform you of things far better than those? For the pious, there will be Gardens (Paradise) with their Lord, underneath which rivers flow. They will have purified wives thereing. And Allah will be pleased with them. And Allah is All-Seer of the (His) servants * Those who say, "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire * (They are) those who are patient, those who are true (in faith, words, and deeds), and obedient with sincere devotion in worship to Allah. Those who spend (give the Zakat and alms in the Way of Allah) and those who pray and beg Allah's Pardon in the last hours of the night *” S: 3-15-17. And
Riyadhos-Saliheen (The Meadows of the Righteous) (Abridged)

"And whoever does evil or wrongs himself but afterwards seeks Allah's Forgiveness, he will find Allah Oft-Forgiving, Most Merciful."

(Al-Nasaa: 110)

"And Allah would not punish them while you (Muhammad) are amongst them, nor will He punish them while they seek (Allah's) Forgiveness."

(Al-Anfal: 33)

"And those who, when they have committed Fahisha (an improper behavior) or wronged themselves with evil, remember Allah and ask forgiveness for their sins. And none can forgive sins but Allah - And those who do not persist in what (wrong) they have done, while they know."

(Al-Imran: 135)

1095. Narrated Abu-Hurairah: "I heard Allah's Messenger saying: "By Allah! I seek Allah's Forgiveness and turn to Him in repentance for more than seventy times a day." (Bukhari).
1096. Narrated Thawban:  'Whenever Allah's Messenger ﷺ finished his prayer, he used to say after asking Allah's forgiveness three times: "Allahomma Antas-Salamo Waminkas-Salamo Tabarakat Yathal Jalali Walikram (O Allah, You are ther Giver of peace, and peace emits from You. Blessed are You, O Possessor of glory and honor.)" (Muslim).

Chapter (344)

About What Allah ﷺ has prepared for the Believers in Paradise

Allah ﷺ said:

'إنَّ الْمُتَّقِينَ فِي جَنَّةٍ وَعَيْنٍ (45) انْخُلِصُوا بِسَلامٍ آمِنَّينَ (64) وَنُرِئُ نَبَا مَا فِي صَدْرٍ هُمْ مِنَّ عَلَى سُرُرٍ ثَانِيَانَ (67) لاَ يَسْتَبْهَ مِنْهَا نَصْبٍ وَمَا هُمْ مِنْهَا بِمُخْرَجٍ (48) (الحجر 45-48)"

"Truly! The pious will be amidst Gardens and water-springs (Paradise) * (It will be said to them): "Enter therein (Paradise), in peace and security * And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones * No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it *" S: 15-45-48. And
"(It will be said to the true believers in Islamic Monotheism): My servants! No fear shall be on you this Day, nor shall you grieve * (You) who believed in Our verses, and were Muslims (who submit totally to Allah's Will, and believe in the Oneness of Allah, the Islamic Monotheism) * Enter Paradise, you and your wives, in happiness * Trays of gold and cups will be passed round them; (there will be) therein all that inner-selves could desire, all that eyes could delight in and you will abide therein forever * This is Paradise that you have been made to inherit because of your deeds which you used to do (in the life of the world) * Therein for you will be fruits in plenty, of which you will eat (as you desire) *" S: 43-68-73. And

"Verily, the pious will be in a place of Security (Paradise) * Among Gardens and Springs * Dressed in fine silk and (also) in thick silk, facing each other * So (it will be). And We shall marry them to the fair females with wide, lovely eyes * They will call therein for every kind of fruit in peace
and security * They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire * Out of bounty from your Lord! That will be the supreme success! *" S: 44-51-57. And

"Verily, the pious and the righteous will be in Delight (Paradise) * On thrones, looking (at all things) * You will recognize in their faces the brightness of delight * They will be given to drink of pure sealed wine * The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah) * It (that wine) will be mixed with Tasneem * A spring whereof those who were drawn near to Allah will drink*" S: 83-22-28.

1097. Narrated Abu-Huraira ﷺ; 'Allah's Messenger  said: "The first group of people who will enter Paradise, will be glittering like the moon on a full-moon night and those who will follow them, will glitter like the most brilliant star in
the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. Aloes wood will be used in their censers. Their wives will be houris. All of them will look alike as if they were one person in figure of their father Adam constitute; sixty cubits tall." (Bukhari).

1098. Narrated Abu-Huraira ﷺ, 'Allah's Messenger ﷺ said: "Allah ﷻ said" "I have prepared for my pious servants such things as no eye had ever seen, no ear has ever heard of, and nobody has ever even imagined of, all that is reserved." Abu-Huraira added; 'If you wish to confirm this, you can read Allah's statement:

( فلا تعلم نفس ما أخفى لهُم من قُرْةٍ أُعِين جُزاءٌ بما كانوا يعملون )

( السجدة 17 )

"No person knows what is kept hidden for them of joy as a reward for what they used to do" * S: 32-17.

1099 - حديث ً عِبْدِ الله بْن مَسْعُود ﷺ قال النبي ﷺ: إن أُعْلِمَ أَخَرَ أَهْل النَّار خِروُجاً منها، وأُخَرَ أُهْل الْجَنَّة ذُخُوراً رَجُل يَخْرُجُ مِن النَّار كَبَيْرًا ﻓِي قُوُلِ اللَّهِ ﺃَفْحِب فَانْخَلَ الْجَنَّة، فَأَبْنِيَاهَا ﻓِي حَيْلٍ إِلَيْهِ أَنْثَى مَلَائِي، فِي رَجُل ﻓِي قُوُلِ ﻋَيْبًا ﻗُرْتَانِي ﻓِي قُوُلِ jobId مَلَائِي، وَأَنْثَى مَلَائِي، فِي رَجُل ﻓِي قُوُلِ ﻋَيْبًا ﻓِي رَجُل ﻓِي قُوُلِ jobId مَلَائِي، فِي رَجُل ﻓِي قُوُلِ jobId مَلَائِي، وَأَنْثَى مَلَائِي، فِي رَجُل ﻓِي قُوُلِ jobId مَلَائِي، فِي رَجُل ﻓِي قُوُلِ jobId مَلَائِي، وَأَنْثَى مَلَائِي، فِي رَجُل ﻓِي قُوُلِ jobId مَلَائِي، وَأَنْثَى مَلَائِي، فِي رَجُل ﻓِي قُوُلِ jobId مَلَائِي، وَأَنْثَى مَلَائِي، فِي رَجُل ﻓِي قُوُلِ jobId مَلَائِي، وَأَنْثَى مَلَائِي، فِي رَجُل ﻓِي قُوُلِ jobId مَلَائِي، وَأَنْثَى مَلَائِي، فِي رَجُل ﻓِي قُوُلِ jobId مَلَائِي، وَأَنْثَى مَلَائِي، فِي رَجُل ﻓِي قُوُلِ jobId مَلَائِي، وَأَنْثَى مَلَائِي، فِي رَجُل ﻓِي قُوُلِ jobId مَلَائِي، وَأَنْثَي
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1099. Narrated Abdullah ibn Mas'oud ﷺ: 'The Prophet ﷺ said: "I know the person who will be the last to come out of Hellfire and the last to enter Paradise. He will be a man who will come out of Hellfire crawling. Allah ﷺ will say to him: "Go and enter Paradise." He will go to it, but it will appear to him as if it had been filled. Then, he will return and say; 'O Lord! I have found it full.' Allah will say: "Go and enter Paradise." He will go but it will appear to him as if it had been filled. Then, he will return and say; "O Lord! I have found it full.' Allah ﷺ will say: "Go and enter Paradise and you will have what equals the world and ten times as much (or you will have as much as ten times the like of the world)." At that the man will say; 'Do you mock at me (or laugh at me) though You are the King?' Abdullah ibn Mas'oud ﷺ said; 'I saw Allah's Messenger ﷺ smiling till his premolar teeth were apparent while saying that.'

Ibn Mas'oud ﷺ said; 'It is said that, that will be the lowest ranks amongst the people of Paradise.' (Bukhari)

1100. - عن عبد الله بن قيس رضي الله عنه: أن رسول الله ﷺ قال: (إن في الجنة خيمة من لؤلؤة مجرفة، عرضها ستون ميلًا، في كل راويته منها أهل ما يرون الآخرين، يطوف عليهم المؤمنون) رواه البخاري.

1100. Narrated Abdullah ibn Qays ﷺ: 'Allah's Messenger ﷺ said: In Paradise, there is a pavilion made of a single hollow pearl ball. It is sixty miles wide. In each corner of which there are wives who will not see those in the other corners, and the believers will visit and enjoy them." (Bukhari).
1100. Narrated Abu-Sa'eed Al-Khudri: 'The Prophet said: "The people of Paradise will look at the dwellers of the lofty mansions (a superior place in Paradise) in the same way as one looks at a brilliant star far away in the East or in the West on the horizon; all that is because of their superiority over one another (in rewards)." At that, the people said; 'O Allah's Messenger! Are these lofty mansions for the prophets which nobody else can reach?' The Prophet replied: "No! By Allah in Whose Hands my life is, these are for the men who believed in Allah and also believed in the Messengers." (Bukhari).

1102. Narrated Abu-Huraira: 'The Prophet said: "In Paradise there is a tree which is so big that a rider can travel in its shade for one hundred years without crossing it (and if you wish, you can recite:

\[\text{"(They will be) in shade long extended *"} \text{ S: 56-30.}\]"
3 103 - عن أبي هريرة، عن النبي ﷺ قال: (لَقَالُبُ قُوْسَ فِي الْجَنَّةِ خَيْرٌ مِمَّا تَطُّلُعُ عَلَيْهِ النَّشَمَةَ وَتَغَرَّبُ). وقال: (الْعُدْوَةَ أَوْ رَوْحَةٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِمَّا تَطُّلُعُ عَلَيْهِ النَّشَمَةَ وَتَغَرَّبُ). رواه البخاري.

1103. Narrated Abu-Huraira ﷺ; 'The Prophet ﷺ said: "A place in Paradise as small as a bow is better than all that on which the sun rises and sets (the whole world)." He also said: "A single endeavour in Allah's Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets." (Bukhari).
أراد من أهل النَّار، أمرَ المَلائِكَة: أن يَخْرَجُوا من كَانَ يَعْبُدُ الله، فيخروجهم مِن النَّار، ويَعْفُونُهم بِأَثَار السَّجْوُد، وَحَرَّمَ اللَّه عَلَى النَّارَ أَن تَأَكِلُ أَثَر السَّجْوُد، فيخروجُون مِن النَّار، فَكَلَّمَ أَمَامُ النَّارِ أَن نَّأَكِلُ أَثَر السَّجْوُد، فيخروجُون مِن النَّار. وقد امتحنَّوْا فِي ضَرْعَةٍ عَلَيْهِمْ مَاءُ الجَيْسَة، وَفِي ضَرْعَةٍ مَا تَنبُتُ الحَبَّةُ فِي حَمِيلٍ مَسْبُولٍ ثُمَّ يَفْرَغُ اللَّه مِن القَفْضِاء بِبَيْنِ العِبَاد، وَبَقَى رَجُلٌ بَيْنِ الجَنَّة والنَّار، وَهُوَ أَخْرُ أَهْل النَّار دُخُولُهُ الحَيَاة، مَقَلَّلًا بِجُوهُهُ قَبْل النَّار، فَقُولُ: يَا رَبِّ اسْتَرِف وَجَهِي عَن النَّار، فِي ضَرْعَةٍ رَيْحُهَا، وَأَخْرَقِي ذَكَارَهَا، فِي ضَرْعَةٍ.

هَل عَسَبَنَ إِنْ فَعَلْ ذَلِكَ بَكَّ أَن تَسَلُّ عَن ذَلِكَ فَقَولُ: لا وَعَزَّكَ، فِي ضَرْعَةٍ اللَّه مَا يَشَاءُ مِن عَهْدٍ وَمَيْثَاقٍ، فِي ضَرْعَةٍ عَجْلُهُ وَجِهَةُ عَن النَّار، إِنَّ أَقْبَلَ بِهِ عَلَى الجَنَّة، رَأَى بِيَدِهِ سَكَتَ مَا شَاءَ اللَّه أَن يَسَكُنْ، ثُمَّ قُولُ: يَا رَبِّ قَدْ مَنَى عِنْد بَابِ الجَنَّة، فِي ضَرْعَةٍ اللَّه: أَلْيَسَ قَدْ أَعْطِيْتُ العَهْدَ وَالَّمِيْثَاقَ، أَن لَا تَسَلُّ عِنْد بَابِ الجَنَّة، فِي ضَرْعَةٍ اللَّه: يَا رَبِّ لا أَكُون أَشْقٍا خَلَقُكَ، فِي ضَرْعَةٍ: فَمَا عَسَبَنَ إِنْ أَعْطِيْتُ ذَلِكَ أَن لَا تَسَلُّ عِنْد بَابِ الجَنَّة، فِي ضَرْعَةٍ اللَّه: لا وَعَزَّكَ، لَا أَسَلُّ عِنْد بَابِ الجَنَّة، فِي ضَرْعَةٍ اللَّه رَبِّي مَا شَاءَ مِن عَهْدٍ وَمَيْثَاقٍ، فِي ضَرْعَةٍ إِلَى بَابِ الجَنَّة، إِنَّا بَلْغُ بَابِهَا، فَرَآى زِرْهُتُها، وَمَا فِيِّهَا مِن النَّضْرَةِ وَالسَّرْفُ، فِي ضَرْعَةٍ مَا شَاءَ اللَّه أَن يَسَكُنْ، فِي ضَرْعَةٍ: يَا رَبِّ أَخْلَقْيِي الجَنَّة، فِي ضَرْعَةٍ اللَّه: وَيَحْكُمُ يَا بَنِي آدمَ، مَا أَعْطْكُ، أَلْيَسَ قَدْ أَعْطِيْتُ العَهْدَ وَالَّمِيْثَاقَ، أَن لَا تَسَلُّ عِنْد بَابِ النَّار، فِي ضَرْعَةٍ اللَّه: يَا رَبِّ لا تَجْعَلُي أَشْقَى خَلَقَكَ، فِي ضَرْعَةٍ اللَّه عَزَّ وَلَجَّ مَنِهِ، ثُمَّ يَأَدْنَ لِهَ فِي دُخُولِ الجَنَّة، فِي ضَرْعَةٍ: قَمْ، فِي ضَرْعَةٍ حَتَّى إِذَا انفِقَتْ أَمْنَيْتُهُ، قَالَ اللَّه عَزَّ وَلَجَّ مَنِهِ: رَبِّي مَا ذَكَرْتُهُ رَبِّي، حَتَّى إِذَا انتَهَتْ بِهِ الأَمْسِيَّةٍ، فَقَالَ اللَّه: خَالِدَةً لِكَ ذَلِكَ وَمَثَلَهُ مَعَهُ.
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1104. Narrated Abu-Huraira ﺔ; ‘The people said; O Allah's Messenger! Shall we see our Lord on the Day of Resurrection?’ He replied: “Do you have any doubt in seeing the full moon on a clear night when there are no clouds?” They replied; ‘No. Allah’s Messenger! He said: “Do you have any doubt in seeing the sun when there are no clouds?” They replied; ‘No. Allah's Messenger!. He said: “You will see Allah (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities. Only this nation (the Muslims) will be left with its hypocrites. Allah ﷺ will come to them and say: “I am Your Lord.” They will say; 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him.’ Then Allah ﷺ will come to them again and say: “I am your Lord.” They will say; ‘You are our Lord.’ Allah will call them and As-Sirat (a slippery bridge on which there will be clamps and hooks like the thorn of Sa'adan will be laid across Hell and I (Muhammad) shall be the first amongst the Messengers to cross it with my followers. Nobody except the Messengers will then be able to speak and they will be saying then: “O Allah! Save us, O Allah! Save us.” There will be hooks like the thorns of Al-Sa'adan in Hell. Have you seen the thorns of As-Sa'adan?” The people said; ‘Yes.’ He said: These hooks will be like the thorns of Al-Sa'adan but nobody except Allah knows their greatness in
size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allah intends to show mercy at whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him Alone. The angels will take them out by recognizing them from the traces of prostrations. For, Allah has forbidden Hellfire to eat away those traces. So they will come out of Hellfire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of Hellfire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of a flowing floodwater stream. Then when Allah had finished from the Judgment amongst His creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter Paradise. He will be facing Hell, and will say; 'O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me.' Allah will ask him: "Will you ask for anything more in case this favor is granted to you?" He will say; 'No, by Your (Honor) Power!' And he will give to his Lord what he will of the pledges and the covenants. Allah will then turn his face from Hellfire. When he will face Paradise and will see its charms he will remain quiet as long as Allah wills. He then will say; 'O my Lord! Let me go to the gate of Paradise.' Allah will ask him: "Have not you given pledges and made covenants (to the effect) that you would not ask for anything more than what you requested at first?" He will say; 'O my Lord! Do not make me the most wretched amongst Your creatures.' Allah will say: "If this request is granted, will you then ask for anything else?" He will say; 'No! By Your (Honor) Power! I shall not ask for anything else.' Then he will
give to his Lord what He will of the pledges and the covenants. Allah will then let him go to the gate of Paradise. On reaching there and seeing its life, charm, and pleasures he will remain quiet as long as Allah wills and then he will say; 'O my Lord! Let me enter Paradise.' Allah ﷺ will say: "May Allah be Merciful at you, O son of Adam! How treacherous you are! Haven't you made covenants and given the pledges that you will not ask for anything more than what you have been given?" He will say; 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allah will laugh and allow him to enter Paradise. Allah ﷺ will ask him to request as much as he likes. He will do so till all his desires have been fulfilled. Then Allah ﷺ will say: "Request more of such and such things." Allah will remind him and when all his desires and wishes have been fulfilled, Allah ﷺ will say: "All this is granted to you and a similar amount besides." (Bukhari).

Abu-Sa'eed Al-Khudri ﷺ said to Abu-Huraira ﷺ; 'Allah's Messenger ﷺ said: 'Allah ﷺ said: "That is for you and ten times more like it.' Abu-Huraira ﷺ said; 'I do not remember from Allah's Messenger ﷺ except (his saying): "All this is granted to you and a similar amount besides.' Abu-Sa'eed said; 'I heard him saying: "That is for you and ten times more the like of it." (Bukhari).

1105. Narrated Abu-Sa'eed Al-Khudri ﷺ; 'The Messenger of Allah ﷺ said: “Allah ﷺ will say to the people of Paradise: “People of Paradise!” They will say; ‘Labbayaka Rabbana Wa Sa'adayka, Our Lord! We are responding to You.” He will say to them: “Have you got satisfied?” They will say; ‘What prevented us from getting satisfied. You have given us what You have not given any of Your creatures.’ He will say: “I will give you something better than this.” They will ask; ‘Which thing is better than this?’ He will say: “I will envelop you in My pleasure. I will never get angry with you forever.” (Bukhari).

1106. Narrated Jareer ﷺ; ‘We were with the Prophet ﷺ. He looked at the moon on a fullmoon night and said: “Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business...etc.) the prayers before sunrise Al Fajr and the prayer before sunset Asr, you must do so.” He then recited Allah's Statement:

(فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسْتَحْبِطَ بِحَمَدِ رَبِّكَ قَبْلَ طَلْعَ الشَّمْسِ وَقَبْلَ الْغُرُوبِ)

(Q 39:39)

bear with patience (O Muhammad) all that they say, and glorify the Praises of your Lord, before rising of the sun and before (its) setting **’' S: 50-39.
1107. Narrated Mo'az ibn Jabal; ‘I was with the Prophet ﷺ on a journey. One morning, I was near him. I said; ‘Messenger of Allah! Tell me About a deed that is liable to admit me into Paradise and keep me away from Fire.’ The Messenger of Allah ﷺ said: ‘You have asked me About a grave thing yet it is easy for him that Allah ﷺ has made it easy to him. You should worship Allah ﷺ ascribing nothing with Him, perform the prayer, give Zakat, observe fasting,
and perform pilgrimage (to Mecca).” Mo'az said; ‘The Messenger of Allah  said: “Would I guide you to the ways of goodness? Fasting is a shield, giving (obligatory and voluntary) charity extinguishes sin as water extinguishes fire, and performing the voluntary Night Prayer in the last part of night.” Mo'az said; ‘The Messenger of Allah  recited:

“They slip quietly away from their bedings to appeal to their Lord in fear and hope, and they spend (in charity) out of the sustenance that We have bestowed on them * Now no person knows what delights of the eye are kept hidden (in reserve) for them, as a reward for their (good) deeds ”’ S: 32-16,17. Mo'az said; ‘The Messenger of Allah  said: “Would I inform you About the head and the peek of the affair?” I said; ‘Yes indeed, Messenger of Allah!’ He said: “The head matter is Islam and its peek is Al Jihad.” Mo'az said; ‘Then, the Messenger of Allah  said: “Would I inform you About the overwhelming thing over these things?” I said; ‘Yes indeed, Prophet of Allah!’ He caught his tongue and said: “Withhold this.” I said; ‘Would we be called to account for what we speak Prophet of Allah?” He said: “May your mother be deprived of you Mo'az! Does anything besides the tongue drag people in Fire?” (At-Termizi)
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(Abridged)

1108. Narrated Sohayb; ‘The Prophet commenting on the verse that says:

“To those who do right is a goodly (reward) and even more. Besides, no darkness or shame shall cover their faces! These are the rightful owners of Paradise. They will abide therein eternally *” S: 10-26, as saying: “If the people of Paradise entered Paradise, a caller will call: “You have an appointment with Allah ﷺ.” They will say: “Has not Allah ﷺ whitened our faces, saved us from Fire, and admitted us into Paradise?” They will say: “Yes.” At that, the veil (of Majesty) will be removed and by Allah, Allah ﷺ has not given them a more loved thing than looking at Him (His Face).”

1109. Narrated Abu-Huraira; ‘The Messenger of Allah ﷺ said: “In the end of time, the believer’s vision will hardly come untrue. The most truthful believer would have the most truthful vision. And the believer’s vision is one part of forty-six parts of Prophethood. Vision has three kinds; the righteous vision is a good tiding from Allah ﷺ, the sad vision
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is from Satan, and the vision that one indulges himself in. Thus, if one of you saw what he dislikes, let him rise up, spit, and let him not tell people About it. I love fetter and hate the yoke\textsuperscript{45} for the fetter means fixed feet in the religion (refrain from doing evil).” (At-Termizi).

1110. Narrated Obada ibn Al-Samit; ‘The Prophet \(\text{ﷺ}\) said: “The believer’s vision is one part of forty six parts of Prophethood.” (At-Termizi).

1111. Narrated Talha ibn Mosarrif; ‘I said to Ibn Abu-Awfa; ‘Did the Messenger of Allah \(\text{ﷺ}\) bequeath?’ He said; ‘No.’ I said; ‘How was the bequest written and how did he

\textsuperscript{45} The chain that is tied round the neck of the slave or the prisoner. It is disliked by the Prophet \(\text{ﷺ}\) because it is one of the marks of the people of Fire. Allah \(\text{ﷻ}\) says about them: “For the unbelievers, We have prepared chains, yokes, and a blazing Fire.”
order the people?’ He said; ‘He recommended the people (to cling to Allah’s Book).’ (At-Termizi).

1112 - حَدَّثَنَا قَتَّانُ بْنُ النَّاسِيَةِ حَدَّثَنَا اللَّيْثُ عِنْدَ أَبِي عَبْدُ اللَّهِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ حِبَالٍ
عَنْ أَبِنَ مُحَمَّدٍ بْنِ النَّاسِيَةِ مِنْ الصَّنَاقِبِ عَنْ عَبْدَةَ بْنِ الصَّفِّيَةِ عَنْهُ أَنَّهُ قَالَ دَخَلَ عَلَيْهِ
وَهُوَ فِي الْمَوْتِ فَكَبَّتُ فَقَالَ مِهَالًا لَمْ تُبَيَّنَى فَوَاللَّهِ لَنْ أُسْتَشْهِدَ لَكَ وَلَنْ أُصْفِحَ لَكَ فَلَا
أَنْفُكِهَا إِلَّا حَتَّى تَتَّ كُمُوهَا إِلَّا حَدِيثًا وَاحِدًا وَسَوْفَ أَصْفَحُكُمُوْهَا
الْيَوْمَ وَقَدْ أَحْيَطَ بِنفْسِي سَمَعتَ رَسُولَ اللَّهِ ﷺ يُقُولُ مِنْ شَهِدَ أَنَّ لَهُ إِلَّا اللَّهَ وَأَنَّ مُحَمَّدًا رَسُولَ اللَّهِ ﷺ حَزَمَ اللَّهُ عَلَيْهِ النَّارَ وَفِي النَّارِ عَنْ أَبِي بُكْرٍ وَعُمَرٍ
وَعَطْمَانٍ وَعَلِيٍّ وَيَزِيدُ بْنَ حَذَالٍ وَأَبِنَ عُمَرٍ وَزَيْدُ بْنَ حَذَالٍ قَالَ سَمَعتُ أَبِي عُمَرٍ
عَمَرٍ قَالَ سَمَعتُ أَبِي عَبْدُ اللَّهِ أَوْلَى مُحَمَّدًا بْنَ عَبْدُ اللَّهِ كَانَ ثَقَةً مَأْمُوَنًا فِي الْحَدِيثِ
قَالَ أَبُو عَيْسَى أَنْ هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوُجِهِ وَالْصَّنَاقِبِ بِعَبْدِ الرَّحْمَنِ بْنِ عُسَيْبَةِ أَبِي عَبْدِ اللَّهِ وَقَدْ رَوَى عَنْ الزُّهْرِيَ أَنَّهُ سَتَلَى عَنْ قُوَّلِ النَّبِيِّ ﷺ مِنْ قَالَ لَا إِلَهَ إِلَّا اللَّهَ دَخَلَ الْجَنَّةَ فَقَالَ إِنَّمَا كَانَ هَذَا فِي أَوْلِ الْإِسْلَامِ
قَبْلَ نُزُولِ الْقَرَانِ وَالْأُمَرِ وَالْنَّبِيِّ ﷺ قَالَ أَبُو عَيْسَى وَوَجْهَهُ هَذَا الْحَدِيثُ عَنْ أَبِي عُمَرٍ
بَعْضُ أُهُلِ الْكَلِمَ أَنَّ أَهْلَ الْتَوْحِيدِ سَيَنْخَلُو الْجَنَّةَ إِنْ خَذَلُوا بِالنَّارِ بِذَٰلِكَ فَإِنْ هُمْ
لا يَخَذَلُونَ فِي الْمَوْتَ وَقَدْ رَوَى عَنْ عَبْدِ اللَّهِ بْنِ مَسِعُودٍ إِبْنِ ذِرّ وَعُمَرَانَ بْنِ حَصَنٍ وَجَابِرَ بْنِ عَبْدِ اللَّهِ وَأَبِنَ عُبَيْسٍ وَأَبِي سَعِيدَ الْخُدْرِيَ وَأَبِنَ مَالِكٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ سَيْخَرَجَ قُوَّمٌ مِنْ الْنَّارِ مِنْ أَهْلِ التَّوْحِيدِ وَيَنْخَلُو الْجَنَّةَ هَكَذَا
رَوَى عَنْ سَعِيدَ بْنِ جَبِيرٍ وَإِبْزَاهِمَ النَّخْفِيَ وَأَوَّلَ مِنْ النَّاسِ فِي تَفْسِيرٍ
هَذِهِ الْآيَةِ رَبِّمَا يَوْدُ الَّذِينَ كَفَرُوا لَا يَكُونَا مُسْلِمِينَ} (الحجر 2).

قالوا إذا أخرج أهل التوحيد من النار وأدخلوا الجنة ود الذين كفروا لَا كانوا مسلمين.

* مسلمين
1112. Narrated Ibn Mohayreez Al-Sonabihiyiy; I entered on Obada ibn As-Samit while he was in the deathbed and wept. He said; ‘Wait. Why do you weep? By Allah, if I will be asked to give testimony, certainly, I would give it for you, if I will be permitted to interced, certainly, I would intercede for you, and if I will be able to benefit you, certainly, I would benefit you.’ Then Ibn Mohayreez said; Obada said; ‘By Allah, there is no Hadith that brings goodness to you except that one Hadith that I will narrate to you for I am About to die’\(^{46}\). I heard the Messenger of Allah ﷺ saying: “He that testified that ‘La Ilaha Illallah (None has the right to be worshipped except Allah)” and that ” Muhammad Rasool Allah, Allah ﷺ would not admit him into Fire.”

Abu-Issa said; ‘This Hadith is Hasan Saheeh Ghareeb and it was narrated that Az-Zohri was asked About the statement of the Prophet ﷺ: “He that said; ‘La Ilaha Illallah (None has the right to be worshipped except Allah), has entered Paradise” and he said; ‘This was in the first days of Islam before imposing the duties, the commandments and the prohibitions.’ Abu-Issa added; ‘Some scholars say that the people of At-Tawheed, those who believe in Oneness of Allah ﷺ will enter Paradise finally despite receiving chastisement for sins other than polytheism and unbelief. Thus, they will be tortured temporarily i.e. they will never be tortured limitlessly or eternally.’ It was narrated through Abdullah ibn Mas’oud, Abu-Zarr, Omran ibn Hosayn, Jaber ibn Abdullah, Ibn Abbas, Abu-Sa’eed Al-Khudri, Anas ibn Malek and others from the Prophet ﷺ his saying: “Some people of Fire of the people of At-Tawheed, those who believe in

\(^{46}\) Al-Qadhi Iyadh said; ‘Obada ﷺ concealed what he feared lest it should cause harm because some people cannot grasp it especially it does not relate to a prescribed penalty or abandon a commandment. This is well known about the companions ﷺ. They would conceal what might cause harm
Oneness of Allah 💥 will come out from Fire and enter Paradise.” This is understood from the interpretation of the verse that says:

“Again and again those who disbelieved will wish that they had bowed (to Allah's Will) in Islam 💥” S: 15-2. The people of interpretation of the Noble Koran say; ‘If the people of Al-Tawheed will be taken out from Fire and admitted into Paradise, the unbelievers will regret and hope that they would have been Muslims.’